

THE CULTURE OF PRESERVING THE QUALITY OF MEMORY OF THE QUR'AN THROUGH THE *TAQSĪM AL-MAJĀLIS* PROGRAM: THE STUDY OF LIVING QUR'AN IN TAHFIDZUL QUR'AN INSTITUTIONS

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Abstract: The culture of reading the Qur'an, which is carried out together, is one of the forms of the phenomenon of Muslims reviving or presenting the Qur'an in everyday life. This culture gives special attention and becomes the main attraction for students who follow it, according to the motives and views of the students. Of course, with different social and cultural backgrounds, these students have different perceptions about this. This study uses a qualitative method with a focus on case studies. The case study obtained from the results of research with the *taqsim al-majālis* program aims to regenerate a culture of reading the Qur'an and a form of responsibility for the Zaid bin Thabit area stakeholders to the students who have obtained the *sanad* because, in reality, when in the field even though the students have completed The Tahfidz program has reached the sanad program, but there is still a need for a program or culture to preserve the quality of memorizing the Qur'an, namely the *taqsim al-majālis* program. The results of this study are: First, the procession regarding the culture of preserving the Qur'an by being packaged in a container for reading the Qur'an through the *taqsim al-majālis* program; the readings are carried out every Tuesday by students who have received the Sanad al-Qur'an, this culture is a form of stakeholder idea. Second, this culture is nothing but the pursuit of complete memorization, but to train and grow the quality of memorizing the Qur'an, an appropriate strategy is still needed. Third, for the random distribution of juz readings. The motivations are the culture of preserving the quality

of memorizing the Qur'an by listening as a form of evaluation of the memorization of students who have obtained the *sanad*, increasing enthusiasm for returning for students who have received the *sanad al-Qur'an*, and a motivation for students who have not yet received the *sanad al-Qur'an*.

Keywords: *Taqsim al-majalis, Nurul Jadid, Zaid bin Tsabit (K).*

Introduction

Al-Qur'an is the holy book of Muslims revealed to the last Prophet, Muhammad saw., with several primary purposes. Al-Marāghī, in his commentary, says that the Qur'an is *dustūr al-tasbiri*' (book of Islamic Shari'ah laws), the source of the laws that Muslims seek (Al-Maraghi, 1946). M Quraish Shihab concludes that the main objectives of the revelation of the Qur'an are: 1) Guidance of faith and belief that must be adhered to by humans who are bound in faith and the oneness of God and belief in the certainty of a day of retribution, 2) Instructions on pure morals by explaining norms -religious and ethical norms that must be followed by humans in their lives individually or collectively, 3) Instructions regarding shari'a and law by explaining the legal bases that humans must follow in their relationship with God and each other (Shihab, 1994).

The memorizers of the Qur'an include people whom Allah has chosen throughout the history of human life to maintain the purity of the Qur'an. Allah also provides a guarantee of convenience for people who memorize the Qur'an, as explained in the Qur'an QS. al-Qamar (54): 22 (Jiyanto & Jiyanto, 2019).

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ

“Indeed, the pious are in gardens and rivers.”(Karim, 2017)

The oldest process is through the tradition of memorizing. Since the beginning of Islam, the Prophet Muhammad saw. conveyed it to his companions every time he received a revelation and ordered them to memorize and write it down. Almost all of

the friends who received it were able to master and memorize the revelations revealed to the Prophet. This memorization tradition continued after his death until now (Basid, 2020). For those who still hold fast to the message of the Prophet, this tradition is still preserved in the frame of worship, only to maintain the authenticity of the verses of the Qur'an. As the Prophet Muhammad saw. said:

أَشْرَافُ أُمَّتِي حَمَلَةُ الْقُرْآنِ

"The noblest of my people are those who have memorized the Qur'an."
(Tirmidhi).

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

"The best of you are those who study the Qur'an and teach it (to others)" (Bukhari).

Tahfidzul Al-Qur'an is a means to keep the word of God. Today, the tradition of memorizing the Qur'an is proliferating in Indonesia, especially with the expansion and development of the established tahfidz house. One of the problems that are still often faced by memorizing the Qur'an is the difficulty of keeping the memorization so that it does not forget from memory (Muhammad, 2019). The tradition of memorizing the Qur'an has existed since the time of the Prophet Muhammad, using the *istimā'* method.¹ The companions in memorizing the Qur'an used this method. They are very enthusiastic and compete in memorizing it because reading and memorizing the Qur'an can bring peace and pleasure when chanting it (Husna et al., 2021).

People who memorized the Qur'an were said by the Prophet Muhammad as part of the family of Allah on earth, as the Hadith of the Prophet which means:

¹The *Istima'* method is the rule of reciting Quranic verses and some listening.

“Indeed Allah has many experts (of Allah’s family) from mankind.” The friends asked, “O Messenger of Allah, who are they?” He replied: “They are members of the Qur’an, namely the family of Allah and Allah’s special people.” (Al-Syibani, 1999).

Based on the hadith, it has been seen that the hafidz of the Qur'an have a particular position before Allah; they are part of the family and the most special among other servants .

Routinely, memorizing and reading the Qur'an is allegedly a top priority for the hafidz of the Qur'an. Even the tahfidz of the Qur'an is part of a noble profession compared to other professions. However, according to al-Nawāwī, this profession should not make the Qur'an a livelihood, seeking worldly popularity and enjoyment. At this time, memorizing the Qur'an has become a trend that symbolizes individual piety and guarantees happiness in the hereafter (Nawawi, 2014).

Academic reception of the Qur'an also occurs in the form of memorizing verses of the Qur'an (*Tahfiz al-Qur'an*) (Mattson, 2008). This tradition has been going on since the early days of Islam until today. Prophet Muhammad saw. “listening” to his memorization to the Angel Gabriel, whom Allah swt. (As-Sabbag, 1990) the companions, directly taught, learned from the Prophet Muhammad, and the tābi'in learned from the saḥābats (Al-Bukhārī, 2006). This relationship between teachers and students continues to the scholars of the archipelago.

This article discusses the Qur'anic text that lives in society, which is called the living Qur'an. This theory arose from the phenomenon of the Qur'an in Everyday life. The point is that the real meaning and function of the Qur'an are understood and experienced by the Muslim community. With other editors, namely the behavior of the community associated with the Qur'an at the level of reality (Moh. Mansyur, 2007), namely the meaning and function of the Qur'an, which is well understood and experienced by the students. In this case, the author conducted

research on the living Qur'an at the Pondok Pesantren Nurul Jadid, Karanganyar, Paiton, Probolinggo, regarding the practice of reading the Qur'anic manuscripts by holding and viewing the Qur'an precisely in the Zaid bin Tsabit (K) area (Fawaid, 2019).

The tradition of reading the Qur'an between students in the Zaid bin Thabit (K) area, which was named the *Taqsim al-Majalis* program, was very influential in efforts to preserve the activities of the Prophet Muhammad and to improve the quality of memorization for students. The tradition of reading the Qur'an is a santri response to the Qur'anic text that can be found in everyday life. The text of the Qur'an that lives in society is called the living Qur'an (Putra, 2012).

Previous researchers have not carried out similar studies. From the author's tracking results, there are only two researchers; First, the thesis of Romadhan at UIN Sulthan Thaha Saifuddin Jambi with the title "*Penerapan Metode Takrir Dalam Melestarikan Hafalan Al-Qur'an Di Pondok Pesantren Al-Mubarak Al-Islami Litahfidzihil Qur'an Al-Karim Tabtul Yaman Kota Jambi*", whose research focus is on the caption method. Second, Yusri bin Chek's work with the title "*Melestarikan Elemen Tadabbur dalam Hafalan al-Qur'an*" was published in the Darul Qur'an Bil Journal, Malaysia.

None of the two studies above have the same focus and object of research as this author's research. For this reason, this research is necessary to study because apart from no one has researched it yet; this article also seeks to find out how the *Tabfiḥ al-Qur'an* students interact with the Qur'an. So the problem is, to what extent are the students cultivating the Quranic Listening to Preserving the Quality of Memorizing through the *taqsim al-majalis* program?

This research is field research that uses qualitative methods with descriptive analysis. The descriptive analysis is to describe in detail a social phenomenon that exists in the Pondok Pesantren Nurul Jadid (PPNJ) in the Zaid bin Tsabit (K) Region, especially the *taqsim al-majalis* activities. The main steps or data collection in

writing this article are; first, observation or observation and systematic recording of the activities of *taqsim al-majalis*, which became the motivation for students in memorizing the Qur'an. Second, interviews aim to obtain more accurate data related to *taqsim al-majalis* activities. Third documentation consists of public and private records obtained by the author about the place or participation in the research. Meanwhile, data analysis follows the analysis process: a compilation of data, submission of data, and verification of conclusions.

As the subject or source of data in this study, the Pondok Pesanten Nurul Jadid administrators in the Tahfidzul Qur'an program in the Zaid bin Tsabit (K) Region, the Tahfidzul Qur'an Trustees, and the *taqsim al-majalis* participants. The author will discuss specifically the implementation of *taqsim al-majalis* activities and the values implied in these activities so that Taqsimul Majalis becomes a motivation for students in memorizing the Qur'an as a forum to improve the quality of memorizing the Qur'an.

Term of Living Qur'an

Sahiron argues that the text of the Qur'an that lives in society is called "the living Qur'an", while the manifestation of the text in the form of the meaning of the Qur'an is called the living interpretation. Meanwhile, what is meant by the living Qur'anic text is the struggle of the Qur'anic text in the realm of reality which gets a response from the public from the results of understanding and interpretation. Included in the notion of community response is their reception of specific texts and the results of particular interpretations (Luthviah Romziana & Sholeha, 2021). Social reception of the Qur'an can be found in everyday life, such as the tradition of reading certain letters or verses at certain socio-religious events and ceremonies. Meanwhile, social reception of interpretation results is manifested

in the institutionalization of certain forms of interpretation in society, both on a large and small scale (Syamsuddin, 2007).

In addition, M. Mansur also argues that the study of the Living Qur'an, this study starts from the phenomenon of the Qur'an in everyday life. The point is that the real meaning and function of the Qur'an are understood and experienced by the Muslim community. The intent and purpose of community behavior are associated with the Qur'an at the level of reality. Living Qur'an can also be interpreted as a phenomenon that lives in the Muslim community related to this Qur'an as the object of study through the study of the living Qur'an, (Moh. Mansyur, 2007) which is expected to make a significant contribution to the development of the further study of the Qur'an (Ashshiddiqi et al., 2021).

The study of interpretation will better appreciate the response and behavior of the community towards the presence of the Qur'an; the interpretation is no longer only elitist but emancipatory, which invites public participation. The phenomenological, sociological, anthropological, and analytical approaches of the social-humanities sciences and several other disciplines are very supportive factors in this study (Shihab, 1994).

Profile of the Tahfidzul Qur'an & *Taqsim al-Majalis* Program in Zaid bin Tsabit (K) Pondok Pesantren Nurul Jadid

Before discussing the brief history of the Tahfidzul Qur'an program in the Zaid bin Thabit (K) area, it would be nice to first explain the history of the Pondok Pesantren Nurul Jadid because the Zaid bin Thabit (K) area is one of the areas under the Pondok Pesantren Nurul Jadid.

The Pondok Pesantren Nurul Jadid is located in Karanganyar, Paiton, Probolinggo, East Java. This cottage was founded by KH. Zaini Abdul Mun'im who comes from Pamekasan Madura, and has five sons and one daughter, including

KH. Hasyim Zaini, KH. Wahid Zaini, Mrs Hj 'Aisyah Zaini, KH Fadlurrahman Zaini, KH Zuhri Zaini, KH Abdul Haq Zaini, and KH Nur Khatim Zaini.

KH. Zaini Mun'im aspires to broadcast Islam through the Ministry of Religion (MoRA). However, this ideal was not realized because, since he settled in Karanganyar, two students came to him to study religious knowledge. The two students were named Syafi'uddin, from Gondosuli, Kotaanyar Probolinggo, and Saifuddin, from Sidodadi, Paiton, Probolinggo. He considered the arrival of the two students as a mandate from God that should not be ignored. Moreover, from then on, he settled with his two students.

Since then, the students of KH. Zaini Mun'im began to grow. Not only from Probolinggo, but his students also come from other areas such as Madura, Situbondo, Malang, and Bondowoso. Among the names of his students at that time were Muyan, Abd. Mu'thi, Arifin, Makyar, Baidlawi, and Jufri. With so many students arriving, KH. Zaini Mun'im felt obliged to educate them. Moreover, from that moment on, he decided not to join his friends in the interior of Yogyakarta. In a situation that had started to become peaceful and comfortable, KH. Zaini Mun'im was surprised by a summons from the Minister of Religion (at that time was KH. Wahid Hasyim). He was asked to become an adviser to the Indonesian Hajj pilgrims. During KH. Zaini Mun'im was in Mecca; for the time being, the pesantren management was left to KH. Sufyan. KH. Sufyan is a student assigned by KH. Hasan Sepuh (caretaker of PP. Zainul Hasan Genggong, Kraksaan) to help KH. Zaini Mun'im while reciting to him (Husna et al., 2021).

Together with the students, KH. Zaini Mun'im cleared the forest around the pesantren until finally a pesantren was established, which was quite large as you see today. Since then, the name KH. Zaini Mun'im became known by the public because of his tenacity, courage, and fortitude. At this pesantren, there were

santri and female students, for the female students were divided into two, namely the central area and the satellite area. In contrast, the area which included satellites only consisted of three regions, G (Jalaluddin Ar-Rumi), Region J (Al-Amiri), and Region K (Zaid bin Thabit). The rest are in the central area.

This article discusses the Zaid bin Thabit Region which includes four divisions, Tahfidzul Qur'an, Tahsinul Qiroah, Amsilati, and foreign language institutions (Arabic and English) (Razaq, 2016).

The Tahfidzul Qur'an program has been established since the time of Kiai Zain Mun'im, who was directly raised by the founder of the Pondok Pesantren Nurul Qur'an Kraksaan Sayyid Hamid bin Shaykh as well as the coach of the Tahfidzul Qur'an program. In contrast, several of his students have reached the point of success as Hafidz (memorized the Qur'an 30 Juz), namely Habib Mushthafa from Situboondo, Kiai Najmuddin from Jember, and Kiai Ghazi from Bondowoso.

“This Tahfidzul Qur'an program was Fakum. In 1994 KH. Wahid Zaini as the third caregiver, Pondok Pesantren Nurul Jadid, had the idea to re-establish the Tahfidzul Qur'an Program. Then, several Qur'an instructors were sent to the Center for Qur'an Science, becoming an institution with the term Pusat Pendidikan Ilmu al-Qur'an (PPIQ). On January 25, 2000, Kiai Hefni Mahfudz and Nyai Nur Khotimah Wafie moved to the southern *dhalem* (Gang K). At that time, KH Hefni Mahfudz was still serving as *Mudir* or Director of PPIQ. Some of the students went to the Zaid bin Tsabit Region because many Zaid bin Thabit Region students wanted to enter the Tahfidzul Qur'an Program. However, in terms of reading, there were still some who were not fluent because reading influenced the process of memorizing the Qur'an. Kiai Hefni for the Tahsinul Qiroah program”.

As for the program idea used in this pesantren, to master the memorization of the students at this pesantren, the Qur'an Assembly program was held, which was based on the evaluation

material from KH Hefni Mahfudz, seeing the reality that there were many students of the Tahfidz program who had completed their studies. However, did not master the quality of his memorization (only limited to complete deposits). When Kiai Hefni visited the tomb of Kiai Arwani in Kudus, he was inspired by writing or *maqālah* near his grave, *قليل قر خير من كثير فر* master of many memorizations but do not master all the memorization.

Taqsim al-majalis (a division of assembly assemblies) Realized on September 15, 2020, as a continuous program of the Assembly program in multiples of five juz, and over time Kiai Hefni evaluated the students after carrying out the assembly program² not developed by rote, that is, as invited to *kebatmil Qur'an* outside Pondok Pesantren, the students are still not confident in their memorization, so with their lack of confidence, suddenly recite the Qur'an, not *bi al-ghaib*³ but *bi al-naẓar*⁴, finally, Kiai Hefni rushed to call the Regional Head of Zaid bin Thabit, Ustadz Ilyas Junaidi Addakhil, he (Kiai Hefni) called for the Taqsimul Majalis program to be held. The first experiment was carried out by students who had received entirely the Sanadul Qur'an from Kiai Hefni Mahfudz, both *muqim* students and students who were already married, including Ustadz Supriadi, Ustadz Baidlawi (Married), Ahmad Hilmi Hannani, Izzul Maromi, and Ahmad Sholahuddin (Santri).

Departing from this because the Kiai is still worried about memorizing the students who receive the Al-Qur'an *sanad*. It is feared that they will forget the form of his responsibility for the

² Majelis al-Qur'an is the name of the *sima'an* program for students who have completed multiple five chapters, which are listened to directly by the coach and several students who are listening, each chapter of which is assessed for maximum and minimum limits, if the memorization that is read is not smooth to the minimum limit, then this student is declared not to have passed this program and is advised to repeat it.

³ Without looking at the mushaf.

⁴ By looking at the mushaf.

students who receive it *sanad*. The results of the evaluation form between the memorization of students, which is carried out routinely every Tuesday. After the *sima'an* activity for those who received an effective *sanad al-qur'an*, it was continued on *taqsīm al-majālis*, which was wrapped in the tradition of *sima'an* Al-Qur'an for santri who had carried out the assembly in multiples of five juz, both chapters 1-5, and chapters 1-30. And this program must be followed by all students who have completed the Qur'an Assembly (Luthfiyah Romziana et al., 2021).

The implementation of *taqsīm al-majālis* is held every week for *kbarijin* students and students (only *nyantri*); for students, it is only held once a month. Initially, during the pandemic period, this program was held once a week. Even for students with student status, it started from Sunday the *taqsīm al-majālis* section juz 1-5, Monday the *taqsīm al-majālis* section juz 1-10, Tuesday the *Taqsm al-Majālis* section for students who have received the *sanad*, on Wednesday the *taqsīm al-majālis* section juz 1-10 and Thursday part of *taqsīm al-majālis* chapters 1-15 until the income of chapters 1-30.

The *taqsīm al-majālis* program is led directly by the head of the tahfidz coordinator, both internal and external coaches of Tahfidzul Qur'an. According to him, this program is one of the activities to revive students' spirit in memorizing and being maintained and practiced so that it is by the mission of the Pondok Pesantren Nurul Jadid Tahfidzul Qur'an in the Zaid bin Thabit Region.

Participants are divided into four assemblies. First, *taqsīm al-majālis* group 5 juz. Second, *taqsīm al-majālis* group 10 juz. Third, *taqsīm al-majālis* group 15-30 juz, and Fourth, *taqsīm al-majālis* santri who have obtained the *sanad*.

Various motivations and encouragement for the memorizers of the Qur'an to tahfidz the Qur'an are contained in the word of Allah swt. QS. al-Qamar (54): 22:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

“Moreover, we have made the Qur'an easy for warning, so is there anyone who wants to take lessons?” (Karim, 2017)

In this verse, there are indications that Allah will surely provide help and convenience for the memorizers of the Qur'an because it maintains and preserves the sanctity of the institution as a special place for memorizing the Qur'an.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“Indeed, We have sent down the Qur'an, and indeed We are guarding it.”

The meaning of this verse is that Allah in Lafadz “*Innā*”, which means “surely,” there contains two or more meanings, that the guarding of the Qur'an here is not only Allah but there are others, including those who memorize the Qur'an, which is realized when there is something printed in the manuscript that is lacking a verse, memorizers of the Qur'an as the leading guard stating that the verse has some missing pronunciations.

In memorizing the Qur'an, even with brain intelligence, he will surely experience obstacles such as forgetting and being lazy. This obstacle is one of the characteristics of the verses of the Qur'an that Allah made easy to evaporate from the minds of those who memorized the Qur'an. In addition to being easy to memorize the Qur'an, it is also easy to lose because of forgetting; memorization will disappear from the memory of the memorizers if they are not good at maintaining the memorization. Therefore, various methods and special activities should be applied to support the memorization of the students who memorize them.

As an institution that provides a place for Tahfidzul Qur'an students, the *taqsim al-majalis* program has several requirements that are imposed on its students for the realization of quality Qur'an memorization. At least the students must go

through several requirements. Based on observations and interviews, the authors received information including, First, all participants of the Tahfidzul Qur'an Pondok Pesantren Nurul Jadid in the Zaid bin Tsabit Region must participate in the *taqsim al-majālis* program. Second, the *taqsim al-majālis* Program participants are students who have implemented the Qur'an Assembly program in multiple five juz to the level of students who have received the Sanad Al-Qur'an. Third, participants in the *taqsim al-majālis* program must have prepared memorization material to be read at *taqsim al-majālis*. Fourth, the first intention is for Allah to preserve the reading of the Qur'an. Fifth, the readings are done randomly, so the students get the juz reading section on the spot.

The implementation time of the *taqsim al-majālis* program is divided according to the acquisition of assemblies of multiples of five, especially for students who have carried out assemblies of multiples of five only once a month, on Sunday after the grand *istigātsab* activity, due to time constraints, for students who have received The sanad is done once a week, namely on Tuesday. Wednesday is filled for students who have completed the assembly program juz 1-10. On Thursday, for students who finished 1-5 to 1-30. For the time starting from 07.30 - 14.00 WIB.

At the Pondok Pesantren Nurul Jadid in the Zaid bin Tsabit area of the Tahfidzul Qur'an division, activities were carried out to cultivate the *sima'an* of the Qur'an to improve the quality of memorizing the Qur'an, one of which was the *taqsim al-majālis* program. With this program, students can evaluate the extent of the memorization power that has been obtained by memorizing the Qur'an. Ilyas Junaidi Al-Dakhil, the head of the Zaid bin Thabit Region said; "The beginning of the establishment of *taqsim al-majālis* was the evaluation of the regional stakeholder Zaid bin Tsabit KH Hefni Mahfudz that he wanted his students not only to be able to memorize but also to be able to practice and be accountable for memorizing later, not only to the point of the

Qur'an Assembly program in multiples of five, also to be able to accustom to reading the Qur'an *bi al-ghaib* as in *takriran* every day or when invited to *kehatm al-Qur'an* inside and outside the lodge, so that he took the initiative to hold a kind of *taqsim al-majalis* or division of assemblies in order to evaluate the memorization results of the students. His students. The purpose of the *taqsim al-majalis* is to strengthen memorization so that the students are more confident to appear in front of the public and cultivate the *sima'an* Qur'an culture.”

The supporting factor for the implementation of this program, as mentioned above, is that there is a follow-up program from the Qur'an Council program, namely the *taqsim al-majalis* program at the Pondok Pesantren Nurul Jadid in the Zaid bin Tsabit Region, which is an important program and must be followed by every santri who lives in the Tahfidzul Qur'an division Zaid bin Thabit's. This program has the aim of cultivating *sima'an* Al-Qur'an activities among students as well as improving the quality of memorizing the Qur'an through the *taqsim al-majalis* program.

However, it can be said that in any activity or program, there are certainly supporting and inhibiting factors, both internal and external. Likewise, in Tahfidzul Qur'an activities, there must be factors that influence, either in the form of supporting factors that make it easier for students to master or improve the quality of memorizing the Qur'an that has been occupied by all students as well as inhibiting factors that often make it difficult for students or feel there are obstacles in the process of memorizing the Qur'an.

The success of the *taqsim al-majalis* activity cannot be separated from the monitoring by stakeholders, coaches, and administrators of the Tahfidzul Qur'an Division in educating and activating students to participate in *taqsim al-majalis* activities.

The values or benefits contained in the *taqsim al-majalis* activity based on the author's interview with one of the *taqsim al-*

majālis participants, are; first, the students are more enthusiastic about preserving the memorization of the Qur'an, especially those that have been in the Assembly. Second, students are more confident when they want to read the Qur'an *bi al-ghaib* when there is *khataman*. Third, train the students' ability to appear in public and read with loudspeakers by memorizing the Qur'an. Fourth, it becomes an evaluation material for the quality of the students' memorization. Fifth, re-create the *sima'an* Qur'anic culture. Sixth, as a forum for efforts to improve the quality of memorizing the Qur'an.

While the inhibiting factors, one of which is, First, laziness and boredom often appear in the form of *sima'an*, because of the tight time used by students in activities, such as busy schedules for student participants and other students. Second is the lack of interest in memorizing *murāja'ah*, so students often forget readings that have been memorized before and their declining talent, ability, and enthusiasm for learning. Third, sleepiness is an inhibiting factor for the *taqsīm al-majālis* program. Fourth, lack of confidence in reading by reading *bil-ghaib*. And Fifth, the lack of preparation, even though they have been given one week to prepare for the *taqsīm al-majālis* program.

In overcoming these obstacles, first, the administrators hold a small halaqah, which is held after every Isha congregation. Second, hold a particular time for *murāja'ah*. And Third, sending students to practice *khataman* outside the cottage.

Conclusion

From the results of the discussion above, conclusions can be drawn to answer several factors that might support students in completing and maintaining their memorization, including the *taqsīm al-majālis* method, which helps students memorize verses of the Qur'an. This program is a continuous program of the Qur'anic Council program, namely the *taqsīm al-majālis* program at the Pondok Pesantren Nurul Jadid in the Zaid bin Thabit Region; it is

a new program but has significant authority and must be followed by every student to improve the quality of their memorization.

The program has the aim of cultivating *sima'an* Qur'an activities among students as well as improving the quality of memorizing the Qur'an through the *taqsim al-majalis* program. The value of the benefits contained in these activities include; Santri are more enthusiastic about preserving their memorization of the Qur'an, especially those that have been assembled, are more confident when they want to read the Qur'an *bi al-ghaib* when there is *khataman*, to train the ability of the santri to appear in public and read with loudspeakers by rote reading Qur'an *bil ghaib*, and also becomes an evaluation material for the quality of memorization of the students.

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