

**STRATEGIES FOR MEMORISING THE QUR'AN USING THE TIKRAR METHOD AT THE
MAJELIS TAFSIR AL-QUR'AN TAHFIZ CENTRE FOR GIRLS IN KARANGPANDAN,
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Abstract

This study aims to describe the strategy of memorizing the Qur'an using the tikrar method in fostering the memorization of female students at the Tahfidz Center Putri Karangpandan Al-Qur'an Interpretation Council (MTA) Islamic Boarding School. The tikrar method is an intensive repetition technique that has been proven effective in producing memorization that is Mutqin (strong and inherent) and valid (correct according to the rules of tajwid). This study employs a qualitative-descriptive methodology, collecting data through literature reviews, interviews, and observations. An interactive analysis model is used for analysis. The study's findings show that the merging of spiritual and technical elements supports the tahfidz strategy's effectiveness at this Islamic boarding school. The spiritual aspect in the form of tazkiyatun nafs (purification of the heart) is implemented through the habituation of manners, strengthening intentions, and fostering morals before the memorization process begins. In the technical aspect, the tikrar method is implemented through the following stages: (1) Ziyadah, namely the addition of new memorization with layered repetition; (2) Juzyiah, namely the submission of one juz in its entirety as an evaluation of the quality of memorization; (3) Tasmi' Marhalah, namely the payment of a number of juz as a condition for increasing the level; and (4) Semester Tahfidz Exam, which is a comprehensive evaluation of memorization during one learning period.

Keywords: Tahfidz strategy; tikrar method; Mutqin; Quran memorization; Tahfidz center.**INTRODUCTION**

As a guide for human life, the Qur'an was revealed to the Prophet Muhammad SAW as a revelation containing comprehensive guidance for life in this world and the hereafter (Syukran, 2019). The content of the Qur'an not only regulates aspects of worship, but also covers moral, social, legal, and spiritual dimensions that form the basis of Islamic civilisation. Through the Qur'an, humans obtain guidance on the values of truth, justice, responsibility, and a focused orientation in life (Surya & Dartim, 2025). The interaction of Muslims with the Qur'an is not limited to reading alone, but also includes understanding, appreciation, practice, and efforts to preserve its purity through memorisation (Muntazor, 2024).

Memorising the Qur'an (tahfidz) is a form of preserving revelation that has been practised since the time of the Prophet Muhammad Saw and continues to this day. This activity is not only a form of worship, but also serves as a means of internalising Qur'anic values into an individual's personality. Reading and practising the Qur'an consistently is a moral obligation for every Muslim (Badran, 2023). Meanwhile, memorising it is a form of sincerity in preserving the authenticity and continuity of the transmission of revelation. Individuals who memorise the Qur'an are required to have discipline, self-control, and spiritual sincerity, because the memorisation process involves not only cognitive aspects, but also emotional and spiritual aspects (Nidhom, 2021). Thus, success in memorising the Qur'an requires a coaching strategy that is not merely technical, but also touches on the dimensions of character building and purification of the soul (Nur wahidah, Ali, Syifa, Aisyah, & Ningsih, 2025).

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Article History | Submitted: 13 January 2026 | Revised: 13 February 2026 | Accepted: 14 February 2026 | Publish: 17 February 2026

HOW TO CITE (APA 6th Edition):

Javier, Talitha., Dartim, Dartim. (2026). Strategies for Memorising the Qur'an Using the Tikrar Method at the Majelis Tafsir Al-Qur'an Tahfiz Centre for Girls in Karangpandan, Karanganyar. *Juspi: Jurnal Sejarah Peradaban Islam*. 9(2), page.579-587

DOI: <https://dx.doi.org/10.30829/juspi.v9i2.28133>

Muslims have memorised the Qur'an since the time of the Prophet Muhammad (Zakariya, 2019). This is also true in Indonesia, a country with a large Muslim population. The Qur'an, the holy text of Islam, has been transmitted, which is good news for Muslims. The practice of memorising the 30 Juz (parts) of the Qur'an, starting with Surah Al-Fatihah and ending with Surah An-Nas, is known as Tahfizhul Qur'an. This is done in the hope of receiving Allah's blessings and joining His family (Safa'at & Inayati, 2019).

At MTA Tahfidz Center Putri, reading, memorising, and understanding the meaning and content of the Quran correctly are some of the ways to preserve it. Therefore, through a Quran memorisation programme that aims to memorise the entire Quran, MTA Tahfidz Center Putri is an institution with the noble goal of producing a generation of Muslim women who are qualified, intelligent, and dignified. This institution serves as a place for Muslim women to memorise the Quran easily, joyfully, and happily. MTA Tahfidz Centre (TC) Putri strives to create an atmosphere that encourages the intellectual and spiritual growth of Muslim women to produce a generation that has a deep understanding of the Quran and the ability to apply it in daily life. MTA Tahfidz Centre Putri is an Islamic school that specialises in teaching Quran memorisation to female students. This institution emphasises the importance of achieving strong memorisation in terms of memory (*Mutqin*) and accuracy in recitation according to the rules of *tajwid* and *makhraj* (*Sahih*). Memorising the Quran with *Mutqin* effort in terms of results requires effort and process. To achieve these objectives, teachers are required to design and implement memorisation strategies that are well-planned, systematic, and adaptable to the needs and characteristics of female students. The effectiveness of memorising the Qur'an depends not only on the teaching approach, but also on how well the school manages its infrastructure, human resources, learning strategies, and learning environment (Hasanah, Dinata, Slamet Rianto, & Muslih Qomarudin, 2025).

The Islamic perspective states that if memorising the Quran is done solely to seek the pleasure of Allah Swt, then it is an act of worship. A Quran memoriser naturally wants to memorise the Quran fluently and not easily forget it over a long period of time, even though each individual has different potentials and abilities (Anam, 2021). The techniques of *takrir* (repetition) and *tahfizh* (addition to memorisation) are usually combined by memorisers. This is because the quantity and quality of memorisation can be maintained effectively by achieving a balance between the two (Masduki, 2018). Therefore, the *tikrar* technique, or repeating words that have been learned, is very important to ensure that the memorisation remains in the long-term memory of female students (Siregar, 2024). The *tikrar* method may be the most effective approach for memorisers of the Quran to memorise the Quran Al-Karim, the book of Allah. MTA Tahfidz Center Putri is a non-formal Tahfidz institution under the auspices of the Majelis Tafsir Al-Quran Foundation, a legal entity. It is an Indonesian Islamic da'wah group with a reputation for studying the Qur'an and Sunnah (Afrial, 2018).

In this era of globalisation, the challenge for Muslim women to maintain their Islamic identity is growing. Many women have fallen into lifestyles that are far from religious values (Karlina, 2025). Therefore, it is very important for them to have a strong understanding of Islam, and memorising the Quran is one of the best ways to do this. A Muslim woman who memorises the Quran will become closer to Allah and to herself, but will also strengthen her resilience in facing various challenges of the times (Deslinda, 2025). The TC boarding school for the next generation of Muslim women is here as a solution to this problem. This institution not only focuses on memorising the Quran, but also on character building based on Islamic teachings. The programmes organised at the Tahfidz Centre aim to guide students to have high discipline in learning, the ability to understand the Qur'an properly and correctly, and proficiency in applying Islamic teachings in their daily activities.

It is impossible to separate the strategic role of a teacher or asatidzah from the effort to create a generation of *Mutqin* and *Sahih Al-Qur'an* memorizers. Asatidzah acts as a spiritual guide and motivator, as well as a facilitator during the learning process, tasked with developing the memorisation potential of students to the maximum (Kartika, 2024). Therefore, the Qur'an memorisation strategy applied by *asatidzah* is a factor in the success of the tahfidz programme. The

tikrar method, or repetition, will be the method used for memorising the Qur'an at the MTA Tahfidz Center Putri. The *tikrar* method involves repeated recitation of verses. The aim is for the words that are read repeatedly to be recorded in our subconscious (Aryani, Astuti, & Fahmi, 2022). The purpose of this study is to describe the application of the *tikrar* method to achieve *Mutqin* and *Sahih* in improving the memorisation of the Qur'an by female students.

Researchers use data from previous studies as comparative material when writing. This study aims to collect previously published data on theories related to the titles used by academics to obtain a theoretical basis in science. Findings from another study by Elis Setiana entitled 'Implementation of the Tikrar Method in Memorising the Qur'an at the Hidayatul Quran Islamic Boarding School, Banjarrejo Village, Batanghari District, East Lampung Regency' show that the *tikrar* method at the Hidayatul Quran Islamic Boarding School involves repeating memorisation to the teacher. This technique is used to ensure that students' memorisation is maintained. To speed up memorisation and prevent forgetting, they not only repeat the material with the teacher but also memorise it themselves. The *tikrar* method is applied in two stages: preparation and implementation. Students need to prepare themselves by practising memorisation until they achieve fluency and proficiency before presenting it to the teacher. This preparation aims to improve the memorisation presented to the ustad. In the implementation stage, the memorisation is presented to the ustad and mudarosah in groups (Setiana, 2019).

Research on strategies and methods in Al-Qur'an memorisation learning has been conducted extensively using various approaches. Research by Safa'at & Inayati (2019) examined the effectiveness of the *tikrar* and *talqin* methods in improving students' memorisation abilities in the *tahfiz* class programme at Al Abidin Islamic Junior High School in Surakarta. The results of this study showed that the *tikrar* method was effective in strengthening students' memory through structured repetition combined with direct guidance (*talqin*). This study emphasised the importance of balancing independent repetition and teacher control in maintaining the quality of memorisation. However, the study focused more on the effectiveness of the methods in general in the context of formal schools, without examining the systematic stages of evaluation towards *Mutqin* memorisation.

Another study was conducted by Nidhom (2021) on the management of Al-Qur'an memorisation learning in producing a Qur'anic generation. The results of this study indicate that the success of the memorisation programme is greatly influenced by learning planning, routine supervision, and the creation of a supportive religious environment. Managerial aspects such as scheduling, memorisation targets, and evaluation systems are important factors in the sustainability of memorisation programmes. Although the study discusses structural and institutional strategies, it does not specifically explore the integration of spiritual aspects (*tazkiyatun nafs*) with the technical stages of repetition (*tikrar*) in systematically forming *Mutqin* and *Sahih* memorisation.

Unlike previous studies, this study not only analyses the effectiveness of the *tikrar* method in general and the managerial aspects of *tahfidz* learning, but also specifically examines the integration of spiritual and technical strategies in Al-Qur'an memorisation training. This study focuses on the systematic stages of *ziyadah*, *juziyah*, *tasmi' marhalah*, and semester memorisation tests as a tiered mechanism towards *Mutqin* and *Sahih* memorisation. Thus, this study offers a new perspective on how the *tikrar* method is implemented in a structured and sustainable manner in non-formal *tahfidz* institutions, thereby contributing conceptually to the development of quality-oriented *tahfidz* coaching strategies.

RESEARCH METHOD

Basically, research is a methodical and logical activity or process to solve problems by applying techniques that can be used throughout the research process to support the validity of existing data in order to achieve the desired objectives (Muhamid, 2000). This research falls under the category of qualitative research because it is descriptive and collects data using a combination of observation, interviews, and literature review. This research approach has sociological elements,

which study social phenomena with a focus on social interaction, social structure, and culture. The approach focuses on objects in the MTA Tahfidz Centre community, namely Asatidzah, guardians or Musyrifah, and Mahasantriwati. Data collection techniques were conducted using interviews and field observations in the environment and community of the MTA Tahfidz Centre. Data validity techniques were used to ensure that the data collected in the research was accurate and in accordance with the facts. These techniques included survey triangulation, extended observation, case analysis, and the use of reference materials. The interactive data analysis process includes collecting information from notes and interviews, classifying and consolidating data, simplifying it for ease of understanding, and drawing conclusions from the data analysis (Sugiyono, 2020).

RESULT AND DISCUSSION

Strategies for Memorising the Qur'an Using the *Tikrar* Method

This study reveals that the strategy of memorising the Qur'an using the *Tikrar* method at the Pondok Majelis Tafsir Al-Qur'an Tahfidz Center Putri Karangpandan Karanganyar. This *tikrar* method is applied by Asatidzah to female students. The findings were analysed from in-depth interviews, observations, and documentation. Based on interviews with the teachers, "The MTA Tahfidz Centre building was inaugurated on Tuesday, 13 December 2022. The MTA Tahfidz Centre for Girls is located in Gedangan hamlet, Salam village, Karangpandan sub-district, Karanganyar regency, Central Java province. The MTA Tahfidz Centre was established with the permission and will of Allah SWT through Prof. Dr. dr. Zainal Arifin Adnan, Sp.PD-KR as mukawif and Al Ustadz Nur Kholid Saifullah Lc. M.Hum as the head of the MTA headquarters along with the MTA headquarters management." Prof. Dr. dr. Zainal is a Specialist in Internal Medicine. He has a long history of education and career in the field of medicine in Indonesia. He has been active in conducting research and publications in the field of Rheumatology (Prof. Dr. dr. Zainal Arifin Adnan, 2026). He is actively involved in studies at MTA and consistently participates in public health education through broadcasts and dialogues on MTA radio and MTA TV. He hopes that the inauguration of the Pondok Tahfidz Center Putri will produce and nurture a generation of Quran memorizers to cultivate their character, discipline, and piety. The Qur'an can be a guide for Muslims in this world and the hereafter.

MTA Tahfidz Center Putri strongly emphasises the importance of helping female students memorise the Qur'an. This programme aims to nurture a generation of Qur'an memorisers who excel not only in memorisation but also in reading and applying its teachings practically in their daily lives. This programme is based on discussions with Musyrifah, "Pondok TC has a learning system that lasts for 2 years and 4 semesters, with a minimum target of memorising 15 Juz of the Qur'an upon graduation. If female students do not meet the 15 Juz memorisation standard, it is okay, because the most important thing in memorising at TC is to have a strong memory. It is not about memorising as much as possible only to forget it later, but rather about consistently remembering and having a strong foundation in memorisation."

In the learning planning process, strategies include options that need to be considered. Strategies are patterns and sequences of actions used by educators and students to carry out educational tasks (Isjoni, 2012). The main objective at MTA Tahfidz Center Putri is for its students to be able to memorise the Qur'an with *Mutqin* (strong) and *Sahih* (correct) using the *Tikrar* method. The strategy for memorising the Qur'an consists of steps taken by the asatidzah in activities to achieve this objective. A method is needed for Qur'an memorisation institutions to improve their success in the process of memorising the Qur'an, as well as a tool to achieve the desired goals as Qur'an memorisers.

According to Shobari, the *tikrar* method uses repeated recitation of verses. The aim is for the words that are read repeatedly to be recorded in our subconscious (Aryani et al., 2022). sing the *tikrar* method, several verses are memorised first while looking at the *mushaf*, then memorised without looking at the *mushaf*, and finally the next verses are combined with the verses that have been memorised. Double repetition, addition of memorisation, and the *tikrar* technique

(Haningsih, 2023). The *Tikrarul Mahfudz* method involves the memoriser repeating the verses until they can read them without referring to the mushaf, either one verse at a time or gradually (Alfatoni, 2019).

According to Arham, for *Murajaah*, effort, *tawakal*, *qona'ah*, *Istigomah*, and determination are *Mutqin*. *Mutqin* can mean strong, bound, true. Someone with an extraordinary ability to memorise and recite the Qur'an is usually referred to as *Mutqin*. The main idea of *Mutqin* is to do as much *muraja'ah* as possible and add new memorisation as needed, based on the ability to repeat the memorisation after it has been memorised. In addition to regular repetition, *mutqin* uses memorisation reinforcement, which is aided by understanding the meaning of each verse and writing down the verses that have been memorised. Writing down memorised verses not only improves memorisation but also helps students become accustomed to writing Arabic, especially verses from the Qur'an. Similarly, knowing the meaning of each verse can help students improve their memorisation skills and help them understand the meaning of the verses they have memorised (Yasin, 2014).

According to one of the Asatizdah at TC who was interviewed about the first step in memorising the Quran, he emphasised that, "the main key to memorising the Quran is first to cleanse and purify the heart, because a dirty heart cannot accept anything pure. A dirty heart cannot accept knowledge or the Quran. Second, increase your prayers and your parents' blessings, and the rest is effort." Therefore, the main strategy in the tahfidz learning process envisioned by the asatidzah is to instil a pure heart and a clean soul in the *mahasantriwati*, so that they can approach memorising the Quran with perfect sincerity. One crucial strategy in cultivating *mutqin* Quran memorisation is heart purification (*tazkiyatun nafs*), which serves as the spiritual foundation before entering the technical memorisation process (Isnaeni, 2020).

At the Pondok MTA Tahfidz Centre for Girls, the female teachers consistently instil the values of sincerity, humility, discipline, and etiquette towards the Qur'an as part of daily habits. These habits are practised before beginning memorisation, for example through light recitation, short dhikr, or strengthening of intention. A pure heart is believed to be more receptive to and better able to retain memorisation, as the Qur'an, being the word of Allah, will only reside in a heart that is pure, submissive, and untainted by undesirable traits. Thus, the spiritual aspect becomes an inseparable foundation of the technical strategy of memorising the Qur'an (Alfian Nurul Khoirulloh & Nashihin, 2023).

Based on interviews with the teachers. The strategy for memorising the Qur'an using the tikrar method applied at the MTA Tahfidz Centre for Girls is divided into several systematic stages, namely: *ziyadah*, *juz'iyah*, *tasmi' marhalah*, and Tahfidz Semester Examination.

The first stage is *ziyadah*, a method of memorising the Qur'an gradually by adding new verses followed by repeating old memorisations so that they are not forgotten (Safitri, Siregar, & Muliati, 2025). The *ziyadah* process at the MTA tahfidz centre is the process of adding new memorisations. The *ziyadah* pattern at this boarding school is carried out using a gradual system to maintain the quality of memorisation. Female students who want to add to their memorisation must reread from the beginning of the page before moving on to the next page. This process is repeated until the female students are able to master 10 pages or the equivalent of 5 sheets. Once they have memorised 5 sheets well, they are allowed to continue to the next sheet. The system is divided into two parts: the first part consists of 5 sheets, and the second part continues from sheet 6 to sheet 10, with the same cycle repeating until 1 *juz* is completed.

After all the memorisation of one *juz* has been completed according to the division, a *Juziyah* exam will be held. The criteria for assessing *ziyadah* are very strict. Female students are not allowed to make *jali* mistakes, which are mistakes that can change the meaning of a verse, such as mistakes in the length of recitation, reading two harakat as one harakat, or swapping letters such as *hamzah* for *'ain*. If such errors occur, the *mahasantriwati* must repeat the recitation and are not allowed to continue with *ziyadah*. This precision is intended to ensure that the memorisation obtained is truly *Sahih* and *Mutqin* from the outset. This *ziyadah* stage is monitored by several

asatidzah and musyrifah. Based on interviews with *musyrifah*, 'I can listen to memorisation 3 to 4 times a day.

The next stage is the *Juziyah* examination. The *Juziyah* method is the amount of information that students must memorise in order to submit their assignments to the teacher, where each juz usually consists of ten pages (Danang, 2018). At the MTA tahfidz centre for girls, the *juziyah* examination stage involves memorising one full juz in one sitting, from the first page to the last page (page 20). This stage serves to reinforce overall memorisation and evaluate the quality of memorisation after the *ziyadah* process. The criteria for assessing the *Juziyah* focus on the accuracy of recitation. If a female student makes a mistake in a letter and is unaware of her mistake, the examiner will give a warning accompanied by a note (*tanbih*). If the mistake is repeated three times, the score will be reduced (*tanbih* plus 3). If the mistake continues to occur until the examinee has to be corrected or informed by the examiner, the *mahantriwati* will receive a minus 10. If the score is less than 70, the *mahantriwati* must repeat the test. This condition indicates that the memorisation is not yet ready to continue, so it must be repeated from the beginning of the juz. The juz stage determines whether the *mahantriwati* is able to continue with the next memorisation or must make further improvements.

The next stage is *Tasmi' Marhalah*, which is a method of regularly reciting memorised material to the tahfidz instructor to help them find mistakes and correct them immediately (Dari, Kustati, Gusmirawati, & Amelia, 2024). At this stage, a certain amount of memorisation must be submitted as a requirement for advancing to the next level. *tasmi'* is conducted at each memorisation milestone, namely at the 3 juz, 5 juz, 10 juz, 15 juz, 20 juz, 25 juz, and 30 juz milestones. Based on the results of interviews with the *musyrifah*, 'At the 3 juz level, they advance to the *musyrifah halaqah* themselves, while for higher levels, they must go to the *asatidzah*.' Each level of memorisation is referred to as a level or marhalah, for example, level 1, level 2, and so on. *Tasmi' Marhalah* serves as a comprehensive evaluation to assess the consistency of memorisation, mental endurance, and the fluency of *mahantriwati* when reciting large amounts of memorisation. This stage distinguishes between mere memorisation and *Mutqin* memorisation.

The semester exam consists of two parts, namely Tahfidz and Dirasah, but the focus of this research is on the tahfidz exam. In the tahfidz exam, all of the *hafalan* that the *mahantriwati* have memorised will be thoroughly tested. The female students recite 10 juz. Before entering the semester exam, female students can add more memorisation. Thus, the total memorisation tested can be more than 10 juz because they have added more memorisation. Therefore, the semester exam is the culmination of the entire memorisation training strategy that has been carried out during one period.

After the stages have been completed by the female students, there is a tahfidz graduation ceremony. Based on the policy of the education department of the Majelis Tafsir Al-Qur'an Foundation, the tahfidz graduation ceremony is held for female students who have memorised at least 15 juz, while those who have not reached 15 juz cannot participate in the graduation ceremony. Based on an interview with one of the *musyrifah* at TC, she said, 'Alhamdulillah, we have female students who have memorised 30 juz Bil Ghoib on 27 May - 28 May 2025. During the *tasmi'*, they invited their guardians or parents.'

The daily schedule of activities conducted by the female students at the MTA Tahfidz Centre for Girls is as follows. This schedule data was obtained from one of the female students at the MTA TC.

<u>(03.00 – 04.00)</u>	<u>(08.00 – 09.30) (09.30 -10.00)</u>
Independent Tahajud	Dirasah
Reading the Qur'an	Rest
<u>(04.00 – 05.00)</u>	<u>(10.00 – 11.30)</u>
Fajr Prayer	Dhuha Circle
	Muraja'ah Recitation

(05.00 – 06.30)	(11.30 – 19.30)
Morning Circle	Dhuhr Prayer
Ziyadah Recitation	Continue with respective activities
(06.30 – 08.00)	(19.30 – 20.30) (20.30 – 21.00)
Breakfast	Evening Circle
Study Preparation	Evening Study
	Continue Rest

The *tikrar* method not only emphasises intensive repetition of verses, but also combines spiritual guidance, discipline, and structured, tiered evaluation through the stages of *ziyadah*, *juziyah*, *tasmi' marhalah*, and semester tahfidz exams. The strategy applied by the *asatidzah* shows that the success of memorising the Qur'an *Mutqin* and *Sahih* is not solely determined by the amount of memorisation, but by the strength of memorisation, accuracy of recitation, and consistency of *muroja'ah*.

Thus, this study confirms that the *tikrar* method, when applied in a disciplined and continuous manner and supported by the strategic role of *asatidzah* as mentors who emphasise spiritual and academic aspects, is an effective effort in realising *Mutqin* and *Sahih* memorisation of the Qur'an. It is hoped that these results can be a reference for other institutions involved in Al-Qur'an memorisation when developing memorisation learning strategies that focus not only on the quantity of memorisation, but also on its quality and durability, as well as the application of Al-Qur'an values in daily life.

CONCLUSION

Based on the research results, it can be concluded that the strategy of memorising the Qur'an using the *tikrar* method at the MTA Tahfidz Center Putri is effective in forming *Mutqin* and *Sahih* memorisation through the systematic integration of spiritual and technical aspects. The spiritual aspect, *tazkiyatun nafs*, forms the foundation of the training by instilling sincerity, manners, and discipline before the memorisation process, while the technical aspect is applied through the gradual stages of *ziyadah*, *juziyah*, *tasmi' marhalah*, and semester tahfidz exams, which serve as mechanisms for strengthening and evaluating the quality of memorisation. With a structured training pattern and supported by a conducive environment, the *tikrar* method not only increases the quantity of memorisation but also ensures the strength, accuracy of recitation, and consistency of the *mahasantriwati*'s memorisation.

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