



Strategies and Methods for Memorizing al-Qur'an: A Comparative Analysis of al-Qur'an Memorization Systems at Ummu Aiman and An-Nahl Islamic Boarding Schools in Kampar, Riau

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Abstract

This study aims to compare the Qur'an memorization methods employed at two specialized Tahfidz Islamic boarding schools: Ummu Aiman and An-Nahl Kampar in Riau. Both institutions implement the Wahdah method, a technique that involves memorizing one verse sequentially through repeated recitation to establish a strong and systematic memory pattern. This research adopts a qualitative approach, utilizing an in-depth field study to examine the characteristics of the memorization methods and to identify the similarities and differences in the memorization practices at both schools. The findings indicate that the Wahdah method serves as the foundational basis for memorization learning in both pesantrens. However, notable differences exist in the organization of halaqah (study circles), the habituation methods employed prior to memorization, and the establishment of memorization targets. At Ummu Aiman Islamic boarding school, students are required to attend tahsin classes to perfect their Qur'anic recitation according to proper tajwid rules before commencing the memorization process. In contrast, at An-Nahl Islamic boarding school, students are directed to begin memorizing according to predetermined tahfidz targets without first participating in recitation habituation classes. This study provides a comprehensive and informative comparative analysis of the Wahdah method as practiced in these Tahfidz pesantrens. The results can serve as a strategic reference for developing more effective and efficient Qur'an memorization teaching methods and assist similar educational institutions in designing memorization programs tailored to the needs and characteristics of their students.

Abstrak

Penelitian ini bertujuan membandingkan metode menghafal Al-Qur'an yang diterapkan di dua pesantren khusus Tahfidz, yaitu Pondok Pesantren Ummu Aiman dan Pondok Pesantren An-Nahl Kampar, Riau. Kedua pesantren tersebut menggunakan metode wahdah, yaitu teknik menghafal satu ayat secara berurutan dengan pengulangan berulang untuk membentuk pola ingatan yang kuat dan sistematis. Penelitian ini menggunakan pendekatan kualitatif dengan studi lapangan mendalam yang memfokuskan pada karakteristik metode penghafalan, serta identifikasi persamaan dan perbedaan dalam pelaksanaan hafalan di kedua pesantren. Hasil penelitian menunjukkan bahwa metode wahdah menjadi landasan utama pembelajaran hafalan di kedua pesantren, tetapi terdapat perbedaan pada aspek pembagian halaqah, metode pembiasaan sebelum menghafal, serta penetapan target hafalan. Pondok Pesantren Ummu Aiman mewajibkan santri mengikuti kelas tahsin untuk memperbaiki bacaan Al-Qur'an sesuai kaidah tajwid yang benar sebelum memulai proses menghafal. Sebaliknya, Pondok Pesantren An-Nahl langsung mengarahkan santri menghafal sesuai target tahfidz yang telah ditentukan tanpa melalui kelas pembiasaan bacaan terlebih dahulu. Penelitian ini memberikan gambaran komparatif yang mendalam dan informatif mengenai praktik metode wahdah di pesantren-pesantren tahfidz tersebut. Hasilnya dapat menjadi acuan strategis dalam mengembangkan metode pembelajaran tahfidz Al-Qur'an yang lebih efektif dan efisien, serta membantu institusi pendidikan serupa dalam merancang program penghafalan yang sesuai dengan kebutuhan dan karakteristik santri.

Keywords:

Strategies and Methods; Memorizing Al-Qur'an; Wahdah Method; Tahfidz's Islamic Boarding School

Kata kunci:

Strategi dan Metode; Menghafal Al-Qur'an; Metode Wahdah; Pesantren Tahfidz

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Introduction

One of the main sources of Islamic teachings according to muslim beliefs is Al-Qur'an. In Al-Qur'an there are words of Allah which were conveyed to the Prophet Muhammad SAW through the angel Jibril gradually with the aim of being a guide for Muslims and obtaining prosperity in this world and the hereafter.¹ The purpose of Al-Qur'an was revealed as a guide to the truth for humans in facing life's problems which are timeless and timeless.² Badī al-Zamān Sa'īd Nursī said that there is no one aspect of the Qur'an such as verses, sentence structures or even repetitions in stories that do not have a purpose and wisdom them.³ As a holy main sources of Islamic teachings revealed as guidance for the people of the end times, Allah SWT.always look after it. Allah SWT said on QS. al-Hijr, 15:9.

Al- Qur'an, as a religious text, has a dimension of connection to all forms of activities of the Muslim community.⁴ So, the way for Muslims to maintains al-Quran is by using heart, namely memorizing it and maintaining that memorization. Allah SWT commanded Muslims to read and seek knowledge. Reading is the first and main requirement for the development of science and technology, as well as the main requirement for building civilization.⁵ As a guide to life for Muslims, Al-Qur'an is enough to be read and efforts must be made to preserve it. This effort can be in the form of writing or memorizing. Muslims are obliged to safeguard and protect Al-Qur'an by reading it, writing it, and memorizing it as a form of love for the Word of Allah.The Prophet also mentioned in his hadith that "The best of you are those who learn Al-Qur'an and teach it".⁶ In memorizing Al-Qur'an, it can't be separated from the various methods used by tahfidz Al-Qur'an subject teachers because everyone's abilities are different. Some are very easy to memorize, and other some are difficult to memorize, and there are also those whose memorization abilities are mediocre.⁷ To achieve this goal, appropriate strategies and methods are needed. Therefore, the method is one of the factors that determine success in memorizing Al-Qur'an.

However, as we all know that memorizing Al-Qur'an is not easy thing. Sometimes it can take a long time to memorize one verse.⁸ If that's the case, the desire to memorize the Qur'an sometimes just a wish.⁹ For Muslims who memorize Al-Qur'an , they will get two privileges, namely privileges in this world and the afterlife. So one way for us as Muslims to protect Al-

¹ Ajahari, *Ulumul Qur'an (Ilmu-Ilmu Al-Qur'an)* (Yogyakarta: Aswaja Pressindo, 2018). 1.

² Rusydie Anwar, *Pengantar Ulumul Qur'an Dan Ulumul Hadits Teori Dan Metodologi* (Yogyakarta: IRCiSoD, 2015). 21-24.

³ M. Fahrian Noor, Yuni Wahyuni, Bisri Samsuri, "Kemaslahatan Manusia Sebagai Puncak Maqāsid al-Qur`ān: Tinjauan Terhadap Konsep Maqāsid al-Qur`ān Abd al-Karīm Hāmīdī", *Jurnal Al-Qudwah*, Vol. 01, No. I (2023). 91.

⁴ Nabila Fajriyanti Muhyin, Velida Apria Ningrum, Achmad As'ad Abd. Aziz, "The Activity of Sab'u al-Munjiyat Recitation on TMI al-Amien Prenduan Islamic Boarding School for Girls: The Perspective of Anthropology Theory", *Jurnal Al-Qudwah*, Vol. 02, No. II (2024). 221.

⁵ Shihab, *Wawasan Al-Qur'an*. 7.

⁶ Abu 'Isa Muhammad bin 'Isa bin Saurat Al-Turmuzi, *Sunan Al-Turmuzi Wa Huwa Al-Jami' Al-Ṣāhih* (Beirut: Dar al-Fikri, 1980), No. 2910.

⁷ Baihaqi and Agus Setiawan, "Metode Menghafal Alqur'an Pada Kegiatan Ekstrakurikuler Tahfiz Siswa Madrasah Ibtidaiyah Al-Hamid Kota Banjarmasin," *Al-Ghazali: Jurnal Ilmiah Pendidikan Dan Pemikiran Islam* Vol. 01, no. No. 01. 58.

⁸ Syahratul Mubarakah, "Strategi Tahfidz Al-Qur'an Mu'allimin Dan Mu'allimat Nahdlatul Wathan," *Jurnal Penelitian Tarbawi* Vol. 04, no. No. 01 (2019). 4.

⁹ L. Romziana et al., "Pelatihan Mudah Menghafal Al-Qur'an Dengan Metode Tikrar, Murajaah & Tasmi' Bagi Siswi Kelas XI IPA Tahfidz Madrasah Aliyah Nurul Jadid," *Jurnal Karya Abdi* Vol. 05, no. No.1 (2021). 161-167.

Qur'an is by memorizing it.¹⁰ Memorizing Al-Qur'an is not only do by Islamic boarding school students, even adults and children also memorize Al-Qur'an like a trend. For parents who having a child who can memorizes Al-Qur'an is a matter of pride. Even in today's sophisticated era, memorizing Al-Qur'an has become a competition and is broadcast on national television. In this era, muslim's activity to memorize Al-Qur'an, either in whole or in part, are also increasing. This is true because many Islamic educational institutions include tahfidz Al-Qur'an in curriculum institutions.¹¹ To attract the interest of Muslims in this era, a n easy systematic memorization method is needed.

In 1990 AD, a method of reading the Qur'an known as Iqro emerged. This method is the only way to solve the problem of illiteracy of the Qur'an faced by many people. After the Iqro era, many new ideas emerged for reading the Qur'an which were claimed to be easier and faster. After being able to read the Qur'an properly and correctly, then you can start memorizing the Qur'an.¹² Memorizing Al-Qur'an is the process to maintain, guard, and preserve the purity of the Qur'an which was revealed to the Prophet SAW outside the head so that there are no changes and falsifications and can protect it from being forgotten either in whole or in part.¹³ Memorizing Al-Qur'an can't be separetd from many methods used by Tahfidz teacher because abilities of person are different.¹⁴ Some are easy to memorize and some are else difficult to memorize.¹⁵

So, appropriate strategies are needed to achieve these goal. And one of the factors that determines success in memorizing Al-Qur'an is the right method. The method of memorizing Al-Qur'an as a means to make it easier to memorize Al-Qur'an. According to Sa'dullah, there are 5 methods of memorizing Al-Qur'an, including: Bi-Nazar Method, that is a memorization method by carefully reading the verse to be memorized; Tahfidz method, that is the method of memorizing bit by bit verses that have been read repeatedly; Talaqqi method, that is method of memorizing by submitting or listening to the newly memorized memorization to a teacher; Takrir Method, that is a method of memorizing by repeating memorized memorization; Tasmi' method, that is a method of memorizing by listening to other people's memorization.¹⁶ Apart from these five methods, there are also other methods, namely; kaisa method, yadain method, ODOA method, and so on.¹⁷

Research on methods of memorizing al-Qur'an has been studied by previous researchers, such as research by Sabiruddin, Sindy, Rasella, Imro'ah Fadilah, title "Problems of Santri in Memorizing the Qur'an at the Khalid Bin Walid Islamic Boarding School", International Journal

¹⁰ Zupi, "Studi Komparatif Metode Menghafal Al-Qur'an Di Pondok Pesantren Amanah Tarbiyah Islamiyah Dan Pondok Pesantren Madrasatul Qur'an Di Kabupaten Siak." (2023). 2.

¹¹ Sabiruddin et al., "Problems of Santri in Memorizing the Qur'an at the Khalid Bin Walid Islamic Boarding School," *International Journal of Multidisciplinary Research of Higher Education* Vol. 04, no. No. 01 (2021). 12.

¹² Edi Muslimin, Fenomena Berbagai Metode Cepat Membaca Al-Qur'an (Praksis Dakwah Islam di Indonesia), Mamba'ul 'Ulum, Vol. 14, No. 2 Oktober 2018. 2

¹³ Sucipto, *Tahfidz Al-Quran Melejitkan Prestasi* (Bogor: Guepedia, 2020).13.

¹⁴ A. Akbar and H. Hidayatullah, "Metode Tahfidz Al-Qur'an Di Pondok Pesantren Kabupaten Kampar," *Jurnal Ushuluddin* Vol. 04, no. No. 1 (2016). 91.

¹⁵ Abdul Kholiq and Maulana Achmad Hasan, "Metode Mudarasa Dalam Menghafalkan Al-Qur'an Di Pondok Pesantren Yanbu'ul-Ulum Sukolilo," *Quality Journal Of Empirical Research In Islamic Education*, Vol. 11, no. No.2 (2023). 214.

¹⁶ Baihaqi dan Agus Setiawan, "Metode Menghafal Alqur'an,,,,,,", 69.

¹⁷ Nurul Qamariah and Mohammad Irsyad, *Metode Cepat & Mudah Agar Anak Hafal Al-Qur'an* (Yogyakarta: Semesta Hikmah, 2016). 50.

of Multidisciplinary Research of Higher Educationn, 2021. Then from journal *El-Mujtama IAI Sahid Bogor* Volume I Issue I 2021 by Isna Amalia, Hana Lestari, dan Zulfikar Ismail IAI Sahid Bogor. Title “Metode Efektif Menghafal Al-Qur’an Bagi Siswa Madrasah Ibtidaiyah (Sebuah Kajian Pustaka)”.¹⁸ Then, A research by Jannati Hidayati, title “Perbandingan Metode menghafal Al-Qur’an di Pondok Pesantren Daarul Hiffaazh Al-Islami dan Pondok Pesantren Satu Qur’an Jambi, UIN Sulthan Thaha Saifuddin, 2020.¹⁹ A research by Roni Prasetyawan, title “Metode Menghafal Al-Qur’an di Pondok Pesantren Al-Wafa Palangkaraya”, IAIN Palangkaraya, 2016.²⁰

Based on the researchs above, the author would like to explain that the research has differences with previous researchs, the difference is in the title and the location of the research. Researchers also have not found this research before, so according to the authors this research is important to do. The type of research used in this research is qualitative research with field research. This research seeks to describe and analyze, and compare methods of memorizing the Al-Qur'an, in terms of method, member of halaqah, target memorization, and effectiveness in using these memorization methods. This research comes from primary data and secondary data. Primary data was obtained from interviews with several teachers and several students at the Ummu Aiman and An-Nahl Islamic Boarding Schools. Meanwhile, secondary data was obtained from documentation at the Umu Aiman Islamic Boarding School and the An-Nahl Kampar Islamic Boarding School. Data analysis techniques in this research, the author will look t case by case and check the results of data collection and test the validity of the data by asking the same thing to other informants or supervisors.²¹ This process also produces an analysis that has been linked to the existing theoretical framework and presents answers or understanding of the predetermined problem formulations.²²

Result and Discussion

In memorizing the Qur'an there are several methods, there are wahdah method (memorizing Al-Qur' an by memorizing the verses of the Qur'an that wants to memorized one by one), Kitabah method (writing the verses that will memorize, then reads theverses until they are read fluently and correctly), Sima'i method (istening to something memorized reading), Combined Method (combining between Wahdah and Kitabah method), Jama' method (memorizing the Al-Qur'an which is done together and someone leads it, usually tahfidz teacher).²³ Based on the survey results, the score of the Al-Quran Literacy Index in Indonesia is at 66.038. The survey also showed that respondents recognized the letters and harakat of the Al-Quran (61.51%), were able to read the arrangement of letters into words (59.92%), were able to read verses fluently (48.96%), and read the Al-Quran fluently

¹⁸ Zulfikar Ismail, Isna Amalia, Hana Lestari, “Metode Efektif Menghafal Al-Qur’an Bagi Siswa Madrasah Ibtidaiyah (Sebuah Kajian Pustaka)”, *El-Mujtama IAI Sahid Bogor* 1, no. 1 (2021).

¹⁹ Jannati Hidayati, “Perbandingan Metode Menghafal Al-Qur’an Di Pondok Pesantren Daarul Hiffaazh Al-Islami Dan Pondok Pesantren Satu Qur’an Jambi” (UIN Sulthan Thaha Saifuddin, 2020).

²⁰ Roni Prasetyawan, “Metode Menghafal Al-Qur’an Di Pondok Islamic Boarding School Al-Wafa Palangkaraya” (IAIN Palangkaraya, 2016).

²¹ Andi Prastowo, *Metode Penelitian Kualitatif Dalam Prespektif Rancangan Penelitian* (Yogyakarta: Ar-Ruzz Media, 2012). 10.

²² Basrowi and Suwandi, *Memahami Penelitian Kualitatif* (Jakarta: Rineka Cipta, 2008). 170.

²³ Ahsin W. Al-Hafidz, *Bimbingan Praktis Menghafal AL-Qur’an*, (Jakarta, Bumi Aksara, 2005), p. 63

according to tajwid (44.57%). Respondents who did not have Al-Quran reading literacy were 38.49%.²⁴ One of the advantages of Islamic boarding schools is memorizing the Qur'an, especially special in tahfidz Islamic boarding schools, where there are institutions or Islamic boarding schools for tahfidz Al-Qur'an that give targets within a certain period of time, students will be able to memorize the 30 juz of the Qur'an. This is as characteristic or priority of Islamic boarding schools so the parents who want to register their children to school are interested in registering them at Islamic boarding schools special for tahfidz Al-Qur'an. Therefore, the author is interested in discussing the method of memorizing the Qur'an in special Islamic boarding schools for tahfidz, namely at Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School

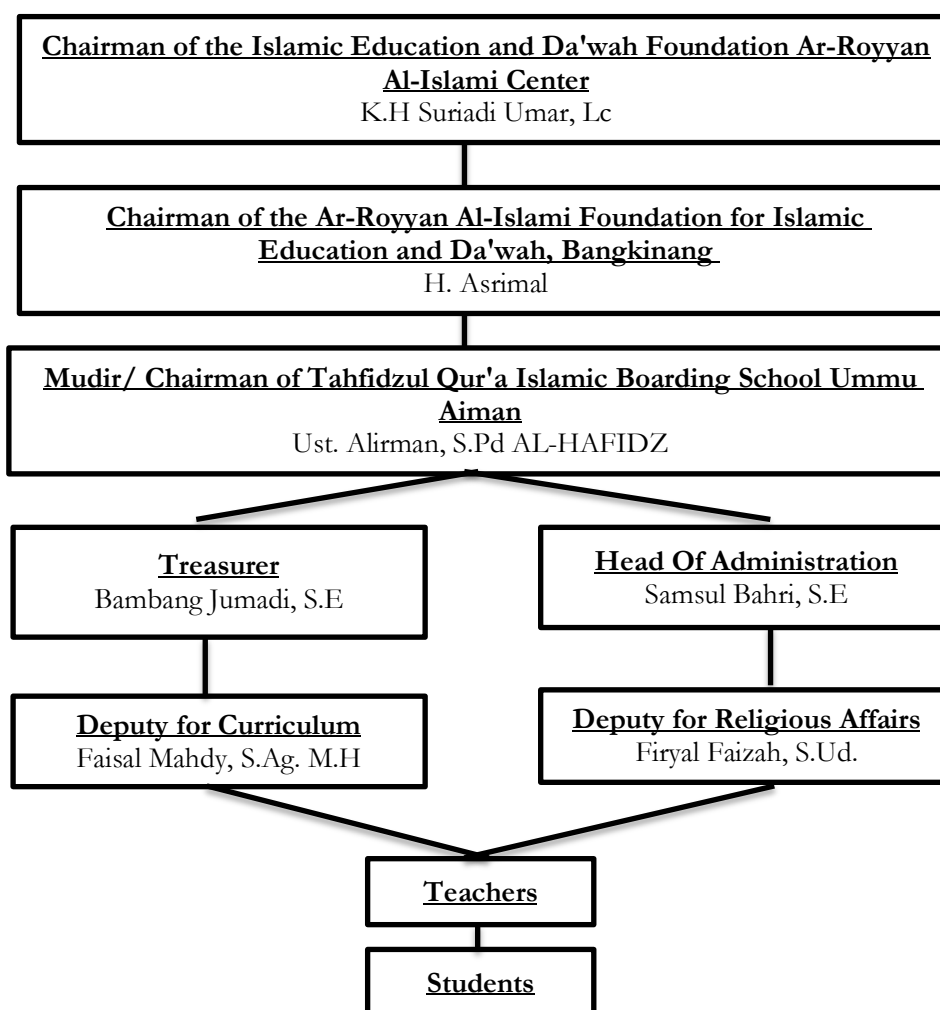
Ummu Aiman Islamic Boarding School Profile

Ummu Aiman Tahfidzul Qur'an Islamic Boarding School for woman led by Ustadz Alirman, S.Pd and was established in 2017 M/1438 H. This Islamic boarding school is under the auspices of the Ar-Rayyan Al-Islami Islamic Education and Dakwah Foundation led by H. Asrimal and in collaboration with Arrabitha Alalamiyah Lilita'lil wal da'wah led by KH. Suriadi Umar, Lc. based in Jakarta. Ummu Aiman Islamic Boarding School is a branch of Ar-Royan Al-Islami Foundation in Rokan Hulu Regency. In the beginning, this Islamic Boarding school building was a waqaf land covering an area 7840 m² which was later established as a Islamic Boarding School. Ummu Aiman Islamic Boarding School is a boarding school that specializes in memorizing Al-Qur'an. This Islamic boarding school aims to make generations memorize Al-Qur'an and have noble morals, and practice Al-Qur'an.

The operational permit for Ummu Aiman Islamic Boarding School was issued by the Ministry of Religion of Kampar Regency with SK number 260 of 2020 with the Islamic boarding school statistics number (NSPP): 512014010063 and this SK was issued on October 14, 2020. This Ummu Aiman Islamic Boarding School academically refers to a curriculum that determined by Islamic boarding schools and also the curriculum set by the government. Ummu Aiman Islamic Boarding School is located on Tunas Mandiri Street RT.003/RW.006 Kumantan Village, Bangkinang Kota District, Riau Province. Call Center in 081374771391, with the post code 28411. Email adress ppUmmuaiman@gmail.com. And coordinate point Islamic Boarding School is Latt 0.15547, Long 101.01492.

²⁴ <https://kemenag.go.id/nasional/survei-kemenag-indeks-literasi-al-qur-an-kategori-tinggi-w0A7W>

Ummu Aiman Islamic Boarding School Organizational Structure



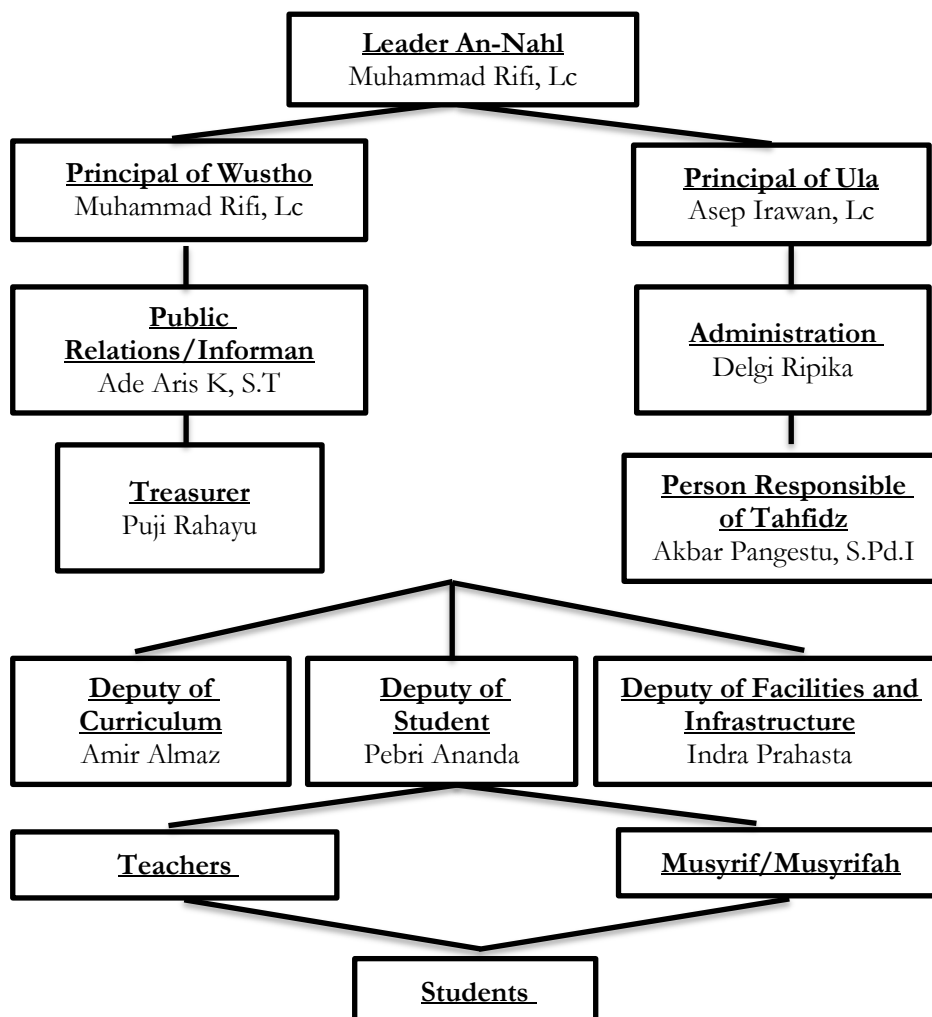
An-Nahl Islamic Boarding School Profile

Tahfidz An-Nahl Islamic Boarding School is a Islamic boarding school that was established in 2017 which stands on a land area of ± 14000 m² and is located in Petapahan village km 21, Tapung District, Kampar Regency, Riau Province. The Tahfidz An-Nahl Islamic Boarding School is led by Ustadz Rifi, Lc. And this Islamic boarding school is under the patronage of the Ad-Da'wah Al-Islahiyah Foundation and has received an operational permit from the Ministry of Religion of Kampar Regency with SK number 06 on January 11 2019 with the Islamic boarding school statistics number (NSPP): 510314010054. An-Nahl Islamic Boarding School is a boarding school that specializes in memorizing Al-Qur'an. This School aims to instill a straight faith in accordance with the understanding of salafussalih which originates from Al-Qur'an and As-Sunnah and creates a generation of Qur'anic, knowledgeable, and pious charity. An-Nahl Islamic Boarding School academically refers to a combination curriculum, namely the curriculum set by the Islamic Boarding School and also the curriculum set by the government.

At first, there were only 20 students at Ummu Aiman Islamic Boarding School, with the passage of time totaling 58 students at the wustho level and 61 students at the ulya level and The students' study hours are Monday - Friday from 07.30 - 14.10 WIB, and Friday starting at

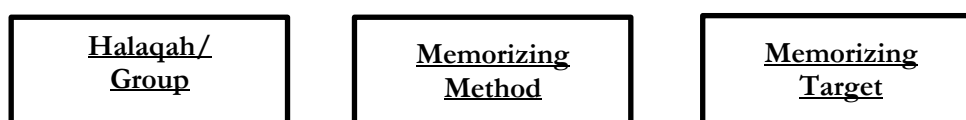
07.30 – 11.30 WIB. An-Nahl Islamic Boarding School is located on Bangkinang-Petapahan Street Km 21 RT 006/RW.002 Petapahan Village, Kampar District, Riau Province. Call Number 085319873028 with the post code 28464. Email address : tahfidzannah@gmail.com. coordinate point Islamic Boarding School is Latt 0.505454, Long 101.058587

An-Nahl Islamic Boarding School Organizational Structure



The Method of Memorizing Al-Qur'an at Ummu Aiman Islamic Boarding School

in this research, comparative analysis in the method of memorizing the Al-Qur'an is seen from 3 aspects, namely :



The method for memorizing the Qur'an should be based on the situation, conditions, and environment that students will be faced. The choice of memorization method must also be adjusted to the student's characteristics, age and level of memorization ability. This aims to ensure that learning in the form of memorizing Al-

Qur'an can be carried out well by students.²⁵

1. Halaqah or Group. At Ummu Aiman Islamic Boarding School, there are 8 *halaqahs* where each *halaqah* or group is led by a *tahfidz* teacher and the *halaqah* or group members consist of several students from grades 1, 2 and 3 wustho who are randomized according to their level of memorization. This was stated by Firyal Faizah as musyrifah and tahfidz Supervisor at Ummu Aiman that The purpose of memorizing Al-Qur'an in the form of *halaqah* is so that the implementation of memorizing Al-Qur'an can run efficiently, and makes it easier for tahfidz teachers to know the character of each of their *halaqah* students²⁶ and can directly supervise the activities of memorizing Al-Qur'an for students.²⁷ Dividing students into several groups is also an application of the *wahdah* method.²⁸

2. Memorization Method. Before entering the process of memorizing Al-Qur'an, students at Ummu Aiman Islamic Boarding School first take part in the *Halaqah* or group of **Tahsin Al-Qur'an** which aims to improve and enhance the reading of Al-Qur'an in accordance with the correct *tajwid*. tahsin exam which will be tested by the *tahfidz* teacher. If they pass or succeed, students may proceed to the *tahfidz* *halaqah* and start memorizing Al-Qur'an. But if they do not pass, the student is required to repeat the *tahsin halaqah* until he can pass the *tahsin* exam. This is stated by Arifah Naila Rahma as a class 3 wustho student at Ummu Aiman Islamic Boarding School.²⁹ So, the tahfidz teacher is tasked with correcting students mistakes if mistakes occur in their reading or recitation so that the mistakes don't continue.³⁰

After completing the *tahsin halaqah*, then enter the *halaqah* or group of **Tahfidz Al-Qur'an**. In the process of memorizing Al-Qur'an, students at Ummu Aiman Islamic Boarding School use the *wahdah* method, namely the method of memorizing Al-Qur'an by repeating and reading the verses to be memorized. But in memorizing using this method, the students differ in their repetition. As stated by Melati Azzahro Khumairo as a class 2 wustho student at Ummu Aiman Islamic Boarding School that in repeating the reading to be memorized, I usually recite 10 times and then memorize the verse.³¹

From the results of interviews with researchers with *tahfidz* teachers at Ummu Aiman Islamic Boarding School, they said that the *wahdah* method used in memorizing

²⁵ Syahratul Mubarakah, "Strategi Tahfidz Al-Qur'an Mu'allimin Dan Mu'allimat Nahdlatul Wathan," *Penelitian Tarbawi ALH Hamzanwadi NW Pancor* Vol.4, No.1 (2019), 5.

²⁶ Akhmad Ulul Albab, Dedi Rismanto, and Amir Mukminin, "Pembelajaran Tahfidz Al-Qur'an Anak-Anak Di Pondok Pesantren Yanbu'ul Qur'an Kudus," *Hujjah: Jurnal Ilmiah Komunikasi Dan Penyiaran Islam* Vol. 6, no. No.2 (2022), 103.

²⁷ Firyal Faizah, Deputy for Islamic Studies and Musyrifah at Ummu Aiman Islamic Boarding School, Interview with the Author 18 November 2022.

²⁸ Rahmah Nurfitriani, Muhammad Almi Hidayat, and Musradinur, "Implementasi Metode Kitabah Dan Metode Wahdah Dalam Pembelajaran Tahfidz Siswa Sekolah Dasar," *Pionir: Jurnal Pendidikan* Vol. 11, no. No. 2 (2022), 93.

²⁹ Arifah Naila Rahma, Ummu Aiman Islamic Boarding School Student, Class 3 Wustho, Interview with the Author 18 November 2022.

³⁰ M. Hidayat Ganjar, "Aktivitas Menghafal Quran Dan Pengaruhnya Terhadap Prestasi Akademik Mahasiswa," *Jurnal Edukasi Islami* Vol. 06, no. No. 11 (2020), 58.

³¹ Melati Azzahro Khumairo, Ummu Aiman Islamic Boarding School Student, Class 2 Wustho, Interview with the Author 18 November 2022.

Al-Qur'an at Ummu Aiman Islamic Boarding School had advantages and disadvantages. The advantage of using the *wahdah* method is that many students have succeeded in memorizing according to the target, even more than the target set for them. This is proof of the success of Ummu Aiman Islamic Boarding School in educating its students to memorize Al-Qur'an. While the drawback of using the *wahdah* method is that this method requires a lot and a long time to memorize Al-Qur'an because this method is by reading repeatedly the verses to be memorized and each student has different abilities in memorizing Al-Qur'an.³²

After finishing memorizing Al-Qur'an and depositing the memorization to the *tahfidz* teacher, the next process is **Muraja'ah** or commonly known as the process of repeating the verses that have been memorized so that they remain fluent. Muraja'ah functions to keep memorizers of Al-Qur'an so that they always maintain their memorization.³³ Muraja'ah is also one part of the method that aims to maintain memorization so that it remains intact because there is no memorization without repetition.³⁴ With the *halaqah muraja'ah*, students can expedite and maintain their memorization which they have memorized and deposited with the *tahfidz* teacher. This is stated by Yelsi Amanda as a class 2 wustho student at Ummu Aiman Islamic Boarding School.³⁵ Ustadzah Syahdilla Febriana said that keeping Al-Qur'an memorized is not easy, to keep Al-Qur'an memorized, students need to repeat verses of Al-Qur'an that have been memorized both in *muraja'ah* together or *muraja'ah* independently, then the students must also include the verses that have been memorized in the recitation of the prayer and stay away from immoral acts. By paying attention to things like that, *Insyallah*, the memorization that has been memorized will be well preserved.³⁶

3. Memorization Target. At Ummu Aiman Islamic Boarding School, the target is to memorize 1 juz 2 sheets each month or equal to 6 sheets each 2 weeks. The memorization test is held once a month. This is in accordance with Ulfa Zahira's statement as a class 1 wustho student at Ummu Aiman Islamic Boarding School that the target for students to memorize Al-Qur'an is 1 juz 2 sheets in 1 month and 1 page is deposited every day to musyrifah in the morning *halaqah*. If one day, the students are sick, the target of their memorization will still follow the actual target of memorization.³⁷ Ustadzah Fiona Tara Melani as the *tahfidz* teacher at Ummu Aiman Islamic Boarding School said that the purpose of this memorization target is to be effective in using time and students can finish memorizing Al-Qur'an on time. With a memorization target,

³² Rosmiarni et al., "Implikasi Metode Wahdah Terhadap Kekuatan Hafalan Al-Qur'an Santri Di Dayah Modern Darul Ulum Banda Aceh," *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam* Vol. 13, no. No. 1 (2023). 56.

³³ Sukati, "Studi Komparatif Tentang Metode Menghafal Al Qur'an Antara Pp. Putri Al Munawir Komplek 'Q' Dengan Pp. Putri Ali Maksom Krapyak Bantul Yogyakarta," *Jurnal Literasi* Vol. 6, no. No. 2 (2015). 219.

³⁴ Risma Amelia Hapsah Fauziah, "Pengaruh Penerapan Metode Muraja' Ah Pada Pembelajaran Tahfidz Al-Qur'an Terhadap Keberhasilan Menghafal Al-Qur'an," *Jurnal Masagi* 01, no. 01 (2022). 4.

³⁵ Yelsi Amanda, Ummu Aiman Islamic Boarding School Student, Class 2 Wustho, Interview with the Author 18 November 2022.

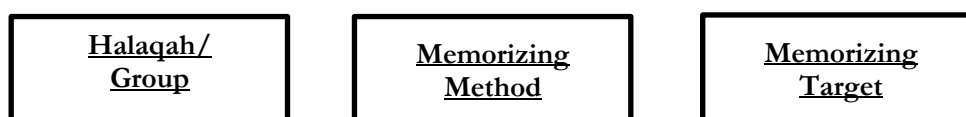
³⁶ Syahdilla Febriana, Musyrifah Ummu Aiman Islamic Boarding School, Interview with the Author 18 November 2022.

³⁷ Ulfa Zahira, Ummu Aiman Islamic Boarding School Santri Class 1 Wustho, Interview with the Author 18 November 2022.

students are usually excited and vying to achieve their memorization target. For this reason, Ummu Aiman Islamic Boarding School set a target of memorization for its students.³⁸

The Methods of Memorizing Al-Qur'an at An-Nahl Islamic Boarding School

In this research, comparative analysis in the method of memorizing the Al-Qur'an is seen from 3 aspects, namely :



1. **Halaqah or Group.** At An-Nahl Islamic Boarding School, there are 3 types of classes as stated by Ustadzah Lulu Rusyda as musyriyah and tahfidz Supervisor at An-Nahl Islamic Boarding School that there are 3 classes at An-Nahl Islamic boarding school, namely khusus class, takhassus class and regular class. The difference only in the target level of memorizing Al-Qur'an. At the khusus class level, it has a target of 6 juz each year, and the takhassus class has a target of 4 juz each year while the regular class only has a target of 2 juz each year.³⁹ The purpose of carrying out the process of memorizing Al-Qur'an in the of *halaqah* or group and divided classes is so that students are more enthusiastic in achieving their memorization targets and also aims so that each *tahfidz* teacher knows how the abilities of the students are so that they can be divided from those whose memorization abilities are beyond ordinary, to those that are difficult to memorize.⁴⁰
2. **Memorization Method.** In memorizing Al-Qur'an at An-Nahl Islamic Boarding School, there is a flow that must be carried out by the students so that it is in accordance with the method applied in this pesantren. The first flow is, **Tahfidz Al-Qur'an**. In the process of memorizing Al-Qur'an, students at Ummu Aiman Islamic Boarding School use the *Wahdah* method, namely the method of memorizing Al-Qur'an by repeating the verses to be memorized. But in memorizing using this method, the students differ in their repetition. Siti Nur Jannah as a student class I said that in memorizing Al-Qur'an at this Islamic boarding school, the method is to repeat the verse to be memorized 3-5 times, then after memorizing according to the target each day, then the memorization is deposited to Musyriyah.⁴¹ Different from Siti Nur Jannah, Asha Tungga Anggraini as a student class 2 said that in memorizing Al-Qur'an, she needed

³⁸ Fiona Tara Melani, Musyriyah Ummu Aiman Islamic Boarding School, Interview with the Author 18 November 2022.

³⁹ Lulu Rusyda, Musyriyah and Tahfidz Supervisor at An-Nahl Islamic Boarding School, Interview with Author 25 November 2022.

⁴⁰ Annida Nurillah Nurul Latifatul Inayati Addaraini, "Penerapan Metode Halaqah Sebagai Upaya Meningkatkan Hafalan Al-Qur'an Santriwati Kelas X Ma Al-Mukmin Surakarta," *Jurnal Tarbiyah* Vol. 30, no. No. 2 (2023). 274.

⁴¹ Siti Nurjannah, Santri Pondok Pesantren An-Nahl Class I Wustho Takhassus Class, Interview with Author 25 November 2022.

time to repeat the verse to be memorized 10 times until she memorized it. After memorizing, then depositing the memorization to Musyrifah or tahfidz teacher.⁴²

After finishing memorizing and depositing their memorization to the tahfidz teacher, the next flow is **Muraja'ah**. In the process of memorizing muraja'ah, students are given the obligatory muraja'ah time at the morning halaqah and ashar. Then the students are free to choose when it is time for their independent muroja'ah. There are those who muraja'ah at night or on the sidelines of their activities. In halaqah muraja'ah, Atika Nurliana as Musyrifah at An-Nahl Islamic Boarding School said that each class is distinguished by its muraja'ah target, namely the khusus Class has a muraja'ah target of 10 pages each day, the Takhassus Class has a *muraja'ah* target of 7 pages each day, while the regular class has a muraja'ah target of 4 pages each day. the muraja'ah target is 7 pages each day, while the Ordinary Class has a muraja'ah target 4 pages each day.⁴³ The purpose of holding a halaqah *muraja'ah* together is so that it is easy to organize students in muraja'ah and the tahfidz teacher can supervise directly and together all students who are in the halaqah or group of *muraja'ah* together at asr time. As for the independent halaqah *muraja'ah*, it can be done by students anytime and anywhere so that the memorization they have memorized can be proeably maintained.

3. **Memorization Target.** The aim of memorization targets is to control the discipline of students so that they can form quality student characters.⁴⁴

At An-Nahl Islamic Boarding School, there is no target of memorizing each day, but it has a target of memorizing every 2 weeks because once every two weeks a tahfidz exam will be held, the target for memorizing is, the Special Class has a target of memorizing 5 pages each 2 weeks, the Takhassus Class has a target of memorizing 5 pages each week, while the regular Class has a target of memorizing 2,5 pages each 2 weeks. As stated by Aidiah Utami Pratiwi as Musyifah and Tahfidz Advisor at An-Nahl Islamic Boarding School that at An-Nahl Islamic boarding school there is no target of memorizing in one day but the target of memorizing it is in 2 weeks. the target for Takhassus and khusus class is 5 pages and for regular class 2.5 pages each 2 weeks. After completing the target for students in 2 weeks, a tahfidz test is held which aims to test the level of fluency of the students in memorizing the verses of Al-Qur'an that they have deposited.⁴⁵ The purpose of holding this memorization target is to grow and stimulate students enthusiasm in memorizing and studying Al-Qur'an, and this target is adjusted to the abilities of students who have been divided into several classes so that the implementation of memorizing Al-Qur'an at An-Nahl Islamic Boarding School is can go well.

⁴² Asha Tunga Aggraini, Santri Pondok Pesantren An-Nahl Class 2 Wustho Takhassus Class, Interview with Author 25 November 2022.

⁴³ Atika Nurliana, Musyrifah and Tahfidz Supervisor of An-Nahl Islamic Boarding School, Interview with the Author 25 November 2022.

⁴⁴ Muhammad Anas Ma'arif and Salamatu Rochmah, "Target Hafalan Sebagai Motivasi Belajar Dalam Membentuk Karakter Di Lingkungan Pesantren," *Jurnal Muróbbi: Jurnal Ilmu Pendidikan* Vol.02, no. No. 1 (2018). 106.

⁴⁵ Aidiah Utami Pratiwi, Musyrifah and Tahfidz Supervisor of An-Nahl Islamic Boarding School, Interview with Author 25 November 2022.

Similarities and Differences in Methods of Memorizing Al-Qur'an at Ummu Aiman Islamic Boarding School and An-Nahl Kampar Islamic Boarding School

By using comparative analysis in terms of Halaqah, memorization methods, and memorization targets, the author found points of similarity and points of difference between these 2 Islamic boarding schools, which are as follows:

I. The Similarity of Al-Qur'an Memorization Method at Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School Kampar

Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School are both Islamic boarding schools specifically for tahfidz. However, apart from memorizing Al-Qur'an, these two pesantren also study Religion and General Sciences. In the process of memorizing Al-Qur'an, Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School Kampar both use *Wahdah* method and *Muraja'ah* methods which are carried out during the evening *halaqah*.

The stages of memorizing using the *wahdah* method are reading the verse to be memorized by looking at the Al-Qur'an, then reading it repeatedly up to 10 times. Then repeat this by closing your eyes 10 times.⁴⁶ This stage of the *wahdah* method aims to ensure that the verses to be memorized can be recorded well in the brain and provide greater concentration. This *wahdah* method is widely applied in various schools and tahfidz institutions. Because this method is simple and has the advantage that it is easier for students to carry out because the storage memory in the human brain is large. However, using this method takes quite a long time because it has to be repeated several times. Among the many methods of memorizing Al-Qur'an, the one used by these two Islamic boarding schools is the *wahdah* method. Apart from using the right method, a supportive environment also causes students to easily memorize the Qur'an so that they feel protected and supported during the memorization process.⁴⁷ This results in achieving targets in memorizing and using time more effectively.⁴⁸

Then, Efficiency and effectiveness is a basic element to achieve the goals or objectives that have been determined in each activity. The effectiveness of a method can be seen by comparing one method with another method.⁴⁹ In this case, the efficiency and effectiveness studied by researchers is related to the application of the method used in memorizing Al-Qur'an at Ummu Aiman Islamic Boarding School, namely the *wahdah* method. From the results of the researcher's interview with the Tahfidz Teacher at Ummu Aiman Islamic Boarding School, Firyal Faizah said that the majority of students at Ummu Aiman Islamic Boarding School used the *wahdah* method and this *wahdah* method was more effective and efficient for students so students could complete their memorization according to predetermined targets. but there are also some who don't pass the target due to other factors, such as memorizing because of coercion, lazy to

⁴⁶ Wiwi Alawiyah Wahid, *Cara Cepat Bisa Menghafal Al-Qur'an* (Yogyakarta: Diva Press, 2018). 71.

⁴⁷ Moh. Akib Muslim, "Menghafal Al Qur'an Di Era Digital," *Jurnal Al-Furqan* Vol. 07, no. No. 1 (2024).13.

⁴⁸ Zainal Abidin, "Konsep Menghafal Al-Qur'an (Tahfidz Al-Qur'an)," *Jurnal An-Nahdlah* Vol. 10, no. No. 1 (2023). 136.

⁴⁹ Tutik Khoirunnisa, "Penerapan Metode Wahdah Dalam Meningkatkan Hafalan Al-Qur'an Santri Pondok Pesantren Al-Muntaha Cebongan Argomulyo Salatiga" (IAIN Salatiga, 2016). 50.

memorize or sentences in Al-Qur'an that are difficult to memorize.⁵⁰ Because in the memorization process there are several problems ranging from developing interests, dividing time, suitability of the environment, to methods of memorizing the Al-Qur'an.⁵¹

While at An-Nahl Islamic Boarding School, with use *wahdah* method and from the monthly report on students memorization results at An-Nahl Islamic Boarding School in October 2022, from 32 students at the 1st grade *wustho* level, all of them have passed the memorization target set by the *tahfidz* teacher. For class 2 *wustho*, from 39 students, all of them also passed. As for grade 3, from 23 students, all of them passed the monthly exams held by the *tahfidz* teacher twice a month. Based on these data, it can be concluded that by using the *wahdah* method to memorize Al-Qur'an, it can be said to be successful and has a positive impact because this method is easier to do so that students can complete their memorization according to the target or even more than the target. So the implementation of the *wahdah* method at An-Nahl Islamic Boarding School is very effective and efficient for students.

2. Differences in Methods of Memorizing Al-Qur'an at Ummu Aiman Islamic Boarding School and An-Nahl Kampar Islamic Boarding School

There are several different methods used to memorize Al-Qur'an. Are as follows : Differences in the *group/halaqah* at Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School at Ummu Aiman Islamic Boarding School, it consists of *halaqah tahsin, tahfidzh* and *muraja'ah*. This *halaqah* consists of class 1, 2 and 3 *wustho*. Meanwhile, at An-Nahl Islamic Boarding School, the *halaqah* consists of 3 classes: (1) *Khusus Class*, which is a class that has target of memorization 6 juz each year; (2) *Takhusus Class*, which is a class that has target of memorization 4 juz each year; (3) *Regular Class*, which is a class that has target of memorization each year

In terms of the method, Ummu Aiman Islamic Boarding School is required to attend *group/halaqah tahsin* first before starting to memorize Al-Qur'an which aims to improve *tajwid* and *makharijul* letters of students. Meanwhile, at An-Nahl Islamic Boarding School, they immediately start memorizing Al-Qur'an, the target of which is according to each grade level. **In terms of target memorization**, at Ummu Aiman Islamic Boarding School, a *santri* is required to deposit 1 page each day. Meanwhile, at An-Nahl Islamic Boarding School, the target for a student is adjusted to the class level as described above and a *tahfidz* exam is also held every 2 weeks.

Although there are some similarities and differences, including similarities in terms of method, namely using the *wahdah* method. Then with using the same method, the process or stages of memorizing are different. This can be seen from the differences that have been explained above, in Ummu Aiman, students are required to take the *Tahsin* class first, while in An-Nahl, students can immediately memorize the Qur'an and the classes are divided into 3, special, *takhusus* and regular where the difference lies in terms of the memorization target owned by each class level. So according to the author, by using the *wahdah* method, students at Ummu Aiman Islamic boarding school and An-Nahl Islamic boarding school can follow and complete their memorization targets according to what has been targeted by their *tahfidz* teacher.

⁵⁰ Firyal Faizah, Deputy for Islamic Studies and Musyrifah at Ummu Aiman Islamic Boarding School, Interview with the Author 28 Januari 2023.

⁵¹ Ahsin Wijaya, *Bimbingan Praktis Menghafal Al-Qur'an*, (Jakarta: Bumi Aksara, 2000). 24.

Conclusion

The findings of this study indicate that both Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School share a common foundation in implementing the wahdah method for Qur'an memorization. Both institutions prioritize memorization as their central program and utilize a systematic approach that emphasizes repetition and accuracy. Nevertheless, differences emerge in their implementation processes. At Ummu Aiman, students are required to complete a tahsin (recitation correction) class prior to commencing memorization, whereas at An-Nahl, students begin memorization directly according to predetermined targets. Ummu Aiman employs a fixed target of one juz and two pages per month, while An-Nahl sets targets based on students' academic levels. These distinctions affect the overall effectiveness of the wahdah method: Ummu Aiman encounters challenges in achieving consistent outcomes, whereas An-Nahl exhibits higher achievement rates, with some students exceeding their memorization goals.

Based on the findings, it can be concluded that the Wahdah method continues to be an effective approach for structured Qur'an memorization when accompanied by appropriate supervision and contextual adaptation. Nevertheless, variations in student performance underscore the necessity for ongoing evaluation and individualized mentoring. Future research should investigate contemporary memorization models that incorporate cognitive and technological advancements. One promising framework is the STIFIn method, which aligns memorization strategies with the brain's dominant intelligence functions. The application of such modern approaches within Qur'an memorization institutions has the potential to enhance both efficiency and engagement, thereby ensuring that traditional methods remain relevant and adaptable within the contemporary educational context.

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Interview

Aidiah Utami Pratiwi, Musyrifah and Tahfidz Supervisor of An-Nahl Islamic Boarding School
 Asha Tunga Aggraini, An-Nahl Islamic Boarding School Student, class 2 wustho takhassus class
 Arifah Naila Rahma, Ummu Aiman Islamic Boarding School Student, class 3 wustho
 Atika Nurliana, Musyrifah and Tahfidz Supervisor of An-Nahl Islamic Boarding School
 Fiona Tara Melani, Musyrifah Ummu Aiman Islamic Boarding School
 Firyal Faizah, Deputy for Islamic Studies and Musyrifah at Ummu Aiman Islamic Boarding School
 Lulu Rusyda, Musyrifah and Tahfidz Supervisor at An-Nahl Islamic Boarding School

Syahdilla Febriana, Musyrifah Ummu Aiman Islamic Boarding School

Ulfa Zahira, Ummu Aiman Islamic Boarding School Santri, class 1 wustho

Yelsi Amanda, Ummu Aiman Islamic Boarding School Student, class 2 wustho