



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;
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Introduction

The Qur'an constitutes the primary source of Islamic teachings and functions as an enduring guide for humanity; thus, its preservation is a collective responsibility of the Muslim community.¹ A fundamental means of ensuring this preservation is the tradition of memorisation (ḥifẓ al-Qur'ān), which has been practised since the time of the Prophet Muhammad and has been instrumental in maintaining the authenticity of the revealed text.² In contemporary Islamic education, tahfīẓ al-Qur'ān is no longer regarded solely as an individual act of worship but is conceptualised as an educational system encompassing cognitive, spiritual, psychological, and social dimensions. The memorisation process necessitates consistency, appropriate methodologies, and a supportive learning environment. Nevertheless, variations in students' abilities, educational backgrounds, memory capacities, and individual characteristics render the tahfīẓ process complex and lead to diverse outcomes.³ Therefore, strategies and methods for memorising the Qur'an cannot be applied uniformly; rather, they require careful and contextual examination, particularly within Islamic educational institutions where tahfīẓ constitutes a core programme.

In Indonesia, Islamic boarding schools (pesantren) represent some of the most active and consistent institutions in the development of tahfīẓ al-Qur'an programmes. These pesantren maintain relatively autonomous educational systems grounded in Islamic scholarly traditions and are supported by religious environments that cultivate the character of Qur'anic memorizers.⁴ Over recent decades, a variety of tahfīẓ pesantren have emerged, exhibiting diverse systems, curricula, memorisation targets, and methodologies, ranging from classical approaches to intensive halaqah-based models.⁵ This phenomenon exemplifies the dynamism and innovation present within Qur'anic memorisation education. However, such diversity also prompts fundamental questions concerning the extent to which the implemented systems and methods effectively enable students to achieve their memorisation goals in an optimal and sustainable manner. Not all methodological innovations correspond directly to the quality and durability of students' memorisation.⁶ Consequently, research into the strategies and methods of Qur'an memorisation within the pesantren context is both important and pertinent, to ensure that tahfīẓ systems are not only quantitatively productive but also substantively robust.

¹ Mariam Adawiah Dzulkifli and Abdul Kabir Hussain Solihu, 'Methods of Qur'ānic Memorisation (Ḥifẓ): Implications for Learning Performance', *Intellectual Discourse* 26, no. 2 (December 2018): 931–47, <https://doi.org/10.31436/id.v26i2.1238>; Taufik et al., 'Preserving Qur'an Through Blind Eyes: Self-Regulation of Blind People in Memorizing the Qur'an', *Journal of Disability & Religion* 28, no. 1 (January 2024): 1–12, <https://doi.org/10.1080/23312521.2022.2133788>.

² Achmad Syauqi Hifni, 'Historis Umat Islam Dalam Menjaga Otentisitas Al-Qur'an', *Jurnal Semiotika-Q: Kajian Ilmu al-Quran Dan Tafsir* 3, no. 2 (December 2023): 208–22, <https://doi.org/10.19109/jsq.v3i2.21761>.

³ Devie Yundianto et al., 'Memorizing the Quran: Exploring Academic Hardiness, Self-Efficacy, and Perceived Social Support in Islamic Schools', *International Journal of Islamic Educational Psychology* 4, no. 2 (December 2023): 225–43, <https://doi.org/10.18196/ijiep.v4i2.19812>.

⁴ Zulhannan Zulhannan and Umi Musyarrofah, 'Education System and Network of Quran Memorization Islamic Boarding Schools in Kudus, Surakarta, and Bogor', *Millah: Journal of Religious Studies*, 29 February 2024, 301–30, <https://doi.org/10.20885/millah.vol23.iss1.art10>.

⁵ Uswatun Hasanah, Hesti Marisa, and Amru Mayee, 'Integration of Pesantren Curriculum: Tahfidz Curriculum and National Curriculum', *IJIBS* 3, no. 1 (June 2025): 25–36, <https://doi.org/10.35719/ijibs.v2i1.58>.

⁶ Syaiful Anam et al., 'Impact of Learning Discipline on Students' Qur'an Memorization Achievement', *AL-ISHLAH: Jurnal Pendidikan* 17, no. 1 (February 2025): 1016–25, <https://doi.org/10.35445/alishlah.v17i1.6069>.

Numerous scholars have conducted research on methods of memorising the Qur'an, employing a variety of focuses and approaches. *Firstly*, some studies concentrate on the challenges faced by students during the memorisation process, particularly the internal and external difficulties encountered within a single pesantren.⁷ *Secondly*, other investigations adopt a literature-based approach to map effective Qur'an memorisation methods for elementary-level madrasa students, rendering these studies largely normative and conceptual in nature.⁸ *Thirdly*, descriptive studies have examined Qur'an memorisation methods within pesantren, focusing on the implementation of such methods in one or two institutions.⁹ While these studies have made valuable contributions, existing research has generally not comprehensively integrated analyses of memorisation methods with institutional tahfiz systems such as halaqah structures, memorisation targets, and methodological effectiveness within a comparative framework. Furthermore, field-based comparative studies examining two pesantren within the same social and geographical context remain scarce. Based on this literature review, a significant research gap is evident, indicating the need for a more contextualised and in-depth comparative study of Qur'anic memorisation systems and methods.

This study seeks to analyse and compare the strategies and methods employed for Qur'an memorisation at Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School in Kampar, Riau. The research aims to address several key questions: how the tahfiz systems and strategies are implemented in both pesantren; which memorisation methods are utilised and how they are applied within halaqah activities; how memorisation targets and evaluation mechanisms are established; and the extent to which these methods and systems are effective in enabling students to achieve and maintain their memorisation. The findings are anticipated to provide a comprehensive understanding of tahfiz al-Qur'an practices within the pesantren context.

The principal argument of this study posits that success in memorising the Qur'an is not determined solely by memorisation techniques but also by the congruence between these methods, institutional frameworks, and the characteristics of the students. Each pesantren

⁷ Sabiruddin 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* 4, no. 1 (January 2021): 11–18, <https://doi.org/10.24036/ijmurhica.v4i1.150>; Nik Md Saiful Azizi Nik Abdullah, Fathiyah Solehah Mohd Sabbri, and Rabi'atul Athirah Muhammad Isa, 'Challenges and Difficulties in Memorizing the Qur'an in the Tahfiz Classes Among Secondary Learners', *Al-Burhān: Journal of Qur'ān and Sunnah Studies* 3, no. 2 (December 2019): 1–14, <https://doi.org/10.31436/alburhn.v3i2.138>; Zahratul ummah Sukir, Humaidi, and Baharuddin, 'Analisis problematika santri tahfidz alquran di pondok pesantren raudlatul fatah puspan maron probolinggo: Analisis problematika santri tahfidz alquran di pondok pesantren raudlatul fatah puspan maron probolinggo', *al-Iltizam: Jurnal Pendidikan Agama Islam* 10, no. 1 (June 2025): 69–83, <https://doi.org/10.33477/alt.v10i1.9638>.

⁸ Kholid Haryono, Rian Adam Rajagede, and Muhammad Ulil Albab Surya Negara, 'Quran Memorization Technologies and Methods: Literature Review', *IJID (International Journal on Informatics for Development)* 11, no. 1 (2022): 192–201, <https://doi.org/10.14421/ijid.2022.3746>; Tarmilia Tarmilia et al., 'Learning and Memory of Early Childhood Tahfiz Quran: A Systematic Review', *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6, no. 6 (September 2022): 5913–22, <https://doi.org/10.31004/obsesi.v6i6.1707>; Muhammad Faruq Hanafi and Sarafuddin Sarafuddin, 'Learning Method of Memorizing Quran for Elementary School, Literatur Review', *Widya Wacana: Jurnal Ilmiah* 18, no. 2 (January 2023): 1–20, <https://doi.org/10.33061/jww.v18i2.10107>.

⁹ - ZUPI, 'Studi Komparatif Metode Menghafal Al-Qur'an di Pondok Pesantren Amanah Tarbiyah Islamiyah dan Pondok Pesantren Madrasatul Qur'an di Kabupaten Siak' (skripsi, Universitas Islam Negeri Sultan Syarif Kasim Riau, 2023), <https://repository.uin-suska.ac.id/72652/>; Zulhannan and Musyarrofah, 'Education System and Network of Quran Memorization Islamic Boarding Schools in Kudus, Surakarta, and Bogor'.

possesses a distinct learning culture, educational vision, and pedagogical approach, all of which exert a direct influence on the efficacy of Qur'anic memorisation. An effective tahfīz system is one that harmoniously integrates memorisation techniques with spiritual development, discipline, and well-organised halaqah management. By comparing the tahfīz systems and methods employed at Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School, this study aims to demonstrate that variations in educational strategies can result in differing memorisation outcomes. The findings of this research are anticipated to serve as both an academic and practical reference for the advancement of more effective and contextually grounded models of tahfīz al-Qur'an education.

This study utilises a qualitative methodology employing a field research approach, with the objective of describing, analysing, and comparing Qur'anic memorisation methods at Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School in Kampar, Riau. The investigation focuses on the tahfīz methods implemented, the structure and membership of halaqah groups, memorisation targets, and the efficacy of the memorisation techniques applied. Data were derived from both primary and secondary sources. Primary data were collected through in-depth interviews with tahfīz instructors and students, documentation of pesantren records, and direct observation of the learning processes and tahfīz halaqah activities at both institutions. Secondary data comprised relevant documentation pertaining to Qur'anic memorisation systems and programmes. Data analysis was conducted thematically and comparatively by thoroughly examining each case, comparing findings across the research sites, and ensuring data validity through triangulation of sources and methods.¹⁰ The analytical outcomes were subsequently integrated with the theoretical framework of Qur'anic memorisation to provide a comprehensive understanding aligned with the research questions.¹¹

Results and Discussion

Strategies and Methods for Memorizing al-Qur'an

Memorising the Qur'an constitutes a fundamental practice within Islamic education and necessitates the employment of systematic and effective learning strategies.¹² Variations in students' capacities to comprehend, retain, and sustain memorisation imply that the tahfīz process cannot be uniformly applied. Consequently, a range of methods has been developed to facilitate successful memorisation, including the wahdah method (memorising verse by verse), the kitābah method (writing the verses to be memorised and repeatedly reading them until fluency is achieved), the simā'ī method (listening to recitations), a combined approach integrating wahdah and kitābah, as well as the jamā' method, which is conducted collectively under the supervision of a tahfīz instructor. The significance of selecting appropriate methods is evidenced by the findings of Indonesia's Qur'anic Literacy Index survey, which reports a score of 66.038, with only 44.57% of respondents able to read the Qur'an in accordance with correct tajwīd rules, while 38.49% lack basic Qur'anic reading

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

¹¹ Basrowi and Suwandi, *Memahami Penelitian Kualitatif* (Jakarta: Rineka Cipta, 2008).

¹² A. Akbar and H. Hidayatullah, 'Metode Tahfidz Al-Qur'an Di Pondok Pesantren Kabupaten Kampar', *Jurnal Ushuluddin* Vol. 04, no. No. 1 (2016).

literacy.¹³ This situation highlights the strategic role of Islamic boarding schools, particularly tahfiz pesantren, in promoting Qur'an memorisation through clearly defined objectives, including the completion of up to 30 juz within a specified timeframe.

Memorising the Qur'an is understood not merely as an individual act of worship but also as a pedagogical process that integrates cognitive, spiritual, and methodological dimensions within contemporary Islamic education. Numerous studies indicate that the success of tahfiz is strongly influenced by the consistent application of methods that correspond to learners' characteristics. Repetition-based techniques represent one of the most fundamental and widely employed approaches. For instance, the talqin method involves the teacher reciting Qur'anic verses, which students then repeat, thereby reinforcing memory through gradual repetition.¹⁴ This approach is effective because it simultaneously engages listening, articulation, and repetition. Furthermore, various studies confirm that such traditional methods remain relevant today, particularly when combined with strategies that promote focus, calmness, and the sustainability of memorisation.

The efficacy of repetition-based methods is further enhanced when integrated with supportive auditory and emotional strategies. For example, the Tabarak method employs audio media, including audiobooks and recorded murattal recitations, to repeatedly expose learners to Qur'anic verses, thereby increasing their familiarity with recitation patterns and the nuances of tajwid.¹⁵ This approach facilitates a sense of comfort and reduces cognitive load during the memorisation process. Moreover, the use of murattal has been demonstrated to induce calming effects that enhance concentration and memory retention.¹⁶ The learning environment also plays a crucial role in augmenting the effectiveness of these methods. Structured settings, such as those found in Islamic boarding schools, cultivate a religious and disciplined atmosphere conducive to Qur'anic memorisation.¹⁷ Consequently, memorisation methods do not operate in isolation but are highly contingent upon the contextual environment in which they are applied.

In addition to methods and the learning environment, motivation constitutes a critical factor in the successful memorisation of the Qur'an. Empirical studies suggest that the implementation of appropriate motivational strategies, such as establishing clear memorisation goals and providing regular feedback, can significantly improve students'

¹³ Whasfi Velasufah and Whasfy Nisril Nasriva, 'Indeks Literasi Al-Qur'an Di Indonesia', preprint, Thesis Commons, 16 June 2022, <https://doi.org/10.31237/osf.io/sq72d>; Istimewa, Kontributor, and Moh Khoeron, 'Survei Kemenag, Indeks Literasi Al-Qur'an Kategori Tinggi', Kementerian Agama Republik Indonesia, 11 October 2023, <https://kemenag.go.id/nasional/survei-kemenag-indeks-literasi-al-qur-an-kategori-tinggi-w0A7W>.

¹⁴ Utami Syahdiah, Budiman Budiman, and Umi Nur Kholifah, 'Memorizing the Quran with Hypnotherapy Method', *INSPIRA: Indonesian Journal of Psychological Research* 4, no. 2 (December 2023): 214–22, <https://doi.org/10.32505/inspira.v4i2.7101>.

¹⁵ Irfan Teo Fernando and Rini Rahman, 'Metode Tabarak Dalam Meningkatkan Kemampuan Hafalan Al-Qur'an Siswa', *KOLONI* 3, no. 3 (August 2024): 116–22, <https://doi.org/10.31004/koloni.v3i3.668>.

¹⁶ Adnan Tumangger and Junaidi Junaidi, 'Implementation of The Murottal Method in Memorizational-Qur'an at TPQ Al-Muhajirin', *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran* 5, no. 1 (January 2024): 65–74, <https://doi.org/10.62775/edukasia.v5i1.687>.

¹⁷ Ma'rifah, Endang Fauziati, and Maryadi, 'Implementation of Tahfidz Al-Qur'an Learning at the Tahfidzul Qur'an Children's Islamic Boarding School Pati', in *Proceedings of the International Conference on Learning and Advanced Education (ICOLAE 2022)*, vol. 757, ed. Mauliyah Halwat Hikmat et al., Advances in Social Science, Education and Humanities Research (Paris: Atlantis Press SARL, 2023), 1175–87, https://doi.org/10.2991/978-2-38476-086-2_99.

learning outcomes.¹⁸ Motivation is further enhanced through social interaction, including group learning and peer support. Within more flexible learning contexts, the integration of digital technologies also yields positive effects. For instance, communication applications like WhatsApp facilitate remote talaqqī by enabling direct correction of recitation and guidance from instructors.¹⁹ Furthermore, the diverse backgrounds of learners necessitate methodological adaptations. The 2T+IM method, developed specifically for learners with visual impairments, optimises tactile and auditory learning resources.²⁰ This inclusive approach exemplifies how the success of tahfīz is largely contingent upon tailoring methods to meet individual learner needs.

Profile of Ummu Aiman Islamic Boarding School, Kampar, Riau Province

Ummu Aiman Girls' Tahfīz al-Qur'an Islamic Boarding School was established in 2017 CE (1438 AH) and is currently led by Ustadz Alirman, S.Pd. The institution operates under the auspices of the Ar-Rayyan Al-Islami Foundation for Islamic Education and Da'wah, chaired by H. Asrimal, and collaborates with Arrābiṭah al-Ālamiyyah li at-Ta'lim wa ad-Da'wah, headed by KH. Suriadi Umar, Lc., which is based in Jakarta. Ummu Aiman Islamic Boarding School functions as a branch of the Ar-Rayyan Al-Islami Foundation located in Rokan Hulu Regency. At its inception, the pesantren was established on a waqf land area measuring 7,840 square metres, which has since been developed into an integrated Islamic boarding school educational complex. As an institution specialising in tahfīz al-Qur'an, Ummu Aiman aims to cultivate a generation of Qur'an memorizers who are not only proficient in memorisation but also embody noble character and are capable of practising Qur'anic values in their daily lives.

From a legal and administrative standpoint, Ummu Aiman Islamic Boarding School has secured official operational approval from the Ministry of Religious Affairs of Kampar Regency, as evidenced by Decree Number 260 of 2020 and the Islamic Boarding School Statistical Number (NSPP) 512014010063, both issued on 14 October 2020. In delivering its educational programmes, the pesantren employs an internal curriculum that is integrated with the national education curriculum prescribed by the government. Ummu Aiman Islamic Boarding School is situated at Jalan Tunas Mandiri RT 003/RW 006, Kumantan Village, Bangkinang Kota District, Riau Province, with the postal code 28411. For communication and information purposes, the pesantren may be contacted by telephone at +62 813-7477-1391 or via email at pummuaيمان@gmail.com. Geographically, the pesantren is located at latitude 0.15547 and longitude 101.01492, a site that is readily accessible and conducive to pesantren-based educational activities.

The organisational structure of Ummu Aiman Tahfīz al-Qur'an Islamic Boarding School is based on a hierarchical system encompassing educational and da'wah institutions. At the central level, the highest authority is vested in the Chairman of the Ar-Rayyan Al-Islami Center for Education and Da'wah, KH. Suriadi Umar, Lc. At the regional level in Bangkinang, leadership

¹⁸ Phen Anoum, Filza Arifa, and Cheen May, 'Strategies to Increase the Motivation of Tahfidz Al-Quran', *Journal International Inspire Education Technology* 1, no. 2 (August 2022): 74–85, <https://doi.org/10.55849/jiiet.v1i2.88>.

¹⁹ Mooh Amiin Najeed, Campbell Hakonarson, and Glessner Mentch, 'Learning Tahfiz with Talaqqi Method Using Whatsapp Application', *Journal International Inspire Education Technology* 1, no. 2 (August 2022): 125–37, <https://doi.org/10.55849/jiiet.v1i2.86>.

²⁰ Nur Azizah et al., 'Al-Quran Memorizing Training Using 2T+IM Method for Student with Visual Disability Through the Zoom Application', *JASSI ANAKKU* 21, no. 2 (October 2021): 161–68, <https://doi.org/10.17509/jassi.v2i2.39275>.

of the Ar-Rayyan Al-Islami Foundation in the domains of education and da'wah is held by H. Asrimal. These two bodies constitute the principal authorities responsible for the management and development of the pesantren. At the operational level, Ummu Aiman Tahfiz al-Qur'an Islamic Boarding School is directed by Ustadz Alirman, S.Pd., Al-Hāfiz, who serves as mudir and bears full responsibility for the implementation of educational and tahfiz programmes. In fulfilling his duties, the mudir is supported by the pesantren management team, which includes the treasurer, Bambang Jumadi, S.E., and the head of administration, Samsul Bahri, S.E.

Furthermore, there is a deputy leader responsible for curriculum affairs, Faisal Mahdy, S.Ag., M.H., who oversees curriculum planning and implementation. Within the religious affairs division, a deputy leader supervises spiritual and religious development to ensure that students' spiritual formation is consistent with the vision of the pesantren. At the instructional level, teachers function as educators and mentors, while the students represent the principal focus of all educational and developmental activities at Ummu Aiman Tahfiz al-Qur'an Islamic Boarding School.

Profile of An-Nahl Islamic Boarding School, Kampar, Riau Province

An-Nahl Tahfiz Islamic Boarding School is an Islamic educational institution established in 2017, occupying an area of approximately 14,000 square metres. The pesantren is situated in Petapahan Village, KM 21, Tapung District, Kampar Regency, Riau Province. It is led by Ustadz Rifi, Lc., and operates under the auspices of the Ad-Da'wah Al-Islahiyah Foundation. The institution has received official operational approval from the Ministry of Religious Affairs of Kampar Regency, as evidenced by Decree Number 06 dated 11 January 2019, along with the Islamic Boarding School Statistical Number (NSPP) 510314010054. An-Nahl Islamic Boarding School specialises in tahfiz al-Qur'an, with the objective of instilling sound Islamic creed in accordance with the understanding of the salaf al-ṣāliḥ, grounded in the Qur'an and the Sunnah, and of producing a Qur'anic generation that is both knowledgeable and righteous in practice. Academically, the school adopts an integrated curriculum that combines its internal pesantren curriculum with the national curriculum prescribed by the government.

At the time of its establishment, An-Nahl Islamic Boarding School enrolled only 20 students. Subsequently, the student population increased to 58 at the wusthā level and 61 at the 'ulyā level. Teaching and learning activities are conducted from Monday to Friday, between 07:30 and 14:10 WIB, with Friday classes concluding earlier, at 11:30 WIB. The pesantren is situated on Jalan Bangkinang–Petapahan KM 21 RT 006/RW 002, Petapahan Village, Kampar District, Riau Province, postal code 28464. For communication purposes, An-Nahl Islamic Boarding School may be contacted via telephone at +62 853-1987-3028 or by email at tahfidzannah@gmail.com. Geographically, the pesantren is located at latitude 0.505454 and longitude 101.058587.

The organisational structure of An-Nahl Tahfiz Islamic Boarding School is systematically designed to facilitate the effective management of both educational and tahfiz programmes. The highest leadership position is held by Muhammad Rifi, Lc., who serves as the Head of the pesantren. Additionally, he fulfils the role of Head of the Wusthā Level in the administration of formal tiered education, while the 'Ulyā Level is overseen by Asep Irawan, Lc. These level heads bear responsibility for academic management and student development in accordance with their respective educational stages. In terms of administration and support services, the

pesantren maintains a Public Relations and Information Division, led by Ade Aris K., S.T., which acts as a liaison between the pesantren and the broader community. Administrative affairs are managed by Delgi Ripika, whereas financial management is the responsibility of the treasurer, Puji Rahayu. To ensure the sustainability and quality of the tahfiz programme, a dedicated coordinator for tahfiz al-Qur'an has been appointed, namely Akbar Pangestu, S.Pd.I.

Furthermore, the organisational structure comprises several deputy divisions, specifically the Deputy for Curriculum Affairs, Amir Almaz; the Deputy for Student Affairs, Pebri Ananda; and the Deputy for Facilities and Infrastructure, Indra Prahasta. At the instructional level, teachers and dormitory supervisors (musyrif/musyrifah) assume direct roles in the processes of teaching and mentoring. Students occupy a central position as the primary focus of all educational and developmental activities at An-Nahl Tahfiz Islamic Boarding School.

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

The analysis of Qur'an memorization methods was conducted comprehensively to investigate how the memorization process is implemented systematically and effectively. This analysis was approached from three principal aspects, which constitute the focus of the study, with the objective of providing a clear and thorough understanding of the implementation of Qur'an memorization methods at Ummu Aiman Islamic Boarding School.



The method of memorising the Qur'an should be tailored to the specific circumstances, conditions, and learning environments encountered by students. The choice of memorisation techniques must also be aligned with students' individual characteristics, age, and level of memorisation proficiency. This approach aims to ensure that the process of learning through Qur'an memorisation is conducted effectively by students.²¹

I. Halaqah, or Study Group

At Ummu Aiman Islamic Boarding School, there are eight halaqahs, each led by a tahfiz instructor. The members of each halaqah comprise students from grades 1, 2, and 3 at the wusthā level, grouped according to their memorisation abilities. This arrangement was explained by Firyal Faizah, who serves as both musyrifah and tahfiz supervisor at the school. She stated that the purpose of organising Qur'anic memorisation into halaqahs is to ensure the memorisation process proceeds efficiently and to enable tahfiz instructors to understand the characteristics of each student within their halaqah, as well as to directly supervise the students' memorisation activities.²² The division of students into several groups also exemplifies the application of the wahdah method.²³

²¹ Syahratul Mubarakah, 'Strategi Tahfidz Al-Qur'an Mu'allimin Dan Mu'allimat Nahdlatul Wathan', *Penelitian Tarbawi AIH Hamzanwadi NW Pancor* 4, no. No.1 (2019).

²² Ustadzah Firyal Faizah, *Deputy for Islamic Studies and Musyrifah at the Ummu Aiman Islamic Boarding School, Interview with the Author* (n.d.).

²³ 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).

2. Memorisation Method

Prior to commencing the memorisation of the Qur'an, students at Ummu Aiman Islamic Boarding School are required to participate in a Tahsīn al-Qur'an halaqah, which is designed to enhance and refine Qur'anic recitation in accordance with the proper rules of tajwīd. At this stage, students must undertake a tahsīn examination administered directly by a tahfīz teacher. Those who pass the examination are permitted to advance to the tahfīz halaqah and begin memorising the Qur'an, whereas students who do not pass are required to repeat the tahsīn halaqah until they successfully pass the examination. This information was provided by Arifah Naila Rahma, a third-grade wusthā student at Ummu Aiman Islamic Boarding School.²⁴ Consequently, tahfīz teachers play a vital role in correcting students' recitation and memorisation errors to prevent these from becoming habitual.

Upon completion of the Tahsīn Halaqah, students progress to the Tahfīz al-Qur'an Halaqah, employing the Wahdah method, which involves memorising the Qur'an through repeated recitation of the verses to be committed to memory.²⁵ In practice, the number of repetitions varies among students. For instance, Melati Azzahro Khumairo, a second-grade Wusthā student, reports typically repeating the verses approximately ten times before memorising them.²⁶ Interviews conducted by the researcher with Tahfīz instructors at Ummu Aiman Islamic Boarding School reveal that the Wahdah method presents both advantages and disadvantages. Its primary strength lies in the fact that many students are able to meet or even surpass the predetermined memorisation targets, thereby evidencing the success of Ummu Aiman Islamic Boarding School in facilitating students' Qur'anic memorisation. Nevertheless, this method also has limitations, as it requires a relatively extended period due to continuous repetition and is affected by individual differences in students' memorisation abilities.

Following the submission of their memorisation to the tahfīz teacher, students proceed to the murāja'ah stage, which entails reviewing previously memorised verses to ensure both fluency and retention. Murāja'ah constitutes a vital element in preserving the accuracy of memorisation and may be conducted either collectively within halaqahs or individually. This process was articulated by Yelsi Amanda,²⁷ a second-grade wusthā student, and further emphasised by Ustadzah Syahdilla Febrian,²⁸ who highlighted the challenges inherent in maintaining Qur'anic memorisation. Consequently, students are encouraged to engage regularly in murāja'ah, to incorporate the memorised verses into their daily prayers, and to abstain from sinful behaviour, thereby ensuring the enduring preservation of their memorisation, God willing.

²⁴ Arifah Naila Rahma, Ummu Aiman Islamic Boarding School Student, Class 3 Wustho, Interview with the Author 18 November 2022 (n.d.).

²⁵ 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).

²⁶ Melati Azzahro Khumairo, Umm Aiman Islamic Boarding School Student, Class 2 Wustho, Interview with the Author 18 November 2022 (n.d.).

²⁷ Yelsi Amanda, Umm Aiman Islamic Boarding School Student, Class 2 Wustho, Interview with the Author 18 November 2022 (n.d.).

²⁸ Ustadzah Syahdilla Febriana, Musyrifah Ummu Aiman Islamic Boarding School, Interview with the Author 18 November 2022 (n.d.).

3. Memorisation Objectives

At Ummu Aiman Islamic Boarding School, the memorisation target is established at one juz and two pages per month, corresponding to six pages every two weeks. A memorisation examination is administered monthly. This is consistent with the account of Ulfa Zahira,²⁹ a first-year wusthā student at Ummu Aiman Islamic Boarding School, who stated that the memorisation target for students is one juz and two pages per month, with a daily submission of one page to the musyrifah during the morning halaqah. Should a student be unwell on any given day, the memorisation schedule remains unchanged. Ustadzah Fiona Tara Melani,³⁰ a tahfīz instructor at Ummu Aiman Islamic Boarding School, explained that the establishment of memorisation targets aims to facilitate effective time management and to enable students to complete their Qur'anic memorisation within the designated timeframe. Clearly defined targets tend to enhance students' motivation and enthusiasm, often fostering a sense of competition to achieve their memorisation objectives. Consequently, Ummu Aiman Islamic Boarding School sets memorisation targets for all its students.

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

This section examines the methods employed for memorising the Qur'an at An-Nahl Islamic Boarding School. The study undertakes a comparative analysis of these memorisation techniques to investigate the processes involved and to evaluate their effectiveness in facilitating student success. The analysis is conducted with reference to three principal aspects, which constitute the focal points of the study, with the aim of providing a clear and comprehensive overview of the implementation of Qur'an memorisation methods at An-Nahl Islamic Boarding School.



I. Halaqah, or Study Group

At An-Nahl Islamic Boarding School, three distinct types of classes are offered, as outlined by Ustadzah Lulu Rusyda, who fulfils the roles of both musyrifah and tahfīz supervisor.³¹ These classes are categorised as the khusus class, the takhassus class, and the regular class, each differentiated by their respective Qur'anic memorisation targets. Specifically, the khusus class aims to memorise six juz per year, the takhassus class four juz per year, and the regular class two juz per year. The Qur'anic memorisation is conducted through halaqahs, or group-based learning sessions, and this class stratification is intended to enhance students' motivation to meet the prescribed memorisation goals. Furthermore, this system allows tahfīz instructors to more accurately assess students' abilities, distinguishing those with above-average memorisation capacity from those who encounter challenges in memorising the Qur'an.³²

²⁹ Ulfa Zahira, *Ummu Aiman Islamic Boarding School Santri Class I Wustho*, Interview with the Author 18 November 2022 (n.d.).

³⁰ Fiona Tara Melani, *Musyrifah Ummu Aiman Islamic Boarding School*, Interview with the Author 18 November 2022 (n.d.).

³¹ Ustadzah Lulu Rusyda, *Musyrifah and Tahfidz Supervisor at An-Nahl Islamic Boarding School*, Interview with Author 25 November 2022 (n.d.).

³² 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).

2. Memorisation Techniques

At An-Nahl Islamic Boarding School, students are required to adhere to a structured process for memorising the Qur'an, consistent with the methods employed by the pesantren. The initial stage is *tahfīz al-Qur'an*, during which students utilise the *wahdah* method, entailing the memorisation of Qur'anic verses through repeated recitation. The number of repetitions, however, varies among students. For instance, Siti Nur Jannah,³³ a first-year student, reported that she repeats each verse approximately three to five times before submitting her daily memorisation target to the *musyrifah*. Conversely, Asha Tungga Anggraini,³⁴ a second-year student, indicated that she repeats each verse up to ten times until fully memorised, after which she submits her memorisation to the *musyrifah* or *tahfīz* teacher.

Upon completion of memorisation and submission to the *tahfīz* teacher, students proceed to the *murāja'ah* stage. During this process, students are assigned compulsory review sessions in the morning *halaqah* and in the afternoon ('aṣr). Additionally, students are afforded the flexibility to undertake independent *murāja'ah* at other times, such as in the evening or between daily activities. According to Atika Nurliana,³⁵ a *musyrifah* at An-Nahl Islamic Boarding School, each class has distinct *murāja'ah* targets: the *khusus* class is required to review ten pages per day, the *takhassus* class seven pages per day, and the regular class four pages per day. Conducting *murāja'ah* collectively within *halaqahs* serves to facilitate student organisation during review sessions and enables *tahfīz* teachers to supervise all students within a single *halaqah* directly during the 'aṣr period. Conversely, independent *murāja'ah* may be undertaken by students at any time and place to ensure the retention of their memorisation.

3. Memorisation Objectives

The establishment of memorization targets is intended to regulate students' discipline and promote the development of strong character. At An-Nahl Islamic Boarding School, daily memorization targets are not implemented; instead, targets are set on a biweekly basis, coinciding with a *tahfīz* examination conducted every two weeks.³⁶ The prescribed targets are five pages every two weeks for both the *khusus* and *takhassus* classes, and two and a half pages every two weeks for the regular class. This information was provided by Aidiah Utami Pratiwi,³⁷ who serves as a *musyrifah* and *tahfīz* mentor at An-Nahl Islamic Boarding School, who explained that the pesantren does not enforce daily memorization targets but rather the biweekly targets as outlined above.

Upon completion of their memorisation targets within the two-week period, students undertake a *tahfīz* examination designed to evaluate their fluency in reciting the Qur'anic verses

³³ Siti Nurjannah, *Santri Pondok Pesantren An-Nahl Class 1 Wustho Takhassus Class*, Interview with Author 25 November 2022 (n.d.).

³⁴ Asha Tunga Aggraini, *Santri Pondok Pesantren An-Nahl Class 2 Wustho Takhassus Class*, Interview with Author 25 November 2022 (n.d.).

³⁵ Atika Nurliana, *Musyrifah and Tahfidz Supervisor of An-Nahl Islamic Boarding School*, Interview with the Author 25 November 2022 (n.d.).

³⁶ 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).

³⁷ Aidiah Utami Pratiwi, *Musyrifah and Tahfidz Supervisor of An-Nahl Islamic Boarding School*, Interview with Author 25 November 2022 (n.d.).

they have memorised. The establishment of these memorisation targets seeks to cultivate and enhance students' motivation for memorising and studying the Qur'an. Moreover, the targets are tailored to students' abilities through class-based grouping, thereby facilitating the effective and optimal implementation of Qur'an memorisation at An-Nahl Islamic Boarding School.

A Comparative Study of Memorisation Methods of the Al-Qur'an at Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School

The examination of the similarities and differences in Qur'anic memorisation methods at Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School in Kampar constitutes a significant component of this study. Each pesantren employs distinct policies, strategies, and educational systems in the implementation of tahfīz al-Qur'an programmes, despite sharing the common objective of producing proficient Qur'an memorisers. Consequently, a thorough analysis is necessary to assess the extent to which the applied methods facilitate the success of students' memorisation.

This study undertakes a comparative analysis focusing on three principal aspects: the halaqah system, memorisation methods, and Qur'an memorisation targets. By comparing these elements, the researcher identifies both similarities and differences in the implementation of tahfīz al-Qur'an methods at the two pesantren. The findings of this analysis are intended to offer a comprehensive overview of the effectiveness of the methods employed and to serve as evaluative material and a reference for the development of tahfīz al-Qur'an programmes within Islamic educational institutions.

Tabel I.

Comparative Analysis of Qur'anic Memorisation Methods at Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School, Kampar, Riau

No	Aspect of Comparison	Ummu Aiman Islamic Boarding School	An-Nahl Islamic Boarding School
1	Halaqah or Study System	Halaqahs comprise tahsin, tahfīz, and murāja'ah; students in grades 1, 2, and 3 (wusthā) are organised into groups based on their memorisation proficiency.	Halaqahs are categorised according to class into khusus, takhassus, and regular types.
2	Class Division	Differentiation is not based on annual targets but rather on learning stages (tahsin, tahfīz, murāja'ah).	The programme is divided into three categories: khusus, which covers six juz per year; takhassus, encompassing four juz per year; and regular, comprising two juz per year.
3	Memorisation Techniques	The Wahdah method involves the repetition of verses until they are fully memorised.	The Wahdah method involves the repetition of verses until they are fully memorised.
4	Murāja'ah	Murāja'ah sessions are conducted within halaqahs, primarily during the afternoon and evening.	Murāja'ah is conducted mandatorily at specified intervals and independently.

5	Memorisation Objectives	The daily objective is to submit one page each day.	Targets are established on a class basis; there are no daily targets, but biweekly targets are set.
6	Evaluation / Tahfiz Examination	Evaluation is conducted based on daily submissions and monthly targets.	Tahfiz examinations are administered biweekly.
7	Method Effectiveness	The Wahdah method is regarded as both effective and efficient; however, some students fail to achieve their targets owing to a range of internal and external factors.	The Wahdah method has been demonstrated to be highly effective, with students at all levels successfully achieving their memorisation targets.

The data presented in the table indicate that Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School, Kampar, employ distinct approaches to managing their halaqah systems and class divisions, despite sharing the common objective of cultivating proficient Qur'an memorizers. At Ummu Aiman Islamic Boarding School, the halaqah system is organised according to stages of learning namely tahsin, tahfiz, and murāja'ah with students in grades 1, 2, and 3 (wusthā) grouped according to their memorisation ability. This approach emphasises recitation readiness and a gradual learning progression prior to the attainment of specific memorisation targets.³⁸ Conversely, An-Nahl Islamic Boarding School, Kampar, adopts a halaqah system based on class divisions khusus, takhassus, and regular each associated with clearly defined annual memorisation targets. This model reflects a more structured learning management system oriented towards long-term target achievement.³⁹ These differences suggest that Ummu Aiman places greater emphasis on the learning process and student readiness, whereas An-Nahl prioritises grouping based on quantifiable and specific memorisation objectives.

When examining memorization methods, memorization targets, and evaluation processes, both pesantren demonstrate notable similarities as well as differences.⁴⁰ Both institutions utilise the wahdah method as the principal approach to Qur'anic memorization, reflecting a shared acknowledgement of its efficacy in facilitating memorization through repetition. However, distinctions arise in the implementation of murāja'ah and the establishment of memorization targets. Ummu Aiman Islamic Boarding School sets daily targets, requiring students to submit one page per day, with evaluations based on these daily submissions alongside monthly targets, thereby necessitating consistent daily discipline. In contrast, An-Nahl Islamic Boarding School, Kampar, does not enforce daily targets but instead establishes biweekly targets according to class level, with evaluations conducted through regular tahfiz examinations every two weeks. This approach results in a more evenly distributed level of success among students at An-Nahl. These findings indicate that variations in target-setting and evaluation systems significantly affect memorization outcomes and the effectiveness of the wahdah method's implementation in each pesantren.

³⁸ Wiwi Alawiyah Wahid, *Cara Cepat Bisa Menghafal Al-Qur'an* (Yogyakarta: Diva Press, 2018).

³⁹ Moh. Akib Muslim, 'Menghafal Al Qur'an Di Era Digital', *Jurnal Al-Furqan* Vol. 07, no. No. 1 (2024).

⁴⁰ Zainal Abidin, 'Konsep Menghafal Al-Qur'an (Tahfidz Al-Qur'an)', *Jurnal An-Nahdlah* Vol. 10, no. No. 1 (2023).

Conclusion

The findings of this study reveal that both Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School share a foundational approach in implementing the wahdah method for Qur'an memorization. Both institutions prioritize memorization as their core program and employ a systematic strategy that emphasizes repetition and accuracy. However, differences are evident in their implementation processes. At Ummu Aiman, students are required to complete a *tahsin* (recitation correction) class before beginning memorization, whereas at An-Nahl, students commence memorization directly according to predetermined targets. Ummu Aiman applies a fixed target of one juz and two pages per month, while An-Nahl sets targets based on students' academic levels. These distinctions influence the overall effectiveness of the wahdah method: Ummu Aiman faces challenges in achieving consistent outcomes, whereas An-Nahl demonstrates higher achievement rates, with some students surpassing their memorization goals.

Based on the findings, it can be concluded that the Wahdah method remains an effective approach for structured Qur'an memorization when implemented with appropriate supervision and contextual adaptation. However, variations in student performance highlight the need for continuous evaluation and individualized mentoring. Future research should explore contemporary memorization models that integrate cognitive and technological advancements. One promising framework is the STIFIn method, which aligns memorization strategies with the brain's dominant intelligence functions. The incorporation 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 I wustho
 Yelsi Amanda, Ummu Aiman Islamic Boarding School Student, class 2 wustho