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Implementation of the Muraja'ah Method (Tahfidz Partner) in Improving the Quality of Students' Qur'an Memorization at Rumah Tahfidz Asy-Syifaa in Indonesia

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Abstract

The objectives of this study are: (1) to determine the quality of the students' Qur'an memorization; (2) to examine the implementation of the muraja'ah tahfidz partner method in improving the quality of Qur'an memorization among students at Rumah Tahfidz Asy-Syifaa; and (3) to analyze and understand the supporting and inhibiting factors experienced by students in implementing the muraja'ah tahfidz partner method to enhance the quality of their Qur'an memorization. This research employs a qualitative approach using a descriptive case study design. Data were collected through observation, interviews, and documentation. The data analysis techniques included data reduction, data presentation, and data verification. The findings of the study can be summarized as follows: (1) The quality of memorization among the students at Rumah Tahfidz Asy-Syifaa can be categorized as good based on several predetermined indicators. This is further supported by the results of weekly evaluations. (2) The implementation of the muraja'ah tahfidz partner method at Rumah Tahfidz Asy-Syifaa is carried out through several stages, namely the preparation stage, the implementation stage, and the repetition/reinforcement stage. (3) The supporting factors in the implementation of the muraja'ah tahfidz partner method at Rumah Tahfidz Asy-Syifaa include structured and supervised muraja'ah activities as well as a conducive learning environment. Meanwhile, the inhibiting factors include feelings of laziness, poor time management, and the tendency for memorized verses to be easily forgotten.

Keywords

Implementation, Muraja'ah, Tahfidz Partner Method, Quality of Memorization.

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Introduction

Linguistically, the word *Al-Qur'an* means “to collect” or “to compile.” Meanwhile, *qira'ah* (recitation) refers to the act of assembling letters and words in a structured sequence of speech. The term *Qur'an* is etymologically related to *qira'ah*, as it is the verbal noun (*mashdar*) derived from the root *qara'a-qira'atan-Qur'anan* (Aisy, 2023; Daulay et al., 2023).

The Qur'an is the word of Allah that contains miraculous qualities, revealed to the Prophet Muhammad (peace be upon him) through the Angel Jibril (Gabriel), transmitted through continuous and mass narration (*mutawatir*), and regarded as an act of worship for those who recite it. As the final holy scripture, the Qur'an holds a central and highly significant position in Islamic teachings, as it constitutes divine revelation sent down to the Messenger of Allah. It serves as the primary and most authentic source of all Islamic laws and teachings, whose truth is beyond dispute (Afidah & Anggraini, 2022).

Since the beginning of its revelation, the Qur'an has been memorized by many individuals. In the process of memorizing the Qur'an, method plays a crucial role, as it significantly influences one's success in mastering it. Therefore, one of the principal means of preserving the Qur'an is through memorization. Safeguarding the authenticity of the Qur'an through memorization is a noble practice and was strongly encouraged by the Prophet Muhammad (peace be upon him) (Albadi et al., 2021; Jannah et al., 2025).

In contemporary times, the enthusiasm of Muslims to memorize the verses of the Qur'an, either in full or in part, has continued to increase. This is evident in the growing number of Islamic educational institutions and Islamic boarding schools that offer specialized *Tahfidz al-Qur'an* programs. This phenomenon reflects the strong commitment of the Muslim community to preserving the Qur'an through memorization (Rusman, 2020).

However, the process of memorizing the Qur'an must not be undertaken carelessly. An individual must be able to recite the Qur'an fluently and understand the rules of *tajwid* (proper pronunciation and recitation rules) accurately. Without mastery of correct recitation, there is a risk of mispronunciation that may alter the meaning of the verses. Therefore, fluency and a sound understanding of *tajwid* are essential prerequisites before and throughout the memorization process (Budi et al., 2022; Fauzan & Dariyanto, 2025).

Since the time of Muhammad, he consistently conveyed the revelations and instructed his companions to memorize them. Likewise, the Messenger of God memorized the Qur'an after it was revealed to him. Whenever revelation was sent down to him, he remained steadfast (*istiqamah*) in committing it to memory as a deliberate effort to ensure that the process of preservation through memorization continued uninterrupted (Rizqi et al., 2023).

A memorizer of the Qur'an bears significant responsibility, including maintaining the accuracy of their memorization, understanding the content of the verses learned, and implementing their teachings in daily life. Memorizing the Qur'an is not an instantaneous process; rather, it requires time, dedication, and lifelong commitment.

Repetition of memorization plays an essential role as a form of habituation for the senses, particularly the tongue, lips, and hearing. Through frequent repetition, the tongue becomes trained to articulate each word precisely, while the ears become accustomed to hearing the sequence of recited verses. This habitual practice helps establish a strong connection between memory, speech, and auditory perception (Efendi et al., 2023).

When an individual becomes accustomed to reciting specific verses, the movements of the lips and tongue follow established patterns. Consequently, if at any time the individual

forgets or struggles to recall a particular word, they can rely on spontaneous reflex responses. In other words, without conscious effort or deliberate recall, the tongue and lips will move according to previously trained habits, allowing the recitation to resume more easily (Fadli et al., 2023).

Based on a preliminary grand tour conducted by the researcher at Rumah Tahfidz Asy-Syifaa in Jambi City, one class engaged in memorization and muraja'ah consisted of ten students. The researcher identified issues related to improving the quality of Qur'an memorization based on established indicators. The findings revealed that out of the ten students, three completely forgot portions of their previously memorized verses, while seven students recited their memorization hesitantly during review. Additionally, the responsibility for adding new memorization and correcting tajwid errors still rested primarily with the teachers (*ustadz/ustadzah*).

In light of these findings, the researcher selected this topic with the aim of improving the quality of Qur'an memorization among students. Accordingly, this study seeks to understand how the muraja'ah tahfidz partner method can be implemented to enhance the quality of students' Qur'an memorization at Rumah Tahfidz Asy-Syifaa in Jambi City.

Based on the issues outlined above, the researcher was motivated to conduct a study entitled: "Implementation of the Muraja'ah Method (Tahfidz Partner) in Improving the Quality of Students' Qur'an Memorization at Rumah Tahfidz Asy-Syifaa, Jambi City." Through this research, it is expected that effective solutions will be identified to address the challenges encountered in implementing the tahfidz partner method, thereby enabling the quality of students' Qur'an memorization to improve optimally.

Method

In this study, the researcher employed a qualitative approach. A qualitative approach is used to gain an in-depth understanding of various social phenomena occurring within society. Through this approach, the data generated are descriptive in nature, consisting of written texts and spoken words derived from the behaviors and activities of individuals who serve as the subjects of observation. Thus, this research emphasizes interpretation and comprehensive understanding of social reality rather than numerical measurement or statistical analysis.

The type of research applied in this study is a case study. A case study was selected because the research was conducted intensively, thoroughly, and in depth within a particular organization, institution, or specific phenomenon. In terms of scope, case study research generally focuses on a relatively limited and specific area or object. However, in terms of its characteristics, this method is distinguished by the depth of its analysis, as it enables the researcher to explore comprehensive and detailed information about the subject under investigation (Ifadah et al., 2021).

To obtain accurate and comprehensive data, the researcher employed several data collection techniques, namely observation, interviews, and documentation. Observation was conducted to directly examine activities and behaviors occurring in the field. Interviews were used to gather in-depth information from participants regarding their experiences and perspectives. Meanwhile, documentation was utilized to complement the data through relevant documents and archival records related to the study.

Table 1. Matriks Research

TITLE	RESEARCH FOCUS	INDICATOR	DATA SOURCE	RESEARCH METHODS
Implementation of the Muraja'ah Method (Tahfidz Partner) in Improving the Quality of Students' Qur'an Memorization at Rumah Tahfidz Asy-Syifaa Jambi City	<ol style="list-style-type: none"> 1. What is the objective of implementing muraja'ah activities using the (Tahfidz Partner) method? 2. How can partners be appropriately matched in muraja'ah activities using the Tahfidz Partner method? 3. What are the procedural steps of conducting muraja'ah using the Tahfidz Partner method? 4. What are the implementation steps of the muraja'ah (Tahfidz Partner) method in improving the quality of students' Qur'an memorization? 	<ol style="list-style-type: none"> a. The definition of the muraja'ah (Tahfidz Partner) method b. The objectives of the muraja'ah (Tahfidz Partner) method. c. The procedural steps of the muraja'ah (Tahfidz Partner) method d. The definition of improving the quality of Qur'an memorization e. The objectives of improving the quality of Qur'an memorization f. The steps to improve the quality of Qur'an memorization. 	<ol style="list-style-type: none"> 1. Informans: <ol style="list-style-type: none"> a. The head of the foundation, female teachers (ustadzah), and students of Rumah Tahfidz Asy-Syifaa, Jambi City 2. Observation 3. Interviews 4. Documentation 	<ol style="list-style-type: none"> 1. Qualitative Research Approach 2. Type of Qualitative Research 3. Data Collection Methods (Observation, Interviews, Documentation) 4. Data Analysis Methods: <ol style="list-style-type: none"> a. Data collection b. Data condensation c. Data display d. Conclusion drawing 5. Data validity: <ol style="list-style-type: none"> a. Source/data triangulation b. Technique triangulation 6. Research stages: <ol style="list-style-type: none"> a. Pre-research stage b. Final implementation stage c. Final stage of research

Since this research produced qualitative data, the data analysis process was carried out through three main stages: data reduction, data presentation, and conclusion drawing. Data reduction involved selecting, focusing, and simplifying the raw data obtained in the field. Subsequently, the reduced data were systematically organized and presented to facilitate understanding and analysis. The final stage was conclusion drawing, which involved formulating research findings based on a comprehensive analysis of the data (Fauziah & Amelia, 2022).

Findings

This study aims to examine how the implementation of the muraja'ah method (Tahfidz Partner system) enhances the quality of Qur'anic memorization at Rumah Tahfidz Asy Syifaa Jambi. The data were obtained through interviews with the head of the foundation, female instructors (*ustadzah*), and students (*santri*), as well as through direct observation of the learning activities and daily educational practices conducted at the institution.

The Perspective of the Head of Rumah Tahfidz Asy Syifaa Foundation on the Implementation of the Muraja'ah Method (Tahfidz Partner System)

The Head of the Rumah Tahfidz Asy Syifaa Foundation explained that the muraja'ah method (Tahfidz Partner system) involves pairing students for the purpose of reviewing their memorization. Each student is paired based on a relatively equivalent level of memorization, proficiency in tajwid, age, and grade level. The implementation of the muraja'ah (Tahfidz Partner) method is conducted prior to the formal memorization submission (setoran). Each student recites their memorized verses without looking at the mushaf, while their partner listens attentively with the mushaf in hand and marks any errors identified. Mistakes are corrected immediately and repeated at least three times. The results of the muraja'ah session are then recorded in a control book. Finally, monitoring and evaluation are carried out systematically. The ustadzah conducts periodic checks, and weekly evaluations are implemented to assess students' fluency and the overall quality of their memorization. Students who have not yet met the established fluency standards are required to increase their muraja'ah portion.

In summary, the Head of the Rumah Tahfidz Asy Syifaa Foundation explains that the muraja'ah (Tahfidz Partner) method is implemented by pairing students based on comparable levels of memorization, tajwid proficiency, age, and grade. The process is conducted prior to the formal memorization submission, during which students recite from memory without looking at the mushaf, while their partners listen, identify errors, and ensure immediate correction with repetition at least three times. The outcomes are documented in a control book. Furthermore, the method includes systematic monitoring and weekly evaluations to assess fluency and memorization quality. Students who do not meet the established standards are required to increase their muraja'ah practice.

The Role of the Ustadzah in Improving the Quality of Qur'anic Memorization

Ustadzah Fitria, one of the instructors at Rumah Tahfidz Asy Syifaa Jambi, explained that prior to the implementation of the Tahfidz Partner method, some students often paused when connecting verses and repeatedly made errors in certain passages. After the method was implemented, students became significantly more fluent in linking verses, making memorization submission sessions more effective, and gradually reducing recurring mistakes. Additionally, there was an improvement in tajwid accuracy: errors in vowel length (long and short pronunciations) decreased, mistakes in the articulation points of letters (makhrāj) could be corrected promptly, and the application of recitation rules such as *idgham*, *ikhfa*, and *qalqalah* became more controlled.

In conclusion, prior to the implementation of the Tahfidz Partner method, students often experienced difficulty in connecting verses and tended to repeat errors in specific passages. After its implementation, there was a significant improvement in fluency, making memorization submission sessions more effective and reducing recurring mistakes. Additionally, the accuracy of tajwid improved substantially, as errors in vowel length decreased, mispronunciations related to makhrāj were corrected more quickly, and the application of recitation rules such as *idgham*, *ikhfa*, and *qalqalah* became more consistent and controlled.

Students' Perspectives on the Implementation of the Muraja'ah Method (Tahfidz Partner System) in Improving the Quality of Qur'anic Memorization

According to Yumna, the Tahfidz Partner method enhances motivation in reviewing memorization because having a partner fosters a sense of shared responsibility, encourages healthy competition, and reduces laziness through social accountability. Furthermore, this method cultivates discipline and consistency. It trains students to manage their muraja'ah time effectively, maintain regular memorization reviews, and develop awareness that memorization must be maintained daily. Students who were previously less consistent became more organized after the implementation of the partner system. Finally, it increases students' self-confidence. They feel better prepared during memorization submissions, having already gone through a process of correction, are more assured of the fluency of their recitation, and experience reduced nervousness when reciting in front of the *ustadzah*.

In summary, the Tahfidz Partner method positively impacts students by increasing their motivation to review memorization through shared responsibility, healthy competition, and social accountability. It also fosters discipline and consistency, helping students manage their muraja'ah time, maintain daily memorization, and become more organized. Additionally, the method enhances students' self-confidence, making them feel better prepared, more assured of their recitation fluency, and less nervous during memorization submissions in front of the *ustadzah*.

Discussion

Implementation of the Muraja'ah Method (Tahfidz Partner) at Rumah Tahfidz Asy Syifaa

According to Ikhwandi et al. (2023), implementation refers to a series of activities, actions, or concrete measures carried out as part of the operation of a system. Implementation is not merely understood as routine activity; rather, it constitutes a planned process with clearly defined mechanisms in its execution. In other words, implementation is not a spontaneous act, but a conscious, systematic, and directed effort undertaken to achieve previously established objectives. According to WJS Poerwadarminta, a method is a well-organized and carefully considered way of achieving a particular objective. In the context of education, a learning method refers to an approach employed by teachers to optimize the instructional process in order to attain the intended learning outcomes (Ilyas, 2020).

According to Ustadz Andi (2026), the implementation of the *muraja'ah* (Tahfidz partner) method is conducted once a week for students who have memorized more than five *juz*. At this level, students are required to review and recite a minimum of five pages, equivalent to one-quarter of a *juz*, from their previously memorized portions. The distribution of *muraja'ah* activities at this intermediate level can be implemented as follows:

a. Preparation Stage.

To achieve the intended objective namely, fluency when reciting previously memorized portions (*muraja'ah*), students undertake a preparatory phase by allocating specific periods of time for review. These periods typically include after the five daily prayers, during free time, and after completing a *muraja'ah* recitation session. This practice is consistent with the theory proposed by Cece Abdulwaly, who explains that certain times are

considered more conducive to memorization, particularly when the mind is calm and not fatigued, such as after the five daily prayers. However, this does not imply that other times are unsuitable. In practice, the effectiveness and accuracy of Qur'anic memorization are relatively flexible and subjective, depending on the psychological condition of each individual memorizer, which can vary significantly. The preparation stage is the most essential phase for a memorizer, as it ensures that the verses to be recited are firmly embedded in memory. Therefore, students seek the most comfortable and appropriate time possible to prepare effectively and optimize their retention (Partono & Rizqiyah, 2022).

b. Validation Stage

After thorough preparation has been completed, the next step is the *tashih* process, namely the recitation of *muraja'ah* to the supervising teacher (*ustadzah*). During the *tashih* session, specific regulations apply: students are not permitted to look at the *mushaf* while reciting, and they are not allowed to leave the room until all participants have completed their *muraja'ah*. The implementation of *muraja'ah* at the intermediate level begins with the collective recitation of *Kalamun* and Surah Al-Fatihah. Subsequently, students who are ready to present their memorization come forward individually to the listener (examiner) and submit their monitoring book. This book is used to verify the portions that have already been recited and to identify the verses that will be presented next. The student then begins with the recitation of the *basmalah* and continues with a minimum recitation of five pages, equivalent to one-quarter of a *juz*. The same procedure applies to the other students until all have completed their recitations. Students are not permitted to leave the room before the entire *muraja'ah* session concludes. This policy aims to encourage them to continue reviewing (*nderes*) and reinforcing their memorization so that it remains fluent and is not easily forgotten. Once all students have finished, the session is formally concluded with the collective recitation of the closing supplication (*penutup majelis*) (Rudini & Doni, 2023).

c. Repetition Stage

This repetition stage is the final phase following the *tashih* process. It is particularly important, as safeguarding memorization is an essential responsibility of every Qur'anic memorizer. After completing their *muraja'ah*, and before leaving the session (*majelis*), students typically engage in individual repetition. The purpose of this activity is to ensure that the portions they have recited remain firmly retained and are not easily forgotten. This repetition stage is comparable to the Drill Method. According to Shalahuddin, the drill method refers to an activity involving the repeated and earnest practice of the same task with the objective of strengthening associations or perfecting a skill so that it becomes permanent. (Shalahuddin) This perspective indicates that the drill method emphasizes practice-oriented learning aimed at skill mastery. The more frequently a lesson is repeated, the easier it becomes to remember. All types of learning materials can apply the drill method, especially those related to memorization. Through this method, students are continuously trained to achieve predetermined targets.

The stages described above are consistent with the theory proposed by Mudhawi Ma'arif, who states that the steps implemented in *muraja'ah* include preparation, validation (*tashih*), and repetition (Fadli et al., 2023).

Supporting and Inhibiting Factors in the Implementation of the *Muraja'ah* (Tahfidz Partner) Method at Rumah Tahfidz Asy-Syifaa

The fluctuation of memorization can occur for various reasons, including intentional negligence or fatigue, which can lead to a lack of focus when reviewing previously memorized portions. According to Fauziyah, the quality of Qur'anic memorization is generally influenced by two main factors, Internal Factors these originate from within the student, such as individual motivation, intelligence, memory capacity, and memorization targets (Fauziah & Amelia, 2022). External Factors these originate from outside the student, including the methods used, time management, and management of the learning environment (Istiqomah, 2020).

In every implementation of the *muraja'ah* (Tahfidz partner) method, there are always supporting factors as well as inhibiting factors. This is also the case in the application of the *muraja'ah* method at Rumah Tahfidz Asy-Syifaa. Some of the supporting factors in the implementation of the *muraja'ah* method include (Maktumah et al., 2021).

a. Motivation from close individuals (family and peers)

According to Alisha Salan, a female student, motivation in memorizing the Qur'an is essential, as it serves as one of the key factors for achieving one's goals. This close-source motivation does not only come from peers and teachers (*ustadz/ustadzah*), but also from parents who naturally wish for their children to become hafiz or hafizah. However, motivation must also originate from within oneself, because it is impossible to succeed solely through external encouragement if there is no personal intention to achieve the desired goal (Farhanudin Sholeh & Mohammad Sholehuddin, 2022).

b. The presence of *muraja'ah* activities that are properly controlled

According to Kenzie, a male student the *muraja'ah* method is scheduled every day after Dhuhr prayer, at 14:00. The sessions are paused on Fridays and Sundays, as Fridays are usually dedicated to collective *muraja'ah* at Rumah Tahfidz Asy-Syifaa. With a well-controlled schedule in place, students naturally develop a sense of responsibility regarding when to prepare the verses they are expected to recite (Wowor et al., 2022).

c. A Conducive Environment

According to Keisha, a female student, a conducive environment greatly supports the successful implementation of a Qur'anic memorization program. Regardless of the location, if a sense of comfort is established, memorization does not feel burdensome or tedious. In fact, sometimes this sense of comfort can even be created by the memorizer themselves. In such an environment, students are able to focus and concentrate more effectively on their memorization. Therefore, it can be understood that the choice of a suitable place for memorizing the Qur'an is one of the key factors supporting successful memorization. From these supporting factors, there are also inhibiting factors, including:

1. The Presence of Laziness

According to Hafidz, a male student, laziness is a common obstacle faced by Qur'an memorization students. This sense of laziness is very difficult to overcome if it is not actively resisted by oneself. Forgetfulness is also an experience that every Qur'an memorizer encounters frequently; however, forgetfulness does not justify becoming negligent in memorization. The real wrongdoing occurs when a memorizer, despite knowing the verses, deliberately ignores them and refuses to make the effort to review what has already been memorized. Therefore, if laziness is a challenge that is difficult to

avoid for a Qur'an memorizer, it is essential to recognize and address it as early as possible.

2. Inability to Manage Time

According to Alby, a male student, there are 24 hours in a day, a duration that applies to everyone equally. Therefore, each person must utilize this time effectively. In all matters, especially regarding Qur'an memorization, the allocated time must be optimized. A Qur'an memorizer is required to be skilled in managing their time efficiently, balancing worldly responsibilities while prioritizing the memorization of the Qur'an.

The Results of Improved Quality in Qur'an Memorization at Rumah Tahfidz Asy Syifaa

Discussing the quality of memorization first requires understanding the meaning of quality itself. Quality refers to the degree to which something aligns with its intended purpose, considering various aspects. Another definition, according to the Indonesian Language Dictionary, describes quality as the level of goodness or badness of something. It can also be interpreted as degree, standard, or excellence. Something of high quality is considered to have good merit. (Tim Redaksi, KBBI) The quality of a person's Qur'an memorization can be assessed through several aspects, such as *tajwid* (rules of pronunciation), *fasahah* (clarity and eloquence of recitation), and the fluency of the memorization (Obaidullah et al., 2022).

Based on this understanding in relation to the intended goal, the quality of memorization can be defined as a result that aligns with its purpose, namely the realization of high-quality memorization encompassing the entire content of the Qur'an (Prahastiwi et al., 2023).

According to *Ustadzah* Nazla, the memorization quality of the students at Rumah Tahfidz Asy-Syifaa Jambi can be considered good, because the concept of quality is not limited to fluency in memorization alone, but also includes accuracy in recitation and understanding of tajwid rules. Therefore, at Rumah Tahfidz Asy-Syifaa Jambi, students are required to undergo *binadzor* (supervised revision) after their *muraja'ah* (review sessions), along with additional *tahsin* (improvement exercises) organized by *Ustadz* Andi Pangeran. The purpose of this program is to enhance the students' understanding and proficiency in tajwid. Even if students are fluent in memorization, if their tajwid is still weak, they will face difficulties correcting their memorization later, once it has become deeply ingrained.

To determine the quality of the memorization achieved by the students, a Tahfidz Examination is held once every semester. This examination is conducted over three consecutive days, assessing the memorization of each student. The implementation stage varies between classes depending on their respective progress, but the assessment criteria are standardized by the institution. Based on several assessment rubrics mentioned above, the students' memorization quality can be considered good.

This aligns Ikhwandi's theory, which explains that the quality of memorization refers to the level of proficiency achieved by a memorizer, evaluated based on three main aspects: accuracy in tajwid, *fasahah* (clarity and eloquence of recitation), and fluency in memorizing the Qur'an (Ikhwandi et al., 2023).

Conclusion

The Muraja'ah method at the intermediate level is applied to all students who have memorized 5 juz (or more), requiring them to review their previous memorization (muraja'ah) by reciting 5 pages or a quarter of a juz. The implementation of this muraja'ah method involves several stages, including the preparation stage, the verification stage (tashih/submission), and the repetition stage.

The supporting and inhibiting factors in the implementation of the muraja'ah method include motivation from close relatives, well-structured muraja'ah activities, and a conducive learning environment. The inhibiting factors, on the other hand, include feelings of laziness, poor time management, and difficulty remembering or easily forgetting certain verses.

The quality of memorization at Rumah Tahfidz Asy Syifaa Jambi can be considered good, as reflected in the results of the tahfidz evaluation, which is conducted once per semester. The tahfidz examination is carried out over approximately three days, with the aim of achieving optimal results. This examination is conducted in several stages, including the preparation stage, the implementation stage, and the closing stage.

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