

Improving the Tradition of Memorizing the Qur'an through the *Talaqqi Tadabur* Method

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Abstract

This study is motivated by the limited research on effective methods for Qur'an memorization among elderly populations, despite its significant impact on spiritual growth and community engagement. The aim is to analyze the effectiveness of the *Talaqqi Tadabur* method in enhancing Qur'an memorization among elderly individuals. The research adopts a qualitative design, with a purposive sample of participants aged 50 and above recruited at Masjid Al-Amanah. Data were collected through observation, interviews, and documentation of learning activities, and analyzed using thematic analysis. The findings reveal that the *Talaqqi Tadabur* method, which combines direct recitation with meaning exploration, significantly improves memorization outcomes and enhances participants' understanding and engagement with the Qur'an, in alignment with principles of active learning and cognitive support for older adults. The study concludes that the *Talaqqi Tadabur* method is a culturally and pedagogically relevant approach for Qur'an memorization programs targeting elderly learners. The implications include practical recommendations for religious educators and community leaders to adopt this method, as well as opportunities for future research on integrating technology to support and expand access to this learning model.

Keywords: *Talaqqi Tadabur*; Qur'an Memorization; Elderly Learning; Qualitative Research

INTRODUCTION

The memorization of the Qur'an (tahfidz) holds a central place in Islamic tradition, representing a significant act of devotion and a means of preserving the sacred text. This practice has been passed down through generations, with the Prophet Muhammad SAW himself being the first to initiate it. However, contemporary scholarship reveals a gap in understanding the most effective pedagogical approaches to facilitate tahfidz, particularly among specific demographics such as elderly learners (Rosyidatul, Suhadi, & Faturrohman, 2021).

Elderly individuals, as they progress through the aging process, often experience physiological and cognitive changes that can impact their learning capabilities. These changes may include a decline in motor skills, overall health, and cognitive functions, which can present unique obstacles to the processes of learning, memorizing, and reciting (Sa'adah & Dardum, 2021). Furthermore, research in neuroscience indicates that aging can lead to the loss of neurons, which are crucial for cognitive tasks. This evidence suggests that traditional memorization methods may not adequately accommodate the specific needs of elderly learners, potentially leading to difficulties and reduced motivation.

In response to these challenges, there is a growing recognition of the need to explore and implement alternative pedagogical strategies that are better suited to the learning styles and requirements of elderly individuals. Expert opinions in educational gerontology emphasize the importance of adapting teaching methodologies to consider the cognitive and physical changes associated with aging (Anshel & Smith, 2014; Johnson, 2018). These perspectives align with the principles of andragogy, which advocate for learner-centered approaches that acknowledge the unique experiences and needs of adult learners (Ramadhani & Sofa, 2025).

Previous research has explored various methods of Qur'an memorization, focusing on their effectiveness in different contexts and with diverse learners (Nidhom, 2018; Rosyid, 2023; Sa'adah & Dardum, 2021). However, a significant gap remains in the literature concerning the application and efficacy of specific methods tailored to the elderly population. While studies have examined the psychological and spiritual benefits of Qur'an memorization for older adults, there is a dearth of research that directly investigates optimal pedagogical practices. This study addresses this gap by examining the Talaqqi Tadabur method, an approach that combines direct recitation (talaqqi) with the exploration of meaning and

context (tadabur). The novelty of this research lies in its specific focus on the elderly demographic and the evaluation of a method that integrates both memorization and comprehension (Rosyidatul et al., 2021).

This study aims to investigate the effectiveness of the Talaqqi Tadabur method in improving Qur'an memorisation among elderly participants in a community-based learning environment at Al-Amanah Mosque in Cikutra, Bandung. Specifically, this study aims to answer how the Talaqqi Tadabur method affects the memorisation outcomes of elderly learners and the perceived benefits and challenges of using the Talaqqi Tadabur method to memorise the Qur'an among elderly participants.

METHODS

The methodology of this study was rooted in a qualitative research approach, chosen to facilitate a deep and nuanced exploration of the experiences of elderly learners engaged in the Talaqqi Tadabur method of Qur'an memorization (Akhmad Kharis Kurniawan, Anisa, Lutfi, & Mujiburrohman, 2025). This qualitative framework was deemed most suitable for capturing the intricate social dynamics and individual perspectives surrounding the learning process, allowing for a rich understanding of the participants' engagement with the method, their evolving beliefs, and their personal journeys (Creswell, 2014).

The research unfolded as a case study, focusing specifically on the Qur'an memorization activities taking place at Masjid Al-Amanah, situated in Cikutra, Bandung, Indonesia (Ismael, Muazza, & Sulistiyo, 2023). This particular setting was selected to provide a naturalistic context for observation and interaction with the elderly participants, enabling the researchers to examine the Talaqqi Tadabur method within a real-world community environment. In contrast to experimental designs that aim to establish causal relationships, the case study approach prioritized a holistic and contextualized understanding of the phenomenon, acknowledging the significant role of social and cultural factors in shaping the learning experience (Suparman, Al Fudiah, Aisy, & Mansoor, 2024).

The selection of participants followed a purposive sampling strategy, a non-probability technique that allowed the researchers to carefully choose individuals based on specific criteria relevant to the research questions (Ismael et al., 2023). These criteria included being 50 years of age or older, active involvement in the Qur'an memorization program at

Masjid Al-Amanah, and a willingness to participate in the research. By applying these criteria, the researchers ensured that all participants possessed direct and relevant experience with the phenomenon under investigation. The study involved a total of 30 elderly participants, with ages ranging from 50 to over 70 years. This sample size was considered appropriate to provide sufficient depth and diversity of data for qualitative analysis, while also maintaining a focused and manageable scope. While acknowledging the guidance of sources like Sugiyono (2005) on sampling techniques, the researchers justified the use of purposive sampling by emphasizing its alignment with the study's qualitative goals of achieving in-depth understanding rather than broad generalizability.

Data collection involved a combination of qualitative methods, strategically employed to provide a comprehensive and multifaceted perspective. Firstly, researchers conducted observations of the Qur'an memorization sessions at Masjid Al-Amanah, meticulously recording their observations in detailed field notes. These notes encompassed teaching methodologies, the degree of participant engagement, the interactions between teachers and learners, and the overall learning atmosphere. To ensure systematic data collection, observational protocols were utilized, providing a structured framework for recording relevant information. Secondly, semi-structured interviews were conducted with the elderly participants, allowing for an exploration of their individual experiences, perspectives, and motivations (Nuha, 2023). Interview guides were developed to facilitate these conversations, covering key areas such as participants' experiences with the Talaqqi Tadabur method, their motivations for memorizing the Qur'an, the challenges they encountered, and the perceived benefits of the program. Thirdly, relevant documents and materials pertaining to the Qur'an memorization program were reviewed, including learning resources, lesson plans, and records of participants' progress. This documentation served to provide contextual background and complement the data gathered through observations and interviews. The integration of these diverse data collection methods facilitated triangulation, a technique that enhances the credibility and robustness of the research findings.

The analysis of the collected data was conducted using thematic analysis, a widely recognized method for identifying, organizing, and interpreting patterns of meaning within qualitative data sets (Ilmiah, 2024). Guided by the principles outlined by Miles, Huberman, and Saldaña (2013), the analysis process involved several key stages. Initially, audio recordings of the interviews were transcribed verbatim, creating accurate textual representations of the participants' narratives. Subsequently, all collected data, including interview transcripts,

observational notes, and relevant documents, was systematically organized and managed to facilitate analysis. The data was then subjected to a coding process, where recurring themes, patterns, and key concepts related to the research questions were identified and labeled. These codes were then grouped together to form broader, overarching themes that captured the essence of the participants' experiences and the central focus of the research. To ensure the trustworthiness and rigor of the research findings, several techniques were employed. Triangulation, as mentioned earlier, involved comparing and contrasting data from different sources (observation, interviews, and documentation) to establish the consistency and credibility of the findings. Additionally, member checking was conducted, where the preliminary findings and interpretations were shared with the participants to ensure accuracy and confirm that the researchers' interpretations resonated with the participants' lived experiences and perspectives.

RESULTS

Improvement in Al-Qur'an Memorization Ability

Throughout the research period, there was a consistent and measurable improvement in the Qur'an memorization ability of elderly participants who applied the *Talaqqi Tadabur* method. Weekly data showed an increase in the average number of verses memorized, from 5 verses per week in the first month to 12 verses per week by the third month. Which is explained in table 1.

Table 1. Average number of verses memorised

Week	Average Verses Memorized	Number of Participants
1	5 verses	30
4	8 verses	30
8	10 verses	28
12	12 verses	27

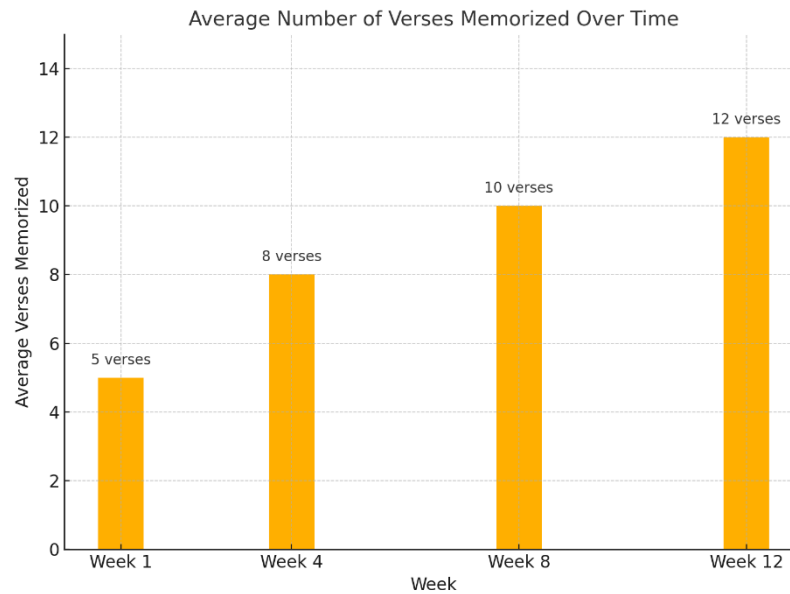


Figure 1. Average number of verses memorised

Additionally, qualitative improvements in Qur'an reading skills were evident. Initial assessments showed that only 35% of participants could recite correctly with basic *tajwid* rules. By the end of the program, this increased to 82%.

One participant shared:

“At first, I couldn't differentiate between the letters ‘dhal’ and ‘zay’, but now I can read them confidently and fluently.” (Nani, 67 years old).

In other words, participants not only increased the quantity of verses memorized over time, but also showed marked improvement in technical reading skills. These included better letter recognition, improved pronunciation, and enhanced understanding of *tajwid*—the rules that guide proper Qur'anic recitation.

The data collected throughout the study reveals several consistent patterns in the development of Al-Qur'an memorization abilities among elderly participants. One of the most prominent trends observed was a steady and continuous increase in the volume of memorized verses. As participants engaged regularly with the *Talaqqi Tadabur* method, their capacity to memorize expanded significantly over time. This growth was not abrupt, but rather showed a gradual and sustained progression, indicating the effectiveness of structured and consistent practice (Faturrahmi, Hanif, & David, 2022).

Alongside this quantitative improvement, participants also demonstrated notable advancements in the quality of their Qur'anic reading. Many who initially struggled with the basics of pronunciation and letter recognition began to recite with improved fluency and greater adherence to *tajwid*—the essential rules governing the correct recitation of the Qur'an (Danial & Akib, 2023). These developments suggest a deeper cognitive engagement with the text, moving beyond rote memorization toward meaningful and accurate recitation.

Moreover, the participants' memorization capabilities extended beyond shorter chapters. In the early stages, most participants focused on easier surahs from Juz' 30. However, as their skills and confidence grew, they were able to take on more complex and lengthier passages, including selections from Juz' 29 and even Juz' 1. This transition signifies an enhancement not only in memory but also in the participants' cognitive stamina and their ability to process and retain more complex linguistic structures.

An additional pattern that emerged was the critical role of *muroja'ah*, or review sessions. These sessions were found to be essential for reinforcing previous memorization and preventing the natural decline in recall over time. Participants who engaged regularly in *muroja'ah* demonstrated significantly higher retention rates, with some maintaining up to 90% of their previously memorized material. The consistency of these sessions helped embed the verses more deeply into long-term memory, emphasizing the importance of repetition and reinforcement in effective memorization strategies (Ilmiah, 2024).

These findings strongly support the effectiveness of the *Talaqqi Tadabur* method in enhancing both the memorization and cognitive abilities of elderly individuals. The method not only strengthens memory through repetition and reflection but also cultivates spiritual well-being through group learning, instructor guidance, and a supportive community environment. These outcomes suggest that *Talaqqi Tadabur* can serve as a powerful model for Qur'anic learning programs aimed at the elderly, particularly in community centers, senior Islamic boarding schools (*pesantren lansia*), and mosque-based educational initiatives.

Benefits Perceived from the Talaqqi Tadabur Method

The study reveals a consistent pattern of positive feedback from participants who engaged in the *Talaqqi Tadabur* method. One of the most frequently reported benefits was a deepened understanding of the Qur'an (J, Masdul, & Gazali, 2022). Participants expressed that reflecting on the meanings and context of the verses (*tadabbur*) allowed them to move

beyond rote memorization and develop a more intimate relationship with the Qur’anic message (Erita, 2014).

“Before, I just repeated verses. Now, I feel the verses are speaking to me personally.” (Nani, 67 years old).

Through discussions on historical background, linguistic nuances, and daily-life relevance, participants found the Qur’an to be more applicable and spiritually engaging. This cognitive and emotional engagement significantly enhanced the memorization process. The integration of *talaqqi* (guided recitation) with *tadabbur* (reflective understanding) created a comprehensive approach that made memorization both easier and more meaningful. The *talaqqi* component, involving repeated listening and imitation of a skilled reciter, helped participants improve their pronunciation and grasp of *tajwid* rules.

“When I understand the meaning, I remember the verse faster. It’s like my heart is helping my memory.” (Ida, 71 years old).

Participants also reported a boost in confidence and motivation. As they began to successfully memorize longer verses and improve their recitation skills, their self-esteem increased (Alwi, Badaruddin, & Febriyanti, 2023). The supportive environment—marked by mutual encouragement, teacher guidance, and shared spiritual goals—played a crucial role in sustaining participant enthusiasm.

Table 2. Summary of Perceived Benefits from the Talaqqi Tadabur Method

Benefit Category	Description
Spiritual Understanding	Increased connection to Qur'anic message through reflective reading
Ease of Memorization	Meaning aids memory; participants memorize faster and retain more
Improved Recitation	Better pronunciation and application of tajwid rules via repeated practice
Increased Confidence	Success in learning leads to stronger motivation and persistence
Supportive Social Environment	Encouragement and shared learning foster positive learning attitudes

The findings of this research reveal four recurring patterns that consistently emerged from participant experiences, illustrating the multifaceted impact of the *Talaqqi Tadabur* method.

The first pattern is a deeper emotional and spiritual engagement with the Qur'an. Participants described feeling more connected to the verses they memorized, not just intellectually but also spiritually. This connection was fostered by the reflective nature of

tadabbur, which encouraged participants to explore the meanings, context, and personal relevance of each verse. Rather than simply memorizing texts, participants began to internalize the messages of the Qur'an, making the learning process more meaningful and transformative.

Secondly, there was a clear facilitation of memorization through comprehension. Understanding the meaning behind the verses significantly aided the memorization process. Many participants reported that once they understood the message of a verse, recalling it became easier and more natural. This suggests that linking memory with meaning is a powerful cognitive strategy, especially for elderly learners who may struggle with rote memorization alone.

The third emerging pattern is an increase in confidence and self-efficacy. As participants improved in their ability to recite with proper *tajwid* and successfully memorized longer passages, they experienced a boost in self-esteem. This newfound confidence encouraged them to challenge themselves further, setting higher learning goals and taking pride in their accomplishments. For many, this sense of achievement was not only academic but also deeply personal and spiritual.

Finally, the data highlights the importance of a motivating and supportive group environment. The social aspect of the program—learning alongside peers, receiving encouragement from instructors, and participating in shared spiritual goals—was a major contributor to sustained motivation. Participants frequently mentioned how the communal setting helped them stay committed and enthusiastic, turning what could have been a solitary and difficult task into a collaborative and uplifting journey.

The Talaqqi Tadabur method is shown to be more than just a memorization technique. It fosters spiritual reflection, emotional growth, and cognitive improvement, especially among elderly learners. These insights underscore the potential for this method to be integrated into broader Qur'anic education programs, particularly for lifelong learners, senior learning circles, or community-based Islamic education initiatives.

Challenges Faced by Elderly Participants

Despite the many advantages offered by the *Talaqqi Tadabur* method, this research also identified several significant challenges encountered by elderly participants. Recognizing

these obstacles is crucial for developing Qur'an memorization programs that are both inclusive and effective for older adults (Daulay, Asari, & Rangkuti, 2021).

One of the most commonly reported challenges was difficulty with short-term memory and information recall, a condition frequently linked to age-related cognitive decline. Participants described instances where verses memorized in one session were quickly forgotten by the next. These difficulties reflect the natural slowing of processing speed, reduced attention span, and diminished working memory that often accompany aging.

"Sometimes I forget what I memorized just yesterday. It's frustrating, but I keep going because I want to learn." (Suri, 68 years old)

Notably, the degree of memory difficulty varied from person to person. While some participants required only minimal repetition, others struggled significantly and needed customized support. This variation underscores the importance of recognizing individual cognitive differences and avoiding a one-size-fits-all teaching approach.

Another frequently mentioned barrier was time constraints and competing responsibilities. Many elderly participants remain actively involved in family life, caregiving, community activities, and managing their own health. These responsibilities often limit the time and energy they can dedicate to Qur'an memorization.

"I have grandchildren to take care of, doctor appointments, and sometimes I just can't find the time." (Jani, 66 years old)

To address this, programs must offer flexible learning schedules, shorter sessions, and self-paced options. Additionally, teaching participants how to manage their time and prioritize learning can help them integrate Qur'an memorization into their daily routines more effectively.

A third challenge noted was the variation in learning pace among participants. While some were able to memorize new verses quickly, others required more time and repetition. These differences stem from varying cognitive abilities, learning histories, motivation levels, and familiarity with Arabic or Qur'anic recitation.

"I need more time than others, but the teacher is patient with me, and that makes all the difference." (Pina, 70 years old)

These challenges highlight the need for personalized support. Instructors must be able to assess individual needs and adjust their teaching methods accordingly—whether by

slowing the pace, offering additional revision time, or providing alternative memorization techniques.

Table 3. Key Challenges Faced by Elderly Participants

Challenge	Description
Memory and Recall Difficulties	Difficulty retaining verses due to age-related cognitive decline
Time Constraints	Family, health, and community duties reduce time available for memorization
Variation in Learning Pace	Differences in processing speed and experience affect memorization rates
Need for Personalized Support	Customized instruction helps meet individual learning needs

Analysis of the participants' experiences revealed four significant patterns that frequently influenced the progress and outcomes of elderly learners in the *Talaqqi Tadabur* program.

The first pattern observed was the impact of cognitive limitations related to aging, which often manifested in difficulties with short-term memory, focus, and recall. Many participants required more time and repeated exposure to retain verses effectively. This pattern highlights the need for additional mental support—such as consistent review sessions and memory reinforcement techniques—to accommodate the natural decline in cognitive functions commonly experienced by older adults (Husen Ali Badri & Mohamad Erihadiana, 2023).

The second pattern centered around limited availability of time. Although many elderly individuals are retired, their schedules are often filled with family obligations, medical appointments, religious activities, and community commitments. These responsibilities reduce the time they can dedicate to structured learning. As a result, there is a growing need for Qur'an memorization programs to offer flexible formats, such as shorter or self-paced sessions, to ensure participants can engage meaningfully without feeling overwhelmed (Batubara, 2022).

A third pattern that emerged was the variation in memorization speed among participants. While some elderly learners showed quick progress, others advanced more gradually and required additional time and repetition. This variation is influenced by differences in prior experience, motivation, learning preferences, and cognitive capacity. The presence of such disparities calls for adaptive teaching strategies that cater to diverse learning styles and allow each participant to proceed at a comfortable and effective pace.

Lastly, the research identified the crucial role of empathy and patience from instructors. Participants responded positively to teachers who were encouraging, understanding, and willing to adjust their teaching to individual needs. A supportive and non-judgmental environment fostered greater motivation, reduced anxiety, and promoted perseverance, especially among those who were initially hesitant or discouraged. This highlights the importance of emotional support as a core component of successful elderly education (Ansari, Hafiz, & Hikmah, 2020).

These findings suggest that effective Qur'an memorization programs for the elderly must be designed with empathy, flexibility, and adaptability (Ansori, 2022). Educators should foster a respectful and inclusive environment where learners feel supported, regardless of their pace or memory limitations. Programs should incorporate flexible scheduling, individualized learning plans, and additional resources to help older adults navigate their unique learning journeys.

DISCUSSION

The findings of this study robustly suggest that the *Talaqqi Tadabur* method is a valuable and effective pedagogical approach for enhancing Qur'an memorization among elderly learners. The deliberate combination of direct recitation (*talaqqi*) and meaning exploration (*tadabbur*) is shown to effectively address both the cognitive and affective needs of this specific population, leading to improved learning outcomes and engagement (Faizah & Sya'bani, 2021; Mulizar, 2022).

The emphasis on understanding and reflection (*tadabbur*) appears to contribute to improved retention by facilitating the creation of stronger connections in memory. This observation aligns with principles derived from cognitive psychology research, which underscores the importance of elaborative rehearsal and semantic processing in memory consolidation. By actively engaging with the meaning and context of the verses, learners are able to form richer and more meaningful associations, which in turn enhances their ability to recall and retain the information.

Furthermore, the supportive learning environment, coupled with the teacher's active role in providing guidance and encouragement, emerges as a crucial factor in the overall success of the *Talaqqi Tadabur* method. Social interaction and positive reinforcement are shown to enhance motivation and alleviate anxiety, particularly among elderly learners who

may harbor apprehensions about their cognitive abilities. The sense of community and belonging fostered within the learning group creates a positive and encouraging atmosphere, which can significantly impact learning outcomes. However, the study also acknowledges the challenges faced by some participants, such as age-related memory changes and time constraints. These challenges highlight the need for flexible and patient teaching strategies, as well as individualized support and the use of memory aids to mitigate their effects.

While this study highlights the effectiveness of the Talaqqi Tadabur method, it's important to acknowledge that previous research has explored various approaches to Qur'an memorization. However, the novelty of this study lies in its specific focus on elderly learners and the tailored application of the Talaqqi Tadabur method. This approach, which integrates meaning exploration with direct recitation, distinguishes itself from traditional methods that often prioritize rote memorization. The findings of this study contribute to the ongoing discourse on effective pedagogical strategies for Qur'an education, particularly in the context of an aging population, offering a unique perspective on how to optimize learning outcomes for this demographic (Alwi et al., 2023).

The implications of these findings are significant, this study expands the existing literature on Qur'an memorization by providing empirical evidence for the effectiveness of a method that integrates cognitive and affective elements. This contributes to a deeper understanding of how learning processes can be optimized for elderly learners. Practically, the results suggest that the Talaqqi Tadabur method can be effectively implemented in Qur'an education programs designed for elderly learners. This could inform the development of instructional materials, teacher training, and program design to better cater to the unique needs and learning styles of this demographic, ultimately promoting greater access to and engagement with Qur'an education.

It's crucial to acknowledge the limitations of this study to provide a balanced perspective and guide future research. The sample size, while adequate for a qualitative study and capable of providing rich insights, may limit the generalizability of the findings to larger and more diverse populations of elderly learners. Additionally, the study was conducted in a specific community setting (Masjid Al-Amanah), which may influence the transferability of the results to other contexts, such as formal educational institutions or online learning environments. Future research could explore the effectiveness of the Talaqqi Tadabur method with larger and more diverse samples, as well as in different educational settings.

Furthermore, longitudinal studies could investigate the long-term effects of this method on memory retention, cognitive well-being, and spiritual development among elderly learners, providing a more comprehensive understanding of its sustained impact.

CONCLUSION

This study demonstrates the effectiveness of the Talaqqi Tadabur method in promoting Qur'an memorization among elderly learners. The method's emphasis on understanding, engagement, and a supportive learning environment contributes to positive learning outcomes and enhances the overall experience of Qur'an memorization for this population.

The study contributes to the existing body of knowledge by providing empirical evidence for a culturally relevant and pedagogically sound approach to Qur'an education for elderly adults. It also offers practical recommendations for educators and community leaders seeking to implement effective Qur'an memorization programs.

Future research could explore the long-term impact of the Talaqqi Tadabur method on elderly learners' cognitive and spiritual well-being. Additionally, research could investigate the use of technology to supplement and enhance this method, such as through the development of digital tools for recitation practice and meaning exploration.

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