

STRENGTHENING QUR'ANIC MEMORIZATION THROUGH THE 3T+1M METHOD: EVIDENCE FROM A FLAGSHIP TAHFIDZ PROGRAM

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Abstract

The flagship *tahfidz* program at MI Labs Ri'ayatul Ummah Jakarta implements the 3T+1M method (*talaqqi*, *tikrar*, *tafahhum*, and *muraja'ah*) in daily *Al-Qur'an* memorization activities; however, its implementation still faces various dynamics, such as differences in students' memorization abilities, limited instructional time, and the need to strengthen the consistency of *muraja'ah* outside the madrasah environment. This study aims to describe the application of the 3T+1M method, analyze its effectiveness and efficiency, and identify the challenges and opportunities within the flagship *tahfidz* program at MI Labs Ri'ayatul Ummah Jakarta. A qualitative descriptive case study approach was employed, with data collected through observation, in-depth interviews, and documentation involving the head of the madrasah, *tahfidz* teachers, the program coordinator, and students. Data analysis was conducted using an interactive analysis technique, including data reduction, data display, and conclusion drawing. The findings show that the 3T+1M method is implemented systematically through structured stages integrated into the daily *tahfidz* routine and has proven effective and efficient in improving the quality of students' *Al-Qur'an* memorization, as reflected in accurate recitation, increased fluency, basic understanding of verse meanings, and stable retention of previously memorized passages. Nevertheless, challenges remain in the form of heterogeneous student abilities, limited instructional time, and inconsistent *muraja'ah* at home. The study concludes that the flagship *tahfidz* program based on the 3T+1M method has strong potential for sustainable development with

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the support of competent teachers, a religious learning environment, and active parental involvement, and is expected to serve as a reference for the development of *tahfidz* learning methods oriented toward process quality and the sustainability of learning outcomes.

Keywords: 3T+1M Method; *Tahfidz* Learning; *Al-Qur'an* Memorization; Learning Effectiveness; MI Labs Ri'ayatul Ummah Jakarta

INTRODUCTION

One of the most important ways to develop a person's intellectual, moral, and spiritual potential is through education. Islamic education, according to Rahman et al. (Rahman et al., 2022) is focused not only on acquiring knowledge but also on cultivating morality and character based on the principles of the Quran. As a result, Quranic education plays a crucial role in the Islamic educational system, especially in elementary school, where it serves as the first stage in the formation of students' religious identities (Salman Alfarisi, 2025).

The need for Quranic instruction at the primary madrasah level is critical because kids are in a stage of cognitive and affective development that can be greatly influenced by fostering a love for the Quran, internalizing Islamic ideals, and being accustomed to worship (Mursalin, 2024). Children's imitation and memorizing skills are at their best at this age, thus learning to read and memorize the Quran becomes more successful when done methodically and consistently. As a result, a number of primary schools have created *tahfidz* programs as a way to encourage pupils to learn about religion at a young age (Salim Said Daulay, 2023).

The learning strategy employed has a big impact on a *tahfidz* program's success. The 3T+1M approach, which incorporates *talaqqi*, *tikrar*, *tafahhum*, and *muraja'ah*, is one technique frequently used in Qur'an memorization instruction (Ri'atul Khoiriyah, Colifah, 2022). This approach is intended to guarantee precise recitation, improve memorizing via repetition, comprehend the poems' fundamental meaning, and sustain ongoing memorization. According to Kusumastuti et al. (2022), the 3T+1M approach is consistent with the Qur'anic learning principles, which prioritize the integration of

recitation quality, memorization stability, and comprehension of Qur'anic values (Kusumastuti et al., 2022).

The Superior Tahfidz Program was created by MI Labs Ri'ayatul Ummah Jakarta, an elementary school, as part of its mission to enhance pupils' religious character. This school uses the 3T + 1M approach as the primary learning guideline and implements the tahfidz program in an integrated way through daily routines prior to the start of teaching and learning activities (Fadilla et al., 2024). Despite the program's regular operations and the school's and parents' support, a number of issues still come up in practice, including variations in students' memorizing skills, time constraints for learning, and difficulties sustaining regular muraja'ah outside of the classroom.

The use of the 3T+1M approach in learning to memorize the Qur'an has been the subject of several prior studies. Tunnaimah (2023) investigated how MTsN 2 Jakarta students who were interested in memorizing the Qur'an could improve their memorization quality by using the 3T+1M approach (Tunnaimah, 2023). Another study by Risma Dewi et al. (2024) looked at how the 3T+1M approach affected students' enthusiasm and memorization at Ma'had Daarut Tahfiz Al-Ikhlas Aceh Besar. (Risma Dewi et al., 2024). Furthermore, Mikyal Sholihah Sukma Dewi (2024) investigated the application of the 3T+1M approach in early childhood (Mikyal Sholihah Sukma Dewi, 2024). These studies, however, have not really looked at the application of the 3T+1M technique in the context of the superior tahfidz program at the primary madrasah level with an emphasis on evaluating its efficacy and efficiency as well as its prospects and problems.

In light of these circumstances, it is imperative that this study thoroughly investigate the application of the 3T+1M technique in Quran learning at MI Labs Ri'ayatul Ummah Jakarta's Leading Tahfidz Program. This study also connects the practice of learning the Quran to the ideas of M. Quraish Shihab, who stressed that learning the Quran must include accurate recitation (*talaqqi*), continuous repetition (*tikrar*), deepening of meaning (*tafahhum*), and maintaining memorization (*muraja'ah*) as an integral process (Nurhidayati et al., 2021).

This study aims to: (1) describe the application of the 3T+1M method in Quran learning in the Leading Tahfidz Program at MI Labs Ri'ayatul Ummah Jakarta; (2) evaluate the efficacy and efficiency of the application of the 3T+1M method in Quran learning; and (3) identify opportunities and challenges in the application of the 3T+1M

method in this leading Tahfidz program. It is anticipated that the study's findings will contribute both theoretically and practically to the advancement of Al-Qur'an memorization instruction in elementary madrasas and serve as a resource for instructors and administrators of Islamic primary schools.

METHODS

This study employs a descriptive case study research design and a qualitative methodology (Fahriana, 2025). Based on the viewpoint of the research subject, qualitative research enables researchers to investigate the significance, dynamics, and process of learning holistically (Sugiyono, 2019). The case study was chosen because the research focuses on a single case unit, the superior tahfidz program, allowing for a thorough examination of learning strategies, process efficacy, and implementation opportunities and problems (Abdussamad, 2021).

This study was carried out at MI Labs Ri'ayatul Ummah Jakarta, an elementary Islamic school (madrasah) that strives to develop students' religious character by providing a Superior Tahfidz Program. This study was conducted from December 2024 to September 2025. Purposive sampling, which selects informants based on their direct engagement and significance to the implementation of the Tahfidz program, was used to choose the subjects (Arif Rachman, Yochanan, 2024). The principal of the madrasah, the coordinator of the Tahfidz program, Tahfidz teachers, and students enrolled in the Superior Tahfidz Program for the 2025–2026 school year were among the participants.

Observation, in depth interviews, and documentation were among the methods used to gather data. Direct observations of the Tahfidz learning process and the use of the 3T+1M technique in day-to-day activities were made. The experiences, opinions, and viewpoints of the madrasah principal, tahfidz instructors, and students regarding the efficacy, efficiency, challenges, and opportunities for putting the 3T+1M method into practice were investigated through in-depth interviews. Program documents, activity schedules, evaluation records, and other supporting archives were among the documentation used to reinforce and augment study findings. By comparing observations, interviews, and documentation from several informants, researchers used triangulation techniques and sources to guarantee data validity (Abdussamad, 2021).

The Miles and Huberman interactive analysis approach, which has four stages data collection, data reduction, data display, and conclusion drawing/verification is used

for data analysis in this work (Matthew B. Miles, 1994). From the time of data collection until the research was finished, the analytic process was ongoing. To aid in comprehension of the research patterns and conclusions, the condensed data were displayed in tables, figures, and descriptive narratives.

The achievement of the tahfidz learning objectives, the quality of the learning process, reading accuracy, fluency and stability of memorization, comprehension of the fundamental meaning of verses, and the optimization of learning time and activities according to the perceptions of teachers and students were all used in this study to qualitatively understand the efficacy and efficiency of the 3T+1M method. This method is consistent with qualitative research, which prioritizes context, meaning, and process over statistical statistics (Sugiyono, 2021).

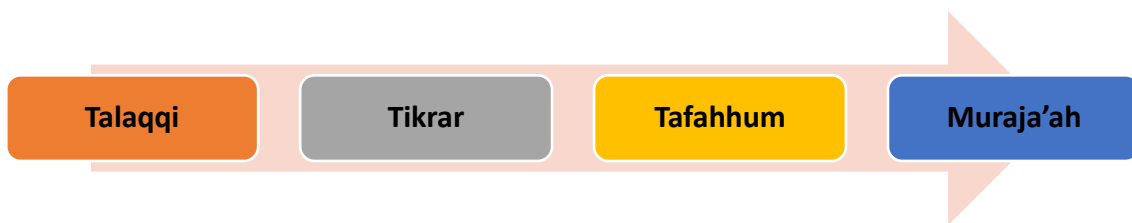
Those directly involved in the application of the 3T+1M approach in Qur'anic instruction at MI Labs Ri'ayatul Ummah Jakarta's Leading Tahfidz Program for the 2025–2026 Academic Year were among the participants in this study. Purposive sampling, which involves choosing informants based on specific criteria pertinent to the study goals, was used to select participants based on their involvement in the Tahfidz program (Andriani et al., 2025). Madrasah principals, tahfidz instructors, and students enrolled in the top tahfidz program were all participants in this study.

Table 1. Research Participant

<i>No.</i>	<i>Participant</i>	<i>Role in the Research</i>	<i>Number of Participants</i>
1	Head of Madrasah	Provided information on institutional policies, vision, and support for the Flagship Tahfidz Program	1
2	Tahfidz Program Coordinator	Explained program planning, implementation, and evaluation of the 3T+1M method	1
3	Tahfidz Teachers	Provided data on the implementation of the 3T+1M method in Qur'anic learning activities	2
4	Students (Tahfidz Program)	Shared learning experiences, responses, and perceptions toward the implementation of the 3T+1M method	6
Total			10 Participants

RESULTS

This section presents the empirical findings of the study obtained from observations, in-depth interviews, and document analysis related to the implementation of the 3T+1M method in the Flagship Tahfidz Program at MI Labs Ri'ayatul Ummah Jakarta. The results describe how the method is applied in daily Qur'anic learning activities, the effectiveness and efficiency of its implementation, as well as the challenges and opportunities encountered during the process. The findings are organized thematically to provide a comprehensive and systematic understanding of the learning practices within their real educational context.



Picture 1. Flow of the 3T+1M Method Implementation in Tahfidz Learning

Picture 1 illustrates the sequential and cyclical implementation of the 3T+1M method talaqqi, tikrar, tafahhum, and muraja'ah in the Flagship Tahfidz Program at MI Labs Ri'ayatul Ummah Jakarta. The figure highlights that muraja'ah functions as a continuous reinforcement stage that connects previous memorization with newly learned verses, ensuring the sustainability and stability of students' Qur'anic memorization. This flow reflects an integrated pedagogical process that balances recitation accuracy, memorization fluency, basic comprehension, and long-term retention.

Implementation of the 3T+1M Method in the Flagship Tahfidz Program

The results of observations and interviews indicate that the implementation of the 3T+1M method at MI Labs Ri'ayatul Ummah Jakarta is conducted systematically and consistently as part of the daily tahfidz routine. The tahfidz activities are carried out every morning before formal classroom instruction begins and are reinforced by additional sessions during the day. This routine has become an integral part of the school culture and supports the continuity of Qur'anic learning.



Picture 3. Application of the 3T+1M Method at MI Labs Ri'ayatul Ummah

The 3T+1M method is implemented through four structured stages, namely *talaqqi*, *tikrar*, *tafahhumi*, and *muraja'ah*, which are applied sequentially in each *tahfidz* session. Teachers follow a fixed learning flow, starting with direct recitation modeling, followed by repetition, brief explanation of meaning, and reinforcement of memorization. This structure allows students to internalize Qur'anic memorization gradually and systematically.

Table 2 presents the sequential stages of the 3T+1M method—*talaqqi*, *tikrar*, *tafahhumi*, and *muraja'ah* as implemented in the Flagship *Tahfidz* Program at MI Labs Ri'ayatul Ummah Jakarta. The table highlights the pedagogical activities at each stage, the roles of teachers in guiding the learning process, and students' responses during Qur'anic memorization sessions. This structured presentation reflects an integrated learning approach that supports recitation accuracy, memorization fluency, basic comprehension of verses, and the sustainability of memorization, as discussed in the analysis of research findings.

Table 2. Stages of the 3T+1M Method Implementation

<i>Stage</i>	<i>Learning Activities</i>	<i>Teacher's Role</i>	<i>Students' Response</i>
<i>Talaqqi</i>	Teacher models correct Qur'anic recitation	Reciting, correcting pronunciation	Listening and imitating recitation
<i>Tikrar</i>	Repetitive recitation of verses	Guiding repetition, monitoring accuracy	Repeating verses individually/in groups
<i>Tafahhumi</i>	Brief explanation of verse meaning	Explaining key messages contextually	Understanding basic meaning of verses
<i>Muraja'ah</i>	Reviewing previously memorized verses	Evaluating and reinforcing memorization	Recalling and maintaining memorization

Talaqqi Stage: Accuracy of Qur'anic Recitation

At the talaqqi stage, teachers recite the verses clearly and correctly, serving as the primary model for students. Students listen attentively and imitate the teacher's recitation either individually or in groups. Observational data show that this stage plays a crucial role in ensuring the accuracy of pronunciation, articulation (makharij al-huruf), and basic tajwid rules.

Teachers also provide immediate corrective feedback when students make mistakes. As a result, most students demonstrate improved accuracy in recitation before proceeding to the memorization stage. This indicates that talaqqi functions as a foundational step that supports the quality of subsequent memorization.

Tikrar Stage: Strengthening Memorization Fluency

The tikrar stage focuses on repetitive recitation to strengthen memorization. Students repeat verses multiple times under the teacher's supervision, either individually or collectively. Based on the findings, repetition is adjusted to students' abilities, with slower learners receiving additional guidance.

The results show that consistent repetition enhances students' fluency and confidence in memorization. Students who actively engage in tikrar demonstrate greater stability in recalling verses and fewer errors during recitation. This stage contributes significantly to embedding memorization into long-term memory.

Tafahhum Stage: Developing Basic Understanding of Verses

In the tafahhum stage, teachers provide simple explanations of the meaning of the verses being memorized. The explanations are contextualized to students' daily lives and delivered briefly to maintain focus on memorization. Findings indicate that even a basic understanding of meaning helps students recall verses more easily and increases their engagement during tahfidz sessions. Students are able to mention the general message of the verses when asked, suggesting that tafahhum supports meaningful memorization rather than rote learning.

Muraja'ah Stage: Maintaining Memorization Stability

Muraja'ah is conducted regularly through daily reviews of previously memorized verses. Students repeat earlier memorization before adding new material, either individually or in front of the teacher. The results show that muraja'ah helps maintain memorization stability and reduces the risk of forgetting.

However, the findings also reveal variations in students' consistency during home-based muraja'ah. Students who receive parental support tend to demonstrate stronger memorization retention compared to those who rely solely on school sessions.

Effectiveness of the 3T+1M Method

The effectiveness of the 3T+1M method is reflected in several qualitative indicators, including improved recitation accuracy, increased memorization fluency, basic comprehension of verses, and stable retention of memorized material. Teachers report that students show gradual but consistent progress aligned with the targeted memorization levels for each grade.

Table 3 outlines the qualitative indicators used to assess the effectiveness of the 3T+1M method in the Flagship Tahfidz Program at MI Labs Ri'ayatul Ummah Jakarta. The indicators reflect key dimensions of Qur'anic learning quality, including recitation accuracy, memorization fluency, basic comprehension of verse meanings, memorization stability, and student engagement. These indicators provide a qualitative framework for interpreting the effectiveness of the method based on observed learning processes and participants' experiences, as discussed in the findings and discussion sections.

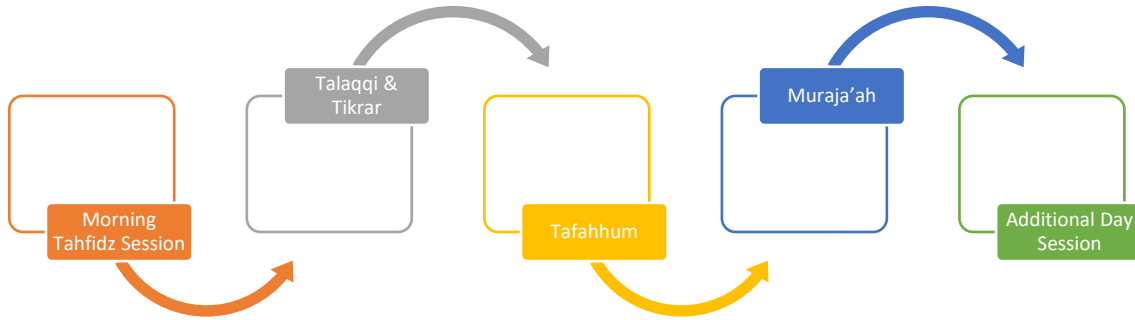
Table 3. Qualitative Indicators of Effectiveness of the 3T+1M Method

Indicator	Description
Recitation accuracy	Correct pronunciation and application of basic tajwid rules
Memorization fluency	Smooth and confident recitation without hesitation
Basic understanding	Ability to mention general meaning of memorized verses
Memorization stability	Consistency in recalling previously memorized verses
Learning engagement	Active participation during tahfidz sessions

Overall, the method supports comprehensive Qur'anic learning by integrating technical accuracy, repetition, understanding, and reinforcement within a single instructional framework.

Efficiency of the 3T+1M Method

In terms of efficiency, the findings indicate that the structured stages of the 3T+1M method enable optimal use of limited instructional time. The integration of tahfidz activities into daily routines, particularly in the morning, helps students maintain focus and readiness to learn.



Picture 2. Integration of the 3T+1M Method within Daily Tahfidz Activities

Table 2 describes the structured stages of the 3T+1M method—talaqqi, tikkar, tafahhum, and muraja’ah as implemented in the Flagship Tahfidz Program at MI Labs Ri’ayatul Ummah Jakarta. Each stage represents a pedagogical function that contributes to the development of accurate recitation, memorization fluency, basic comprehension of Qur’anic verses, and long-term retention. This staged implementation demonstrates an integrated learning process that supports the effectiveness and sustainability of Qur’anic memorization, as discussed in the analytical section of this study.

Additionally, the use of consistent procedures reduces repetitive instructional tasks and allows teachers to manage heterogeneous classes more effectively. The religious learning environment and habituation of worship practices further enhance efficiency by fostering students’ discipline and concentration during tahfidz sessions.

Challenges and Opportunities in Implementation

The results also reveal several challenges, including differences in students’ memorization abilities, limited instructional time, and inconsistent muraja’ah at home. These challenges require teachers to apply differentiated strategies and additional guidance for certain students.

Table 4 summarizes the main challenges and supporting factors identified in the implementation of the 3T+1M method in the Flagship Tahfidz Program at MI Labs Ri’ayatul Ummah Jakarta. The challenges include differences in students’ memorization abilities, limited instructional time, and inconsistent home-based muraja’ah, while the supporting factors encompass teacher competence, a structured learning environment, and parental involvement. These factors provide an explanatory context for understanding the effectiveness and sustainability of the method, as elaborated in the discussion section.

Table 4. Challenges and Opportunities in Implementing the 3T+1M Method

<i>Aspect</i>	<i>Findings</i>
<i>Challenges</i>	Differences in students' abilities, limited instructional time, inconsistent home-based muraja'ah
<i>Opportunities</i>	Competent teachers, structured memorization targets, supportive school environment, parental involvement

Despite these challenges, strong opportunities support the sustainability of the program, such as competent tahfidz teachers, structured memorization targets, a supportive school environment, and parental involvement. These factors collectively strengthen the implementation of the 3T+1M method in the Flagship Tahfidz Program.

DISCUSSION

According to research findings, MI Labs Ri'ayatul Ummah Jakarta's use of the 3T+1M method (talaqqi, tiktirar, tafahhum, and muraja'ah) functions as an integrated and sustainable educational model in addition to being a memorizing technique. These four phases combine cognitive, emotive, and psychomotor elements of the memorization process to create a methodical learning cycle.

Because it guarantees the authenticity of recitations through direct teacher-student transmission, talaqqi provides an analytical basis for Quranic study. This approach is consistent with the authentic Quranic learning concept, which places emphasis on the accuracy of the makharij al-surat (letter) and sanad (chain of transmission) (Saleha et al., 2025). The idea that precision is a requirement for sustained memorization is supported by research showing that students' recitation quality considerably increases before entering the memorization stage.

In this study, the tiktirar stage serves as a mechanism for controlled repetition that strengthens long-term memory. According to Ependi et al. (2023), systematic repetition speeds up memory consolidation in tahfidz learning, and these findings corroborate their findings. However, this study goes beyond these results by showing that teacher differentiation based on students' diverse capacities has a significant impact on tiktirar's effectiveness.

Recitation, or tafahhum, has been demonstrated to have a major impact on memory retention. Students who comprehend the meaning of verses are able to form

deeper cognitive associations, which makes memorization less robotic. This is consistent with Raudhatul Jannah et al.'s research from 2024, which shows that including meaning comprehension enhances the quality of memorizing and student interest in studying the Qur'an.

In this study, recitation, or muraja'ah, is a determinant of memorizing sustainability. The findings indicate that while regular muraja'ah at school can sustain memorization stability, parental assistance at home has a significant impact on how effective it is. This result supports the research by Rahma et al. (2024), which claims that continuity between the home and school contexts is necessary for successful tahfidz.

Therefore, in the context of this study, the 3T+1M technique can be viewed as an integrative learning model that blends meaning formation (tafahhum), behavioral reinforcement (tikrar), authoritative transmission (talaqqi), and continuous maintenance (muraja'ah).

There are a number of parallels and novelties between this work and earlier research. According to research by Risma Dewi et al. (2024), the 3T+1M approach improved the caliber of students' memorization. The study's findings support these findings while offering a different viewpoint that time management and the religious culture of the school play a role in the technique's efficacy in addition to the method itself.

The study by Kusumastuti et al. (2022) highlighted how the 3T+1M method enhances technical memorization. This study builds on this by showing how the emotive dimension (via tafahhum) influences learning engagement and student motivation. This study indicated that instructor differentiation tactics were a crucial determinant in the successful implementation of the method in classes with variable abilities, in contrast to Saleha et al.'s (2025) study, which was conducted in relatively homogeneous classes. This study's primary contribution is to examine the method's efficacy within the framework of a flagship tahfidz program at the basic madrasah level using a combined managerial and cultural approach.

The paradigm of process-based memory learning is theoretically strengthened by this research. Islamic education's gradual learning (tadarruj) approach, which stresses tiered and ongoing reinforcement, is supported by the 3T+1M technique (Anwar et al., 2025). These results also support the constructivist method of teaching the Quran, which enables pupils to form intimate bonds with the memorized passages by

comprehending their meaning (tafahhum). This illustrates that learning to memorize is a process of internalizing ideals rather than just memorizing facts.

Additionally, this study supports a religious habituation-based learning paradigm in which a favorable learning environment is created by incorporating memorization into the regular school schedule (Saputra et al., 2025).

The practical findings of this study show that a regular daily memorization schedule, teacher proficiency in tajweed and classroom management, differentiation strategies for diverse students, and collaboration between parents and schools in muraja'ah (religious study) are all necessary for the 3T+1M method to be successful. Madrasahs who want to use this approach must make sure that each level has gradual memory goals and that muraja'ah (recitations) are monitored at home. Additionally, it is crucial to train Tahfidz teachers in a differentiated educational style.

There are various limitations to this research. First, the findings' generalizability is constrained by the qualitative case study design. Second, qualitative indications rather than established quantitative tools were used to gauge the method's efficacy. Third, the method's long-term effects on students' religious character development were not investigated in this study. It is advised that future studies employ an experimental quantitative methodology to evaluate 3T+1M's efficacy in comparison to other.

CONCLUSION

The 3T+1M approach (talaqqi, tkrar, tafahhum, and muraja'ah) has been methodically and sustainably implemented in the Superior Tahfidz Program at MI Labs Ri'ayatul Ummah Jakarta, according to the research findings and debate. In addition to being used as a Quran memorization strategy, this method is incorporated into the madrasah's daily educational program as a pedagogical approach. Increased recitation accuracy, memorizing fluency, basic comprehension of verse meanings, and stability of student memorization all show that the 3T+1M method is successful in raising the quality of tahfidz learning. Additionally, this approach is seen as effective since it maximizes learning time through organized memorizing practices and a supportive and religious learning environment.

This study did, however, also identify a number of difficulties, including variations in students' memorizing skills, time constraints for learning, and inconsistent muraja'ah at home. These difficulties show that teacher proficiency, classroom

management, and family support are just as important to the 3T+1M method's success as its design.

The idea of Quran memory learning, which stresses a balance between precise recitation, memorization reinforcement, comprehension of meaning, and memorization maintenance, is theoretically strengthened by this research. Practically speaking, Islamic elementary schools (madrasah ibtidaiyah) and other Islamic educational institutions can use the study's findings as a guide when creating memorizing programs that are appropriate, contextual, and long-lasting. It is advised that more study be done to assess the 3T+1M method's efficacy at various educational levels.

Future researchers can use this study as a preliminary reference to explore other aspects of tahfidz learning, such as the impact of the 3T+1M method on character development, motivation, or student discipline. Further studies may employ quantitative methods to assess the effectiveness of this method or compare it with other methods used in Qur'an tahfidz at the elementary education level.

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