

The *Takrir* Method in Improving Qur'an Memorization Among Students at Rumah Qur'an Maskanul Muttaqin, Muaro Jambi Village

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Abstract

This study aims to describe the implementation of the *takrir* method, identify the factors influencing its success, and analyze its effectiveness in enhancing students' memorization. This study is motivated by the importance of applying the *takrir* method in strengthening and improving Qur'an memorization among students at Rumah Qur'an Maskanul Muttaqin. Although the *takrir* method has been implemented as the main strategy in the tahfidz program, its application has not been fully optimal, as indicated by several students who have not yet reached their targeted memorization goals. This research employs a descriptive qualitative approach, utilizing observation, interviews, and documentation as data collection techniques. Data were analyzed through data reduction, data presentation, and conclusion drawing, with data validity ensured through source triangulation and persistent observation. The findings indicate that the *takrir* method is implemented in a scheduled and structured manner as part of daily activities; however, its effectiveness varies due to differences in students' discipline, motivation, and time management, particularly among university-level students. Supporting factors include internal motivation, discipline, teacher competence, and institutional support, while obstacles involve limited time and additional academic responsibilities. Overall, the *takrir* method contributes positively to strengthening memorization and encouraging consistent revision. This study contributes to a better understanding of the *takrir* method in nonformal tahfidz institutions, highlighting both theoretical insights and practical guidance. It demonstrates that the method can be effective when supported by strong institutional guidance, capable instructors, and high student motivation, providing a reference for enhancing memorization strategies among students with diverse academic and personal responsibilities.

Keywords: *Qur'an Memorization, Takrir Method, Rumah Qur'an Maskanul Muttaqin*

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan bentuk penerapan metode *takrir*, faktor-faktor yang memengaruhi keberhasilan implementasinya, serta efektivitasnya dalam meningkatkan hafalan santri. Penelitian ini dilatarbelakangi oleh pentingnya penerapan metode *takrir* dalam menjaga dan meningkatkan hafalan Al-Qur'an para santri di Rumah Qur'an Maskanul Muttaqin. Meskipun metode *takrir* telah dijadikan strategi utama dalam program tahfidz, pelaksanaannya belum sepenuhnya optimal, yang terlihat dari sebagian santri yang belum mencapai target hafalan. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data berupa observasi, wawancara, dan dokumentasi. Analisis data dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan, sementara keabsahan data diperoleh melalui triangulasi sumber dan ketekunan pengamatan. Hasil penelitian menunjukkan bahwa metode *takrir* diterapkan secara terjadwal dan menjadi bagian dari rutinitas harian santri, namun efektivitasnya belum maksimal karena adanya perbedaan tingkat kedisiplinan, motivasi, serta kemampuan manajemen waktu, khususnya pada santri program mahasiswa. Faktor pendukung keberhasilan mencakup motivasi internal, kedisiplinan, kompetensi ustadzah, dan dukungan lembaga, sedangkan hambatan meliputi keterbatasan waktu dan beban aktivitas lain. Secara keseluruhan, metode *takrir* tetap memberikan dampak positif terhadap penguatan hafalan dan pembiasaan muraja'ah. Penelitian ini berkontribusi dalam memberikan

pemahaman yang lebih baik mengenai metode *takrir* di lembaga tahfidz nonformal, menyoroti baik wawasan teoretis maupun panduan praktis. Penelitian ini menunjukkan bahwa metode tersebut dapat efektif bila didukung oleh bimbingan kelembagaan yang kuat, pengajar yang kompeten, dan motivasi santri yang tinggi, sekaligus menjadi referensi untuk meningkatkan strategi penghafalan bagi santri yang memiliki tanggung jawab akademik dan personal yang beragam.

Kata Kunci: *Hafalan al-Qur'an, Metode Takrir, Rumah Qur'an Maskanul Muttaqin*

Introduction

The Qur'an serves as the primary guide for Muslims, governing all aspects of human life.¹ The command to read and study the Qur'an is explicitly emphasized in QS. al-'Alaq [96]: 1, which instructs humans to read in the name of the Lord who created. This verse underscores the importance of interaction with the Qur'an, not merely through reading, but also by understanding and practicing the values it contains.² Prophet Muhammad SAW consistently encouraged his followers to increase their recitation of the Qur'an, as each letter read correctly according to tajwid rules brings multiplied rewards and virtues.³

In addition to being a scripture for recitation, the Qur'an also functions as a guide, a criterion between right and wrong (*al-Furqan*), a reminder (*al-Dzīkir*), and a moral and spiritual reference for humanity. The ease granted by Allah in studying the Qur'an is also emphasized in QS. al-Qamar [54]: 13. However, the process of memorization still requires commitment, discipline, and appropriate methods to achieve optimal results.⁴

Various methods have been developed to support the process of memorizing the Qur'an, including *muraja'ah*, which emphasizes regular review of memorization; *simā'i*, which relies on listening to recitations from teachers or audio recordings; the *juz'i* method that divides memorization into smaller sections; as well as submission of memorization and evaluation to monitor the quality of students' memorization. Each memorizer generally has a different learning style, allowing the application of memorization methods to be adjusted to individual needs. However, among these various approaches, the *takrir* method is one of the most commonly used in Qur'anic memorization institutions, as it is considered effective in strengthening students' memorization through intensive and gradual repetition.⁵

¹ Ahmad Fachri Agustian et al., "Al-Qur'an Dan Urgensinya Di Dalam Kehidupan Manusia" 1, no. 3 (2025): 415–22. <https://doi.org/10.63822/59mb8h94>.

² Imam Mahdi, Muhammad Rasyid Ridha, "Implementasi Metode Talaqqi Dalam Menghafal Qur'an Pada Tahfizh Al Kautsar Grabag", *Al-Absor: Jurnal Pendidikan Agama Islam* 1, no. 2 (2024): 146–57. <https://doi.org/10.71242/7zheyg57>.

³ Ahmad Zainal Abidin, Salamah Noorhidayati, Imam Ahmadi, "Amulet of Quranic Verses in East Javanese Rural: Unraveling Mystical Theology and Living Quran", *Academic Journal of Interdisciplinary Studies* 12, no. 6 (2023), 392. <https://doi.org/10.36941/ajis-2023-0177>.

⁴ Yusron Masduki, "Implikasi Psikologis Bagi Penghafal Al-Qur'an," *Medina-Te: Jurnal Studi Islam* 18, no. 2 (2018): 19–20. <https://doi.org/10.19109/medinate.v14i1.2362>.

⁵ Ridiawati Ridiawati, et al, "Implementasi Metode Takrir dalam Meningkatkan Hafalan Al-Qur'an", *Kharismatik: Jurnal Ilmu Pendidikan* 3, no. 1 (2025), 1–14. <https://doi.org/10.70757/kharismatik.v3i1.22>; Mu'alfi Fahrul Fanani, "Implementasi Metode Takrir dalam Menjaga Hafalan Al-Qur'an Mahasiswa pada Progam Tahfizh", *JiIP - Jurnal Ilmiah Ilmu Pendidikan* 8, no. 6 (2025), 5843-5851. <https://doi.org/10.54371/jiip.v8i6.8094>; Imam Mashuri, "Implementasi Metode TIKRAR Dalam Meningkatkan Kemampuan Menghafal Siswa Pada Program Tahfidzul Qur'an Siswa Kelas Ix Mts Darul

Consistent interaction with the Qur'an through reading, writing, understanding, and repeating verses is essential for improving the quality of memorization.⁶ However, in practice, many students face challenges in memorizing, such as low motivation, academic workload, and distractions from activities outside of study.⁷ The learning environment and the quality of educators also have a significant impact on the success of the tahfidz process. Rumah Qur'an Maskanul Muttaqin Jambi, located in Mendalo Darat Village, Muaro Jambi Regency, is one of the educational institutions focused on the cultivation of Qur'anic recitation and memorization. The institution has approximately forty students, most of whom are university students and specialized tahfidz learners. They are required to submit their memorization daily, although academic activities and other commitments often present challenges.

In practice, Rumah Qur'an Maskanul Muttaqin applies the *Thariqatu at-Takrir al-Qir'ati al-Juz'i* method, which emphasizes the repetition of selected verses with varying frequencies, such as seven, nine, or twelve times, until the verses form a strong memory imprint for the students. However, the implementation of the *takrir* method in this institution has not yet produced optimal results. Over three years of operation, no student has successfully completed the memorization of all thirty juz, and out of forty resident students, only eight have been able to maintain their memorization consistently.

It is important to note that most students at Rumah Qur'an Maskanul Muttaqin are university students who also carry academic responsibilities at their respective institutions. As a result, the time and intensity devoted to Qur'anic memorization cannot be equated with those of full-time boarding school students. Therefore, the *takrir* method is selected with an emphasis on strengthening the quality of memorization rather than merely achieving a large quantity of memorized verses that may not be retained in the long term.⁸ This condition indicates that the challenges are not entirely related to the method itself but also to the limited experience of instructors in managing Qur'anic memorization learning, which has primarily focused on reading and writing skills, *tahsin*, and mastery of tajwid. Nevertheless, the *takrir* method continues to be applied because, conceptually, it is considered relevant for

Amien Jajag Gambiran Banyuwangi", *Tarbiyatuna Kajian Pendidikan Islam* 6, no. 1 (2022), 99-122. <https://doi.org/10.69552/tarbiyatuna.v6i1.1302>; Burhanudin Ata Gusman, Nanik Rahmanti, Yusuf Hanafiah, "Studi Terhadap Implementasi Metode Takrir Bagi Penghafal Al-qur'an", *SALIHIA: Jurnal Pendidikan Islam* 4, no. 2 (2021), 202-219. <https://doi.org/10.54396/saliha.v4i2.166>; Muhammad Izuddin Lubis, et al, "Implementasi Metode Tikrar dalam Meningkatkan Kualitas Hafalan Al Qur'an pada Santri Kelas VII Bintang Rabbani Boarding School", *Jurnal Ilmu Pendidikan Islam* 22, no. 3 (2024), 39-48. <https://doi.org/10.36835/jipi.v22i3.157>.

⁶ Abd. Basir, et al, "Enhancing Qur'an Reading Proficiency in Madrasahs Through Teaching Strategies", *Nazhbruna: Jurnal Pendidikan Islam* 7, no. 2 (2024), 373-389. <https://doi.org/10.31538/nzh.v7i2.4985>.

⁷ Nurul Hafizhatul Mahmudah et al, *Inovasi Pembelajaran Al-Qur'an Untuk Meningkatkan Hafalan*, n.d.

⁸ Eko Zulfikar, "Living Qur'an: Konstruksi Metode Tahfidz Al-Qur'an Di Majelis Qira'ah Wat Tahfidz Pondok Pesantren Murattil Al-Qur'an Lirboyo Kota Kediri", *Maghza: Jurnal Ilmu Al-Qur'an dan Tafsir* 4, no. 1 (2019), 75-94. <https://doi.org/10.24090/maghza.v4i1.2383>.

strengthening memorization, making evaluation and reinforcement of its implementation essential to improve learning effectiveness.⁹

Conversely, students from general educational backgrounds such as senior high schools or Madrasah Aliyah often face difficulties in maintaining memorization consistency. One of the main factors slowing down the memorization progress is the lack of experience among educators in guiding the tahfidz process intensively. The instructors at Rumah Qur'an Maskanul Muttaqin primarily focus on Qur'anic reading and writing skills, tahsin, and mastery of tajwid, rather than providing intensive guidance for completing memorization of all thirty juz.

This condition indicates the need to evaluate and strengthen the implementation of the *takrir* method to enhance its effectiveness in improving students' memorization abilities.¹⁰ The *takrir* method is selected in this study not because it is considered the only superior approach, but due to its suitability to the characteristics of students at Rumah Qur'an Maskanul Muttaqin, most of whom are university students with limited time and academic responsibilities. This method emphasizes repeated and controlled reinforcement of memorization, allowing students to focus not merely on the quantity of memorized verses but also on the quality and durability of their memorization over time.¹¹ Therefore, improving instructors' competence in applying the *takrir* method appropriately is an urgent necessity to ensure that the tahfidz process becomes more structured, well-managed, and capable of producing better learning outcomes.

Previous studies on the application of the *takrir* method as well as other memorization methods to enhance Qur'anic memorization have been widely conducted, particularly within formal Islamic boarding school settings. Numerous studies have demonstrated that methods such as *takrir*, *muraja'ah*, *simā'i*, and similar approaches have a significant impact on improving students' memorization ability. One relevant study was conducted by Maryam and Subhan Saleh (2021), entitled "*The Effectiveness of the Takrir Method in Memorizing the Qur'an at Tassbeh Baitul Qur'an Islamic Boarding School, Pinrang Regency.*" The study examined the implementation of the *takrir* method, supporting and inhibiting factors, and its effectiveness in improving students' memorization. The findings indicate that the *takrir* method is highly effective when applied in formal boarding school environments that

⁹ Diana Handayani, Syukri Syukri, "Application of Taqir Method in Strengthening Santriwati's Al-Qur'an Memory at Hidayatullah Islamic Boarding School Ampenan Sari Garden, Mataram City", *AL-WIJDÂN Journal of Islamic Education Studies*, 10, no. 2 (2025), 462–478. <https://doi.org/10.58788/alwijdn.v10i2.6558>; Nur Asikin Kakoh, Zulmasri Zulmasri, Fauza Masyhudi, "Sustainable Development: Memorizing the Quran Using the Takrir Method. *International Journal of Islamic Teaching and Learning* 1, no. 1 (2024), 30–36. <https://doi.org/10.69637/ijiting.v1i1.22>.

¹⁰ Doni Saputra, "Implementasi Metode Tasmi ' Dan Takrir Dalam Meningkatkan Kualitas Hafalan Al-Qur'an Santri", *Salimiya : Jurnal Studi Ilmu Keagamaan Islam* 2, no. 4 (2021), 160-182. <https://doi.org/10.2906/salimiya.v2i4.557>.

¹¹ Denna Syahira Br. Sinaga, Rahmat Rifai Lubis, "The Effect Of The Takrir Method On Students' Ability To Memorise The Qur'an", *Algebra : Jurnal Pendidikan, Sosial Dan Sains* 5, no. 3 (2025), 460–465. <https://doi.org/10.58432/algebra.v5i3.1339>.

provide full-time tahfidz programs, residential settings, and intensive guidance from Qur'anic instructors. Nevertheless, most existing studies focus on institutions with structured and intensive tahfidz systems, leaving limited discussion on the application of the *takrir* method in non-boarding institutions such as Rumah Qur'an, where most students are university students with limited time and academic responsibilities.¹²

Previous studies have discussed the *takrir* method as an effective technique for strengthening Qur'anic memorization, particularly in pesantren or boarding-based tahfidz institutions where students follow structured schedules and intensive memorization routines. However, these studies mostly focus on formal or residential learning environments. A significant research gap remains regarding the implementation of the *takrir* method in nonformal Qur'anic learning institutions that do not use a boarding school system and involve learners with different characteristics, such as university students who have limited time, irregular study schedules, and additional academic responsibilities. Therefore, the novelty of this study lies in examining the implementation and effectiveness of the *takrir* method in a nonformal tahfidz institution, namely Rumah Qur'an Maskanul Muttaqin Jambi, whose learners are predominantly female university students. This research provides a new perspective on how the *takrir* method can be adapted to flexible learning environments outside the boarding school system.

This study aims to analyze the implementation of the *takrir* method in improving students' Qur'anic memorization at Rumah Qur'an Maskanul Muttaqin, particularly within the context of a non-formal tahfidz institution whose students are predominantly university students. This research employs a qualitative field research approach that integrates observation, in-depth interviews, documentation, and data triangulation. Observations were conducted during tahfidz learning activities to directly examine the memorization process, the rewriting of memorized verses through the kitabah method, and the reinforcement of memorization using the *takrir* method. Interviews involved institutional administrators, tahfidz instructors, and students to gain insights into the effectiveness of the *takrir* method as well as the supporting and inhibiting factors in its implementation. Documentation was used to complement field data, while triangulation ensured data validity. The collected data were analyzed through data reduction, data display, and conclusion drawing, resulting in a comprehensive understanding of how the *takrir* method is applied and how it contributes to strengthening students' Qur'anic memorization.

This study is expected to provide both theoretical and practical contributions to the field of Qur'anic education. Theoretically, this research enriches the scholarly discussion on the *takrir* method by examining its application within a non-formal tahfidz institution whose students are predominantly university students, thereby offering a new perspective on Qur'anic memorization practices beyond formal boarding school settings. Practically, the

¹² Sitti Maryam, "Implementasi Metode *Takrir* Dalam Menghafal Al-Qur'an Di Pondok Pesantren Tassbeh Baitul Qur'an Kabupaten Pinrang" (Parepare, 2021).

findings of this study are expected to serve as an evaluative reference for administrators and instructors at Rumah Qur'an Maskanul Muttaqin in optimizing the implementation of the *takrir* method, as well as a guideline for similar tahfidz institutions in adapting memorization strategies to learners with limited time and academic responsibilities.

Results and Discussion

The Importance of Implementing the *Takrir* Method at Rumah Qur'an Maskanul Muttaqin

The implementation of the *takrir* method at Rumah Qur'an Maskanul Muttaqin has proven to be the most fundamental component in the tahfidz learning system. Based on the research findings, all memorization activities both the acquisition of new memorization and the maintenance of existing memorization heavily rely on the structured *takrir* routine. This aligns with the institution's main objective, which is to produce Qur'an memorizers who are not only able to add new memorization daily but also maintain accuracy, fluency, and durability of their memorization in the long term. Documentation of tahfidz learning activities can be seen in the following image, which illustrates the implementation of the *takrir* method.



Figure 1. Tahfidz learning activities at Rumah Qur'an Maskanul Muttaqin.

Source: Research documentation, 2026.

Theoretically, the urgency of *takrir* can be understood through the perspectives of Islamic education scholars. Muhammad 'Atiyah al-Abrasyi explains that a method serves as the primary means to achieve understanding, while Ahmad Tafsir emphasizes that educational techniques are practical approaches used in the teaching process. In this context, *takrir* is a pedagogical technique aimed at reinforcing students' memorization through systematic repetition.¹³ This is consistent with the concept presented by Abdul Munir Mulkan, who states that learning techniques are efforts to transfer and consolidate knowledge

¹³ Fauziyah Masyhari, "Pengasuhan Anak Yatim Dalam Perspektif Pendidikan Islam," *Dirasat* 2, no (2017): 245–46. <https://doi.org/10.26594/dirasat.v2i2.875>.

within learners.¹⁴ Thus, *takrir* is not merely an additional method but an essential requirement for maintaining the quality of Qur'an memorization.

Terminologically, *takrir* refers to repetition, reinforcement, and maintenance of recitation. Al-Jurjani distinguishes between *tahrīr* and *takrīr*; *tahrīr* relates to explaining meaning, whereas *takrīr* emphasizes repetition to strengthen understanding and memorization. In the *tahfidz* tradition, *takrir* is understood as the effort to repeat previously memorized material, either independently or under the guidance of a *tahfidz* teacher. Sadulloh asserts that repetition activities are central to solidifying memorization, while Iskandar emphasizes that repetition functions to enhance learning discipline and long-term memory among students.¹⁵

Field findings indicate that Rumah Qur'an Maskanul Muttaqin implements a planned and integrated *takrir* pattern within the students' daily programs. Ustadzah Khoirun Najama explains that each student is required to add new memorization (*ziyādah*) of one page per day. The new memorization is then repeated the following day, alongside the addition of the next portion, resulting in simultaneous reinforcement of both new and previously memorized material. When a student completes one juz, they do not immediately proceed to the next; the completed juz must undergo full *takrir* for two days before moving on to the next memorization target.¹⁶ This system demonstrates that *takrir* serves as a bridge between *ziyādah* and *murāja'ah*, ensuring that memorization is maintained and not confused.

From the perspective of objectives, the implementation of *takrir* is relevant to two main aspects. *First*, it serves as a method to preserve memorization, preventing it from being lost or weakened. This practice follows the tradition of Prophet Muhammad SAW, who annually repeated the Qur'an with Angel Jibril, even twice during the last year of his life. This tradition of repetition forms a strong basis for the application of *takrir* in the *tahfidz* context. *Second*, repetition facilitates students in adding new memorization. Verses that are frequently repeated become more easily retained in memory, read more fluently, and stored more firmly in long-term memory.

Other findings reveal that the *takrir* method offers several important advantages. Through intensive repetition, students can correct recitation errors, whether related to the articulation of letters (*makhraj*) or the application of *tajwid* rules. The presence of teachers or fellow students during the *takrir* process allows for immediate correction, preventing prolonged mistakes. Additionally, *takrir* strengthens memory, boosts self-confidence, and cultivates consistent learning discipline. From a psychological perspective, *takrir* has a

¹⁴ Fauziah Nasution, Abdur Rahman, "The Modernization of Islamic Education In Indonesia: Muhammadiyah Philosophy", *Proceeding International Conference on Islam, Law, and Society (INCOILS)* 2, no. 1 (2023). <https://doi.org/10.70062/incoils.v2i1.44>.

¹⁵ Mughni Najib, "Implementasi Metode *Takrir* Dalam Menghafalkan Al-Qur'an Bagi Santri Pondok Pesantren Punggol Nganjuk," *Intelektual Juenal Pendidikan Dan Studi Keislaman* 8, no. 3 (2018): 336–37. <https://doi.org/10.33367/intelektual.v8i3.727>

¹⁶ Khoirun Najma, "Tahfidz" (Jambi: Wawancara Pribadi, 2025).

positive impact as it trains students' perseverance and emotional stability throughout the memorization process.¹⁷

However, awareness of the importance of this method is also evident through various weaknesses observed in the field. Without intensive *takrir*, students' memorization is easily lost, mixed up, and difficult to control. Memorization that relies solely on new additions without repetition becomes fragile and prone to forgetting. Other challenges, such as boredom, difficulty in repeating long memorization passages, and the considerable time required, further emphasize that *takrir* must be properly managed to yield optimal results.¹⁸

Overall, the research findings indicate that the *takrir* method plays a crucial role in sustaining the tahfidz program at Rumah Qur'an Maskanul Muttaqin. This method forms the core of the memorization learning mechanism both in acquiring new memorization and consolidating previous memorization. The consistency of its application, whether through teacher guidance or independent student practice, determines the quality of students' memorization and the overall success of the tahfidz program. Thus, *takrir* becomes the key to developing students who are not only able to add new memorization but also maintain it with mastery (*mutqin*) and continuity.

The Effectiveness of the *Takrir* Method in Tahfidz Learning at Rumah Qur'an Maskanul Muttaqin

The implementation of the *takrir* method at Rumah Qur'an Maskanul Muttaqin is carried out through a structured tahfidz guidance system, integrated into the students' daily activities. Technically, the *takrir* process is scheduled routinely from the morning. Ustadzah Riska Muazizah explains that every morning after the congregational Subuh prayer, students perform wirid and supplications, then continue memorization activities until 06:00 AM. In this session, students combine the addition of new memorization (*ziyādah*) with the repetition of previously memorized material (*takrir*). Afterwards, some students continue academic activities as part of the university program, while specialized tahfidz students continue *takrir* from 08:00 to 11:00 AM. During this time, they perform independent memorization repetition while submitting their memorization to the assigned ustadzah.¹⁹ This submission is an essential part of the *takrir* implementation as it allows the teacher to correct reading errors, articulation of letters (*makhārijul ḥurūf*), and tajwid application.²⁰

¹⁷ Rofiatun Nafiah, et al, "Penerapan Metode Tahfidz Dan *Takrir* Dalam Meningkatkan Kualitas Hafalan Santri Madrasah Quran Asrama Al-Umami", *Al-I'tibar: Jurnal Pendidikan Islam* 9, no. 2 (2022): 59–67. <https://doi.org/10.30599/jpia.v9i2.1702>.

¹⁸ Nik Md Saiful Azizi Nik Abdullah, et al, "Exploring The Challenges Of Sustaining Qur'anic Memorization: A Case Study", *Journal of Islamic Educational Research* 6, no. 1 (2021), 1–17. <https://doi.org/10.22452/jier.vol6no2021.1>.

¹⁹ Riska Muazizah, "Rutinitas Santri Rumah Qur'an Maskanul Muttaqin" (Jambi: Wawancara Pribadi, 2025).

²⁰ Muazizah.

Whenever a student completes one juz, they do not immediately proceed to the next. Instead, they are required to perform full *takrir* of that juz over two consecutive days. This pattern is one of the distinctive characteristics of the *takrir* method at Rumah Qur'an Maskanul Muttaqin, emphasizing the reinforcement of previous memorization before moving on to new material. Ustadzah Riska also emphasizes that *takrir* is not only done independently but is accompanied intensively by the ustadzah through the daily submission mechanism. This process applies to both new and previously memorized material under *takrir*, ensuring that control and guidance functions are optimally maintained. Consequently, students remain disciplined in following the schedule and avoid the tendency to memorize without continuous repetition.

Furthermore, to ensure the durability of memorization in the long term, students are required to maintain a continuous *murāja'ah* routine. After completing a juz, they must continue to review it even while beginning to memorize the next juz. This practice has proven effective in preventing forgetting due to insufficient repetition. One student, Rahma, who has completed memorization of six juz, explains that she continues daily *murāja'ah* for all six juz, both after Subuh and Maghrib prayers, while gradually adding new memorization. This demonstrates that *murāja'ah* is an integral part of the *takrir* implementation.²¹

Based on the series of findings above, it can be understood that the implementation of the *takrir* method at Rumah Qur'an Maskanul Muttaqin takes place comprehensively through structured scheduling, daily submission mechanisms, collective recitation, and evaluations such as juz advancement exams. All these processes form a tahfidz guidance system that emphasizes discipline, consistency, accuracy, and active engagement between students and ustadzah. The presence of juz advancement exams further reinforces that the *takrir* method is not only focused on the memorization process but also on the quality, durability, and readiness of students in mastering each part of the Qur'an. Thus, the *takrir* method becomes the core of the tahfidz guidance strategy at Rumah Qur'an Maskanul Muttaqin.

Supporting Factors for the Implementation of the *Takrir* Method Based on Field Findings at Rumah Qur'an Maskanul Muttaqin

The supporting factors for the implementation of the *takrir* method at Rumah Qur'an Maskanul Muttaqin were identified based on observations and in-depth interviews with institutional administrators, tahfidz instructors, and students. Field data indicate that the sustainability of the *takrir* method is influenced not only by the method itself but also by institutional conditions, the role of instructors, and students' motivation in participating in tahfidz learning. Therefore, the discussion of supporting factors in this study is constructed based on empirical findings obtained from the field research process.

²¹ Rahma, "Rutinitas Santri Rumah Qur'an Maskanul Muttaqin" (Jambi: Wawancara Pribadi, 2025).

The implementation of the *takrir* method at Rumah Qur'an Maskanul Muttaqin is also supported by the learning environment and the active role of the instructors. Based on an interview with one of the tahfidz teachers, the *takrir* method is considered effective in helping students maintain memorization consistency through structured and continuous repetition. Regular repetition of verses enables students to recall memorization more easily and minimize recitation errors. Moreover, this method is regarded as suitable for students with diverse memorization abilities, as it can be applied flexibly according to individual learning needs.²²

The success of implementing the *takrir* method in Qur'anic education at Rumah Qur'an Maskanul Muttaqin is influenced by several supporting factors, both internal and external. Internal factors originate from the students themselves, particularly their strong motivation and intention to memorize the Qur'an. Students who possess sincere determination, awareness of the importance of repetition, and discipline in managing time between memorization, studies, and other activities tend to be more successful in applying the *takrir* method. Good time management skills also serve as an essential asset for students from diverse educational backgrounds, enabling them to consistently follow the memorization repetition schedule.

External factors include a conducive environment at the Qur'an House and adequate supporting facilities. The location of Rumah Qur'an Maskanul Muttaqin in the relatively quiet Desa Mendalo Darat creates a comfortable learning atmosphere, allowing students to focus on the repetition of memorization. Facilities such as the mushalla, dormitory rooms, and other learning spaces also support the smooth implementation of *takrir* activities, although some facilities still require improvements.

The sense of camaraderie among students also plays an important role. Dormitory life allows students to remind each other, foster a healthy competitive environment, and motivate one another. Collective activities such as reading Surat Al-Mulk together, performing Ratibul Haddad, and group memorization submissions strengthen the sense of brotherhood and moral support. This emotional support is particularly influential when students face boredom or fatigue in memorizing.²³

Management and the learning system constitute another equally important aspect. Rumah Qur'an Maskanul Muttaqin has a structured curriculum and schedule, with memorization repetition at specific times, such as after Subuh and before evening rest. Periodic evaluations help ensure that students remain disciplined. In addition, family support remains significant, whether in the form of motivation, prayers, or full trust in the Qur'an House. Overall, the synergy between students' motivation, environment, management, and family support creates an effective Qur'anic educational ecosystem that supports the successful implementation of the *takrir* method.

²² Ustadz Mustaqin, "Pembina Yayasan" (Jambi: wawancara pribadi, 2025).

²³ Ahmad Mubarak, "Upaya Pembina Tahfidz Dalam Mengatasi Kejenuhan Santri Menghafal Al-Qur'an Dalam Perspektif PAI Di PPTQ Darul Muqamah Kabupaten Sidrap" (Parepare: Skripsi, 2025).

Inhibiting Factors in the Implementation of the *Takrir* Method at Rumah Qur'an Maskanul Muttaqin

The implementation of the *takrir* method at Rumah Qur'an Maskanul Muttaqin, although generally well conducted, still encounters several obstacles that affect its overall effectiveness. One of the primary inhibiting factors is the students' level of fatigue and boredom caused by the dense and monotonous repetition routine. *Takrir* is carried out daily for relatively long periods, from morning until evening. For some students particularly those who are newly enrolled the high intensity of the schedule often leads to exhaustion and boredom, which reduces their concentration during memorization. Consequently, some students repeat their memorization orally without full engagement, resulting in less optimal outcomes.

The implementation of the *takrir* method at Rumah Qur'an Maskanul Muttaqin encounters several inhibiting factors that affect the effectiveness of students' Qur'anic memorization. Based on field observations, these obstacles include limited learning time, variations in students' memorization abilities, and the fact that most students are active university students. Academic responsibilities at university require considerable time and focus, which often disrupts students' consistency in performing regular and continuous repetition of memorization.

Furthermore, interviews with tahfidz instructors revealed that limited pedagogical experience in guiding memorization through the *takrir* method also constitutes a significant challenge. Instruction has primarily focused on improving recitation accuracy (tahsin) and mastery of tajwid.²⁴ While systematic evaluation and reinforcement of memorization through *takrir* have not been optimally implemented. As a result, the repetition process is not fully controlled, leading some students to experience difficulties in maintaining the strength and stability of their memorization.²⁵

In addition, differences in students' memorization abilities present another challenge. Ustadzah Nurfi explained that:

*"There are students who can absorb new memorization quickly, while others require more time. This disparity sometimes creates feelings of inferiority among slower learners, potentially leading to reluctance, decreased motivation, and a lack of confidence. Such conditions become obstacles in maintaining a sense of unity, as faster learners may feel burdened by the slower pace of their peers, while slower students feel left behind."*²⁶

Another significant inhibiting factor is the limitation of time, particularly for students who are enrolled in the university program. They bear dual responsibilities: attending lectures outside the dormitory and fulfilling their memorization obligations at Rumah Qur'an. Academic demands such as assignments, examinations, and various campus activities often

²⁴ Ermis Suryana et al., "Received: July, 2024. Accepted: September, 2024. Published: December, 2024." 10, no. 2 (2024): 375–86, <https://doi.org/10.15575/jpi.v10i2.29969>.

²⁵ Wulan Kartika Sari, "Pemgurus Yayasan Maskanul Muttaqin" (Jambi: wawancara pribadi, 2025).

²⁶ Nurfi, "Penerapan Metode *Takrir*" (Jambi: Wawancara Pribadi, 2025).

make it difficult for them to maintain consistency in performing *takrir* according to the set schedule. As a result, new memorization cannot be developed optimally, and previously memorized portions are not well maintained. This situation differs from that of takhassus students, who devote themselves entirely to tahfiz activities and therefore have more flexible time for repetition.

In terms of facilities and infrastructure, Rumah Qur'an Maskanul Muttaqin does provide adequate basic amenities, such as dormitories and a prayer hall. However, the prayer hall's condition becomes less conducive during the rainy season, often disrupting students' comfort when conducting collective *takrir* sessions. The limited availability of learning media such as supplementary reference books, high-quality murattal recordings, and instructional technology also serves as an inhibiting factor, resulting in the *takrir* method being implemented in a predominantly traditional manner. In fact, such supporting media could introduce variation in the memorization process and help reduce students' boredom.

Equally important, inhibiting factors also emerge from the teaching staff. Based on interview findings, some of the ustadzah who guide the students at Rumah Qur'an Maskanul Muttaqin have not yet achieved a fully mutqin level of Qur'anic memorization. This means that their mastery is not entirely strong or comprehensive. Consequently, this limitation affects their ability to provide accurate recitation models, identify students' memorization errors, and guide the *takrir* process with optimal standards.²⁷

Although the ustadzah demonstrate a strong enthusiasm for guiding the students, their limited competence in the field of tahfidz results in less optimal supervision and evaluation of the students' memorization. This often causes students to receive insufficiently detailed corrections, leaving room for errors in memorization that are not promptly addressed. In addition, the teachers' lack of mutqin mastery limits the variety of methods they can offer, as their teaching tends to rely primarily on basic techniques. These teacher-related constraints are crucial to acknowledge because, in the tahfidz process, the role of the instructor extends beyond that of a facilitator; they serve as role models and guardians of memorization quality.²⁸ When teachers lack adequate competence, students' motivation and confidence may also decline. Therefore, this issue constitutes one of the most fundamental obstacles and requires serious attention from the management of Rumah Qur'an.

Thus, it can be concluded that the obstacles to implementing the *takrir* method at Rumah Qur'an Maskanul Muttaqin stem from both internal and external factors. Internal factors include students' fatigue, differences in memorization abilities, and limited time availability, particularly among students who are active university students. These conditions affect the consistency of repetitive memorization practices, which are essential in the *takrir* method.

²⁷ Nurfi, "Penerapan Metode *Takrir*" (Jambi: Wawancara Pribadi, 2025).

²⁸ Sarah M. Bonner, Jennifer A. Somers, Gwendelyn J. Rivera, Leslie S. Keiler, "Effects of student-facilitated learning on instructional facilitators", *Instructional Science* 45 (2017), 417-438.

External factors are not related to the inadequacy of facilities, but rather to their suboptimal utilization in supporting the tahfidz learning process. In addition, the limited experience of some instructors in conducting systematic evaluation and reinforcement of memorization through the *takrir* method also affects its effectiveness. These findings indicate that although the *takrir* method has strong potential to maintain and strengthen Qur’anic memorization, its success largely depends on the readiness of human resources, learning management, and consistent instructional guidance.

To facilitate a clearer understanding of the supporting and inhibiting factors in the implementation of the *takrir* method, a summary is presented in the following table.²⁹

No	Supporting Factors	Inhibiting Factors
1	Students strong motivation and sience intention	Fatigue and boredom due to intensive schedules
2	Students discipline and time management	Inconsistency in <i>takrir</i> caused by academic responsibilities
3	A conducive learning environment	Difference in memorization ability among students
4	Active supervision and guidance from teachers	Lack of systematic evaluation in <i>takrir</i> sessions
5	Structured <i>takrir</i> system and schedule	Some teachers are not yet fully mutqin in memorization
6	Peer solidarity and mutual support among students	Limited variation in learning media
7	Family support	Suboptimal utilization of available facilities

Table 1. Supporting and inhibiting factors for memorizing the Qur’an

Based on the table above, the supporting factors in the implementation of the *takrir* method are predominantly related to students’ internal motivation and a well-structured learning system. Meanwhile, the inhibiting factors are largely associated with limitations in human resources, variations in students’ memorization abilities, and time management constraints. These findings indicate that the effectiveness of the *takrir* method largely depends on the synergy between individual readiness and the quality of institutional management.

Efforts of the Islamic Boarding School in Overcoming the Inhibiting Factors of the *Takrir* Method Implementation

Every educational institution inevitably encounters various obstacles in the learning process, including Rumah Qur’an Maskanul Muttaqin in the implementation of the *takrir* method. Nevertheless, the administrators continuously strive to formulate solutions and strategic measures so that these obstacles do not diminish the effectiveness of the students’ Qur’anic memorization. The efforts undertaken include mental and spiritual development,

²⁹ Kartika Sari, “Pemgurus Yayasan Maskanul Muttaqin.”

improvement of facilities and infrastructure, strengthening of time management, and adjustment of teaching methods according to students' conditions.

One of the main steps taken is providing continuous motivation and mental guidance to the students. In the process of memorizing the Qur'an, students must have strong motivation within themselves because the best motivation is motivation from within themselves.³⁰ The management strives to create a learning environment that not only emphasizes memorization but also fosters spiritual awareness that memorizing the Qur'an is a noble act of worship.³¹ Through religious advice, personal counseling, and guidance, the teachers aim to maintain the students' enthusiasm so that they do not easily feel bored or fatigued.

For students who experience fatigue, adequate rest is provided, or they are engaged in lighter activities to help stabilize their psychological condition. This effort is crucial, considering that psychological factors are among the most dominant obstacles in the memorization process. This is in line with a statement from one of the supervising teachers: "We always pay attention to the students' mental condition. If they appear fatigued, we provide motivation and allow a short break so that they can refocus on memorizing".³²

In addition, the administrators of Rumah Qur'an also attempt to introduce variation within the *takrir* method. Although the core of *takrir* is repetition, its implementation is not allowed to become monotonous. Several variations are applied, such as group recitation submissions, collaborative memorization discussions, and peer listening sessions in which students check one another's recitation. These variations aim to prevent boredom while training students' ability to listen to and evaluate their peers' memorization. With more diverse methods, students feel more motivated, as the memorization process becomes more interactive, engaging, and communal rather than one-directional.

Another effort undertaken is the attention given to the individual differences among students. Those with strong memorization abilities have different needs from those who progress more slowly. To address this, the administrators provide additional guidance for students who fall behind so they do not feel inferior or significantly left out compared to their peers. This individualized approach is also intended to build the students' confidence, ensuring that they remain motivated even if their memorization process takes more time.

In terms of time management, the administrators of Rumah Qur'an Maskanul Muttaqin also strive to reorganize activity schedules so they do not excessively burden the students. For example, adjustments are made to accommodate students enrolled in university programs who must divide their time between academic responsibilities and their

³⁰ Muhammad Ihsan and Hanif Aulia, "1 St International Conference On Islamic Education And Islamic Business (ICoBEI) Islamic Studies Faculty Universitas Islam Riau 2024 Multiple Repetition Strategy of Tahfidz Teachers in Improving Qur ' an Memorization of Junior High School Stude," no. Ngawi 2022 (2024): 264–72.

³¹ Elgita Azka Azalia, Jenuri Jenuri, "Analysis of Psychological Factors in the Process of Memorizing the Quran", *Bestari: Jurnal Studi Pendidikan Islam* 22, no. 1 (2025), 44-56. <https://doi.org/10.36667/bestari.v22i1.1836>.

³² Kartika Sari, "Pemgurus Yayasan Maskanul Muttaqin."

memorization obligations at the boarding school. These students are given a certain degree of flexibility so they can continue participating in the program without compromising their academic duties. Such adjustments are essential to ensure that both commitments studies and memorization can run in a balanced and non-conflicting manner.

Furthermore, to address the limitations in facilities and infrastructure, the administrators gradually work to fulfill the necessary resources that support memorization activities. Efforts are made through fundraising from donors and the surrounding community to renovate the prayer hall, expand learning spaces, and increase available learning media. Although these needs have not been fully met, the initiative to improve facilities demonstrates the institution's commitment to creating a more conducive learning environment. Adequate facilities are believed to enhance students' concentration while reducing technical obstacles in the implementation of the *takrir* method.³³

In addition, the administrators strengthen aspects of discipline and communal living. Life in the dormitory requires social adjustment, which may not be easy for some students. Therefore, the administrators actively act as mediators in resolving minor interpersonal conflicts while continuously instilling the values of *ukhuwah islamiyah* in daily activities. By doing so, students can adapt more easily and feel comfortable living in the boarding environment. This sense of comfort is crucial, as emotional stability strongly influences their focus and motivation in memorizing the Qur'an.³⁴

Overall, the efforts made by Rumah Qur'an Maskanul Muttaqin to overcome the inhibiting factors in the implementation of the *takrir* method reflect an awareness that Qur'anic memorization is not merely a technical endeavor, but one that involves spiritual, psychological, social, and managerial dimensions. With sustained motivation, varied learning methods, improved facilities, adjusted time management, and consistent discipline-building, existing obstacles can be minimized. Ultimately, these efforts aim to ensure that the *takrir* method continues to function effectively in producing disciplined, high-quality Qur'an memorizers who are capable of preserving their memorization throughout their lives.

Advantages and Disadvantages of Implementing the *Takrir* Method at Rumah Qur'an Maskanul Muttaqin

The *Takrir* method applied at Rumah Qur'an Maskanul Muttaqin has several strengths and weaknesses. The following explanation is based on observations, interviews with the management, tahfidz teachers, and students, providing a clearer picture of the method's implementation.

³³ Ilham Tumanggor, Hasbi Ramadani, Candra Gunawan, "Talaqqi and Takrir Methods in Improving the Quality of Reading & Memorizing the Qur'an", *Al-Arkhabiik: Jurnal Pengabdian Masyarakat* 2, no. 2 (2022), 19-27. https://doi.org/10.51590/jpm_assunnah.v2i2.284.

³⁴ M. Rukhul Arqam, et al, "The Effect of Emotional Intelligence on Qur'an Memorization Ability in Islamic Boarding Schools", *Edusoshum: Journal of Islamic Education and Social Humanities* 6, no. 1 (2026), 51-59. <https://doi.org/10.52366/edusoshum.v6i1.201>.

The *takrir* method emphasizes consistent and scheduled repetition of memorization, offering several significant advantages. *First*, this method strengthens students' memorization, ensuring it is retained longer and not easily forgotten. Routine repetition makes memorization more solid, allowing students to add new memorization while maintaining previously memorized material. *Second*, the implementation of this method trains discipline and consistency, encouraging students to manage their time and carry out activities responsibly.

The scheduled repetition pattern practiced from morning until evening fosters positive habits in time management, self-discipline, and carrying out daily activities with a sense of responsibility. Another strength of this method is the creation of a communal atmosphere among the students.³⁵ The *takrir* process is not only performed individually, but also through collective activities such as recitation submissions, reading specific surahs, and group *wirid*. These activities nurture a sense of brotherhood and provide moral support that strengthens their motivation in memorizing the Qur'an.

Other advantages include the creation of a sense of togetherness, as memorization repetition is conducted both individually and collectively, such as through memorization submissions or group *wirid* sessions. The *takrir* method also supports the integration of Qur'anic memorization with the understanding of other Islamic texts, such as *Safinatun Najah* (fiqh), *Arba'in Nawawi* (hadith), *Durusul Lughah* (Arabic language), and *Ayyuhal Walad* (tasawwuf). This intensive interaction increases students' closeness to the Qur'an, making it a spiritual guide that they internalize in their daily lives.

However, this method also has disadvantages. Repetition throughout the day can cause boredom, which affects students' motivation to learn. Some students tend to memorize mechanically without a deep understanding of the meaning of the verses. Differences in students' memorization abilities pose challenges, where students with slower memory may feel left behind or burdened. Limitations in facilities and learning media, as well as additional burdens for students in the university program who must divide their time between lectures and *takrir*, also become obstacles.³⁶

To optimize the *takrir* method, innovations are needed, such as combining *takrir* with more varied methods, providing personalized approaches for students with different abilities, improving infrastructure, and offering spaces for refreshment to keep students motivated.³⁷ With these measures, the *takrir* method not only strengthens memorization but also cultivates students who are broad-minded, possess noble character, and are capable of internalizing the values of the Qur'an in their daily lives.

³⁵ Roza Muspita Sari, Guijiao Zou, and Li Jie, "The Use of Murajaah Method in Improving Qur'an Memorization: Tahfiz A-Qur'an", *International Journal of Educational Narratives* 1, no. 2 (2023), 63– 74. <https://doi.org/10.55849/ijen.v1i2.304>.

³⁶ Arina Wahidah, "Penerapan Metode *Takrir* Dan *Talaqqi* Dalam Meningkatkan Kemampuan Hafalan Al-Qur'an Santri Rumah Tahfidz Bustanul Qur'an Malang" (Malang, 2023). 83-84

³⁷ Hafalan Al-quran et al., "Kharismatik : Jurnal Ilmu Pendidikan" 3, no. 1 (2025): 1–14.

Conclusion

The findings of this study show that the application of the *takrir* method plays a crucial role in strengthening the memorization of Qur'anic verses, as consistent repetition significantly enhances the stability of students' retention. Regular muraja'ah activities help students maintain their memorization, develop disciplined habits, and internalize the routine of revisiting previously memorized verses. At Rumah Qur'an Maskanul Muttaqin, the implementation of *takrir* has been carried out through structured daily programs, including scheduled muraja'ah, repeated recitation in front of teachers, memorization submissions, and the allocation of time between new memorization and reinforcement of previous lessons. However, its implementation has not been fully optimal, as some students particularly those who are also university students still struggle to meet the institution's memorization targets. This indicates that although the method is applied consistently, the quality of outcomes varies. The *takrir* method offers clear strengths, particularly in improving long-term memorization quality and fostering discipline, yet challenges remain in terms of time limitations and human resource readiness.³⁸ Some students face constraints due to busy schedules, while certain teachers have not yet mastered the entire 30 juz, which affects their corrective and exemplary roles. Therefore, the primary challenges lie not in the concept of *takrir* itself, but in the readiness of human resources and time management within the implementation process.

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³⁸ Ridawati. et al., "Implementasi Metode *Takrir* Dalam Meningkatkan Hafalan Al-Qur'an," *Kharsmatik* Vol. 3, No (2025): 1–12.

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