

## Implementation of the tikkar method in improving the quality of memorization of tahfidz students at ma darul himah kyai abdan magelang

Ahmad Syarif Hidayatullah <sup>a,1\*</sup>, Mar'atus Sholikhah <sup>b,2</sup>, Zaenal Abidin <sup>c,3</sup>, Uswatun Khasanah <sup>d,4</sup>, Tamrin Subagyo <sup>e,5</sup>

<sup>a,b,c,d</sup> Universitas Darul Ulum Islamic Centre Sudirman GUPPI, <sup>e</sup> Al-Azhar University Cairo

<sup>1</sup>salmasalma@gmail.com; <sup>2</sup>marsya.marsya223@gmail.com; <sup>3</sup>zenit.2611@gmail.com;

<sup>4</sup>uswatunkhasanah6815@gmail.com; <sup>5</sup>cesctambagyo@gmail.com

\* zenit.2611@gmail.com

Received: 30-10-2025

Revised: 23-11-2025

Accepted: 12-12-2025

### KEYWORDS

Tikkar Method  
Qur'an  
Memorization  
Tahfidz  
Quality

### ABSTRACT

This study aims to examine the implementation of the tikkar method in improving the quality of Qur'anic memorization among 11th-grade female tahfidz students at MA Darul Himah Kyai Abdan Magelang. The tikkar method emphasizes systematic verse repetition through the stages of nazhar, talaqqi, tikkar, and tasmi'. It has been shown to enhance memory retention, accuracy of recitation, and student confidence. Using a descriptive qualitative approach, data were collected through observation, interviews, and documentation. The findings reveal that the success of this method depends largely on student motivation, teacher support, and effective time management. However, obstacles such as boredom, lack of discipline, and academic overload remain challenges. Therefore, adaptive strategies in managing memorization are needed to ensure the sustainability and effectiveness of this method.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



## Introduction

The Qur'an is an educational book. Where all science, both general science and religious science, is based on it. The Al-Qur'an is the holy book of Islam in the form of a collection of the words of Allah SWT. which was revealed to the Prophet Muhammad SAW through the Angel Gabriel as a miracle, which was revealed mutawattir and then conveyed to all mankind as guidance (Izzan and Saehudin, 2015: 1).

The Al-Qur'an is a holy book that is highly revered because the Al-Qur'an is not only a guide to life for followers of the Islamic religion, but in the Al-Qur'an there are many important values to serve as a role model and reference for all aspects of human life in general (Syaripuddin & Baso, 2020: 49). The Qur'an is also the identity of the Muslim community which ideally should be known, understood and internalized by every individual. For this reason, Muslims should be able to behave in accordance with all the things stated in the Qur'an (Chairoaini & Subandi, 2010: 01).

The Qur'an explains and distinguishes the right path from the false, the genuine from the imitation, the good from the evil, the just from the oppressive, the path of salvation from the path of misguidance, the path of ease from the path of hardship, the path of security from the path of danger. Furthermore, the Qur'an provides guidance to protect humans from false joy

and illusory happiness, from falling into error and sin, and provides guidance for achieving true happiness and true salvation (Ijudin and Munawaroh, 2018: 41).

Reading the Qur'an is obligatory for every Muslim. For Muslims, simply reading it is rewarded, let alone memorizing and understanding its meaning. The Qur'an also needs to be preserved and maintained by memorizing it (Mu'minatun & Misbah, 2022: 1332). This is one way to maintain the preservation and authenticity of the Qur'an as a holy book, even though it has been outlined by Allah SWT. himself that the authenticity of the Qur'an will be maintained until the end of time.

In the learning process, methods play a crucial role in achieving objectives. Methods serve as a means of conveying structured lesson material. Without methods, lesson material will not be able to be effectively processed in the learning process. Methods are a collection of methods, paths, and means used by educators in conducting exercises during learning so that they are truly aligned with the stated instructional objectives and achieve learning goals (Wati, 2019: 29).

Methods in implementing the learning process are steps applied by educators to facilitate students, especially in reading and memorizing verses of the Quran. Therefore, educator skills are required in learning and teaching Quran memorization (Lestari, Kerwanto, Ruhimat, & Rizki, 2024). In Quran memorization activities, the use of methods is a method or step implemented by educators or ustadz (teachers) in explaining lesson material to achieve learning goals (Aryani, Astuti, & Fahmi, 2022: 167). In the process of memorizing the Al-Quran, the main goal is to be able to recite the 30 juz of the Al-Qur'an fluently and eloquently using correct tajwid reading rules, and the most important goal is to understand its contents and practice the teachings of the Al-Qur'an in daily life as a guideline that must be obeyed (Arfandi, Hasanah, & Zainuddin, 2023: 40).

However, during observations at MA Darul Hikmah Kyai Abdan, where special tahfidz classes are offered to students from grades 10 to 12, the tahfidz learning objectives have not been fully achieved. Interviews with Ustadzah Noorya Malichatun Nisa, the class teacher and mentor, revealed several obstacles contributing to the suboptimal tahfidz learning process, hindering students from achieving their learning objectives. These factors include inappropriate and ineffective teaching methods, a lack of internal motivation from students and external motivation from family, friends, and the community, and the need for students to deepen their tajwid knowledge as a starting point for memorizing the Quran (Nafi'ah, 2022).

This study will discuss the most important factor, namely analyzing the use of appropriate tahfidz learning methods for students. In fact, there are many methods that can be used to memorize the Quran, including the tikrar method, the talaqqi method, the khitabah method, the fami bisyauqin method, and so on (Mawaddati, 2021: 419). Although MA Darul Hikmah already uses the tikrar, talaqqi, and fami bisyauqin methods, here the researcher focuses on one method: the tikrar method. The tikrar or repetition method is a memorization method carried out by repeating the section to be memorized (Setiana, 2019: 12). This repetition is a process of increasing reading fluency and training discipline in time management (Lubis, 2018).

The tikrar method used for memorization involves reciting or repeating verses to maintain memorization. This method involves students memorizing verses to the best of their ability by repeatedly reading them until they are memorized. After memorizing one verse, they move on to the next, combining the memorized verses and revising them by reading them repeatedly (Najib, 2018). Students then submit their memorization to their memorization instructor. If their memorization is good, correct, and fluent, they move on to

the next chapter and submit it to their memorization instructor, and so on.

The success of Quran memorization is greatly influenced by the memorization method used. Therefore, in this study, the author formulated the problem as follows: "How does the TIKRAR Method Implement Improve the Memorization Quality of 11th-grade Female Tahfidz Students at MA Darul Himah Kyai Abdan Magelang?" And from the formulation of the problem, the research objective was obtained, namely to determine the extent to which the implementation of the tIKRAR method improves the memorization of class 11 Tahfidz students of MA Darul Hikmah Kyai Abdan Magelang.

## Method

This study used a qualitative-descriptive approach, in line with the case study model widely used in research on the tIKRAR method in religious educational institutions (Ikhwanuddin, 2023; Saleha et al., 2025). This approach was chosen because it aims to describe in depth the implementation process of the tIKRAR method at MA Darul Himah from the perspectives of female students, teachers, and the school environment. The study was conducted at MA Darul Himah Kyai Abdan Magelang, specifically in the 11th-grade female tahfidz program. This location was chosen to fill a local research gap that has not been widely studied before, despite numerous studies in boarding schools (Hendrawati, 2022; Ikhwanuddin, 2023). The research subjects consisted of 11th-grade female tahfidz students (11 people), two tahfidz assistant teachers, and three parents of the students. A similar approach was used by Saleha et al. (2025), which involved students, teachers, and documentation to understand the implementation patterns of tIKRAR.

Observations were conducted for eight consecutive weeks, following daily morning tIKRAR sessions. This technique was analogous to research by Erni Sasmitha (2023), who observed the implementation of tahfidz at a local Islamic boarding school and recorded the stages and technical obstacles. In-depth (semi-structured) interviews were conducted with students and teachers to explore experiences, perceptions, challenges, and motivations. This method aligns with qualitative data techniques in the case study of tIKRAR research in Islamic boarding schools (Ikhwanuddin, 2023). Documentation in the form of tIKRAR attendance records, memorization evaluation sheets, and photographs of repetition activities were also reviewed. Data analysis was carried out through the steps of reduction, presentation, and verification through triangulation (observation-interview-documentation). To maintain credibility, the study used triangulation techniques of sources and methods (observation, interviews, documentation) and member checking. Prior to implementation, formal permission was obtained from the Madrasah principal and informant approval was obtained. Informants were also given an explanation and asked to fill out an informed consent form. Researchers documented a standard model tIKRAR implementation scheme such as: nazhar → talaqqi → tIKRAR → tasmi'. Observations were directed to see the consistency of these stages in the daily mandate of grade 11 female students.

## Result and Discussion

Memorizing the Quran isn't just about memorizing and adding to it; it also involves tajwid and other techniques. To make memorizing Quranic verses easier, a method is essential. Using a method for memorizing verses is more focused and makes it easier to add to the Quranic verses we want to memorize.

The TIKRAR method is structured and planned. The planning for implementing the TIKRAR method is systematically developed by the tahfidz teacher through daily and weekly targets. This scheduling is crucial for maintaining consistency and continuity in the memorization process. The stages of TIKRAR implementation involve several main steps: *nazhar* (reading while looking at the Mushaf), *talaqqi* (listening to the teacher's recitation), *tikrar* (repetition), and *tasmi'* (reporting the memorization to the teacher). This cycle is repeated to strengthen memory. The frequency of repetition is gradual, starting with a single verse and working up to several verses at a time. Students review their memorization several times a day, both individually and with peers. The teacher plays a central role in guiding the recitation process. They monitor the accuracy of the reading, correct errors, and provide motivation when students experience boredom or difficulty.

### **1. Implementation of the TIKRAR Method to Improve the Quality of Memorization of Quranic Tahfidz Students at MA Darul Hikmah**

The TIKRAR method is an approach based on intensive and systematic repetition of Quranic verses to strengthen memory and memorization accuracy. At MA Darul Hikmah, this method is implemented as a primary strategy in the Quranic Tahfidz learning process, emphasizing repetition of verses at least 11, 21, or 40 times, either individually or in small groups. This process is carried out every morning before formal learning begins, and is followed by daily assessments and evaluations by the Tahfidz *musyrif* to ensure recitation quality, memorization fluency, and *tajweed* accuracy. The implementation of TIKRAR focuses not only on the quantity of memorization but also on the quality of verse internalization, including aspects of *tadabbur* (contemplation) and spiritual strengthening (Pratiwi, 2017).

Research by Susanti & Hafidz (2019) shows that the *tikrar* method significantly improves students' memorization and maintains long-term memorization stability. Furthermore, Wahyuni and Rofi'i (2020) also emphasized that disciplined and consistent repetition improves students' focus and intrinsic motivation in memorizing the Qur'an. At MA Darul Hikmah, the success of this method is also supported by the creation of a conducive religious environment and the active involvement of supervising teachers in monitoring each individual's memorization progress. By implementing *tikrar* in a structured manner, students are not only able to increase their memorization volume quickly but also improve the quality of their recitation, thus solidifying their memorization with fewer errors. Therefore, the *tikrar* method can be categorized as an effective strategy in learning tahfidz Al-Qur'an in Islamic boarding school-based educational institutions (Pratiwi, 2017).

The implementation of the *tikrar* method at MA Darul Hikmah is not merely technical but also reflects an integrative pedagogical approach that encompasses students' cognitive, affective, and spiritual aspects. In its implementation, the tahfidz teacher first classifies students' memorization abilities based on their speed and accuracy. Students with strong memorization abilities are given higher targets, while those experiencing difficulties are given more flexible time and repetition times, while still receiving disciplined guidance. This strategy aligns with findings by Mulyadi and Ramadhan (2021), who found that differentiating memorization targets based on individual student abilities can significantly increase the effectiveness of the *tikrar* method.

Furthermore, MA Darul Hikmah integrates the *tikrar* method with regular evaluations through weekly *tasmi'* (recitations) in the presence of the *ustadz* (teacher) or fellow hafidz. This evaluation is formative and aims to hone courage, independence, and strengthen memorization through repetition in a social context (Lubis, 2018). This activity is further strengthened by a peer review system, where students listen to and improve each other's memorization. This approach has proven effective according to Suryani and Hidayat (2018), who stated that the *tikrar* method combined with peer assessment is able to increase

memorization retention and strengthen social motivation in memorizing the Qur'an.

Regular evaluations using the tasmi' method are also conducted each time students reach specific memorization targets, such as a quarter of a juz (jurisprudence), half of the first and last juz (jurisprudence), and when a student has memorized a full juz (jurisprudence). The amount of memorization submitted to the tahfidz musyrif also varies depending on the student's ability and speed. For students with high memorization speed, a minimum of one page per day is required. For students with moderate to low memorization speed, a minimum of one new page per day is required.

Once a quarter of a juz has been memorized, students are required to combine the memorization from the first to the fifth page. If they pass the first quarter-juz exam, they can proceed to the second quarter-juz. Once they have reached half a juz, they are required to perform tasmi' by combining the first and second quarter-juz, and then proceed to the next half-juz. If he has completed one juz then he must combine half of the first juz with half of the second juz until he has completely memorized one juz and he has the right to continue memorizing the next juz (interview with Ustadzah Noorya Malichatun Nisa').

However, implementing the tikkar method also faces challenges, such as student boredom due to monotonous repetition and limited time outside of regular class hours. To address this, teachers at MA Darul Hikmah implement a variety of tikkar formats, such as tikkar with song (tartil), tikkar in pairs, and tikkar via digital audio media. This innovation is crucial for maintaining student enthusiasm and engagement in the memorization process. In the context of Islamic education, this reflects the principle of tathwir (method development), which aligns with the spirit of lifelong Quranic learning.

Another innovation is the implementation of outdoor study tours to natural and outdoor tourist attractions. Every semester, female tahfid students are invited to refresh themselves and travel to areas with cool and beautiful natural scenery. These activities are not merely recreational but also focus on strengthening their memorization by sharing the study tours they read while traveling outdoors. This was done to reduce boredom and fatigue among the students amidst the memorization targets and the busy and monotonous routines of Islamic boarding schools and schools. This activity also aims to instill in the students an awareness that *nderes* can be done anywhere and anytime and to foster a habit of *tadarrus* (recitation) among them by appreciating the evidence of Allah SWT's greatness through contemplation of nature.

Thus, the implementation of the tikkar method at MA Darul Hikmah demonstrates that structured, adaptive repetition, periodic evaluation-based learning, and innovative learning significantly improve students' memorization, both in terms of fluency, accuracy, and spiritual strengthening. MA Darul Hikmah's experience can serve as a best practice model for other tahfidz institutions seeking to implement similar methods effectively.

## **2. Supporting and Inhibiting Factors for the Implementation of the Tikkar Method**

The successful implementation of the Tikkar method in tahfidz (Quran memorization) activities is greatly influenced by various supporting factors working in an integrated manner. One of the most dominant factors is the students' high motivation or passion for memorizing the Quran. Strong passion is the primary driver of successful memorization, as students with high intrinsic motivation tend to be more diligent, disciplined, and enthusiastic in repeating memorization every day (Siregar et al., 2024). This passion typically stems from students' spiritual awareness, family encouragement, and the example of teachers or senior tahfidz students. Many studies have shown that internal motivation is more influential than external encouragement because it fosters long-term persistence (Rahma et al., 2023).

Furthermore, the availability of adequate media and supporting facilities is also a key pillar in supporting the effectiveness of the *Tikrar* method. Tools such as special Quranic recitation books, memorization control books, monitoring cards, and daily evaluation schedules make it easier for students to record, evaluate, and plan their memorization independently (Ikhwanuddin, 2023). Technological support, such as audio recordings of *murattal*, also helps students imitate the correct rhythm and pronunciation during independent repetition. These media are not only technical aids but also self-control tools that facilitate students' personal evaluation of the quality of their memorization.

Equally important is the role of the *tahfidz* teacher and the support of parents. Teachers serve not only as instructors but also as spiritual guides and motivators for students. Teachers who actively provide evaluation, positive reinforcement, and gentle correction can create a conducive and enjoyable learning environment (Saleha et al., 2025). Meanwhile, parental involvement in supporting children's memorization, both morally, spiritually, and technically, also increases a sense of responsibility and emotional support, strengthening students' enthusiasm for continuing memorization. Collaboration between home and school in maintaining a rhythm of *tikrar* (recitation) will create a strong synergy for the success of the *tahfidz* program.

Other crucial factors are structured time management and discipline. Consistent daily practice of *tikrar* at a predetermined time strengthens memorization and embeds it in long-term memory. Research shows that students who have a regular repetition schedule, either in the morning before class or in the evening after main activities, have higher memorization retention than those who do not have a dedicated time (Sasmitha et al., 2023). This discipline does not come instantly, but is built through continuous practice and supervision from teachers.

This is also supported by students' awareness of maintaining memorization. There's a saying that if *ziyadah* is a form of love, then *muraja'ah* is a form of loyalty. A student's consistency in *muraja'ah* (reciting the Quran) demonstrates their commitment to memorizing the Quran. To support this awareness, Darul Hikmah Islamic High School (MA Darul Hikmah) allocates two hours of weekly study time to study the book *at-Tibyan*, which outlines the basic principles for Quran memorizers, the rewards for maintaining memorization, and the punishments for neglecting it. This study broadens students' horizons and raises their awareness of the importance of responsibility in memorizing the Quran (interview with Ustadzah Aulia Nailul Khusna).

Finally, a supportive learning environment, such as healthy competition among classmates and support from fellow memorizers, greatly helps boost student motivation. When students see their peers enthusiastically practicing the *tikrar* (reciting the Quran), they are encouraged to keep up. Activities such as *musyafahah* (pair memorization) or small *halaqah* (recital gatherings) serve as social practices that improve memorization quality while strengthening emotional bonds between students (Udin et al., 2021). This social support provides additional energy and makes the *tikrar* process less boring, as it takes place in a family-like and collaborative atmosphere.

At MA Darul Hikmah, which is integrated with the Darul Hikmah Kyai Abdan Islamic Boarding School, these *musyafakah* activities have been conducted in the dormitory. Every evening after the Maghrib prayer congregation, the female *tahfidz* students participate in paired reading sessions, with each student memorizing a minimum of a quarter of a *juz* (chapters). Every Sunday morning after the Subuh prayer congregation, the students form groups of four. Each group is assigned one *juz* (chapters) to read, taking turns reading one page each until the entire *juz* is completed. The following week, the *juz* are divided up, continuing from the last *juz* read the previous Sunday.

Although the *tikrar* method has proven effective in improving student memorization, its implementation is not without several obstacles that require careful consideration. One major obstacle is students' low discipline in following the predetermined *tikrar* schedule. Many students are inconsistent in their attendance at review sessions, either due to fatigue, poor time management, or a lack of awareness of the importance of the review process in maintaining memorization (Rahma et al., 2023). This irregularity directly impacts students' memory and suboptimal recitation.

Furthermore, boredom and fatigue are also common obstacles experienced by students in implementing the *tikrar* method. Repeating the same verses over and over without varying learning methods can lead to boredom, especially for students with active learning styles who get bored easily (Sasmitha et al., 2023). This can reduce the effectiveness of repetition and even lead to resistance to *tikrar* activities. Therefore, teachers need to introduce variety in the *tikrar* approach, such as using audio media, memorization games, or the collaborative memorization method (*musyafahah*).

Another inhibiting factor is the varying levels of students' ability to read and memorize the Quran. Students who are weak in *tajwid* or not yet fluent in reading will struggle to perform *tikrar* effectively. They require more time to solidify their recitation, while students who are already fluent may feel distracted by the uneven group rhythm (Saleha et al., 2025). This situation requires an individual approach or grouping based on ability to maintain effectiveness.

Lack of teacher guidance is also a significant obstacle. In some cases, the limited number of teachers or teachers' busy schedules teaching other subjects mean that the recitation process is not properly monitored. However, teacher guidance is essential for providing reading corrections, motivating students, and maintaining memorization enthusiasm (Ikhwanuddin, 2023). Without adequate guidance, students tend to neglect the recitation process or repeat it with uncorrected errors.

Beyond school, students' busy schedules with academic and non-academic activities also hinder optimal recitation implementation. The demands of completing school assignments, participating in extracurricular activities, and other activities make it difficult for students to set aside dedicated time for recitation (Udin et al., 2021). This imbalance between recitation and other activities leads to less stable memorization and increased risk of forgetting.

Another obstacle encountered at MA Darul Hikmah is the continued mixing of students who memorize the Quran with those who do not. Furthermore, some subjects are still combined with regular classes. This sometimes leads to distraction and disruption for students memorizing the Quran through excessive social interaction with non-memorizing students. The emergence of social jealousy due to the reduced study load in memorization classes also poses a social challenge for students in memorization classes.

Overall, these obstacles demonstrate that the success of the *tikrar* method is determined not only by the method itself, but also by the readiness of the system, environmental support, and good time management. Therefore, anticipatory strategies need to be carefully prepared, such as dividing groups based on ability, flexible *tikrar* schedules, increasing motivation through rewards, and strengthening the role of teachers as consistent mentors.

## Conclusion

Based on the research results and discussions conducted, it can be concluded that the *tikrar* method significantly contributes to improving the quality of memorization in *tahfidz* students.

The intensive process of repeating memorization through the stages of nazhar, talaqqi, tikkar, and tasmi' has been proven to strengthen memory, improve recitation accuracy, and increase students' confidence in memorizing. Implementing this method requires regularity, discipline, and ongoing support to achieve optimal results. The success of the tikkar method is greatly influenced by several supporting factors, such as students' internal motivation, teacher and parental support, the availability of memorization media, good time management, and a supportive learning environment. These five factors create a conducive learning environment so that students can undergo the tikkar process consistently and effectively.

However, the implementation of the tikkar method also faces various obstacles, including student indiscipline, boredom due to monotonous methods, differences in reading ability among students, minimal teacher support, and busy academic activities. These obstacles are important considerations to consider when developing strategies to strengthen Quran memorization in madrasahs. Therefore, implementing the tikkar method can be an effective strategy in Quran memorization programs, provided it is supported by a consistent coaching system, strong environmental support, and learning innovations that adapt to students' needs.

## References

- Arfandi, A., Hasanah, H., & Zainuddin, Z. (2023). Implementasi Metode Takrir Untuk Mempercepat Menghafal Alqur'an Bagi Siswa Di Sekolah Dasar. *Edupedia : Jurnal Studi Pendidikan Dan Pedagogi Islam*, 8(1), 40-48.
- Aryani, S., Astuti, M., & Fahmi, F. (2022). Pengaruh Metode Tikkar Terhadap Kemampuan Menghafal Al-Qur'an Pada Kelas B Di PAUD SPS Bhakti Pertiwi. *Raudhatul Athfal: Jurnal Pendidikan Islam Anak Usia Dini*, 5(2), 167-178.
- Assalwa, M. (n.d.). Efektivitas Metode Tikkar Dalam Program Hifzul Qur'an Santri Madrasah Aliyah Ponpes Al Iman Muntilan Magelang. UIN Sunan Kalijaga.
- Chairani, L. (2021). Psikologi Santri Penghafal Al-Qur'an: Peranan Regulasi Diri. Yogyakarta: Pustaka Pelajar.
- Chairoaini, L., & Subandi. (2010). Psikologi Santri Menghafal Al-Qur'an: Peran Regulasi Diri. Yogyakarta: Pustaka Belajar.
- Gade, F. (2014). Implementasi Metode Tikkar Dalam Pembelajaran Menghafal Al-Qur'an. *Jurnal Ilmiah DIDAKTIKA*, 423.
- Ijudin, & Munawaroh, N. (2018). Pendidikan Agama Islam. Bandung: Manggu.
- Ilyas, M. (2020). Metode Muraja'ah Dalam Menjaga Hafalan al-Qur'an.
- Iswatuna. (2021). Efektivitas Penerapan Metode Tikkar Terhadap Efektivitas Penerapan Metode Tikkar Terhadap Di Madrasah Tsanawiyah At-Tarbiyah Islamiyah Kolaka.
- Izzan, A., & Saehudin. (2015). Tafsir Pendidikan. Bandung: Humaniora.

- Khasanah, W. (2021). Kewajiban Menuntut Ilmu dalam Islam. *Jurnal Riset Agama*, 1(2), 296.
- Khasanah, W. (2021). Kewajiban Menuntut Ilmu dalam Islam. *Jurnal Riset Agama*, 1(2), 296.
- Lestari, W., Kerwanto, K., Ruhimat, I., & Rizki, R. A. (2024). Implementasi Metode Mind Map Dan Market Day Untuk Mencapai Ketuntasan Belajar Al-Qur ' An -Hadis Secara ( Studi Kasus di MAN 1 Kota Tangerang ). *SYAIKHONA : Jurnal Magister Pendidikan Agama Islam*, 2(1), 23-40.
- Lubis, I. S. (2018). Hubungan Regulasi Diri dalam Belajar dan Efikasi Diri dengan Prokrastinasi. *Jurnal Diversita*, 4(2).
- Majid, A. (2013). *Strategi Pembelajaran*. Bandung: Rosdakarya.
- Mashuri. (2022). Implementasi Metode TIKRAR Dalam Meningkatkan Kemampuan Menghafal Siswa Pada Program Tahfidzul Qur'an Siswa Kelas IX MTs Darul Amien Jajag Gambiran Banyuwangi.
- Mawaddati, I. (2021). Metode Menghafal Al-Qur'an Di Pesantren Tahfidhul Qur'an Nahdlatut Thalabah Kesilir Wuluhan Jember. *Education Journal : Journal Educational Research and Development*, 5(1), 419.
- Mu'minatun, D. I., & Misbah, M. (2022). Metode TIKRAR dalam Pembelajaran Tahfidz Al-Qur'an di Pondok Pesantren Modern Darul Qur'an Al-Karim Baturraden. *Jurnal Ilmiah Mandala Education*, 8(2), 1332.
- Mulyadi, S., & Ramadhan, A. (2021). Strategi Pembelajaran Tahfidz Berbasis TIKRAR dengan Diferensiasi Target Hafalan. *Jurnal Pendidikan Islam Indonesia*, 6(2), 78.
- Nafi'ah, R. (2022). Penerapan Metode Tahfidz Dan Takrir Dalam Meningkatkan Kualitas Hafalan Santri Madrasah Quran Asrama Al-Umami. *Al I'tibar: Jurnal Pendidikan Islam*, 9(2).
- Najib, M. (2018). Implementasi Metode Takrir Dalam Menghafalkan Al Quran Bagi Santri Pondok Pesantren Punggul Nganjuk. *Jurnal Intelektual: Jurnal Pendidikan Dan Studi Keislaman*, 8(3), 727.
- Pratiwi, H. (2017). Pengaruh Metode TIKRAR Terhadap Kemampuan Menghafal AlQur'an Siswa Kelas Takhassus Putri di Madrasah Tsanawiyah Negeri Rejoso Peterongan 1 Jombang. *UIN Maulana Malik Ibrahim Malang*.
- Sugiyono. (2017). *Metode Penelitian dan Pengembangan*. Jakarta: Alfabeta Press.
- Suryani, E., & Hidayat, R. (2018). Pengaruh Metode TIKRAR dan Peer Assessment terhadap Kualitas Hafalan Al-Qur'an. *Jurnal Al-Qalam*, 24(1), 29.
- Susanti, R., & Hafidz, M. (2019). Efektivitas Metode TIKRAR dalam Meningkatkan Hafalan Al-Qur'an Santri. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 4(2), 132.
- Syaripuddin, S., & Baso, A. S. (2020). Makna Menghafal Al-Qur'an bagi Masyarakat Kampung

Lempangeng Desa Boddie Kec. Mandalle Kab. Pangkep. *Al-Tafaquh: Journal of Islamic Law*, 1(1), 49.

Wahyuni, N., & Rofi'i, A. (2020). Penerapan Metode TIKRAR dalam Pembelajaran Tahfidz di Pondok Pesantren. *Jurnal Tarbiyatuna*, 11(1), 58.

Wati, S. (2019). Konsep Belajar Dalam Perspektif Pendidikan Islam. *Jurnal Murabby Pendidikan Islam*, 2(1), 29.

Zakariya, A. H. (2002). *Maqayis Al-Lughah*. Beirut: Ittihad al-Kitab al-Arabi.