

## Implementation of the Murottal Method in Memorizational-Qur'an at TPQ Al-Muhajirin

Adnan Tumangger<sup>1</sup>, Junaidi<sup>2</sup>

<sup>1</sup> Universitas Muhammadiyah Sumatera Utara, Indonesia; adnantumangger123@gmail.com

<sup>2</sup> Universitas Muhammadiyah Sumatera Utara, Indonesia; adnantumangger123@gmail.com

---

### ARTICLE INFO

**Keywords:**

Memorization Method;  
Murottal;  
Al-Qur'an.

**Article history:**

Received 2023-10-12

Revised 2023-12-18

Accepted 2024-01-05

### ABSTRACT

This article aims to analyze the implementation of the murottal method in memorizing the Qur'an at TPQ al-Muhajirin. Indonesia, whose majority population is Muslim, is able to produce a young generation who memorize the Koran. Unfortunately, the intensity of memorizing the Koran in Indonesia is still less than that of Saudi Arabia when viewed from a ratio perspective. Memorizing the Qur'an has many lessons and advantages, unfortunately people still cannot identify these benefits. The urgency of this research is to produce a relevant method for memorizing the Al-Qur'an so that the intensity of memorizing the Al-Qur'an in Indonesia can increase. This article uses a qualitative method with a descriptive-narrative approach. The data collection techniques used in this article are interviews, observation and documentation. The primary data sources in this research are the founders, teachers and students of TPQ al-Muhajirin. Meanwhile, the secondary data used are books, articles and reports relating to the discussion. The collected data will be analyzed using content analysis techniques. The research results showed that TPQ al-Muhajirin used the murottal method in memorizing the Al-Qur'an. This method is implemented in three periods: 1) Introduction, 2) Training and 3) Post-training. Then, the advantages of memorizing using the murottal method are 1) Strengthening memorization through hearing, 2) Setting tempo and rhythm, 3) Concentration, 4) Audio-visual associations, 5) Appreciation and sincerity and 6) Flexibility and accessibility. Cumulatively, the murottal method for memorizing the Al-Qur'an is considered effective because it is able to generate high interest in memorizing and create students who excel in competitions.

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



---

**Corresponding Author:**

Adnan Tumangger

Universitas Muhammadiyah Sumatera Utara, Indonesia; adnantumangger123@gmail.com

---

## 1. INTRODUCTION

Indonesia is a country where the majority of the population is Muslim, so many residents want the nation's young generation to be able to memorize the Koran. Reporting from Republika, Indonesia is the country with the largest number of memorizers of the Koran in the world with 30,000 people. This figure is far from the number of memorizers of the Koran in Saudi Arabia, which is only 6,000 people (Republika, 2010). However, the ratio of memorizers of the Koran and the number of followers of Islam is still unequal. Therefore, Islamic religious leaders and ulama must find ways to maximize the potential of the number of Islamic believers in memorizing the Koran. There needs to be an emphasis on the potential of memorizing the Al-Qur'an so that it becomes a motivation for the younger generation to memorize the Al-Qur'an.

Memorizing the Koran is not an easy task, but persistence and patience in the process will bring great virtue. Apart from that, memorizing the Koran should be accompanied by understanding and implementing its teachings in real life. Thus, the priority of memorizing the Koran can have a real positive impact on the formation of a Muslim's character and spirituality. There needs to be a reliable method to make memorizing easier, one of which is *murottal*.

*Murottal* is an effective method in the process of memorizing the Koran. The use of melodious and rhythmic sounds in *murottal* helps strengthen memory and makes memorization easier for students of the Koran. When listening to *murottal*, the brain tends to be more active and focused on interesting sounds, so that the words of the Koran are more easily embedded in memory. In the memorization process, the accuracy of the recitation and correct intonation of the reciter also helps the memorizer to memorize correctly, maintain the authenticity of the reading of the Qur'an, and avoid mistakes. Memorizing the Qur'an indicates various virtues, moreover, Allah guarantees ease in practicing it. In QS al-Qamar verse 17 Allah says that the Qur'an has been made easy as a lesson. This accommodates the function of humans as creatures of God whose spiritual needs must be met (Junaidi, Halim, & Ekowati, 2022).

In this verse and other similar verses there is an encouragement to read the Koran more, study it and teach it (Al-Qarni, 2008). Then Hamka (1983) explained that this convenience can be internalized if there is a will. In fact, Allah has accommodated convenience because the Al-Qur'an is a book that will be a guide to life for all humans (Katsir, 1999). Ironically, the ease and wisdom contained in memorizing the Koran have not been fully internalized by society. Therefore, the author is interested in studying the method of memorizing the Qur'an at TPQ al-Muhajirin using the *murottal* method. The urgency of this research is to examine the method of memorizing the Al-Qur'an through the *murottal* method, then implement it in society in order to create a generation of Al-Qur'an memorizers.

This article implicitly discusses the Al-Qur'an *murottal* method for memorizing the Al-Qur'an. This article aims to produce something new in the world of Islamic religious education, especially in the context of memorizing the Koran. Therefore, the author takes several previous reviews as a basis for thinking and units of analysis.

*First*, research on the *Conscientious Personality Type and Self-Regulated Learning* of Students in Memorizing Al-Qur'an Juz 30 (Rahmalia et al., 2019). The difference in research lies in the object of research objectives. This article focuses on the *Murottal* method of the Qur'an and is not focused on Juz 30. *Second*, research regarding the implementation of the *Murottal* method in memorizing the Qur'an (Rusdiah & Maimunah, 2022). The difference in research lies in the context of discussion. Previous research has several similarities with this article. The difference between the two lies in the object of discussion where this article reviews the method of *murottal* Al-Qur'an in TPQ al-Muhajirin.

*Then*, research entitled *Santri Memorizing the Al-Quran: Motivation and Methods for Memorizing the Al-Quran at the Tahfizul Qur'an Islamic Boarding School in Sungai Pinang Riau* (Masita et al., 2020). The difference in research lies in the discussion. This article focuses on the Al-Qur'an *murottal* method implemented at TPQ al-Muhajirin.

Furthermore, previous research entitled *Methods for Memorizing the Koran in Early Childhood at the Tahfidz Center Darul Hufadz, Padang City* (Lubis & Ismet, 2019). The difference in research lies in the discussion. This article does not focus on early childhood and tends to examine all memorizers of the Koran without being bound by age limits. Next is research with the title *The Role of Mudarris Tahfizh Al-Quran in Increasing Students' Motivation to Memorize the Al-Quran at the Tahfizh Husnul Khotimah Cipanas Islamic Boarding School in 2019* (Sakban et al., 2019). The difference in research lies in the discussion. This article does not review the role of mudarris in teaching but rather reviews the methods used in memorizing the Qur'an.

Finally, research entitled *Strategies and Methods for Memorizing the Qur'an at Pondok Tahfidz Darul Itqon, East Lombok* (Arini & Widawarsih, 2022). The difference lies in the discussion. This article discusses the Murottal Al-Qur'an method which measures its effectiveness. Then the research location for this article is located at TPQ al-Muhajirin.

## 2. METHOD

The type of research used in this article is qualitative with a descriptive-narrative approach (Creswell, 2020). Lexy J. Meleong (1998) said that the qualitative approach is based on a view that will describe and analyze phenomena, events, social activities, attitudes individually and in groups. This research was conducted at TPQ al-Muhajirin, North Sumatra Province, which is located at Medan City, Jl. Garu VI No. 42, Harjosari I, Kec. Medan Amplas, Medan City, North Sumatra 20229. Meanwhile, the time used for research was 1 month from August 2023 to September 2023. The data collection techniques used in this research were interviews, observation and documentation (Sugiyono, 2014). Primary data sources in this research are key informants such as tahfidz teachers, students and national hafizh. Meanwhile, secondary data used in this research are articles, books and reports relating to research (Yin, 2013). The data results will be analyzed using content analysis techniques. According to Krippendorff (2022), content analysis does not limit the text in this definition to written products, but also " *other meaningful matter* " which at this level will formulate data in the context of in-depth discussion.

## 3. FINDINGS AND DISCUSSION

### General Description of the TPQ al-Muhajirin and the Murottal Method

TPQ al-Muhajirin is a forum for children who wish to memorize the Al-Qur'an and learn the art of reading the Al-Qur'an. TPQ was founded in 2008 by H. Ahmad Muhajir. Until this research took place, the number of staff and teaching staff was six people with a neutral recruitment system. This recruitment is reviewed from several aspects and the most important is achievement and ability in the field of the Koran.

The student intensity at TPQ al-Muhajirin reached more than 200 people even though the capacity was not that much. This is one of the obstacles for TPQ al-Muhajirin because it can reduce effectiveness in memorizing. Then, several of the TPQ al-Muhajirin students were sent to the Musabaqah Tilawatil Qur'an (MTQ) event and managed to win several prestigious championships. However, TPQ al-Muhajirin still has not received significant assistance from the government. This is also an obstacle factor considering that TPQ al-Muhajirin is always intensively producing generations of Al-Qur'an memorizers who are able to excel at various levels. Then, with financial limitations, there are still not many donors who are willing to finance TPQ al-Muhajirin according to their capacity.

Reporting from an interview with Salim as a teaching staff, he stated that there is no specific target for memorizing the Al-Qur'an. Teachers focus more on students' personalities to be able to determine appropriate and proportional methods. Then, Habib Sitorus, a student at TPQ al-Muhajirin, stated that the learning environment at TPQ al-Muhajirin was quite accommodating for memorizing. Then a supportive learning environment is one of the keys for TPQ al-Muhajirin in

creating students who excel in the MTQ event. From the results of observations, the author found several murottal steps and methods which were classified into three stages of periodization. The stages are as follows:

**Table 1.** Periodization of the Al-Qur'an Murottal Program

No.	Periodization	Theme
1	Introduction Program	<ol style="list-style-type: none"> <li>1. Identify students to match training programs.</li> <li>2. Provides understanding regarding murottal Al-Qur'an.</li> <li>3. Educate on relevant techniques.</li> <li>4. Education regarding memorizing the Koran even though it does not set targets.</li> </ol>
2	Training Program	<ol style="list-style-type: none"> <li>1. Memorizing with the murottal method.</li> <li>2. Periodic rote deposits.</li> <li>3. Improved reading of the Koran.</li> <li>4. rote repetition.</li> </ol>
3	Post Training Program	<ol style="list-style-type: none"> <li>1. Students are able to memorize completely according to the rules of the Koran.</li> <li>2. Students take part in competitions and are able to excel.</li> </ol>

The tabulation above indicates that TPQ al-Muhajirin focuses on the process of memorizing the Al-Qur'an. The absence of a memorization target is one of the factors that indicates that the process and excellence in understanding the Qur'an is more important than the quantity of memorization.

### Advantages of the Murottal Al-Qur'an Method

Memorizing the Koran is a form of worship that is highly valued in the Islamic religion. Not only is it a noble task for ulama and hafiz, memorizing the Koran is also a matter of pride for every Muslim who is able to achieve it. In the midst of busy modern life, there are various methods developed to help people memorize the Koran more effectively and efficiently. One method that is very popular and proven to be successful is the murottal method.

Murottal is an abbreviation of "murajaah tilawah," which means reading the Koran in a melodious and beautiful voice. This method involves listening to the recitation of the Koran in a melodious and soulful voice. In murottal, a skilled teacher or reciter recites the Qur'an with the correct tartil (good and correct reading procedures) and tajwid (rules for reading the Qur'an). This beautiful reading sound helps training participants improve their tartil and recitation and recall verses that have been memorized. The murottal method became effective in TPQ al-Muhajirin for various reasons, here are some of them:

First, strengthening memorization through hearing. One of the main advantages of the murottal method is that it allows a person to strengthen their memorization of the Qur'an through hearing. Listening to the recitation of the Koran in a beautiful and melodious voice helps improve tartil (proper and correct reading procedures) and recall verses that have been memorized. The beautiful sound of reading also has its own charm and makes the process of memorizing the Qur'an more enjoyable and inspiring (Iksan et al., 2022).

In the murottal method, a teacher or reciter who has expertise in reading the Koran with good tartil and tajwid can guide and correct his students. This is important to avoid errors in the pronunciation and meaning of Al-Qur'an verses which can occur when someone memorizes it independently without guidance. Second, Murottal helps in regulating the tempo and rhythm in memorizing the Koran. The beautiful and melodious voice of the reciter provides guidance in

determining the speed and rhythm when memorizing verses of the Qur'an. With the help of audible voices, a person can adjust the learning speed according to their individual abilities and needs. Not infrequently, some longer or more complex verses can be broken down into smaller, easier to remember parts using the murottal method. The right tempo and rhythm also help improve memory and speed up the process of memorizing the Koran.

Tempo and rhythm are two important elements in memorizing the Qur'an because they help establish the pattern and flow in remembering the verses. When memorizing the Koran, some verses can be quite long and complex. With the right tempo and rhythm, training participants can break down the verses into smaller, easier to remember parts. The right tempo also helps in adjusting the learning speed according to the abilities and needs of each individual (Pasmadi, 2022). Third, Murottal helps increase concentration when memorizing the Koran. The melodious and rhythmic voice of the reciter brings calm and focus to the students. When someone listens to reading with full concentration, the ability to comprehend the verses of the Koran will also increase.

External factors that interfere with concentration, such as noise or other distractions, can be minimized because melodious reading of the Qur'an can create a calm and conducive environment for learning. In the process of memorizing the Al-Qur'an, good concentration is needed so that every word and memorization can be maintained properly. The urgency of concentration in memorizing the Qur'an cannot be ignored, because memorizing the Qur'an is a task that requires full focus and perseverance (Andriyana et al., 2022). Concentration plays a central role in understanding, remembering, and repeating the verses of the Koran that must be memorized. Without good concentration, the memorization process can be slow and difficult to achieve the desired results.

It can be assumed that concentration is very important in memorizing the Koran. Concentration helps in understanding and absorbing the meaning of the verses of the Koran, influences the quality of memorization, and increases learning efficiency. With good concentration, the process of memorizing the Qur'an becomes more meaningful, productive and effective in achieving the goal of memorizing properly and correctly. Fourth, the murottal method allows a person to form audio-visual associations when memorizing the Koran. When listening to the reading of the Koran, a person can imagine or associate the verses with visual images in their mind (Aini, 2021). This helps the brain strengthen memorization by creating a bond between sound and visual images, so that memorization becomes stronger and longer lasting.

Audio-visual associations also help in understanding the meaning and context of the verses of the Qur'an. When someone imagines the meaning of each verse, their understanding of the Qur'anic text becomes deeper and more meaningful. Fifth, Murottal is not just about memorizing with a melodious voice, but also brings sincerity in drawing closer to Allah through the Koran. The emotional and solemn reading voice helps convey feelings of depth and solemnity when drawing closer to God. This increase in appreciation can also encourage someone to pay more attention to the meaning and message contained in each verse of the Al-Qur'an that they have memorized.

Appreciation and sincerity in memorizing the Al-Qur'an are two very important aspects to achieve deep spiritual benefits from this process (Hambal, 2019). Memorizing the Koran is not just remembering word for word, but also involves a deep understanding and sense of sincerity. Appreciation refers to the process of contemplating the meaning and message contained in each memorized verse of the Qur'an. With deep appreciation, a person will be better able to feel the beauty and majesty of the verses of the Qur'an, so that memorizing them becomes more meaningful and meaningful. Sixth, the Murottal method is very flexible and easy to access. Nowadays, with technological developments, murottal can be accessed easily through various platforms such as mobile applications, websites or social media. This allows someone to learn and memorize the Qur'an anytime and anywhere, without time and place restrictions (Zamhari, 2015).

Flexibility in memorizing the Qur'an is very important because each individual has different abilities and needs. Not everyone has the same memory and some may have limited time or busy schedules. With flexibility, they can adjust their memorization methods and schedules according to

their conditions and time availability. This helps increase efficiency and the chance of success in memorizing the Qur'an. The murottal method is an effective and useful way to memorize the Koran. By involving hearing, setting tempo, rhythm, and strengthening memorization through audio-visual associations, this method helps strengthen memorization and speed up the learning process. Apart from that, murottal also brings psychological benefits by increasing concentration, appreciation and sincerity in drawing closer to Allah through the Koran. All aspects of this advantage are implemented in TPQ al-Muhajirin so that it is able to produce students who are competent in memorizing the Al-Qur'an.

## Discussion

The Koran is the holy book for Muslims which is considered a source of guidance and guidance for life. Memorizing the Al-Qur'an is a form of worship that is highly valued in the Islamic religion. Every word and verse in the Koran contains wisdom and truth that can guide humans towards happiness and salvation. Apart from that, if the intensity of memorizing the Al-Qur'an continues to increase in intensity, it can certainly bring Muslims towards a progressive Islamic level (Qorib, 2023). In this article, we will discuss the virtues and benefits of memorizing the Koran, both from a spiritual and social perspective for individuals and society.

Memorizing the Koran is a noble practice that receives many virtues and rewards from Allah. Some of the virtues of memorizing the Qur'an include: First, Great Reward: Rasulullah SAW said, "Whoever reads one letter from the Koran, he will get one good thing, and that one good thing is multiplied tenfold." (HR. At-Tirmidhi). Memorizing the Qur'an means reading and repeating His verses, which means getting a big reward for each letter memorized. Second, Help on the Day of Judgment: Rasulullah SAW also said, "The Qur'an will come on the Day of Judgment as an intercessor for its readers" (Bukhari and Muslim, 2017). Memorizing the Qur'an provides an opportunity for the Qur'an to be a helper and intercessor for those who memorize it on the Day of Judgment. Third, increase your rank in heaven: People who memorize the Koran will be given a noble place in heaven. Rasulullah SAW said, "Read and memorize the Al-Qur'an, because indeed the Al-Qur'an will come as an intercessor on the Day of Resurrection for those who memorize it." Allah promises a high level for those who try to memorize and understand the Qur'an wholeheartedly. Fourth, Get Light in Life: Memorizing the Qur'an provides light in one's life. Rasulullah SAW said, "Read the Qur'an because on the Day of Judgment the Qur'an will come as an intercessor for its readers." (Al-Bukhārī, 2002). The light obtained from the Koran will guide and illuminate the path of a Muslim's life.

Apart from spiritual virtues, memorizing the Koran also provides various benefits for individuals and society. Some of these benefits are:

- a. **Maintaining Islamic Identity:** Memorizing the Qur'an is an effective way to maintain one's Islamic identity. In a world that is increasingly modern and full of challenges, memorizing the Al-Qur'an is a means of remaining connected to religious teachings and maintaining faith (Wafi et al., 2022).
- b. **Brain Potential Development:** Memorizing the Qur'an involves repetition and deep understanding. This activity stimulates the brain to work more actively and helps improve memory and concentration (Sawaluddin & Sainab, 2019).
- c. **Character and Moral Development:** The Qur'an teaches high ethical and moral values. By memorizing the Al-Qur'an, a person can understand and internalize good moral teachings, thereby forming a noble character and commendable morals (Hamim et al., 2021).
- d. **Provides a sense of calm and peace of mind:** Listening to or memorizing the Koran with good tartil and recitation brings calm and peace of mind. The melodious reading of the Koran helps reduce stress and tension, and provides a sense of calm and peace in the heart (Bakar, 2020).
- e. **Unity and Unity of the Muslim Ummah:** Memorizing the Qur'an strengthens the bonds of unity and integrity of the Muslim Ummah. In the process of memorizing, a person learns and

appreciates the same Islamic teachings, thereby forming bonds of togetherness and brotherhood (Oktapiani, 2020) .

- f. Source of Knowledge and Wisdom: The Qur'an is an unlimited source of knowledge and wisdom. Memorizing the Qur'an provides direct access to the treasure trove of knowledge and wisdom contained in this holy book (Abu & Hafidhuddin, 2020) .
- g. Potential to become a teacher of the Koran: Someone who memorizes the Koran has the potential to become a teacher or reciter who recites the Koran beautifully and melodiously. In this way, they can contribute to popularizing the Koran and help other people also love and memorize the Koran (Setiawan et al., 2021) .

Memorizing the Koran is a noble practice that is appreciated by Allah and brings various virtues and benefits to every Muslim. Spiritual virtues, such as great rewards, help on the Day of Judgment, and high degrees in heaven, are strong motivations for every individual to memorize the Qur'an wholeheartedly. Apart from that, the benefits of memorizing the Qur'an include developing brain potential, forming good character and morals, developing Islamic identity, and providing a sense of calm and peace of mind. Memorizing the Al-Qur'an also strengthens the bonds of unity and integrity of the Muslim community, and opens up opportunities to contribute to popularizing the Al-Qur'an as a teacher or reciter. Therefore, memorizing the Koran is a valuable spiritual investment and an important part in forming the personality and religious awareness of every Muslim.

#### 4. CONCLUSION

Through the explanation above, it can be concluded that TPQ al-Muhajirin students who use the murottal method in memorizing the Al-Qur'an are able to excel in competitions. This indicates that the murottal method is quite effective in memorizing the Al-Qur'an. The advantage of this research is that the author succeeded in describing the stages of memorizing the Al-Qur'an with continuous periodization. Meanwhile, the weakness of this research is that the scope of discussion is still limited. The author suggests to the government, especially the Ministry of Religion of the Republic of Indonesia, to concentrate on the generation of memorizers of the Koran. This is due to the quantity of Indonesia's population and the wisdom contained in the Koran.

#### REFERENCES

- Abu, A. K., & Hafidhuddin, D. (2020). Konsep Pendidikan Islam Berbasis Hikmah dalam Al-Qur'an. *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam dan Interdisipliner* 5(2). <https://doi.org/10.30603/jiaj.v5i2.1803>
- Aini, A. N. (2021). Daya Guna Media Pembelajaran Audio Visual Dalam Meningkatkan Kemampuan Menghafal Al-Qur'an Pada Anak Kelompok B di TK Islam Pondok Sakinah. *Jurnal Ilmiah Mahasiswa Pendidikan Agama Islam [JIMPAI]*, 1(4).
- Al-Bukhārī, A. 'Abdullāh M. ibn I. (2002). Ṣaḥīḥ al-Bukhārī. In *al jami' al musnad as shahih*.
- Al-Qarni, 'Aidh. (2008). *Tafsir al-Muyassar*. Jakarta: Qisthi Press.
- Andriyana, R., Saepudin, A., & Hayati, F. (2022). Hubungan Tingkat Kemampuan Memory Al-Qur'an dengan Prestasi Belajar Siswa pada Pelajaran Pendidikan Agama Islam di SMP IMI Tasdiqul Qur'an Bandung. *Bandung Conference Series: Islamic Education*, 2(1). <https://doi.org/10.29313/bcsied.v2i1.2156>
- Arini, J., & Widawarsih, W. W. (2022). Strategi dan Metode Menghafal Al-Qur'an di Pondok Tahfidz Darul Itqon Lombok Timur. *JURNAL PENELITIAN KEISLAMAN*, 17(2). <https://doi.org/10.20414/jpk.v17i2.4578>
- Bakar, F. A. (2020). Concept Of Ummah In The Al-Qur'an. *Hunafa: Jurnal Studia Islamika*, 17(2). <https://doi.org/10.24239/jsi.v17i2.581.27-46>
- Bukhari dan Muslim. (2017). *Hadits Shahih Bukhari - Muslim (Hc)*. Elex Media Komputindo. Retrieved from <https://books.google.co.id/books?id=L-I8DwAAQBAJ>

- Creswell, J. W. (2020). Penelitian Kualitatif & Desain Riset : Memilih di Antara Lima Pendekatan. In *Mycolological Research*.
- Hambal, M. (2019). Pembentukan Karakter Rabbani di Pesantren Al-Islam Lamongan Jawa Timur Indonesia. *Jurnal Tadarus*, 8(1).
- Hamim, A. H., Rindiani, A., Hasanah, A., & Arifin, B. S. (2021). CORE ETHICAL VALUES PENDIDIKAN KARAKTER BERBASIS NILAI-NILAI ISLAM. *Al-Hasanah: Islamic Religious Education Journal*, 6(1). <https://doi.org/10.51729/6129>
- Hamka. (2012). *Tafsir al-Azhar* (4th ed.). Singapura: Pustaka Nasional.
- Iksan, M., Fauzan, M., Gesang, N. C., Farahim, Y. N., Nisa', L. F., & Fadlurrahman, M. A. (2022). SAHAL: Mudah dan Memudahkan sebagai Pembaruan Media Pembelajaran Mengaji Siswa Tunarungu dalam Meningkatkan Keefektifan Membaca dan Menghafal Al-Qur'an. *JoLLA: Journal of Language, Literature, and Arts*, 2(1). <https://doi.org/10.17977/um064v2i12022p17-28>
- Junaidi, Halim, A., & Ekowati, E. (2022). Al-Hikmah Kekuatan Zikir dan Do ' a Dalam Membina Aqidah Remaja di Desa Kolam Kecamatan Percut Sei Tuan. *Al Hikmah: Jurnal Theosofi Dan Peradaban Islam*, 4(1), 88–102.
- Katsir, I. (2018). *Tafsir al-Quran al-Adzim* (7th ed.). Solo: Insan Kamil.
- Krippendorff, K. (2022). Content Analysis: An Introduction to Its Methodology. In *Content Analysis: An Introduction to Its Methodology*. <https://doi.org/10.4135/9781071878781>
- Lexy J, M. (1998). Metodologi Penelitian Kualitatif. In *PT. Remaja Rosdakarya*.
- Lubis, A. M., & Ismet, S. (2019). Metode Menghafal Alquran Pada Anak Usia Dini di Tahfidz Center Darul Hufadz kota Padang. *Aulad: Journal on Early Childhood*, 2(2). <https://doi.org/10.31004/aulad.v2i2.30>
- Masita, R., Khirana, R. D., & Gulo, S. P. (2020). Santri Penghafal Alquran: Motivasi dan Metode Menghafal Alquran Santri Pondok Pesantren Tahfizul Qur'an Sungai Pinang Riau. *Idarotuna*, 3(1). <https://doi.org/10.24014/idarotuna.v3i1.11339>
- Oktapiani, M. (2020). Tingkat Kecerdasan Spiritual dan Kemampuan Menghafal Al-Qur'an. *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam*, 3(1). <https://doi.org/10.34005/tahdzib.v3i1.861>
- Pasmadi, A. K. N. dan A. K. (2022). Implementasi Metode Al-Qosimi Dalam Menghafal Al-Qur'an Anak Usia Dini di Taud Al-Bayyan Krajan Kulon Kaliwungu Kendal. *Jurnal Didakta Islamika*, 13(1).
- Qorib, M. (2023). ISLAM BERKEMAJUAN ( Refleksi Kontekstual Terhadap Cita-Cita Islam ). *Proceeding International Seminar on Islamic Studies*, 4(1), 1308–1326.
- Rahmalia, P., Kardinah, N., & Kurniadewi, E. (2019). Tipe Kepribadian Conscientiousness Dan Self-Regulated Learning Mahasiswa Dalam Menghafal Alquran Juz 30. *Jurnal Psikologi Islam*, 6(2).
- Republika. (2010). Jumlah Penghafal Alquran Indonesia Terbanyak di Dunia. Retrieved from <https://khazanah.republika.co.id/berita/136336/jumlah-penghafal-alquran-indonesia-terbanyak-di-dunia>
- Rusdiah & Maimunah. (2022). Implementasi Metode Murottal dalam Menghafal Alquran. *Tadribuna: Journal of Islamic Management Education*, 2(2).
- Sakban, S. A., Maya, R., & Priyatna, M. (2019). Peran Mudarris Tahfihz Alquran Dalam Meningkatkan Motivasi Santri Menghafal Alquran Di Pesantren Tahfihz Husnul Khotimah Cipanas Tahun 2019. *Prosiding Al Hidayah Pendidikan Agama Islam*, 2(1).
- Sawaluddin, S., & Sainab, S. (2019). The Intelligent Meaning In The Qur'an: Nalysis Of The Sure Potential In The Al-Qur'an As A Dimension Of Human Psychic Insaniah. *Madania: Jurnal Ilmu-Ilmu Keislaman*, 9(2). <https://doi.org/10.24014/jiik.v9i2.8388>
- Setiawan, M. S., Eva, N., & Andayani, S. (2021). Religiusitas Dan Kesejahteraan Psikologis Mahasiswa Pengajar Bimbingan Belajar Al-Qur'an di Universitas Negeri Malang. *Psikoislamedia: Jurnal Psikologi*, 6(1). <https://doi.org/10.22373/psikoislamedia.v6i1.8999>
- Sugiyono. (2014). *Metodologi Penelitian Kuantitatif, Kualitatif dan R & D*.
- Wafi, M. B. F., Ilhami, N., & Taufiqurohman, T. (2022). Transformasi Perilaku Beragama Masyarakat



- Muslim Kontemporer: Fenomena Al-Qur'an di Era Digital. *IN RIGHT: Jurnal Agama Dan Hak Azazi Manusia*, 11(1). <https://doi.org/10.14421/inright.v11i1.2503>
- Yin, R. K. (2013). Case study research: Design and Methods. *Applied Social Research Methods Series*, 18(2). <https://doi.org/10.1097/00001610-199503000-00004>
- Zamhari, A. (2015). Lembaga Pendidikan Penghafal Al-Quran: Studi Perbandingan Pesantren Tahfidl Sulaymaniyah Turki Dan Pesantren Tahfidl Indonesia. *Kuriositas*, 8(2).

