

## TAHFIZH AL-QUR'AN LEARNING MODEL AT THE ABDULLAH WA SALMA SUMBAWA ISLAMIC BOARDING SCHOOL

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### **ABSTRACT**

*This study focuses on the structure of the Qur'anic tahfizh learning model, as well as the factors that facilitate and hinder its implementation. The research was carried out through a qualitative approach with a case study at the Abdullah Wa Salma Islamic Boarding School in Sumbawa. Data collection was carried out by means of in-depth interviews, direct observation involving researchers, and document studies. The collected data was then analyzed using interactive analysis techniques from Miles and Huberman. The results of the study revealed that the learning model applied was a combined modification that systematically combined the methods of halaqah, takrir, simā'i, and independent murāja'ah. The success of this model is supported by the positive role of the ustadz as an example and the existence of a structured coaching system. However, there are obstacles in the form of differences in motivation between students and lack of time to do murāja'ah together. This study concludes that the adaptive tahfizh learning model has proven to be relevant and effective in producing qualified Qur'an memorizers, as well as making contributions both theoretically through the synthesis of adaptive tahfizh learning models and practically.*

*Keywords: learning model, islamic boarding school, tahfizh al-qur'an*

### **ABSTRAK**

Kajian ini berfokus pada struktur model pembelajaran tahfizh Al-Qur'an, serta faktor-faktor yang memfasilitasi dan menghambat implementasinya. Penelitian dilakukan melalui pendekatan kualitatif dengan studi kasus di Pondok Pesantren Abdullah Wa Salma Sumbawa. Pengumpulan data dilakukan dengan cara wawancara mendalam, pengamatan langsung yang melibatkan peneliti, dan studi dokumen. Data yang terkumpul kemudian dianalisis menggunakan teknik analisis interaktif dari Miles dan Huberman. Hasil penelitian mengungkap bahwa model pembelajaran yang diterapkan merupakan modifikasi gabungan yang menggabungkan metode *halaqah*, *simā'i*, dan *murāja'ah* mandiri secara sistematis. Keberhasilan model ini didukung oleh peran positif para ustadz sebagai contoh dan adanya sistem pembinaan yang terstruktur. Namun, terdapat kendala berupa perbedaan motivasi antar santri dan kurangnya waktu untuk melakukan *murāja'ah* bersama. Penelitian ini menyimpulkan bahwa model pembelajaran tahfizh yang adaptif terbukti relevan dan efektif dalam menghasilkan para penghafal Al-Qur'an yang berkualitas, serta memberikan sumbangan baik secara teoritis melalui sintesis model pembelajaran tahfizh adaptif maupun secara praktis.

Kata Kunci: *model pembelajaran, pondok pesantren, tahfizh al-qur'an*

### **A. Pendahuluan**

The Qur'an, as guaranteed by Allah SWT until the last day in Surah Al-Hijr verse 9, still requires human efforts to participate in preserving it, especially through education. One of the forms of this effort is the learning of Tahfidzul Qur'an at the Abdullah Wa Salma Islamic Boarding School in Sumbawa, which aims to memorize and glorify the kalam of Allah in the students. The ustadz there apply various methods to make the memorization process easier. Mastering the memorization of the Qur'an is a key element in the Islamic scientific tradition, and Islamic boarding schools play an important role in maintaining this tradition in Indonesia (Ikmal Falahi Hamhij, 2023).

The learning pattern in tahfizh plays an important role in the success of a student in memorizing and interpreting the Qur'an. This approach does not solely emphasize the quantity of memorization, but also the quality of understanding and instilling the values of the Qur'an in students. Based on the results of the study, the systematic use of methods such as

*talaqqi* and *murāja'ah* on a regular basis, as well as their integration with the Islamic education curriculum, has been proven to be effective in improving the memorization, motivation, and discipline of students (E. Farida, n.d.). The effectiveness of the tahfizh program is highly dependent on the design and implementation of a learning model that is tailored to the characteristics of students and the conditions of the pesantren.

The Abdullah Wa Salma Islamic Boarding School in Sumbawa Regency offers a unique case study on the implementation of tahfizh institutions in rural areas with certain geographical and cultural characteristics. Despite having a strong religious tradition, this pesantren faces obstacles in providing modern learning facilities, so the application of the tahfizh method is a challenge as well as an interesting research opportunity. In line with the research (Diauddin, Abd. Mukti, 2022) The effectiveness of the tahfizh model is highly dependent on the local social and cultural context, including support from students'

parents, the surrounding community, and the cultivation of local wisdom values. The selection of the location of this pesantren is based on its ability to reflect the adjustment of the tahfizh learning model to the distinctive geographical and cultural conditions of Sumbawa. Abdullah Wa Salma Islamic Boarding School integrates an independent curriculum based on Islamic boarding school traditions and guidelines from the Ministry of Religious Affairs, with an emphasis on Islamic values in all aspects of programs, disciplines, and learning methods. This Islamic boarding school targets that every student will be able to memorize the Qur'an 30 juz gradually for six years, through systematic planning and scheduling. Another uniqueness of the Abdullah Wa Salma Islamic Boarding School lies in the diversity of the socio-economic backgrounds of the students and the application of discipline through a religious approach that is the hallmark of Islamic boarding schools in Sumbawa. Various challenges such as limited infrastructure, differences in memorization speed between students, and variations in muroja'ah techniques provide empirical research

urgency (Hamdi Multazam et al., 2024) emphasizing that teachers' strategies in guiding and motivating students are the main keys to the success of tahfizh learning, especially in conditions of limited support. This research is important to identify ways to optimize the tahfizh education model in overcoming geographical and social barriers in Islamic boarding schools in Sumbawa.

Several previous studies have examined various methods of learning tahfizh Al-Qur'an in the pesantren environment. For example, research by (Sindia, 2025), shows that talaqqi and tasmi' are still the most common methods used in the tahfizh tradition in a number of Islamic boarding schools, because they are considered to be able to maintain the continuity of sanad and the quality of reading. However, research (Faizin, 2020) found that the success of this method is highly dependent on students' self-discipline and good study timing. The findings of the study also show that not all pesantren adopt innovative methods and balance between memorization, understanding, and the formation of religious character. On the contrary, recent studies tend to examine the combination of quality

management and modern teaching approaches in tahfizh learning, as explored by (R. Renny Pudjiati1, Masyitoh, Gofur Ahmad, 2022), regarding the effectiveness of an integrated tahfizh model, which combines spiritual habituation with increased learning motivation through individual mentoring in modern Islamic boarding schools. However, the majority of existing research is still general and has not in-depth investigated syntactic aspects or learning stages. This indicates that previous studies have focused more on the output of memorization or institutional management, rather than on the conceptual structure and pedagogical process of the overall tahfizh model (Diauddin, Abd. Mukti, 2022).

The study revealed that the implementation of new learning methods that integrate memorization, material understanding, and the formation of religious morals has not been evenly distributed in various Islamic boarding schools, including the Abdullah Wa Salma Islamic Boarding School in Sumbawa. This Islamic boarding school, which combines classical and contemporary education systems, has the potential

to be a positive model for improving tahfizh learning, especially in rural areas. This research also emphasizes the importance of a strong scientific foundation in identifying, verifying, and compiling a tahfizh learning framework that is effective, evaluable, and relevant to the characteristics of Islamic boarding schools in eastern Indonesia (R. N. Farida et al., 2022).

This research focuses on excavating, analyzing, and formulating a structured tahfizh learning model at the Abdullah Wa Salma Islamic Boarding School in Sumbawa. This study identifies teaching patterns, management strategies, and relationship dynamics between teachers and students to optimize the quality of memorization and the formation of religious character. Using a phenomenological approach and conceptual analysis, this research not only exposes the practices that take place, but also produces a scientific foundation that can be implemented in the academic world and has the opportunity to be developed in the contemporary Islamic education system (Muhammad Akmansyah et al., 2025).

This research aims to make an important contribution to the

improvement of tahfizh learning methods, both in terms of theory and application. The contribution is in the form of a conceptual model design that is in accordance with needs, easy to apply, and based on the teachings of the Qur'an. It is also hoped that this research can enrich the treasures of knowledge in the field of Islamic education theory, especially related to learning design that prioritizes the spiritual dimension and the formation of religious character (Ainul Yakin et al., 2025).

Previous studies on learning tahfizh Al-Qur'an in Islamic boarding schools generally only discuss the good and bad of a method, the number of student memorization, or the management of the Islamic boarding school. An in-depth discussion on how the tahfizh learning process is planned and carried out as a whole is still lacking. Furthermore, there has not been much research that regularly examines how learning approaches, spiritual coaching, differences in students' abilities, and the pesantren environment in the village can be combined. This research comes by offering a new model for learning tahfizh of the Qur'an that combines the methods of

*halaqah*, *takrir*, *simā'i*, and independent *murāja'ah* into one structured and continuous unit.

This model is designed to be flexible and can be adjusted to the abilities of students and the conditions of the pesantren. In addition, this study strengthens learning by adding memorized tahajjud activities as a way to improve the quality of memorization and form characters based on the Qur'an. The implementation of a memorization deposit system that is adjusted to the level of ability and carried out individually is also part of the effort to differentiate learning approaches. By focusing on Islamic boarding schools in rural areas in Eastern Indonesia, this research is expected to provide direct benefits in the development of tahfizh programs, as well as provide new understanding in designing a Qur'anic tahfizh learning model that is easily adaptable, relevant to the context, and can be carried out in a sustainable manner.

## **B. Research Methods**

This study uses a qualitative approach with a single focused case study design to examine the tahfizh model in Islamic Boarding Schools

(Creswell & Poth, 2016). The selection of participants was carried out deliberately, including caregivers, coordinators, teachers, and tahfizh students. The learning model of tahfizh Al-Qur'an at the Abdullah Wa Salma Islamic Boarding School in Sumbawa is comprehensive, which not only emphasizes on increasing the number of memorizations (*ziyadah*), but also strengthening the quality of memorization (*mutqin*) through programmed *murāja'ah* and in-depth talaqqi. The specialty of this model is the integration between memorization activities and character formation and spiritual discipline of students. Goals set, periodic evaluation, and active involvement of teachers aim to foster independence and responsibility. The findings of this study support previous studies that underscore the importance of developing a tahfizh learning model that combines character values and religiosity (Sari, 2025).

Data collection relies on a combination of various techniques and sources in a comprehensive way (Juriko Abdussamad, 2024). The researcher conducted in-depth interviews as well as direct observations at the research location

(Bogdan & Biklen, 2003). Documentation studies were also applied to analyze the curriculum and regulations in detail, in order to strengthen the validity of the findings. This research is located at the Abdullah Wa Salma Islamic Boarding School, Sumbawa, an Islamic educational institution that has a balance between tradition and modernization so that it is an ideal location for this study. The selection of research subjects was carried out specifically through "purposive sampling" to ensure informants had strong knowledge and relevance to the research focus (Irvin, 2022).

The main informants include *Dea Gurus*, namely the leaders of Islamic boarding schools who are responsible for determining policies and strategic directions, *Asatidz* (teachers) who are directly involved in the implementation of the curriculum and learning process, and students who have a deep understanding as the main beneficiaries of the education system. The combination of perspectives of these three groups of informants provides a complete and in-depth understanding of the phenomenon being studied (Patton, 2015). Data analysis is carried out

through the stages of reduction, display, and data checking (Chenail, 2012). Drawing conclusions is inductive, which aims to build a theoretical model. The validity of the data is ensured through credibility testing and careful triangulation application. Data collection in this study was carried out through in-depth interviews with key informants, participatory observation for a direct understanding of the social context, and document studies that included archival and official policy reviews (Handoko et al., 2024). Data analysis uses an interactive model proposed by Miles, Huberman, and Saldana, which includes data condensation, data presentation, and conclusion drawing or verification that is carried out continuously and simultaneously (Wicks, 2017). The validity of the findings is maintained through triangulation of sources by comparing information obtained from *Dea Guru*, *Asatidz*, and *Santri*. In addition, triangulation techniques are also used by comparing the results of interviews, observations, and documents to achieve a high level of credibility and stability of observations.

### **C. Research Results and Discussion**

#### **1. Implementation of the Combined Modification Model in Tahfizh Al-Qur'an Learning in Abdullah Wa Salma Islamic Boarding School**

The results of the study show that the Abdullah Wa Salma Islamic Boarding School applies the Qur'anic tahfizh learning model in the form of a combined modification model, which is a model that integrates various tahfizh methods in one interrelated learning system. This model is an adaptation of the traditional tahfizh method with innovations that are tailored to the needs and characteristics of Islamic boarding schools, so that it is different from the application of a single method that tends to be rigid (Diauddin, Abd. Mukti, 2022).

This combined modification model consists of four main elements, namely: (1) *halaqah*, (2) *takrir*, (3) *simā'i*, and (4) independent *murāja'ah*. The four elements are implemented in an integrated manner in one continuous learning cycle. *Halaqah* functions as a means of depositing and justifying new memorization through *direct talaqqi*, *takrir* is carried out through collective repetition, *simā'i* functions to listen and correct

readings, while independent *murāja'ah* emphasizes the individual responsibility of students in maintaining memorization (Ilham and Sukrin, 2020; Jayanti et al., 2022).

The implementation of the model is carried out systematically in the daily and weekly activities of the Islamic boarding school. *Halaqah* is carried out after the Fajr prayer, *takrir* is carried out after the obligatory prayer, independent *murāja'ah* is required every night, and weekly evaluation is carried out through *Simā'i* Akbar. In addition, characteristics were found in the form of integrating memorization with tahajjud prayers and a memorization deposit system that was adjusted to the individual abilities of students (Annur, 2022; Sanjaya, 2024).

In terms of achievements, since its establishment in 2014 this pesantren has produced 30 hafizh 30 juz students. The learning outcomes are classified into four levels, namely *mumtaz*, *jayyid jiddan*, *jayyid*, and *rasib* (Hendrawati, 2020). The research also identified supporting factors in the form of teacher examples, a multi-level tahfizh curriculum, and a conducive pesantren environment, as well as

obstacles in the form of fluctuations in student motivation and time constraints due to the density of pesantren activities (Ma'ruf, 2024).

## 2. Integrative Analysis of Combined Models: Flexibility, Spiritual Dimensions, and Contextual Factors

### a). Combined Modification Model as an Integrated Tahfizh Learning System

Research shows that the combined modification model applied at the Abdullah Wa Salma Islamic Boarding School is a complete tahfizh learning system, not just a set of techniques. The combination of *halaqah*, *takrir*, *simā'i*, and independent *murāja'ah* facilitates the process of memorization, strengthens memorization, and keeps it maintained simultaneously and continuously. The results of this study support previous studies that highlighted the importance of an integrated approach in learning the Qur'an, compared to the use of separate methods (Diauddin, Abd. Mukti, 2022; Diauddin & Agustina, 2022).

Further, the model proved to be flexible, allowing for customization in

tahfizh learning without neglecting the main principles of sanad and memorization accuracy. This view is consistent with the opinion (Hasanah et al., 2025) that emphasizes the need for a balance between the renewal of teaching methods and the authenticity of the inheritance of the Qur'an.

b). Model Flexibility and Adaptability to Student Differences

The application of a memorization deposit system that is adjusted to the level of ability of each student proves that this method is flexible and sensitive to individual differences. This method contrasts with the general habit that imposes the same memorization target for all students. The results of this study support the idea of differentiated tahfizh learning, as expressed by (Nisa Aufa, Edi Suresman, 2024).

Furthermore, the involvement of more senior students as companions in the learning group (*halaqah*) encourages the creation of a collaborative learning environment, which in turn increases understanding and ownership of the learning process. This approach is in line with research (Maulana et al., 2024) that

shows the success of peer guidance in the pesantren environment.

c). Integration of Spiritual and Academic Dimensions through Tahajjud Memorization.

The combination of memorizing the Qur'an and performing tahajjud prayers is a characteristic that distinguishes this model from other tahfizh institutions. Tahajjud prayer is not only considered as a sunnah worship, but is used as a medium to repeat memorization regularly and programmatically, thereby strengthening memory. This approach proves that spiritual and academic aspects can be systematically integrated in the tahfizh learning process (Sanjaya, 2024).

The results of this study support the opinion (Nurdiah et al., 2023) that spiritual coaching has a significant influence on helping cognitive processes when memorizing the Qur'an. Therefore, this model expands the treasures of the tahfizh method by incorporating religious activities into the framework of a formal learning strategy.

d). Contextual Factors in the Successful Implementation of the Model

The effectiveness of the combined modification model in memorizing the Qur'an is highly dependent on the special conditions of the Islamic boarding school. The exemplary behavior of the ustadz in carrying out worship and memorization is the main driver of the spirit of learning for the students. In addition, the tahfizh curriculum that is systematic and divided into levels makes it easier to evaluate the development of student memorization continuously (Ma'ruf, 2024).

The good social atmosphere of the Islamic boarding school, healthy competition between students to do good deeds, and the availability of adequate learning facilities also contribute to the success of the tahfizh process. This shows that the success of a learning method is greatly influenced by the environment in which the method is applied (Ma'ruf, 2024).

e). Implementation Barriers and Implications

This study identified obstacles in the form of changes in students' learning motivation, especially in the early period and during the transfer of educational levels. This causes a

delay in the completion of memorization and a reduction in the effectiveness of *murāja'ah activities*. Furthermore, the busy schedule of the pesantren is also a challenge for students in managing their time (Ma'ruf, 2024).

The results of this study indicate that success in memorizing the Qur'an does not solely depend on the design of the learning model, but also on motivational guidance and flexible time management.

f). Theoretical Contributions and Practical Implications of the Model

The combined modification model offers a theoretical foundation in the form of the application of flexible syntax in the tahfizh education process, so that teachers can adjust the learning components to the profile of each student and the state of the Islamic boarding school (Ikmal Falahi Hamhij, 2023). This model emphasizes that the tahfizh teaching approach is adaptive and sustainable, by combining conventional methods, regular repetition, and spiritual coaching (Anwar & Ridho, 2023).

g). Practical Implications as a Best Practice for Tahfizh Islamic Boarding Schools

The success of the Abdullah Wa Salma Islamic Boarding School in producing many 30 juz Qur'an memorizers shows that the methods they use can be an example of best practices for other Islamic boarding schools, especially those in rural areas and eastern Indonesia. This model can be a solution to common challenges in tahfizh, such as lack of enthusiasm and the high number of students who stop memorizing (Swasono, 2024), provided that each pesantren adapts it to their culture and resources (Ade Sofa, 2025).

#### **D. Conclusion**

Research on the Qur'anic tahfizh learning model at the Abdullah Wa Salma Islamic boarding school in Sumbawa showed significant success. The tahfizh program does not only depend on the ability of students to memorize. But also on the design of a structured learning model, relevant to the context. Then focus on character development based on Qur'anic values. Through a qualitative method with a case study approach, this study identifies the existence of a combined modification model. It is an innovation that combines traditional and modern methods. One way that

is in accordance with the social, cultural, and geographical conditions of Islamic boarding schools in Sumbawa.

This model consists of four main elements, namely independent *Halaqah*, *Takrir*, *Simā'i*, and *Murāja'ah* that operate in a mutually supportive cycle. These four elements are strengthened by two special practices, namely the memorization tahajjud and the daily deposit system. It can support the development of spiritual discipline and motivation of students. The implementation of this model creates a comprehensive and sustainable learning ecosystem. This model combines cognitive (memorization), affective (motivation and religiosity), and psychomotor (discipline and consistency) aspects.

The main factors that support the success of this model include the example set by *Dea Guru* and *Asatidz*, a well-planned tahfizh curriculum. Then it is accompanied by the conduciveness of the pesantren environment that is supportive. Meanwhile, challenges such as changes in student motivation and time constraints can be overcome with intensive guidance and time efficiency.

Theoretically, this study offers a new contribution in the form of the concept of Adaptive Syntax. This is a tahfizh learning framework that can be adjusted to the characteristics of students and resources in the pesantren. From a practical point of view, the findings of this study have the opportunity to be used as the best reference for other Islamic boarding schools. Of course, in creating an efficient, measurable, and relevant tahfizh model, as well as strengthening the tradition of Islamic science in Indonesia.

In other words, the combined modification model at the Abdullah Wa Salma Islamic Boarding School not only improves the quality of memorization (*itqan*) of students. But it also builds the character of the Qur'ani which is based on discipline, spirituality, and responsibility. This makes it a tahfizh learning method that is suitable to be applied and developed in various Islamic educational institutions. Generally in non-urban areas in Indonesia. and especially the developing Sumbawa area.

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