

## The Implementation of the Tikrar Method in Quran Memorization Learning at Raudhatul Hasanah in Mulyorejo

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### ABSTRAK

Penelitian ini bertujuan untuk menganalisis perencanaan, pelaksanaan, tingkat keberhasilan, serta hambatan dalam penerapan metode Tikrar pada pembelajaran tahfidz Al-Qur'an di Yayasan Tahfidzul Quran Raudhatul Hasanah. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data berupa wawancara mendalam, observasi partisipatif, dan dokumentasi. Hasil penelitian menunjukkan bahwa: (1) perencanaan pembelajaran dilakukan secara sistematis melalui penyusunan jadwal hafalan, target capaian, serta persiapan fasilitas pendukung; (2) pelaksanaan metode Tikrar berlangsung dengan intensitas pengulangan ayat, setoran rutin, dan pendampingan hafalan oleh guru tahfidz; (3) penerapan metode ini menunjukkan tingkat keberhasilan yang tinggi dalam meningkatkan kelancaran bacaan, ketahanan hafalan, serta menumbuhkan rasa percaya diri santri; dan (4) kendala seperti kejenuhan, variasi tingkat kemampuan santri, keterbatasan waktu, serta kurangnya keterlibatan orang tua masih menjadi tantangan, namun dapat diatasi melalui strategi penguatan motivasi dan dukungan lingkungan belajar. Dengan demikian, metode Tikrar tetap menjadi pendekatan yang efektif dan relevan dalam meningkatkan kualitas hafalan Al-Qur'an santri secara berkelanjutan.

**Keyword: Metode Tikrar; Tahfidz; Pembelajaran**

### ABSTRACT

*This study aims to analyze the planning, implementation, success rate, and challenges in applying the Tikrar method to Qur'an memorization learning at the Tahfidzul Quran Raudhatul Hasanah Foundation. This research employed a descriptive qualitative approach with data collection techniques including in-depth interviews, participatory observation, and documentation. The results indicate that: (1) learning planning is systematically carried out through the preparation of memorization schedules, achievement targets, and supporting facilities; (2) the implementation of the Tikrar method involves intensive repetition of verses, regular memorization submissions, and close guidance from tahfidz teachers; (3) the application of this method shows a high level of success in improving fluency, memory retention, and building students' confidence in recitation; and (4) challenges such as student fatigue, varying levels of memorization ability, limited time, and low parental involvement still persist but can be addressed through motivation reinforcement strategies and supportive learning environments. Thus, the Tikrar method remains an effective and relevant approach to sustainably improving the quality of Qur'anic memorization among students.*

**Keyword: Tikrar Method; Tahfidz; Learning**

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## 1. INTRODUCTION

The Qur'an is the word of Allah revealed to the Prophet Muhammad (peace be upon him) as an extraordinary miracle beyond human capability. One of the proofs that the Qur'an is not a human creation is the preservation of its wording and meaning. (Hemawati et al., 2022). Its surahs, verses, and even letters will

never change. Allah (Glorified and Exalted be He) is the one who preserves the authenticity of the Qur'an. This is different from previous holy scriptures. This principle is also affirmed in the Constitution of the Republic of Indonesia of 1945, which guarantees the right of every citizen to receive quality education (Article 31 of the 1945 Constitution) (Putri, 2021). In this context, the Qur'an is preserved not only through spiritual means but also through education, where Muslims strive to safeguard and memorize the Qur'an as part of their religious educational duties, which are the responsibility of every individual. This is affirmed by (Said, 2022) In this context, the Qur'an is preserved not only through spiritual means but also through education, where Muslims strive to safeguard and memorize the Qur'an as part of their religious educational duties, which are the responsibility of every individual. This is affirmed by the fact that the Qur'an's integrity and authenticity are guaranteed first and foremost by the divine assurance of Allah (KEMENAG, 2024):

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“Indeed, it is We who sent down the Dhikr (the Qur'an), and indeed, We will surely preserve it” (QS. Al-Hijr/ 15: 9)

The interpretation of Surah Al-Hijr, verse 9 according to (Al-Maraghi, 1963) indicates that Allah (Glorified and Exalted be He) is the One who revealed and preserves the Qur'an. His protection extends not only to the integrity of its text but also to its preservation in the memories of His people. Through human efforts particularly the memorization of the Qur'an Allah ensures that His word remains safeguarded.

One effective method of preservation is the *Tikrar* technique, which emphasizes intensive repetition during memorization. This approach aligns with Allah's promise and reflects the sincere commitment of the Muslim community in protecting His Book. The memorizers of the Qur'an, known as *huffaz*, are chosen individuals who carry the divine words of Allah in their hearts, serving as living vessels of its preservation.

Thus, Allah (Glorified and Exalted be He) guarantees the authenticity of the Qur'an— a promise founded upon His Absolute Power and Infinite Knowledge, and realized through the dedicated efforts of His creations (Said, 2022). As demonstrated by the companions, both during the lifetime of the Prophet and after his passing, and by subsequent generations, efforts to preserve the Qur'an were consistently carried out. These efforts can be traced back to the Prophet Muhammad (peace be upon him), who, despite being *ummi* (unlettered), strove to memorize the verses of the Qur'an revealed to him by Allah through the Angel Jibril (Gabriel). Even before the revelation was fully conveyed, the Prophet would immediately move his lips to memorize the verses. Through his sincere dedication, the guidance of Jibril (peace be upon him), and most importantly, the divine guarantee from Allah (Glorified and Exalted be He), the Prophet Muhammad (peace be upon him) truly mastered the Qur'an in its entirety (Said, 2022).

Whenever the Prophet Muhammad (peace be upon him) received the revealed verses, he would recite them to his companions and instruct them to memorize them. Additionally, certain companions were ordered by the Prophet to write down the verses on palm fronds, animal bones, stones, animal skins, and other available materials. This practice ensured that the Qur'an was recorded in multiple forms, which contributed to its preservation even before the full compilation into a single text (Suyati et al., 2023). Thus, with great sincerity and love, the companions made earnest efforts to memorize and record the Qur'an. Countless companions became proficient in memorizing and truly mastering the Qur'an. Among them were the four caliphs, such as Abu Bakr, Umar, Uthman, and Ali, along with other notable figures like Ibn Mas'ud, Abu Musa Al-Ash'ari, Zayd ibn Thabit, Ibn Umar, Ibn Abbas, Amr ibn al-As, Mu'awiyah, and many others. Their devotion to preserving the Qur'an through both memorization and written records played a crucial role in ensuring its preservation for future generations (Kemenag, 2023).

It was only after that, during the time of Abu Bakr As-Siddiq, upon the suggestion of Umar bin Khattab, that the Qur'an was compiled into a single manuscript by a dedicated committee led by Zayd ibn Thabit. This compilation was based on the memorization and written records of the companions. Later, during the time of Uthman ibn Affan, the compilation of the Qur'an was perfected. Uthman ordered the organization of the surahs according to the arrangement dictated by the Prophet Muhammad (peace be upon him) and had it written in a unified script that could accommodate all valid readings (*qira'at*) of the Qur'an (Muhammad Amin, 2023). Therefore, Allah's preservation of the Qur'an does not mean that Allah directly safeguarded every stage of its writing process. Rather, Allah involved His servants in the preservation of the Qur'an by guiding them to memorize it. Through the efforts of the Prophet Muhammad (peace be upon him) and his companions, who dedicated themselves to memorizing and recording the Qur'an, Allah ensured that His word would be preserved across generations. This involvement of the believers in the process reflects a divine partnership in safeguarding the Qur'an, where the human effort of memorization, teaching, and recitation plays a key role in its preservation (Oktapiani, 2020). Therefore, the culture of memorization has existed since the earliest times, and those who memorize the Qur'an are individuals chosen by Allah (Glorified and Exalted be He) to preserve His Word. The *huffaz* (memorizers) of the Qur'an are entrusted with a significant responsibility, as they safeguard the Qur'an not only in their hearts but also by passing it down to future generations. This honor is a

divine selection, and it is through their efforts that the Qur'an remains preserved in its purest form (Supriani et al., 2022).

The increasing awareness among Muslims to memorize the Qur'an further solidifies the Qur'an as the most memorized holy book. Muslims memorize verse by verse, surah by surah, and juz by juz, storing it in their hearts. This widespread practice makes it impossible for those who oppose Islam to alter or falsify the Qur'an. The memorization of the Qur'an is not only a spiritual act but also a collective safeguard, ensuring its authenticity across generations and communities (Ikhwanuddin & Husnah, 2021).

Memorizing the Qur'an is not without its challenges. For instance, elementary school children who are memorizing the Qur'an often face difficulties, particularly in recalling verses and improving the quality of their memorization, especially in terms of fluency. To address these challenges, *muraajah*—the practice of revisiting and repeating previously memorized verses—is essential. This process helps solidify the memorization, ensuring that the verses remain firmly embedded in the memory. By regularly reviewing and repeating what has been memorized, the *huffaz* can strengthen their retention, enhance their fluency, and overcome any obstacles in their memorization journey (Nuha, 2020). In addition, to achieve this goal, an effective method and approach are needed, one that is suitable for the individual's needs and circumstances. A structured and well-planned strategy for memorization, such as dividing the Qur'an into smaller, manageable sections, setting consistent review schedules, and utilizing mnemonic techniques, can significantly enhance the memorization process (Wijaya et al., 2021). There are many memorization methods that have developed today, including the Yada'in method, the Talqin method, the ODOA (One Day One Ayah) method, and Tikrar. (Maulina et al., 2022). These three methods have been used by several Qur'an memorization programs and schools (*tahfidz* schools) in Indonesia. Among the many memorization methods available, the author is particularly interested in the Tikrar method.

According to researchers, one of the most suitable methods for memorizing the Qur'an for elementary school children is the Tikrar method. The Tikrar method is a systematic form of the oldest and most widely practiced method of Qur'an memorization, followed by *huffaz* (Qur'an memorizers) from the past to the present. With the presence of the Al-Qur'an Tikrar itself, it has become easier for children to memorize verse by verse and surah by surah. In its essence, the Tikrar method means repeating the recitation multiple times. According to (Zulfahmi, 2022), repetition is the key to successful memorization; the more frequently something is repeated, the stronger our ability to remember it becomes. Similarly, a narration from Al-Bukhari, a famous hadith narrator known for his strong memorization, states: "*I have not found a more effective way to memorize than by continually looking at the written text and repeatedly reciting the words, for that is truly the essence of memorization.*".

Based on the observation conducted by the researcher on January 9, 2025, at the *Yayasan Tahfidzul Quran Raudhatul Hasanah*, it was found that this Qur'an memorization institution employs the Tikrar method in its memorization process. The activities carried out by the students in memorizing the Qur'an include a daily memorization schedule (intensive program) from Monday to Friday, from 3:00 PM to 5:00 PM WIB.

Initially, the memorization program at *Yayasan Tahfidzul Quran Raudhatul Hasanah* did not have a set method, and the students were memorizing using their own individual methods. This resulted in unpredictable outcomes and made it difficult to measure the success rate of their memorization efforts.

However, over time, *Yayasan Tahfidzul Quran Raudhatul Hasanah* implemented the Tikrar method in their Qur'an memorization program after school hours, allowing students to memorize and review their memorization. Among the various methods of memorization and review, the researcher believes that the Tikrar method is the most effective in improving the fluency of the Qur'an memorization, especially for elementary school children.

This research aims, in general, to describe how the Tikrar method is applied in the process of memorizing the Qur'an at *Yayasan Tahfidzul Quran Raudhatul Hasanah*. More specifically, this study seeks to explore several important aspects in depth, namely: Planning: How the preparation is carried out before the memorization process begins, including the mental preparation of the students and the selection of learning media. Memorization Process: How the actual memorization of the Qur'an takes place using the Tikrar method, from the stage of repeating verses to the process of submitting memorization. How effective the Tikrar method is in helping the students achieve their memorization targets. Challenges: Finally, this study will identify the challenges faced by students in applying the Tikrar method during the Qur'an memorization process.

## 2. RESEARCH METHOD

This research is a qualitative study using a descriptive method, which aims not to test a specific hypothesis but simply to describe "as it is" about a certain variable, phenomenon, or condition. This qualitative research is often referred to as "naturalistic research" because the study is conducted in natural, real-life conditions (*natural setting*) (Fadli, 2021).

The participants in this study are 20 students who are part of the *tahfidz* class at Raudatul Hasanah. They are Qur'an memorizers with varying levels of memorization ability, ranging from beginners to those who have memorized several juz. The students' ages also vary, but the majority are within the elementary school age range. This diversity is expected to provide a comprehensive picture of the effectiveness of applying the Tikrar method in the context of *tahfidz* learning.

The research instruments used in this qualitative study are in-depth interviews, participatory observation, and documentation (Lubis & Umsu, 2023). In-depth interviews were conducted with the *tahfidz* teachers, the madrasah administrators, and several students as key informants to gain a deep understanding of the application of the Tikrar method in the learning process (Jailani, 2023). Participatory observation was conducted to directly observe the *tahfidz* learning activities, the interaction between teachers and students, as well as the learning environment that supports the implementation of the Tikrar method. Documentation, including field notes, photos, and relevant documents related to the *tahfidz* learning process, was used to complement the data obtained from interviews and observations, providing a more comprehensive picture of the implementation of the Tikrar method at Raudatul Hasanah.

The collected data were then analyzed using qualitative descriptive analysis to illustrate that the Tikrar method is effective in improving the students' ability to memorize the Qur'an and their understanding of the verses (Fadli, 2021). However, its implementation still faces several challenges, such as the lack of competent human resources. The results of this study can serve as a reference for the development of Qur'an memorization programs in the future.

### 3. RESULTS AND DISCUSSION

#### A. Results

Based on the interviews with *tahfidz* teachers, students, and the administrators of *Yayasan Tahfidzul Quran Raudhatul Hasanah*, findings were obtained regarding the application of the Tikrar method in Qur'an memorization lessons. The results of this study will be presented according to the research questions that were formulated earlier:

##### 1) Planning Before the Qur'an Memorization Process with the Tikrar Method

Sudut pandang adalah strategi dalam menentukan kedudukan pelaku atau tokoh yang akan disampaikan dalam cerita. Sudut pandang yang digunakan dalam novel ini adalah sudut pandang orang pertama. Tokoh Azna sebagai narator menceritakan pengalamannya sendiri. Azna, yang anti pacaran, mengalami trauma sejak masa SMP ketika salah satu teman sekelasnya melahirkan di dalam kelas. Hal ini menyebabkan Azna memiliki pandangan negatif terhadap lawan jenis. Dengan demikian, cerita disampaikan melalui pengalaman langsung tokoh utama, yaitu Azna.

Based on the interviews with the *tahfidz* teachers at *Yayasan Tahfidzul Quran Raudhatul Hasanah*, the planning before starting the Qur'an memorization process with the Tikrar method is carried out systematically. Before the students begin memorizing, they are first given motivation and an understanding of the virtues of memorizing the Qur'an to foster a love for the memorization process. Additionally, the students are taught breathing techniques and how to pronounce the letters correctly through *tahsin* (the proper pronunciation and articulation of Arabic letters) before moving on to the memorization stage.

Each student is given a memorization schedule tailored to their ability. The teachers also prepare daily and weekly memorization targets to ensure that the students' progress can be measured effectively. Moreover, the use of the *Mushaf Tikrar* (a special Qur'an designed with an emphasis on the repetition method) is recommended to help students review the verses they have memorized.

##### 2) The Process of Implementing the Tikrar Method in Qur'an Memorization Learning

Based on interviews with students and teachers, the Tikrar method is applied through three main, systematic stages. The first stage is the initial learning phase, where students listen to the recitation of the verses they are going to memorize from the teacher or a *qari* recording to ensure the correct pronunciation (*makharijul huruf*) and proper *tajwid*. Afterward, they slowly read the verses while trying to understand their meanings. The second stage is the gradual repetition phase, where students read the verse to be memorized 5 to 10 times before attempting to memorize it without looking at the *mushaf*. This process is repeated until the students have fully memorized the verse. The third stage is *muraja'ah* (memorization review), where students are required to review their previous memorization every day, either independently or in small groups. Additionally, a memorization submission system is applied to ensure that students have clear targets for their memorization. If any mistakes are found during the submission process, the students must repeat the verse until it is memorized perfectly.

##### 3) The Level of Success of the Tikrar Method in Assisting Students' Memorization

Based on interviews with the *tahfidz* teachers and several students, the Tikrar method is considered effective in improving the quality of students' memorization at *Yayasan Tahfidzul Quran Raudhatul Hasanah*. The majority of the students reported that they found it easier to remember the verses they memorized after

intensive repetition. The *tahfidz* teachers also noted that the students became more confident when presenting their memorization (*setoran hafalan*). Additionally, with the Tikrar method, the students' memorization is stronger and more durable. However, some students mentioned experiencing a sense of boredom when required to repeat their memorization many times, indicating the need for additional approaches to keep them motivated. Overall, the Tikrar method has made a tangible contribution to strengthening the memorization abilities of the students.

#### 4) Challenges in the Implementation of the Tikrar Method

Although the Tikrar method has proven effective, there are several challenges in its implementation. One of the main challenges is the lack of consistency among students in repeating their memorization every day. Not all students have strong discipline in revisiting their memorized verses, which makes some of them forget the verses they have memorized. Additionally, the factor of monotony becomes a challenge, as repeating many verses sometimes causes students to feel bored and lose focus. Teachers need to find ways to make the repetition process more engaging and less monotonous. Another challenge is the variation in memorization abilities among students, where some students can memorize quickly while others take more time. This requires a more flexible teaching strategy to ensure that all students can reach the expected memorization targets. Moreover, the limited time after formal school hours poses another challenge, as students often feel tired, which affects their ability to memorize effectively. Therefore, a more creative and varied approach is needed to ensure that the Tikrar method can be optimally implemented for all students.

### B. Discussion

Based on the research conducted, the implementation of the Tikrar method in *tahfidz* learning at *Yayasan Raudhatul Hasanah* reveals several interesting aspects that deserve further examination. Below are the findings that provide a detailed explanation of each aspect of the Tikrar method's implementation at *Yayasan Raudhatul Hasanah*:

#### 1) Planning Before the Qur'an Memorization Process with the Tikrar Method

A well-thought-out plan before starting to memorize the Qur'an is crucial to ensure that students are mentally prepared and have the right strategy. Based on the interviews, the teachers at *Yayasan Tahfidzul Quran Raudhatul Hasanah* implement several planning steps to make the Tikrar method effective. The first step is to motivate the students about the importance of memorizing the Qur'an. This aims to instill a strong intention in the students, so they don't simply follow the *tahfidz* program without a deeper understanding and commitment.

In addition to motivation, the teachers ensure that the students have a solid understanding of Tajwid (rules of pronunciation) and *makhārijul ḥurūf* (articulation points of letters). Before starting the memorization, the students are taught how to correctly pronounce the Arabic letters through *tahsin* sessions. This is important so that when they memorize, their recitation follows the proper rules of Tajwid, preventing errors in memorization. Mistakes in *makhārijul ḥurūf* can lead to misinterpretations of verses, making this step a crucial part of the planning process.

Each student is given a memorization target tailored to their individual ability. Not all students have the same memory capacity, so the teachers adjust the number of verses to be memorized each day based on individual capacity. Additionally, the students are given a structured memorization schedule, where they are required to memorize at specific times to maintain focus and discipline in the *tahfidz* program.

To aid the students in their memorization process, *Yayasan Tahfidzul Quran Raudhatul Hasanah* recommends using the Mushaf Tikrar. This Mushaf is specifically designed to facilitate repeated memorization, allowing students to easily recall the verses they have studied. The use of Mushaf Tikrar becomes one of the strategies supporting the success of this method.

Furthermore, the teachers guide the students in managing their time effectively. One challenge in memorizing the Qur'an is balancing the time between new memorization and *murajaah* (reviewing old memorization). Therefore, before students start memorizing, they are given guidance on how to effectively divide their time so that they don't focus only on new memorization but also maintain their old memorization to prevent forgetting.

Students are also taught memorization techniques aligned with the Tikrar method. These techniques include repeating the verses a set number of times until they are firmly ingrained in their memory. With systematic planning, students not only memorize mechanically but also understand the importance of repetition in preserving their memorization.

The role of the teacher in guiding the students is also vital. Besides teaching the memorization material, the teacher serves as a motivator, encouraging the students to stay enthusiastic about their memorization. Some teachers even offer rewards for students who reach their memorization targets, adding motivation for them to keep going.

With good planning in place, the Tikrar method can be implemented optimally. Students are not only provided with memorization directly but are also mentally and strategically prepared to memorize more effectively and retain their memorization in the long term. This approach ensures that the students are well-equipped to manage the challenges of memorizing and revisiting the Qur'an, fostering both consistency and a deeper understanding of the memorization process. The comprehensive preparation, including motivation, tajwid training, time management, and the use of tools like Mushaf Tikrar, makes the process more structured and sustainable for the students (Amin & Rusydi, 2024). Therefore, planning needs to be carried out before any learning process begins. Regardless of the form or type of learning, proper planning is essential. It ensures that the learning objectives are clear, the necessary resources are available, and the students are adequately prepared, both mentally and strategically, to achieve the desired outcomes. In the context of Quran memorization, a well-thought-out plan can greatly enhance the effectiveness of the methods used, including Tikrar, and ultimately help the students succeed in their learning journey.

## 2) The Process of Implementing the Tikrar Method in Quran Memorization Learningz

The implementation of the Tikrar method is generally done by repeatedly repeating the verses to be memorized. By repeating the verses multiple times, the memorizer will naturally be able to remember the verses well. As mentioned in some studies, it is suggested that the memorizer should repeat the verses 24 times.

The Tikrar method is implemented at Yayasan Tahfidzul Quran Raudhatul Hasanah through three main stages that have been systematically designed. The first stage is the initial learning process, where students listen to the recitation of verses from the teacher or a recorded qari. This process aims to ensure that the students understand the correct pronunciation of letters (makharijul huruf) and tajwid before they begin memorizing. The use of a qari recording with clear and fluent recitation helps the students to imitate the recitation properly.

After understanding the correct pronunciation of the verses, the students move to the second stage, which is gradual repetition. In this stage, the students read the verses they are going to memorize 5 to 10 times before attempting to memorize them without looking at the mushaf. This repetition is done with full concentration to ensure that the verses are firmly embedded in their memory. Some students use the technique of reading aloud to help strengthen their memory, while others prefer to read silently in their hearts while visualizing the written verses in their minds.

Next, the third stage is *murajaah* or the repetition of memorization, which is the most important part of the Tikrar method. Each student is required to review the memorization they have mastered before starting new memorization. This *murajaah* is done independently at home, with friends in small groups, or with direct guidance from the teacher.

The system of memorization submission is also applied in the Tikrar method. Each student must submit their memorization to the teacher according to a predetermined schedule. This submission aims to ensure that the student's memorization is truly fluent and not just memorized temporarily. If a student makes a mistake during the submission, they will be asked to repeat the memorization until it is completely fluent.

To increase the effectiveness of this method, the teachers also introduce variations in the repetition of memorization. For example, students are asked to memorize while walking or discuss the meaning of the verses they are memorizing with their peers. This variation aims to reduce boredom and make the memorization process more enjoyable.

In its implementation, the Tikrar method is also combined with other methods such as the talaqqi method (listening directly from the teacher) and the tasmi' method (listening to the memorization of other students). This combination helps students gain more confidence in presenting their memorization and reduces nervousness when reciting in front of others.

The Tikrar method has proven to help students memorize more effectively. With the continuous repetition process, students are able to retain the verses for a longer period and avoid mistakes in their recitation.

However, the success of this method heavily depends on the discipline of the students in practicing it. Students who consistently repeat their memorization tend to have stronger memorization compared to those who only memorize without consistently repeating. Therefore, teachers continue to provide guidance and encouragement to ensure that students remain disciplined in applying this method.

The implementation of the Tikrar method not only improves the quality of students' memorization but also helps in shaping their character by instilling discipline and responsibility in maintaining their memorization. With consistency in applying this method, it is hoped that students can achieve higher memorization targets and maintain their memorization in the long term (Asmullah, 2022).

## 3) The Level of Success of the Tikrar Method in Assisting Students' Memorization

The Tikrar method has shown a high level of success in helping students memorize the Qur'an at the Raudhatul Hasanah Qur'an Memorization Foundation. Based on interviews with tahfidz teachers and several students, the intensive repetition done daily and consistently strengthens students' memory of the verses they memorize. Teachers noted that students are quicker in adding new memorization and make fewer reading

mistakes when submitting their memorization. The Tikrar method also helps improve students' tajwid recitation, as they repeatedly correct mistakes during the repetition process.

Another positive impact is seen in the increased self-confidence of students during muraajaa (review) or when submitting their memorization in front of the teacher. Students feel more prepared because their memorization has been strengthened through the intensive repetition method. Additionally, the retention of students' memorization is stronger, as they are able to maintain their memorization for a longer period compared to before the Tikrar method was implemented. Consistency in repetition is a key factor in this success, supported by intensive guidance from tahfidz teachers who accompany the students in every memorization session.

The tahfidz teachers also observe that students who apply the Tikrar method are more disciplined in managing their memorization time. Each student has a daily memorization target that must be achieved, and the Tikrar method helps them become accustomed to taking responsibility for their own memorization progress. This shapes the students' character to be more independent, focused, and not easily satisfied with memorization that is only read once (Sawaluddin, 2022).

However, it cannot be denied that there are several challenges encountered in the implementation of this method. Some students experience boredom due to the highly intensive repetition routine. Repeating the same verses over and over sometimes makes students feel tired, especially for younger students who require a more varied and enjoyable learning atmosphere. The tahfidz teachers acknowledge that maintaining students' enthusiasm in these conditions presents a unique challenge.

As a solution to overcome boredom, teachers apply creative approaches such as creating memory games, group revision sessions, and offering simple rewards to motivate students. These efforts have proven effective in reigniting students' enthusiasm and excitement to continue their memorization. Additionally, variations in the delivery method, such as reading with a tartil rhythm or changing the study environment, are also implemented to prevent students from feeling monotony.

From the interview results, it was also found that the success rate of the Tikrar method heavily relies on the intensity and patience of the teachers in guiding the students. Teachers who are consistent, patient, and able to build an emotional connection with the students have been proven more successful in encouraging students to enthusiastically revise their memorization. Therefore, strengthening teachers' competencies in understanding student characteristics and pedagogical abilities is crucial to support the success of this method.

In general, it can be concluded that the Tikrar method has made a real contribution to improving the quality of memorization among students, in terms of the quantity of memorized verses, retention, self-confidence, and learning discipline. However, to maintain this level of success in the long term, innovation in the repetition techniques as well as creative approaches in learning are essential to keep students motivated, prevent boredom, and continue to foster a love for the Quran throughout their tahfidz process (Rohmat et al., 2023).

#### 4) Challenges in the Implementation of the Tikrar Method

Although the Tikrar method has proven effective in helping students memorize the Quran, there are several challenges in its implementation that need to be addressed. According to the results of interviews, one of the main challenges faced is the lack of consistency among students in repeating their memorization every day. Many students start with enthusiasm but, over time, that enthusiasm begins to wane. This is due to various factors, such as boredom, lack of motivation, or other activities outside of their tahfidz schedule.

Additionally, boredom in memorizing also becomes a significant challenge. Repeated memorization using the continuous repetition method sometimes causes students to feel bored and lose focus. Some students feel that this method is too monotonous, especially when they have to repeat the same verses multiple times a day. To address this, teachers try to implement variations in the repetition method, such as memorizing while listening to murottal, memorizing in pairs, or using a whiteboard to help visualize the verses.

Another challenge is the difference in memorization abilities among the students. Not all students have the same capacity for memorization. Some students can memorize quickly with just a few repetitions, while others require more time to remember a single verse. This disparity leads to gaps in the memorization progress among students, and teachers need to pay more attention to those who struggle with memorization. One strategy employed is to provide special guidance to students who face difficulties, ensuring they do not feel left behind by their peers.

In addition to internal factors, time constraints also pose a significant challenge in the implementation of the Tikrar method. Many students have to divide their time between formal school and tahfidz activities, making the available time for memorization quite limited. Some students feel exhausted after attending school, which affects their focus during memorization. To address this, the foundation has made efforts to adjust the tahfidz schedule so that it does not overly burden the students, while still ensuring they have enough time to rest and recover.

Another challenge found in the implementation of the *Tikrar* method is the lack of supervision during the *murajaah* process. Some students do not perform independent memorization reviews at home, causing their memorization to become weak. To address this, the teachers have implemented a regular evaluation system to ensure that students are consistently reviewing their memorization daily. This system helps to track their progress and ensure that they remain committed to reinforcing their hafalan outside of the formal learning environment.

From a technical perspective, the lack of supporting facilities such as the *Tikrar* mushaf for all students also poses a challenge. Not all students have access to the special *Tikrar* mushaf, so they have to use regular mushafs, which may be less effective in supporting the memorization review process. The foundation is working to address this issue by gradually providing *Tikrar* mushafs so that all students can use them in their memorization efforts.

In addition, the lack of parental involvement in supporting students' memorization at home also serves as an inhibiting factor. Some parents do not fully understand the importance of reviewing memorization at home, which results in a lack of encouragement for their children to remain disciplined in their memorization. Therefore, the foundation is striving to improve communication with parents so that they can play a more active role in supporting their children's *tahfidz* process.

Despite the various challenges in implementing the *Tikrar* method, appropriate solutions can help overcome these obstacles. With support from teachers, a conducive learning environment, and active parental involvement, it is hoped that the *Tikrar* method can be applied more effectively and yield optimal results for students in memorizing the Qur'an.

#### 4. CONCLUSION

The implementation of the *Tikrar* method at the Tahfidzul Quran Raudhatul Hasanah Foundation has shown significant results in improving students' memorization abilities, both in terms of the number of verses memorized, fluency of recitation, and memory retention. Through repeated recitation, regular submissions, and periodic evaluations, students have become more consistent and confident in their memorization. Although challenges such as fatigue, varying student abilities, and time constraints were encountered, these obstacles can be overcome through the strengthening of internal motivation and active parental support. With careful planning and continuous guidance, the *Tikrar* method remains an effective and relevant strategy for sustainably enhancing the quality of Qur'an memorization among students.

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