

The Takrir Method as a Tahfidz Learning Strategy in the Formal Curriculum System of Madrasah Ibtidaiyah

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Abstract

This study examines the application of the takrir method as a tahfidz learning strategy within the formal curriculum system of Madrasah Ibtidaiyah. The study employed a descriptive qualitative approach and was conducted at MI At-Taqwa in Bondowoso. The primary participants included tahfidz teachers, tahfidz homeroom teachers, students, and parents, who served as supporting informants. Data were collected through observation, interviews, and documentation, then analyzed through data reduction, data presentation, and drawing conclusions. The study's results revealed four main aspects. First, the tahfidz learning plan is systematically developed through the establishment of phased memorization targets (1 juz per year), integration into the curriculum, and structured time allocation in the morning using the corner mushaf. Second, the implementation of learning emphasizes a balance between memorization review (muroja'ah) and the addition of new memorization through binnadzor and bilghaib activities, as well as individual memorization recitations that begin with the preparation of the Quran and prayer. Third, evaluation is conducted continuously through daily recitations, weekly assessments, pre-munaqosah recitations, as well as mid- and end-of-semester munaqosah as a form of quality control for memorization. Fourth, tahfidz learning is supported by the active role and motivation of teachers, student motivation, parental involvement, and the support of a muroja'ah schedule and audio media, with obstacles including differences in memorization ability, lack of muroja'ah, boredom, the similarity of mutasyabihat verses, and limited learning time. This study concludes that the takrir method contributes to creating structured, consistent, and sustainable tahfidz learning in elementary madrasahs. Theoretically, this study reinforces the importance of repetition-based learning in memorizing the Qur'an. Practically, this study underscores the need for adaptive and well-managed learning strategies in integrating tahfidz into the formal education system.

Keywords

Elementary Madrasah, Formal Curriculum, Learning Strategies, Memorization, Takrir Method.



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INTRODUCTION

Islamic education regards the Qur'an as the primary source of values and educational goals aimed at shaping individuals who are faithful, virtuous, and responsible (Rohaeni, 2024; Suryadi, 2022). In this context, Islamic education cannot be separated from the study of Qur'anic verses, one of which is through the tahfidz learning as an effort to internalize Qur'anic values in the lives of students. With the development of the education system, tahfidz learning is no longer limited to the pesantren environment but has been integrated into the formal education system, particularly at the Madrasah Ibtidaiyah level (Fatimah, 2025). Quran memorization in the formal education system differs from that in Islamic boarding schools because it is implemented in accordance with the National Curriculum; therefore, a planned, structured, and continuous learning strategy is required to ensure the memorization program is integrated with other subjects and implemented optimally (Akhmar et al., 2021; Ratnawati et al., 2024).

At the Madrasah Ibtidaiyah level, tahfidz instruction tends to be effective because it is conducted during a phase of child development characterized by relatively strong memory capacity, making the process of memorizing the Qur'an potentially easier and more likely to be retained long-term. This is as stated by the Prophet ﷺ:

مَنْ تَعَلَّمَ الْقُرْآنَ فِي شَبَابِهِ احْتَلَطَ الْقُرْآنُ بِلَحْمِهِ وَدَمِهِ ، وَمَنْ تَعَلَّمَهُ فِي كِبَرِهِ فَهُوَ يَتَقَلَّبُ مِنْهُ فَلَا يَبْرُكُهُ ، فَلَهُ أَجْرُهُ مَرَّتَيْنِ

Meaning: "Whoever learns the Qur'an in his youth, the Qur'an will become ingrained in him. And whoever learns it in old age, his memorization will easily fade, so he should review it repeatedly. He will receive a double reward" (Hadith narrated by al-Baihaqi). In practice, tahfidz learning often faces challenges in maintaining a balance between adding new memorization (ziyadah) and reinforcing old memorization (muroja'ah) (Qudsiah & Habibi, 2026). Students tend to focus more on achieving new memorization, while the practice of reviewing previously acquired memorization has not been optimally managed within the learning system. This is reinforced by the results of initial observations showing that out of 39 third-grade students, 26 students (67%) were able to maintain fluency in their memorization, while 13 students (33%) still experienced difficulties in maintaining accuracy and consistency in their memorization. This situation indicates that the learning process urgently requires the implementation of appropriate and systematically managed methods, particularly to support the reinforcement of memorization as a critical aspect of tahfidz education (Azumah et al., 2025; Jayanti et al., 2022; Musleh et al., 2022).

One of the tahfidz learning strategies that emphasizes repetition is the takrir method, which involves the process of reciting memorized verses—either independently or under the supervision of a tahfidz teacher—as a means of reinforcing and retaining the memorization of the Qur’an (Mashuri et al., 2022; Ramadi, 2021). This method is considered suitable for the learning characteristics of elementary school-aged students, who require repetition and practice, thereby facilitating a continuous and focused process of memorizing the Qur’an (Mu’minatun & Misbah, 2022; Putra & Fathoni, 2022). In the context of tahfidz learning, the takrir method not only has the potential to improve the quality of students’ memorization in terms of fluency and accuracy of recitation but also plays a role in instilling religious values through repeated and continuous practice. This method aligns with the principles of Islamic education, which emphasize character development and the internalization of Qur’anic values through consistent practice and habit formation (Mufida & Sumadi, 2025; Ramadhani et al., 2025).

Previous studies have shown that Qur’an memorization (tahfidz) learning methods, particularly those based on repetition, make a significant contribution to improving the quality of students’ memorization. A study (Ridiawati et al., 2025) revealed that the takrir method, through systematic and intensive repetition, can improve the fluency and retention of students’ memorization, although its effectiveness is influenced by factors such as motivation, teacher readiness, and the learning environment. In line with this, a study (Nasoha & Khoironi, 2024) found that Quran memorization instruction in formal institutions does not rely on a single method but combines various approaches such as tahsin, talaqqi, binadzor, sorogan, bandongan, and muraja’ah, which collectively contribute to maintaining the quality of students’ memorization.

In the context of formal education, research also indicates that tahfidz instruction has been integrated into the madrasah curriculum system. A study (Jauhari et al., 2026) states that the tahfidz program in Madrasah Ibtidaiyah has been systematically designed through structured planning, implementation, and evaluation, so that it is no longer an add-on but has become an integral part of the formal education system. Furthermore, research (Habibah & Amirudin, 2023) indicates that the activity of memorizing the Qur’an influences the development of religious character, contributing 36.5% to aspects such as discipline, responsibility, and religious attitude. On the other hand, research (Habibillah & Syamsuddin, 2025) also confirms that success in memorizing the Qur’an is not only determined by method but is also influenced by psychological factors such as motivation, concentration, and the students’ memory capacity.

However, studies that specifically focus on the takrir method as a tahfidz learning strategy at the Madrasah Ibtidaiyah level remain very limited. Formal education has distinct characteristics compared to non-formal institutions, particularly regarding time management, curriculum load, and the integrated requirements for achieving academic and religious competencies (Suherman & Adiputra, 2025). Most previous studies have focused more on the effectiveness of the method, variations in strategies, or the impact of memorization on character and motivation; thus, there has been no comprehensive study on the implementation of the takrir method within the formal curriculum system. Therefore, research is needed to analyze the integrated application of the takrir method, taking into account the characteristics of elementary-aged students and the limitations of learning time, so that learning strategies remain consistent, efficient, and effective.

The repetition approach applied in this method aligns with the principle of the Qur'an that emphasizes the ease of memorization through repetition, as explained in the following verse:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

Meaning: "And We have made the Qur'an easy for remembrance; so is there anyone who will take heed?" (QS. Al-Qamar:17)

This verse is repeated four times in the same surah, indicating the importance of repetition as a means to effectively understand and memorize the Qur'an (Abidah, 2022). Furthermore, the gradual revelation of the Qur'an also reflects the practice of repetition, which facilitated the Prophet's ability to memorize and convey the revelation to the community (Hamli, 2024). Thus, repetition in learning can be understood as an essential strategy for maintaining the quality and sustainability of memorization, while also aligning with the requirements of the formal curriculum in Madrasah Ibtidaiyah.

This study aims to examine the application of the takrir method as a tahfidz learning strategy integrated with the formal curriculum system at the Madrasah Ibtidaiyah level. This study focuses on the aspects of planning, implementation, and evaluation of tahfidz learning through the takrir method within the framework of learning strategies, as well as identifying supporting and inhibiting factors in its implementation. It is hoped that this study will provide a comprehensive overview of the implementation of tahfidz learning in Madrasah Ibtidaiyah that is capable of maintaining the consistency of students' memorization without neglecting the demands of the formal curriculum.

METHOD

This study employs a qualitative approach with a descriptive research design. This approach was chosen to obtain an in-depth understanding of the planning, implementation, and evaluation of the takrir method from the perspective of tahfidz learning strategies, as well as the supporting factors and barriers within the formal curriculum system of Madrasah Ibtidaiyah. The research was conducted at MI At-Taqwa Bondowoso, which was purposively selected because it has an active Al-Qur'an tahfidz program and consistently applies the takrir method in tahfidz learning within the madrasah environment.

In this qualitative study, the researcher was directly involved in the data collection process through observation, interviews, and documentation as an effort to complement and strengthen the validity of the research findings (Ardiansyah et al., 2023). The research subjects consisted of 7 informants: a tahfidz teacher, a tahfidz homeroom teacher, three students in the tahfidz program, and two parents. Informants were selected purposefully based on criteria relevant to the study's focus. The tahfidz teachers and tahfidz homeroom teachers serve as the implementers of the learning process, both sharing responsibility for guiding and monitoring the students' memorization progress, while the tahfidz program students are the primary subjects in the learning process. Parents also play a supporting role by providing information regarding the students' memorization progress and guidance within the family environment.

The research data sources consist of primary and secondary data (Sulung & Muspawi, 2024). Primary data was obtained through observations of the implementation of the takrir method as well as interviews with tahfidz teachers, tahfidz homeroom teachers, students in the tahfidz program, and parents. Secondary data was obtained from official madrasah documents related to the management of tahfidz learning within the formal curriculum system.

Data analysis in this study employed the Miles and Huberman interactive model, which encompasses the stages of data reduction, data presentation, and drawing conclusions (Qomaruddin & Halimah Sa'diyah, 2024). Data validity was tested using source, technique, and time triangulation to enhance the credibility of the research findings (Fikri et al., 2025). The research stages included the pre-field stage, field implementation, and the final stage, consisting of drawing conclusions and compiling the research report.

RESULTS AND DISCUSSION

Results

The research findings reveal four main aspects in the application of the takrir method as a tahfidz learning strategy within the formal curriculum system of Madrasah Ibtidaiyah: planning, implementation, evaluation, and supporting and inhibiting factors. These four aspects indicate that the takrir method is applied systematically and integrated into the madrasah curriculum.

Table 1. The Takrir Method as a Tahfidz Learning Strategy in the Formal Curriculum System of Madrasah Ibtidaiyah At-Taqwa Bondowoso

Planning	Implementation	Assessment	Supporting Factors	Hindering Factors
Gradual memorization targets	Preparation of mushafs and prayers	Daily recitation	Active role of the teacher	Differences in memorization ability
Target of 1 juz per year	Review of previously memorized material (muroja'ah)	Weekly evaluation	Guidance and motivation from the teacher	Lack of review
Curriculum integration	Addition of memorization through recitation (binnadzor)	Pre-munaqosah recitation	Students' motivation to learn	Boredom with memorization
Morning time allocation (06:20–08:15 WIB)	Reinforcement of memorization through recitation from memory (bilghaib)	Mid-semester munaqosah	Role of parents	Similarity of ambiguous verses
Use of corner mushafs	Individual memorization recitation	End-of-semester munaqosah	Support from the muroja'ah schedule and audio recordings	Limited learning time

1. Planning for the Qur'an Memorization Program Using the Takrir Method

The curriculum for the Qur'an memorization program at MI At-Taqwa Bondowoso is systematically designed with a focus on the continuity of students' memorization. The Al-Qur'an tahfidz program is designed in a tiered and continuous manner, starting with Juz 30 in first grade as the foundational stage, then proceeding to Juz 1 in second grade, and so on in subsequent grades. The memorization target is set at one juz per year, so students are guided to achieve memorization gradually and consistently throughout their studies.

Additionally, this program is integrated into the madrasah curriculum with designated time slots in the morning, specifically from 6:20–8:15 AM every Monday through Saturday. Furthermore, all students use the same mushaf, namely the Al-Qur'an Pojok (Mushaf Bahriyah), to support consistency in the learning process and memorization review. The memorization targets are set progressively with a tiered evaluation system designed to monitor students' memorization progress. The memorization target scheme is presented in the following table:

Table 2. Quran Memorization Targets for Students at MI At-Taqwa Bondowoso

No	Memorization Stage	Implementation Format	Memorization Target
1.	Daily	Recitation submission	3 lines
2.	Weekly	Evaluation	1 page
3.	Pre-Munaqosah	Tasmi'	According to stage target
4.	Mid-Semester I	Munaqosah sughra I	Pages 1–5
5.	End of Semester I	Munaqosah Sughra II	Pages 1–10
6.	Mid-Semester II	Munaqosah Sughra III	Pages 11–15
7.	End of Semester II	Munaqosah Kubra	Pages 1–20

Source: Compiled from primary sources at MI At-Taqwa Bondowoso

Based on the table, memorization achievements show a pattern of improvement from daily submissions to semester evaluations, reflecting a structured and measurable approach to setting memorization targets.

2. Implementation of the Takrir Method in Tahfidz Instruction

The implementation of the takrir method as a learning strategy proceeds through structured stages. The activity begins with preparing the Quran and a group prayer, followed by the review of previously memorized verses (*muroja'ah*). This review is conducted using several techniques, including group review, the verse-by-verse method, verse continuation, and recitation among classmates.

Following this stage, learning proceeds with the addition of new memorization. The teacher first recites the verse as an example of correct recitation, after which the students repeat it several times while looking at the Quran (*binnadzor*). Documentation of this learning activity can be seen in the following figure:



Figure 1. Activity of Reviewing New Memorization While Looking at the Quran (binnadzor)
Source: Documentation of the researcher's observations

After that, students are asked to repeat the recitation without looking at the Quran (bilghaib) until their memorization is deemed sufficiently strong. The final stage of the learning process involves individual recitation of the memorized verses to the teacher, who provides corrections and further guidance on the students' memorization.

3. Evaluation of Tahfidz Learning Using the Takrir Method

The evaluation of tahfidz learning is conducted in a tiered and ongoing manner. This evaluation includes daily recitations as a form of direct monitoring of students' memorization progress. Weekly evaluations are conducted to assess the accumulation of memorization over the course of a week. Furthermore, a pre-munaqosah recitation is conducted as a consolidation phase before participating in the semester-end munaqosah. The munaqosah is held in the middle and at the end of the semester as a comprehensive evaluation of memorization achievements.

Memorization assessments are classified into the categories of mumtaz, jayyid, and maqbul based on the aspects of fluency, accuracy of tajwid, and eloquence. The Mumtaz category indicates excellent memorization with fluent recitation and accurate tajwid. The jayyid category indicates good memorization with minor errors, while the maqbul category indicates memorization that is not yet stable and requires further reinforcement.

4. Factors Supporting and Hindering the Implementation of the Takrir Method

The success of memorization learning through the takrir method is influenced by internal and external factors. Internal supporting factors include the teacher's active role in guiding, listening to, and correcting students' recitations, as well as providing motivation and individual guidance to students who experience difficulties with memorization. Additionally, students' high motivation to learn contributes to the smooth progress of the learning process. External factors include parental involvement in supervising daily review sessions at home, as well as support in the form of a review

schedule and audio materials that help students reinforce their memorization independently. Teachers routinely send daily review schedules via a WhatsApp group and provide audio recordings to help students review and reinforce their memorization independently at home.

On the other hand, there are also inhibiting factors. Internally, obstacles include differences in students' memorization abilities, a tendency to add new material without reinforcing review, and the onset of boredom during the memorization process. Meanwhile, external obstacles include the similarity of mutasyabihat verses, which often leads to errors in memorization, as well as limited learning time at school, which necessitates a balance between adding new material and reinforcing previously memorized material.

Discussion

1. Planning for Tahfidz Instruction Using the Takrir Method

The planning for tahfidz instruction at MI At-Taqwa Bondowoso demonstrates the establishment of clear and measurable objectives, namely a minimum of one juz per year. Setting specific objectives is a crucial component of successful learning because it serves as a guide and an indicator of program achievement (Agustin et al., 2025).

The integration of tahfidz into the formal curriculum structure through the allocation of dedicated time in the morning indicates the existence of well-planned and structured activities (Suherman et al., 2024). Scheduling tahfidz in the morning is also relevant to the cognitive readiness of elementary school students, as children's learning performance tends to be more optimal in the morning compared to the afternoon or evening (Oueslati et al., 2024). This policy supports the effectiveness of implementing the takrir method, which requires concentration and intensive repetition.

The use of the same Bahriyah Mushaf helps maintain consistency in the takrir and muroja'ah processes. The uniform layout of the mushaf makes it easier for students to build visual memory of verse positions, thereby minimizing memorization errors caused by differences in mushaf formats (Surtahman & Rameli, 2025).

The establishment of targets ranging from daily recitations to semester-end examinations indicates a gradual and continuous monitoring of memorization progress. Structured scheduling facilitates teachers in tracking memorization development while simultaneously fostering increased student motivation (Suardin & Yusnan, 2021). This finding aligns with research stating that tahfidz learning, designed systematically and implemented consistently, has a positive impact on the

sustainability of memorization and students' learning enthusiasm (Sari et al., 2025).

Thus, the planning of tahfidz learning through the takrir method in this madrasah demonstrates the integration of religious values and a systematic learning approach within the framework of the formal curriculum.

2. Implementation of the Takrir Method in Tahfidz Instruction

The implementation of tahfidz instruction using the takrir method demonstrates alignment between instructional planning and classroom practice. The stage of reviewing previously memorized material before adding new material is a strategy for strengthening long-term memory that maintains the stability of students' memorization. This aligns with findings that the role of the tahfidz teacher is not only as an instructor but also as a guide who systematically directs the learning process in accordance with established targets (Rozzaq & Khoir, 2025).

Variations in takrir techniques, such as reciting individual verses, linking verses, and reciting with a seatmate, indicate that learning at the Madrasah Ibtidaiyah is designed adaptively to meet students' needs. These variations reflect the teacher's ability to select and implement appropriate approaches (Riyawati et al., 2023), thereby ensuring effective memorization reinforcement. Consistent repetition has been proven to strengthen memory and foster positive social interaction in learning (Nabila et al., 2024). Thus, the takrir method is not merely verbal repetition but an integral part of directed and systematic learning.

The stage of reading while looking at the mushaf (binnadzor) plays a crucial role in the tahfidz learning process. Through this stage, students can improve the accuracy of their recitation and recognize the arrangement of verses before entering the full memorization stage (Harahap & Yulia, 2025). This structured visual and auditory approach is considered effective for elementary school-aged students who are in the concrete operational stage of cognitive development (Faqihuddin et al., 2024).

Setting a target of three lines per day reflects consideration of students' cognitive and psychological development. A proportional target helps maintain a balance between memorization achievement and the stability of learning motivation (Hudallah & Subando, 2026). Thus, the takrir method functions as a learning strategy that accounts for individual students' abilities.

The stage of individual recitation with immediate correction underscores the importance of feedback in the tahfidz learning process. Intensive guidance and direct evaluation allow teachers to ensure the quality and accuracy of students' memorization (Ummah et al., 2025). This process

demonstrates that the takrir method supports a structured, continuous, and integrated tahfidz learning system within the formal curriculum of Madrasah Ibtidaiyah.

3. Evaluation of Tahfidz Learning through the Takrir Method

A tiered evaluation system comprising daily recitations, weekly evaluations, *tasmī'*, and *munaqosah* demonstrates that evaluation in tahfidz learning is conducted in a systematic and planned manner. This approach aligns with the principles of formative and summative evaluation (Putri & Zakir, 2023). Daily recitations and weekly evaluations reflect formative assessment, serving as continuous monitoring and providing immediate feedback on reading errors and the accuracy of *tajwid*. Meanwhile, the semester-end *munaqosah* functions as a summative evaluation that comprehensively assesses the achievement of memorization.

With this pattern, evaluation is not only oriented toward measuring final outcomes but also supports the continuous learning process (Fard et al., 2025). This indicates that the takrir method is integrated into the evaluation system as a strategy to maintain the consistency and accuracy of students' memorization within the formal curriculum framework of Madrasah Ibtidaiyah.

Students' accounts of the benefits of memorization repetition indicate that takrir has both psychological and academic implications. Consistent repetition strengthens long-term memory and boosts self-confidence when facing evaluations. Thus, the takrir method impacts not only the quality of memorization but also students' mental preparedness.

The classification of *munaqosah* results into the categories of *mumtaz*, *jayyid*, and *maqbul* indicates that evaluation is not dichotomous (pass-fail) but rather graded and quality-based. Students in the *maqbul* category are not immediately deemed unsuccessful but are guided to receive reinforcement through intensified takrir and *muroja'ah*. This approach underscores that evaluation serves as the foundation for providing appropriate follow-up learning interventions (Hanifah & Setiyatna, 2025).

Thus, the evaluation of tahfidz learning through the takrir method is not only an instrument for measuring memorization achievement but also serves as an integral part of a learning strategy that maintains the continuity, quality, and sustainability of students' memorization within the formal curriculum of Madrasah Ibtidaiyah.

4. Factors Supporting and Hindering the Implementation of the Takrir Method

The presence of supporting and hindering factors indicates that the success of the Takrir method is determined not only by the learning structure but also by the internal and external

conditions surrounding it (Lutfiyah & Ramli, 2025). The teacher's active role in providing stimuli in the form of guidance and corrections, as well as reinforcement through praise and motivation, aligns with behaviorist theory, which emphasizes the importance of reinforcement in shaping behavioral change (Jelita et al., 2023). In the context of tahfidz, these stimuli and reinforcements strengthen the habit of reading and memorizing accurately.

Parental involvement as learning partners is a crucial factor in maintaining the sustainability of students' memorization. Supervision of review sessions at home helps maintain students' consistency in revising their memorization outside the classroom, thereby making their memorization stronger and more fluent (Selvia et al., 2024). Synergy among teachers, students, and parents creates an integrated learning environment that supports the consistency of tahfidz learning within the formal madrasah curriculum system (Kadir, 2024).

Internal barriers, such as variations in students' abilities—particularly regarding tahsin—and the emergence of burnout, highlight the importance of implementing flexible and adaptive takrir methods. Therefore, repetition must be tailored to each student's individual ability (Handayani & Syukri, 2025). Additionally, reinforcing previously memorized material before adding new material is a critical factor in maintaining the quality and durability of memorization (Simanjuntak, 2021). On the other hand, the use of varied learning techniques is also necessary to maintain students' motivation to learn (Jannah et al., 2025).

External factors, such as the similarity of mutasyabihat verses, require more careful and focused repetition strategies so that students can accurately distinguish the structure and arrangement of verses (Asmardi & Setiawan, 2026). Meanwhile, time constraints in learning require teachers to implement effective strategies to maintain a balance between new memorization and review (Yusup & Junus, 2025).

Thus, the supporting and inhibiting factors in tahfidz learning through the takrir method are an important part of understanding the dynamics of learning as a whole. Analysis of these factors reinforces the position of the takrir method as a learning strategy that requires consistency, adaptation, and collaboration so that the quality of students' memorization is sustainably maintained within the formal curriculum system of Madrasah Ibtidaiyah.

CONCLUSION

This study concludes that the implementation of the takrir method as a tahfidz learning strategy at MI At-Taqwa Bondowoso contributes positively to maintaining the consistency, quality, and sustainability of students' memorization, through systematic planning, a balanced implementation of review and new memorization, as well as tiered and continuous evaluation. The success of its implementation is also influenced by supporting and inhibiting factors within the formal curriculum system of Madrasah Ibtidaiyah. Theoretically, these findings underscore the importance of repetition in maintaining long-term memorization retention. Practically, adaptive learning strategies, optimal time management, and collaboration with parents are required. Further research is recommended to examine the application of similar methods in different educational contexts and to further explore the role of learning strategies in enhancing the effectiveness of tahfidz learning.

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