

Implementation of the Qur'an Tahfidz Learning Method at the Nurul Huda Islamic Boarding School

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ABSTRACT

The background of this research is that as Muslims, of course, we have a responsibility, namely to maintain and care for the Qur'an. One form of care is to memorize it. This study seeks to explain the implementation of learning at the Nurul Huda Islamic Boarding School with three main objectives, namely describing local content activities in the Islamic boarding school, tracing the methods used in the Tahfidz Qur'an program, and identifying factors that support and hinder the achievement of memorization of students. The approach used is qualitative so that researchers can understand the learning process more deeply through observation, interviews, and document review. The findings of the study show that local content activities are designed to form students into a generation that adheres to Islamic values based on the Qur'an and hadith. The Tahfidz Qur'an program at the Nurul Huda Islamic Boarding School applies several methods, such as the wahdah method, sima'i, repetition of each verse, and muraja'ah as a general strengthening of memorization. These methods help students strengthen memorization gradually and continuously.

Keywords: *Tahfidz Qur'an Method, Nurul Huda Islamic Boarding School*

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INTRODUCTION

In Islamic teachings, the basis of education is sourced from the Qur'an and Hadith. The Qur'an is understood as a revelation given to the Prophet Muhammad PBUH to be a guide, lesson, and guide for life for his people. Only those who truly read, study, and meditate on the content of its verses can make it a direction in living life.

The revelation of the Qur'an was revealed to the Arab people at a time when literacy skills were not widely mastered. Even so, they are known to have an extraordinarily strong memory. With such conditions, methods that are in accordance with the character of the society at that time are very necessary to maintain and spread the teachings of the Qur'an.

To this day, the Qur'an has been preserved in its purity since it was first revealed. Attempts by various parties to change or undermine it have never been successful. Allah Himself affirms this in the Qur'an Surah Al-Hijr verse 9.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Meaning: "We are the ones who have sent down the Qur'an and indeed we have kept it". (Al-Hijr: 9)

Depag RI, (1982-391)

Guarding and caring for the Qur'an is the responsibility of every Muslim. One form of care is to memorize it. But in the midst of the development of modern life, few Muslims are really interested in memorizing the Qur'an. Therefore, learning methods that are easy to understand and neatly arranged are needed so that interest in memorization can grow. This memorization activity is an important part of Qur'an education.

Memorizing the Qur'an is a deed of worship that has many challenges, both from oneself and from the surrounding environment. The current of modernization and globalization also puts psychological pressure that can affect a person's concentration.

Therefore, a systematic approach to learning Tahfidz Qur'an is needed so that the memorization process is more directed and the results are maximized.

Since the beginning of revelation, the Qur'an has been taught in various ways, such as being written, recited, and memorized continuously. The companions competed to memorize the verses that had been revealed, even the Prophet himself took great care of his memorization. It was the love of the early generation of Muslims that made the Qur'an preserved until now. The tradition was then inherited through various methods used in madrassas and tahfiz institutions in various countries, including Indonesia. Some of the methods that are often used include talqin, where the teacher reads one verse and then the student imitates it many times; talaqqi, which is the student deposits memorization to the teacher; and mu'aradhah, which is reciting each other alternately. Amali explained these three methods as basic techniques in the tahfiz tradition.

In practice, the three methods do not have a big difference. Usually, the teacher determines which technique best suits the needs of the students. The combination of these classical methods is often considered to be the best approach to memorizing the Qur'an. The peculiarity of the Qur'an is also seen from the fact that many people are able to memorize it, even some of them are not Muslims. Until now, no other holy book has been memorized in its entirety and its manuscript has been preserved since it was first revealed. This is one of the proofs of the majesty of the Qur'an.

In order for the text of the Qur'an to be embedded in a memorizer, continuous learning is very necessary. Anyone, whether in the educational environment or outside of education, still needs the guidance of life from the Qur'an. Memorizers also often face various obstacles, such as difficulty remembering similar verses, psychological disorders, less supportive environmental conditions, or a lot of time-consuming busyness. To achieve a strong memorization, it is not enough for a person to read just once, but to repeat it frequently.

Education has an important role in opening up a person's insights. Through education, humans can develop and become useful individuals. Muhammad Abduh once emphasized that education is the main element that can encourage change for the better. However, the reality in Indonesia shows that there are still many people who have higher education but do not have good morals. This is a big job that must be improved, one of which is through learning the Qur'an for students. Understanding the values of the Qur'an is expected to improve the quality of education while forming good character. [Haryanto, 2011: 95]. The world of education is very necessary, especially in learning in order to encourage students to memorize the Qur'an and get satisfactory learning results. [Muhammad Fathurrohman and Sulistyorini, 2012].

With the condition of people who are still not interested in memorizing the Qur'an, a more practical, directed, and easy to apply tahfiz learning method is needed. This approach is expected to reduce the number of people who cannot read the Qur'an. That way, they can learn to know, understand, and reflect on its content so that the Qur'an truly becomes a guide in their lives.

Educational institutions today are also increasingly diverse, both in the form of formal, informal, and non-formal schools. One of the institutions that continues to grow is the Islamic boarding school. In government regulations, it is stated that pesantren is a community-based religious education institution that provides early education or other education combined with the formal school system. In Islamic boarding schools, various Islamic disciplines are studied in depth. Many Islamic boarding schools then opened formal schools so that students could learn religion and general knowledge at the same time. Various learning programs and methods are creatively developed to increase public trust in the institution.

Based on this background, in order to achieve an application that is in accordance with expectations, it can make it easier to memorize the Qur'an easily and with quality. So, the Nurul Huda Islamic Boarding School has several methods in memorizing the Qur'an. The researcher sees an opportunity to research, this study aims to describe and analyze how the Implementation of the Qur'an Tahfidz Method at the Nurul Huda Islamic Boarding School

METHOD

Types of Research

This study uses a descriptive approach. This approach aims to describe a condition, symptom, or event that is taking place in the present. The focus is on examining the issues that arise during research and presenting them as they are without manipulating the situation.

Data Source

This research utilizes two types of data sources, namely primary and secondary. Primary data is obtained directly from the party or place that is the object of the research, while secondary data comes from various additional relevant sources and is used to reinforce the main findings.

Research Location

Field data was collected through direct observation in the Nurul Huda Islamic Boarding School, located in Sungai Luar Village, Batang Tuaka District, Indragiri Hilir, Riau, in 2025.

FINDINGS AND DISCUSSION

A Brief History of the Nurul Huda Islamic Boarding School Sungai Luar

Prior to the establishment of this Islamic boarding school in ditch 05 Sungai Luar had been formed a group of children recitation the Qur'an which took place in the moshala after seeing its increasing development by community leaders in ditch 05 sungai luar established madrasah ibtidaiyah on January 1, 1974. After running for several years and many graduates, many of whom could not continue to leave, the Stanawiyah madrasah was established.

Along with the establishment of this MTS, and looking at its development, the interest of the surrounding community and from the area came, as well as making a cottage for his children to live and recite in this place. Seeing this by the community, especially the elderly. And religious leaders came up with the idea to make or establish Islamic boarding schools.

After deliberating with the teachers' council on July 1, 1992, the day of the founding of this pesantren was triggered while hoping for guidance and guidance from Allah SWT, so this boarding school was named with the name "NURUL HUDA" this Islamic boarding school was established by the people of parit 05 and its surroundings, on an area of land more or less partially bought, and partly waqf from Muslims.

To carry out daily activities, the leader of the boarding school and other supervisors and ustadz were appointed. In the following year, namely 1998, Madrasah Aliyah Pondok Pesantren Nurul Huda was also established. This Islamic boarding school is under the auspices of the "Riadhul Ulum Foundation" with a notary deed of Arnidas Moenir, S.H Tembilahan Number: 13 of 1998.

The state of Kiyai or Leaders, Teachers or Ustaz and Santri, the condition or state of the community around the Islamic Boarding School. Since the establishment of the Nurul Huda Parit 05 Sungai Luar Islamic Boarding School, in particular, it has always received attention from outside the region, this is because it is always visited by officials, and parents of students. So that it is always profitable for people who sell around Islamic boarding schools. In addition, there is a cooperative of Islamic boarding schools that has a savings and loan business unit (USP) that provides capital loans to its members consisting of teachers or students and the surrounding community so that they feel helped. Also the foundation that houses this pesantren waives fees.

Based on the results of observations, interviews and documentation on November 15, 2025 with the leader of the Nurul Huda Islamic Boarding School, Al-Ustadz, it is known that there is a Tahfidz Qur'an program at the Nurul Huda Islamic Boarding School, where this program is carried out in the 2021/2022 school year until the current school year. Initially, the Qur'an tahfidz method was carried out, there were still many students who had to be dealt

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with in the problem of reading the Qur'an. There are around 50% of children who are still not fluent in reading, the influence of these children is due to the lack of knowledge in the fields of tajweed, letters and makhraj and lack of interest in reading and memorizing the Qur'an. And for 50% of the children have read the Qur'an fluently and it is easier to memorize the Qur'an, and a strong intention in participating in the Tahfidz Qur'an program at the Nurul Huda Islamic Boarding School. However, it is still under guidance to improve quality Qur'an reading. Implementation of the Qur'an Tahfidz Method at the Nurul Huda Islamic Boarding School there are several methods applied, namely: the method of memorizing verse by verse or called the wahdah method, the sima'i method, memorizing one letter, the muraja'ah method.

The influence of this Tahfidz Qur'an learning method is to make a generation that loves the Qur'an, and makes it easier for Qur'an memorizers to memorize the Qur'an. And in this method for the fluency of reading or memorizing the Qur'an at the Nurul Huda Islamic Boarding School. Based on the results of the observation on November 15, 2025, from the beginning of the implementation of this method until now, there have been many improvements for students. The students were proven to exceed the target and their reading of the Qur'an was smooth. However, there are also those who are still in further learning due to the inability of these children.



Figure 1. Gathering and interview with the Leader of the Nurul Huda Islamic Boarding School with Al-Ustadz Yusuf S.Ag

Tahfidz Al-Qur'an

Definition of Tahfidz Al-Qur'an

Tahfidz Al-Qur'an consists of two words in Arabic, namely *Tahfidz* and *Al-Qur'an*. The word *Tahfidz* comes from fi'il madhi (past tense) *حَفِظَ يَحْفَظُ حَفْظًا* which means to keep, preserve, memorize, or memorize something. In other words, tahfidz is the process of repeating certain material, either through reading or listening (Akbar, June 3, 2023). Meanwhile, in the Great Dictionary of the Indonesian Language, it is explained that memorization is mentioned from the word memorization which means that it has entered our memory, and can be pronounced outside the mind or outside the head without having to look at the mushaf of the Qur'an or other writings. Then get the translation so that memorization tries to penetrate into the mind so that it is easy to remember. [Desi Anwar, 2003].

Meanwhile, the word *Qur'an* is linguistically derived from mashdar which is synonymous with isim maf'ul *قِرَاءَةٌ*, which means "what is read." In religious terms, the Qur'an is the word of Allah which is an unparalleled miracle, revealed to the Prophet Muhammad PBUH through the intermediary of the Angel Jibril, and then recorded in the mushafs. The Qur'an is conveyed in a mutawatir manner so that reading it is a form of worship, starting from Surah Al-Fatihah to Surah An-Nas, as affirmed in the word of Allah.

81.At-Takwir : 19

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

Meaning: "Indeed (the Qur'an) is truly the word (of Allah brought by) the noble messenger (Jibril)".

Principles and Priorities of Tahfidz Al-Qur'an

The memorizers of the Qur'an are a special group in the Muslims. They are considered noble, honorable, and have a high position because of their earnestness in studying and occupying themselves with the Qur'an.

According to Badwilan in his book *Quick Guide to Memorizing the Qur'an*, the process of memorizing the Qur'an has been made easy for everyone, regardless of intelligence or age. This allows even the elderly, as well as those who are not native Arabic speakers, to memorize the Qur'an. Children can also learn to memorize more easily thanks to the support of technology and various facilities. With the development of various innovative methods, it is hoped that more and more generations will be able to become memorizers of the Qur'an.

Conditions of Tahfidz Al-Qur'an

Before one starts the process of memorizing the Qur'an, there are several things that need to be prepared, including: (1) clearing the mind from distractions or theories that can distract concentration, (2) intending sincere intentions, (3) having patience and determination, (4) maintaining consistency, (5) staying away from sinful deeds and reprehensible traits, and (6) obtaining permission from parents and being able to read the Qur'an well (Ahsin Sakho, June 2, 2023).

In addition, a memorizer must pay attention to the instinctive and practical aspects, such as preparing himself personally, reading the Qur'an correctly, having permission from a guardian or parent, instilling the nature of mahmah, maintaining continuity in memorization, being able to take care of memorization, and having a personal mushaf to learn (Ilham Agus, Bandung: Munjahid Press, p.52).

Tahfidzul Qur'an Methods

Method, etymologically, comes from the Greek word "metodos", this word comes from two syllables, namely "metha" which means through or through and "hodos" which means way or way. Method means the path taken to achieve a goal. [Tri Rama]

There are several methods that can be developed as the best alternative in the process of memorizing the Qur'an. According to Ahsin (2000:63), these methods include:

The Wahdah Method

The word Wahdah comes from the Arabic language which means unity, the origin of the word wahid which means one. The wahdah method is to memorize one by one the verses that he wants to memorize [Mahmud Yunus]. This method emphasizes memorizing verses one at a time. Each verse is read repeatedly, at least ten times or more, so that the verse forms a pattern in the memorizer's visual memory and verbal reflexes. After completely mastering one verse, the memorizer moves on to the next verse in the same way until the memorization forms a reflex groove in his or her speech [Mokhamad Zamroni].

The Kitabah Method

Kitabah means writing. The memorizer writes down the verses that he will memorize, then reads them fluently and correctly. This method is effective because it combines visual and verbal aspects, thereby accelerating the formation of memorization in memory.

Sima'i Method

Sima'i means listening. This method emphasizes the ability to hear the readings to be memorized, which is perfect for memorizers with high memory, including children or the visually impaired who have not mastered the reading and writing of the Qur'an.

Combined Methods

This method combines the methods of Wahdah and Kitabah. The writing here serves as a means of testing, that is, after memorizing the verse, the memorizer writes it to make sure the memorization is correct.

Jama'i Method

This method is done collectively, where verses are memorized together in groups under the guidance of an instructor. This method is effective in reducing boredom and improving memory through group interaction.

In addition, Munjahid (2000:77-80) mentions several other approaches, including: memorization with full repetition, by writing, understanding the meaning, and through the guidance of the teacher. Dahlan (2004:44) added nine keys to learning the Qur'an in children that can be applied creatively through games, such as reading, seeking information, guessing, questioning and answering, explaining, observing, sensing, and arithmetic.

Tahfidz Al-Qur'an Learning Method

The results of observations and interviews at the Nurul Huda Islamic Boarding School show several methods applied in memorizing the Qur'an by the students, including:

The Wahdah Method

This method emphasizes memorizing verse by verse, especially when creating new memorization. One of the students explained that when adding memorization to one page, he read and repeated the verses fluently before moving on to the next verse. This process is carried out repeatedly until memorization is formed steadily. A similar method is also done by other students, namely adding one or two new verses, then repeating the previous memorization to strengthen memory (IN, 10-09-2025; MA, 15-09-2025).

Sima' i Method

In addition to the Wahdah method, students also use the sima'i method. This method emphasizes listening to the correct reading from the teacher or audio media, then repeating it over and over again until memorization. A student explained that before adding a new memorization, he was asked to first listen to the memorization to be made (bin nadhor). After one verse is mastered, it is continued to the next, and the whole process is repeated until the completion of one letter. Friends also help review the additional memorization he made (MZ, 12-09-2025; MA, 15-09-2025). In terms, sima'i comes from the Arabic سَمِعَ which means "to hear" (Afiyati, 2024).

Method of Memorizing One Day One Letter

This method is applied mainly to mukim students. Usually, students are required to add one short letter every day, and sometimes two letters, starting with reading the verses perfectly by the teacher, then memorizing them one verse by one. Students are also required to submit new memorization every day at a certain time, for example at 07.30–09.00 (MZ, 12-09-2025; MA, 15-09-2025).

General Repetition Method [Muraja'ah]

Memorizers are encouraged to have certain times, both to memorize new material and to repeat [Muraja'ah], which time should not be disturbed by other interests [Abdur Rabi Nawabudin]. This method is applied to students whose memorization has reached one juz. Every week, memorization is repeated four times through weekly sima'an activities, usually held on Sundays. This activity not only increases the strength of memorization, but also motivates students who lack discipline to be more diligent and motivated by their friends (NA, 25-09-2025). The common repetition method serves as a refinement of the Wahdah, Sima'i, and memorization methods for one day of one letter.

Implementation of the Tahfidz Al-Qur'an learning method

In the practice of memorizing the Qur'an at the Nurul Huda Islamic Boarding School, there are several methods applied by the students, namely:

The Wahdah Method

This method is applied, especially when students make new memorization. Students usually look for a quiet place so that they can concentrate more when memorizing. One of the students stated, "If I memorize, I have to find a suitable place. If possible, it is a quiet place, so that I can concentrate more on memorizing" (MZ, 12-09-2025). Thus, the Wahdah method emphasizes the importance of a conducive environment to help focus and effectiveness memorization (KH Ahsin Sakho Muhammad | NU Online West Java).

Sima' i Method

The Sima'i method is carried out when the students are going and after depositing memorization to the ustadz, for example after the Maghrib and Fajr prayers for the mukim students. The way to do it is to read memorization in front of the teacher, and if there is a mistake, it is immediately corrected. In addition, in muraja'ah activities, students listen to each other (sima'i) memorize their friends. A student explained, "After one verse, you can go to the second verse, then I repeat it again from the first verse. Like that goes on until one letter. Then I asked a friend to listen to the additional memorization that I just made" (MZ, 12-09-2025).

Method of Memorizing Per Day One Page

This method is applied with the target of students memorizing one short letter every day. This method combines Wahdah and Sima'i, so that students can add memorization

regularly and systematically. This method is specifically applied to mukim students, adjusting to the learning targets that have been set (Learning for Morals, May 17, 2023).

Common Repetition Method (Muraja'ah)

This method is applied when the additional memorization of the students has reached one juz. The students are required to make four repeat deposits, each reading a quarter of a juz. This activity is usually carried out after the Maghrib prayer. The purpose of this method is to strengthen memorization and get students used to always maintaining the memorization that has been achieved.

Advantages and Disadvantages of Tahfidz Qur'an Learning Method

In the practice of learning Tahfidz Al-Qur'an at the Nurul Huda Islamic Boarding School, the various methods applied have advantages and disadvantages related to child development, the role of teachers, and learning programs. An informant said, "For the advantages of the learning method at the Nurul Huda Islamic Boarding School, I think it is quite effective. The students were proven to exceed the target, when 1 juz was targeted to pass, class XI had memorized 2-3 juz. The disadvantage is that when children read less fluently, this will hinder the application of the method. Children still need to be guided" (AZ, 27-09-2025).

Advantages of Tahfidz Al-Qur'an Learning Method

The Wahdah Method

This method focuses on memorizing verse by verse. This method makes it easier for students to form memorization patterns in their imagination and at the same time strengthen their verbal reflexes. Thus, children can memorize more systematically and in a structured manner (Portal-Regional Office of the Ministry of Religion of West Java).

Sima'i Method

The advantage of the sima'i method lies in the more fluent and correct reading of the students, because they listen directly from the ustadz or ustadzah. This method also provides confidence and steadfastness in memorization, while maintaining the clarity of the memorization sanad.

Method of Memorizing One Letter Per Day

This method emphasizes the achievement of daily memorization targets. With the obligation to memorize one letter every day, students are used to adding memorization regularly, so that the process of mastering the Qur'an becomes faster. According to Badwilan (2009:116), the most appropriate age range to memorize the Qur'an is between 5 and 23 years old, because during that period a person's memory is very good, so memorization is easier to remember and the rate of forgetfulness is lower.

Common Repetition Method (Muraja'ah)

This method is effective in strengthening memorization, especially for students who are less diligent in repeating. With regular repetition, memorization becomes stronger and more durable.

Disadvantages of Tahfidz Al-Qur'an Learning Method

The Wahdah Method

This method takes a long time because the repetition is done many times. In addition, the abilities of each child are different, so the time needed to memorize each student is different (Portal-Regional Office of the Ministry of Religion of West Java).

Sima'i Method

The downside is that children can feel bored because this activity only involves listening to readings, both bin nadhor and bil ghoib. Not all children easily adapt to activities that only hear.

Method of Memorizing One Letter Per Day

Because the abilities of students vary, not all children are able to follow the target of one letter per day. This method sometimes makes some students feel burdened.

General Repetition Method [Muraja'ah]

Before students can follow this method, they are not allowed to add new memorization. Although this method strengthens memorization, it can inhibit the addition of new memorization, resulting in a longer overall memorization completion process (Ahsin Sakho).



Picture of the documentation of the implementation of the Tahfidz Qur'an Learning Method at the Nurul Huda Islamic Boarding School by the teacher and the students.

CONCLUSIONS

The application of the tahfidz method of the Qur'an is a systematic process to maintain, maintain, and preserve the purity of the Qur'an by memorizing it outside the head. Overall, the application of this method aims to produce a generation that loves the Qur'an, has a religious character, and improves the quality of memorization both in terms of quantity and the quality of reading [tajweed and makhraj]. The results of research and observations at the Nurul Huda Islamic Boarding School show that the learning of Tahfidz Qur'an for students is carried out through several main methods, namely the wahdah method (memorizing verse by verse), the sima'i method (listening to the reading of the Qur'an), the method of memorizing one letter per day, and the general repetition method. The advantages of these methods include making it easier for students to memorize quickly, maintaining the robustness of memorization, and proving effective because many students are able to exceed the set targets. Meanwhile, the shortcomings are related to the differences in the abilities of each student. The wahdah method takes a long time and is very thorough. The sima'i method has the potential to cause boredom because students only listen to readings without doing other activities. Meanwhile, the common

repetition method, although strengthening memorization, can delay the addition of new memorization, so that the overall completion of memorization takes longer.

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