



Increasing The Quality of Memorizing The Qur'an for Santri Kalong Through the *Sisir* Method

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Abstract

This study aims to describe the implementation of the *Sisir* method in memorizing the Qur'an and its advantages for students of kalong at PPTQ Baitul Basyar. Researchers used qualitative methods with a case study approach to obtain accountable research results. The results of this study state that the implementation of the *sisir* method for students of *kalong* at PPTQ Baitul Basyar has been running systematically and achieving learning objectives with very good results. The quality of Al-Qur'an memorization has met three components: fluent memorization, proportional *makharijul huruf*, and appropriate tajwid. *The thiqah* Al-Qur'an hafiz advisor also supports the effectiveness of the Al-Qur'an memorization process in keeping the quality of Al-Qur'an memorization. The advantage of the working method is the *sisir* method, which memorizes from the end of the juz to the beginning and recites it every five juz. After completing the 30 juz, it is recited from the beginning to the end, which can keep the quality of memorizing the Al-Qur'an students evenly and avoid continuous errors. As for the things that support the achievement of quality and quantity of Al-Qur'an memorization by santri kalong, they include high discipline; having a strong desire to adhere to rote deposit procedures; parental participation in providing exemplary and mentoring; as well as actualizing the verses of the Al-Qur'an that have been memorized through various Islamic boarding schools activities such as being the priest for the Isya prayer, *Hifzil Qur'an* Competition, and *tasmi'*.

Keywords: *Sisir* Method, Quality of Memorizing Al-Qur'an, Islamic Student of Kalong.

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan implementasi metode *sisir* dalam menghafal Al-Qur'an dan keunggulannya bagi santri kalong di PPTQ Baitul Basyar. Untuk mendapatkan hasil penelitian yang akuntabel, peneliti menggunakan metode kualitatif dengan pendekatan studi kasus. Hasil dari penelitian ini menyatakan bahwa Implementasi metode *sisir* bagi santri kalong di PPTQ Baitul Basyar telah berjalan sistematis dan mencapai tujuan pembelajaran dengan hasil yang sangat baik. Kualitas hafalan Al-Qur'an telah memenuhi beberapa komponen yaitu lancar hafalannya, *makharijul huruf* yang proporsional, dan sesuai tajwid. Pembimbing hafiz Al-Qur'an yang *thiqah* turut mendukung efektifitas proses menghafal Al-Qur'an dalam menjaga kualitas hafalan Al-Qur'an. Keunggulan cara kerja metode *sisir* yang menghafal dari akhir juz ke awal juz, dan mentasmi'kan setiap 5 juz, kemudian setelah mengkhatakamkan 30 juz ditasmi'kan mulai awal hingga akhir juz, dapat menjaga kualitas hafalan Al-Qur'an santri secara merata serta menghindari kesalahan yang berkelanjutan. Adapun hal-hal yang mendukung tercapainya kualitas dan kuantitas hafalan Al-

Qur'an santri kalong diantaranya: berdisiplin tinggi; memiliki keinginan/himmah yang kuat; mematuhi prosedur setoran hafalan; partisipasi orangtua dalam memberikan keteladanan dan pendampingan; serta mengaktualisasikan ayat-ayat Al-Qur'an yang telah dihafal melalui berbagai kegiatan pesantren seperti menjadi imam shalat Isya', Musabaqah Hifzil Qur'an, dan tasmi'.

Kata Kunci: Metode Sisir, Kualitas Hafalan Al-Qur'an, Santri Kalong

INTRODUCTION

The activity of memorizing the Qur'an is increasingly in demand by the Indonesian Muslim community. Until now the number of *tahfiz* Islamic boarding schools is increasing with various methods applied.¹ Each teaching method has different characteristics with the aim that the learning process gets maximum results. The method in teaching and learning activities is an important component that can influence the learning process to get good results². In teaching the Qur'an, the method is the way a teacher applies in teaching and learning activities of the Qur'an³. Judging from the order, most of the *tahfiz* Islamic boarding schools in Indonesia apply the Qur'an memorization method starting from the first chapter of the first page and memorization is recited after every one *juz*. There are also those who apply the method of memorizing the Qur'an starting from *juz* 1 to *juz* 30 at once. And there are also those who apply from the last *juz* 30 or the last page.⁴

The process of memorizing the Qur'an which starts from the end of the *juz* to the beginning of this *juz* is called the *sisir* method. The *sisir* method is a rule for memorizing the Qur'an which starts from the end of chapter 30, continues to the beginning of chapter 1, and performs memorization every 5 chapters. The student of the Islamic boarding school we called *santri* are not allowed to add to their memorization before 5 *juz* are smooth. This method is implemented to avoid errors in memorizing the Qur'an forever. According to Kyai Abu Bakar Shafwan, students who have memorized *juz* 30 and are declared to have passed using the *sisir* method are able to maintain the quality of their memorization.⁵ The advantage of this method is the ability to memorize the Qur'an evenly from the beginning of the *juz* to the end of the *juz*, starting from the front and back. In contrast to memorizing from the front, generally, at the end of each *juz*, you don't get a portion of *takrir* (repeat), because they get bored so the memorization is not as strong keeping as the beginning of the *juz*. The systematic of *sisir* method is memorizing starting from the last page of each *juz*, even starting from the last verse of that page.⁶

¹ Nur Zaytun Hasanah dkk., "Regeneration of Al-Qur'an Love Education Realized Through Tahfidz Extracurricular Education," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 2 (31 Maret 2022): 339–50, <https://doi.org/10.31538/nzh.v5i2.2069>; Dewi Rustiana dan Muhammad Anas Ma'arif, "Manajemen Program Unggulan Tahfidz Qur'an Dalam Meningkatkan Kualitas Hafalan Al-Qur'an Siswa," *Kharisma: Jurnal Administrasi Dan Manajemen Pendidikan* 1, no. 1 (5 Oktober 2022): 12–24.

² Mughni Najib, "Implementasi Metode Takrir Dalam Menghafalkan Al Quran Bagi Santri Pondok Pesantren Punggul Nganjuk," *Jurnal Intelektual: Jurnal Pendidikan dan Studi Keislaman* 8, no. 3 (2018): 333–42, <https://doi.org/10.33367/intelektual.v8i3.727>.

³ Al-qur An dkk., *Para Penjaga Al-Qur'an: Biografi Huffaz Al-Qur'an di Nusantara*, ed. oleh Muhammad Shohib (Lajnah Pentashihan Mushaf Al-Qur'an, 2011).

⁴ Febry Suprpto, "Menghafal Al-Qur'an dari Halaman Terakhir," t.t., <https://www.gurusiana.id>.

⁵ An dkk., *Para Penjaga Al-Qur'an: Biografi Huffaz Al-Qur'an di Nusantara*, 231.

⁶ Sardjana Orba Manullang, Mardani Mardani, dan Aslan Aslan, "The Effectiveness of Al-Quran Memorization Methods for Millennials Santri During Covid-19 in Indonesia," *Nazhruna: Jurnal Pendidikan Islam* 4,

One of the Islamic boarding schools that apply the *sisir* method is the Tahfiz Al-Qur'an Baitul Basyar Islamic Boarding School. This method has been applied for about 11 years with the aim that the memorization of the Qur'an by students is of high quality. In the *Cerdas Mahasiswa Journal*, it is stated that the quality of Al-Qur'an memorization is considered good if it meets the assessment criteria which are the benchmark in evaluating the quality of Al-Qur'an memorization including several components that are *tajwid*, *fashobah*, and fluency.⁷ The standard for the quality of memorizing the Qur'an set by PPTQ Baitul Basyar is measured by the accuracy of the *makhaarijul* letters, *tajwid*, memorization which is given to the teacher smoothly (slowly), and loud voice. According to the PPTQ Baitul Basyar caregiver, learning the Qur'an must apply the rules of reading the Koran as much as possible but still be proportional. What is meant by the maximum in reciting the Qur'an is that the letters are pronounced clearly according to the characteristics of the letters. Because when someone reads the Qur'an without the assistance of a teacher, what happens is that the pronunciation of the letters in the verses of the Qur'an is not aware of the properties of the letters, and the *tajwid* is reduced.⁸ Such as, if the character of the letter is *syiddah* then it must be pronounced strongly. Another example of reading *ghunnah*, in learning it is better to be echoed beyond the rules, because when reading alone without assistance from the teacher it often happens that the rules are not proportional (don't read *ghunnah*) (Interview with Caregiver, 02/25/2023).

Most of the Tahfiz Al-Qur'an students at PPTQ Baitul Basyar are *santri kalong*. The term of *santri kalong* or *kalong* students are students who do not live in Islamic boarding schools. The existence of *santri kalong* is no different from *santri mukim* if they want to achieve good results. Being a *santri* must be able to carry out learning with *himmah*, a noble desire⁹, who loves the Qur'an more in order to hope for the pleasure of Allah SWT. In a research journal written by Novianis Nur Mufidah, Muh Subhan Ashari, Aris Nurlailiyah, with the title "*Method of Tahfiz Al Qur'an for Santri Kalong at the Roudlotul Qur'an Islamic Boarding School Semarang*" where the number of *santri kalong* in the Islamic boarding school is greater than the *mukim* students (stay student) more emphasis on the most important principle, namely having a strong determination to obey the words of the *kyai* to seek the blessings and pleasure of the

no. 2 (12 Juni 2021): 195–207, <https://doi.org/10.31538/nzh.v4i2.1334>; Mizanul Hasanah, "The Role of Parents in Children Memorizing the Qur'an in Middle School Based on the Amanatul Ummah Islamic Boarding School," *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 2 (25 Juli 2021): 139–56, <https://doi.org/10.31538/tjje.v2i2.43>; Nofika Ria Nur Farida, Muhammad Anas Ma'arif, dan Ari Kartiko, "Implementation of the Wahdah Method in Improving Students' Ability to Memorize the Qur'an," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 3 (19 Oktober 2021): 518–30, <https://doi.org/10.31538/nzh.v4i3.1084>.

⁷ Fatia Azhariah Fadli Padila Putra, Khadijah, "Pengaruh motivasi menghafal al- qur'an terhadap kualitas hafalan al- qur'an santri," *Cerdas Mahasiswa* 2 (2021): 160–72.

⁸ Ibrahim A. El-Hussari, "Allegorical Language in the Holy Quran A Semiotic Interpretation of Surat Al-Hujurat," *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 2 (24 Juni 2022): 105–18, <https://doi.org/10.31538/tjje.v3i2.132>; Muhammad Yusuf Siregar, Amiruddin Siahaan, dan Tien Rafida, "The Head of Madrasah's Strategy in Developing A Culture of Love Reading The Quran," *Nidbomul Haq: Jurnal Manajemen Pendidikan Islam* 6, no. 2 (14 September 2021): 483–96, <https://doi.org/10.31538/ndh.v6i2.1675>; Safariah Safariah dan Masykur Masykur, "Strategi Tahfidzul Qur'an Di Dayah Ulumul Qur'an Kecamatan Seunagan Kabupaten Nagan Raya," *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 5, no. 2 (2022): 182–93, <https://doi.org/10.54069/attadrib.v5i2.377>.

⁹ Novianis Nur Mufidah, Muh Subhan Ashari, dan Aris Nurlailiyah, "Metode Tahfiz Al Qur'an Pada Santri Kalong Di Pesantren Roudlotul Quran Semarang," *Mukaddimah: Jurnal Studi Islam* 6, no. 1 (2022): 1–22, <https://doi.org/10.14421/mjsi.61.2865>.

teacher.¹⁰ The *kalong* students at PPTQ Baitul Basyar consist of students who have the choice in choosing their educational career to go to schools that are close to where they live and want to continue to be able to study religion and memorize the Qur'an at Islamic boarding schools. The allocation of time taken by the *kalong* students and the stay students at Islamic boarding schools is of course different. If the mukim students have effective time at the Islamic boarding school 24 hours a day, while the students only spend a few hours doing activities at the Islamic boarding school because most of their time is used for learning activities in formal schools and at home. The decision to become a *Santri kalong* is an alternative for those who don't want to stay in the boarding school, as well as a fortress when their friends are contaminated with promiscuity. In a good environment, they will not only get teaching but will also form positive characters.¹¹ Even though the *kalong* students do not have much time at the Islamic boarding school where they study, they have a very good quality of memorizing the Al-Qur'an.

The process of memorizing the Qur'an at PPTQ Baitul Basyar is carried out independently. With the *sisir* method, the students one by one memorize a few verses in front of the teacher according to their abilities. By involving students in learning, the independence of students can be formed, and they are able to show their respective intelligence from their efforts and tenacity.¹² Classification of learning is not based on age or level of formal education but based on competence in memorizing and reading the Qur'an. Santri who have not been able to read the Qur'an properly, are fostered by a teacher to deepen the basic material first. In order to get good quality Al-Qur'an memorization for *kalong* students, in addition to implementing the *sisir* method, caregivers also need to work together with the guardians of students in enforcing discipline. The students must diligently come to the Islamic boarding school during effective hours. Licensing is allowed only for students who are sick. Even caregivers and teachers are committed to always being present, trying to leave activities outside of learning the Qur'an. Every Saturday night, the guardians of the students are required to attend the majlis ta'lim Al-Qur'an which is prioritized by their father. Because the father is the priest of the family, who is obliged to educate his sons and daughters, especially through parental example. This is evident from the fact that some students seem to have good quality memorization due to the implementation of the *sisir* method and the support of parents' participation in assisting the process of memorizing the Al-Qur'an.¹³

¹⁰ Novianis Nur Mufidah, Muh Subhan Ashari, dan Aris Nurlailiyah, "Metode Tahfiz Al Qur'an Pada Santri Kalong Di Pesantren Roudlotul Quran Semarang," *Mukaddimah: Jurnal Studi Islam* 6, no. 1 (2021): 1–22, <https://doi.org/10.14421/mjsi.61.2865>.

¹¹ Tiara Kartika Sari dan Wirani Atqia, "Pengaruh Kegiatan Santri Kalong terhadap Pendidikan Karakter Anak Desa Winong Kabupaten Pekalongan," *Permata: Jurnal Pendidikan Agama Islam* 2, no. 2 (2021): 188, <https://doi.org/10.47453/permata.v2i2.397>.

¹² Ahmad Tafsir, *Ilmu Pendidikan Islami* (Bandung: PT Remaja Rosdakarya, 2019).

¹³ Atikah Markhamah Ayyusufi, Ari Anshori, dan Muthoifin Muthoifin, "Evaluation of The CIPP Model on The Tahfidz Program in Islamic Boarding Schools," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 2 (18 Mei 2022): 466–84, <https://doi.org/10.31538/nzh.v5i2.2230>; Hasanah dkk., "Regeneration of Al-Qur'an Love Education Realized Through Tahfidz Extracurricular Education"; Miftakhul Ulumiyah, Muhammad Anas Maarif, dan M. Afif Zamroni, "Implementation of the Tallaqi, Tafahum, Tikrar and Murajaah (3T+1M) Method in the Tahfidz Istana Palace Learning Program," *Jurnal Pendidikan Islam Indonesia* 6, no. 1 (14 Oktober 2021): 23–33, <https://doi.org/10.35316/jpii.v6i1.342>.

Several previous studies relevant to the *tahfīz* Al-Qur'an method have obtained results, including research written by Novianis Nur Mufidah, Muh Subhan Ashari, Aris Nurlailiyah, with the title "The Method of Tahfiz Al-Qur'an for Santri Kalong at the Roudlotul Qur'an Islamic Boarding School' in Semarang" revealed that the method of teaching *tahfīz* Al-Qur'an which is applied by the Islamic boarding school for the *kalong* students is not different from the *mukim* students.¹⁴ The *kalong* students are also able to follow the application of the Wahdah method, namely the *tahfīz* teaching method by means of double repetition by sorting the verses memorized, the *mushaf* used not alternated, and interpreting the contents of the verses from key pronunciations and then analyzing the twinning of verses in the Qur'an. Then the Sima'i method, namely memorizing a few verses in front of a teacher.¹⁵ Then the article written by Muhammad Salamun Asngari, and Adis Alena, entitled "*Learning Methods in Improving the Quality of Al-Qur'an Reading*" with the results of the research that to produce quality Al-Qur'an reading, teachers can choose one or combine various learning methods. Al-Qur'an in Indonesia, is not monotonous and not boring.¹⁶ Furthermore, the article written by Rifatul Ifadah, Eka Naelia Rahmah, Fatma Siti Nur Fatimah, entitled "Application of the Tasmi Method in Improving the Quality of Memorization of the Qur'an for MI Students" and the results of his research stated that the implementation of the tasmi' program can improve the quality of Al-Qur'an memorization be able to encourage students to memorize the Qur'an with continues both verses that have just been memorized and verses that have been memorized for a long time.¹⁷

The research results that have been presented reveal that various methods of tahfiz Al-Qur'an have implications for the quality of Al-Qur'an memorization, but several studies have not revealed the method of *tahfīz* Al-Qur'an based on the order. Therefore, this study aims to reveal one of the methods of *tahfīz* Al-Qur'an based on the order of juz, namely the *sisir* method, which is implemented by *kalong* students at PPTQ Baitul Basyar and affects the quality of Al-Qur'an memorization. The focus of the problems that will be studied is *first*, how is the implementation of the *sisir* method in improving the quality of memorization of the Qur'an by *kalong* students; and *second*, what are the advantages of the *sisir* method which was implemented for the *kalong* students at PPTQ Baitul Basyar.

¹⁴ Moh Yamin, Hasan Basri, dan Andewi Suhartini, "Learning Management in Salaf Islamic Boarding Schools," *At-Tadzkiir: Islamic Education Journal* 2, no. 1 (16 Februari 2023): 25–36; Suriyati Suriyati dkk., "Implementation of Integrated Quality Management Islamic Education in Madrasah Aliyah," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 1 (8 Maret 2023): 95–112, <https://doi.org/10.31538/tijie.v4i1.355>; Dede Ahmad Muhtarom dkk., "Manajemen Kurikulum Tahfidz Qur'an Di Rumah Qur'an Al-Falaah Yasmin Bogor," *Diversity: Jurnal Ilmiah Pascasarjana* 2, no. 2 (1 Agustus 2022), <https://doi.org/10.32832/djip-uika.v2i2.7536>.

¹⁵ Mufidah, Ashari, dan Nurlailiyah, "Metode Tahfiz Al Qur'an Pada Santri Kalong Di Pesantren Roudlotul Quran Semarang."

¹⁶ Muhammad Salamun Asngari dan Adis Alena, "Metode Pembelajaran Dalam Meningkatkan Kualitas Bacaan Al-Qur'an," *GUAU: Jurnal Pendidikan Profesi Guru Agama Islam* 2, no. 8 (30 Desember 2022): 305–10.

¹⁷ Rifatul Ifadah, Eka Naelia Rahmah, dan Fatma Siti Nur Fatimah, "Penerapan Metode Tasmi' dalam Meningkatkan Kualitas Hafalan Siswa MI," *IQ (Ilmu Al-qur'an): Jurnal Pendidikan Islam* 4, no. 01 (2021): 101–20, <https://doi.org/10.37542/iq.v4i01.194>.

METHOD

The research method used by researchers in this scientific study is a qualitative method. With qualitative methods, researchers care present directly to obtain data found from the research field. Qualitative research with a case study approach is an approach to exploring and understanding the meaning of individuals or groups, studying the culture of a community, and identifying the development of a group over time.¹⁸ The case studies explored and analyzed are regarding the implementation of the *sisir* method in improving the quality of memorizing the Koran by *kalong* students; and the superiority of the *sisir* method which was implemented for the *kalong* students at PPTQ Baitul Basyar. Data collection techniques used in-depth interviews with informants from caregivers, teachers, and guardians of PPTQ Baitul Basyar students.

The steps taken by researchers in analyzing qualitative data while in the field include: *first*, data collection is carried out by recording, interpreting, and selecting relevant field data; *second*, data condensation, namely organizing data through a process of sharp analysis, summarizing and changing data needed in research notes, interview transcripts, documents and field data; *third*, the presentation of data, namely the researcher arranges data systematically and interprets the phenomenon of events in a structured and logical manner; *fourth*, data verification, namely drawing conclusions from some of the problems studied.

RESULTS

Analysis of the Sisir Method in Improving the Quality of Memorization of the Qur'an

The word *sisir* according to the caretaker of PPTQ Baitul Basyar, Al-Ustadz Zukhal Farid is turning or retreating or back down. The definition of the *sisir* method is memorizing the Al-Qur'an which starts from the end of the *juz* and continues until the beginning of the *juz*. The *sisir* method is implemented by the nanny as well as the teacher of *tahfiẓ* Al-Qur'an for *santri kalong* because he views that memorizing the Al-Qur'an starting from the most difficult one at the end of the *juz* reading can ease the process of memorizing the Al-Qur'an. If the difficult part is successfully achieved, then the next easy part will be able to memorize it.

Al-Qur'an teaching at PPTQ Baitul Basyar prioritizes quality over quantity. Prioritizing *absanu 'amala* rather than *aktharu 'amala*, as Allah says in QS. Al-Mulk (67): 2, which means "who created death and life, to test you, which of you is better in deeds. And He is Mighty, Most Forgiving." The meaning of the expression *absanu 'amala* rather than *aktharu 'amala* is that good and correct recitation of the Qur'an is emphasized more than the number of verses reached. The consideration of prioritizing quality is based on the opinion of some scholars who say that reading Al-Qur'an properly and correctly is legal *fadlu 'ain* while knowledge that studies the rules of reading the Qur'an is *fadlu kifayah*¹⁹.

To achieve good quality memorization, as the basis for learning the Qur'an, students must first know *hijaiyah* letters. Hijaiyah letters are the main basic ingredients for good reading of the Qur'an. The caretakers of PPTQ Baitul Basyar formulate a chef-style learning of the Qur'an, which means that it is like a special dish served by an expert chef, derived from

¹⁸ Ahmad Fauzy, *Metodologi Penelitian* (Banyumas: CV. Pena Persada, 2022).

¹⁹ Muhammad Salamun Asngari dan Adis Alena, "Metode Pembelajaran Dalam Meningkatkan Kualitas Bacaan Al- Qur'an" 2, no. Rida 2017 (2022): 305–10.

special basic ingredients and the right dosage. Likewise, the recitation of the Al-Qur'an will be correct and sound delicious if the pronunciation of hijaiyah letters as the basis for reading the Al-Qur'an is according to the rules. (Interview with PPTQ Baitul Basyar caretaker, 02/25/2023)

The quality of Al-Qur'an memorization according to caregivers as well as mentors for *tahfiẓ* Al-Qur'an PPTQ Baitul Basyar is measured by the level of success in the process of memorizing the Al-Qur'an in *lafẓan*. An indicator of quality Al-Qur'an memorization is when the verses of the Al-Qur'an are memorized, then all the makharijul letters (where the letters come out) are in their respective positions. The voice is loud and clear, there is no *imalah* (the vowels are italic), and the tajwid is correct which includes long, short, resonant, vague, clear, and all other Al-Qur'an reading rules are pronounced proportionally. In the assessment, there is no term half right or part wrong. Judging must be firm there are only two choices, namely right and wrong.

Quality Al-Qur'an memorization is not measured by the speed of reading and the number of verses memorized at the start of the deposit. Although quantity is also the target for success in memorizing the Qur'an, the pursuit of quantity is carried out after going through the *tahsin* (reading improvement) and tajwid processes first. Learning tajwid and *tahsin* not only trains the cognitive abilities of students but can also train psychomotor and affective abilities. Reading the Koran in recitation and tahsin can train disciplined students to read the Koran carefully, carefully according to the rules and laws of good and correct reading. By applying the science of recitation through the practice of reading the Qur'an, students will gain a deeper understanding of the science of recitation.

Memorizing the Al-Qur'an does not only rely on cognitive intelligence, but requires elements of ability that need to be possessed, including the ability to connect, remember, memorize, repeat, store to memory, and strong curiosity.²⁰ The tune and the beautiful voice of reading the Qur'an are not prioritized when deposits are even prohibited. Because reciting verses with a beautiful voice is not included in the quality component of reading the Qur'an, and it is feared that there will be a change in the recitation of the Qur'an due to following the tune. Reading the Qur'an that is measured is not the tune, but the accuracy of the rules (Observation at PPTQ Baitul Basyar, 26/02/2023).

Implementation of the Sisir Method in Memorizing the Qur'an

The implementation of the *sisir* method in memorizing the Qur'an in PPTQ Baitul Basyar goes through several stages. The stages of memorizing the Al-Qur'an begin with *tahsin*, which is to improve the reading of the Al-Qur'an first for students who can already read the Al-Qur'an. Santri who cannot read the Qur'an, then get guidance on reading the Al-Qur'an *bin-naz̄or* first. The *tahsin* activity consists of reciting the *hijaiyah* letters according to the characteristics of the letters, then reading a few verses, then memorizing the prayer prayers. Memorizing prayer readings is mandatory before going to the *tahfiẓ* class, because prayer readings are a necessity for every Muslim to be able to perform prayers according to the

²⁰ M Fauzi dan A K Fata, "Modernisasi Pesantren Tahfiz: Studi atas Pesantren Daarul Qur'an Tangerang," *Researchgate.Net*, t.t.

established *shari'ah*. After the prayer prayers are memorized properly and correctly, the students begin to memorize the Al-Qur'an starting from the *surah* An-Nas to An-Naba'.

Santri who have memorized juz 30 will carry out the graduation or *tasmi' bil-Ghoib*, which is memorizing juz 30 in full in front of their friends from *surah* An-Naba' to An-Nas in one time. The term graduation at PPTQ Baitul Basyar is not like graduation in general which is carried out in the congregation. Inauguration as a sign of graduation or what is called the graduation of students who have taken juz 30 to memorize is done by way of *tasmi'* for each child. Witnessed by caregivers as mentors, teachers, and parents. Before *tasmi'*, students must prepare mentally both physically, and psychologically, by memorizing one *juz* at a time to their parents at least three times. *Santri* who are declared to have passed *tasmi' juz* 30 will be given a leader's of communal prayer license, so these students will get a schedule to lead the Isya prayer in turns reading the letters *juz* 30 according to a predetermined schedule. When you get your turn, indirectly the letters that have been memorized will be memorized so that the memorization is maintained.

Figure 1: *Tasmi' bil-Ghoib juz* 30



Santri who are being graduated is honored to recite their memorization on stage. The Al-Qur'an *bil-Ghaib* graduation agenda at PPTQ Baitul Basyar is the beginning of the success of memorizing one *juz* of the Qur'an. The Graduation Ceremony of Al-Qur'an *bil-Ghoib juz* 30 is also a barometer of the quality of memorization of the Al-Qur'an for *kalong* students to be used as an evaluation during the process of memorizing the Al-Qur'an. In carrying out the assessment, the teacher gives a note if there is some mistake in the reading and the corrections are included in the report card. (Observation at PPTQ Baitul Basyar, 26/02/2023)

The next stage is after memorizing *juz* 30 and carrying out the graduation process, continuing to deposit the previous *juz*, namely *juz* 29, and continuing until *juz* 26. Each time they reach 5 *juz* memorization, students are not allowed to add to the deposit before *muroja'ah* and 5 *juz* are passed. There are two kinds of deposits that must be made by Santri, namely *ngeloh* and *nepung*. First, *ngeloh* (added deposit) is termed a new deposit. The newly memorized verses are deposited starting at the end of the *juz*. Santri memorize or submits new memorization of at least half a page every day or more according to ability. Second, *nepung* (continued deposit) is termed for depositing verses that have been memorized. If the verses that have been memorized reach half a *juz*, then the student repeats again depositing the old

nepung memorization for half a *juḏ* at a time. The deposit starts from the beginning half a *juḏ* back, for example, a new deposit starts from Surah An-Nas to Surah Al-Ghasiyah, then when *nepung* starts from Surah Al-Ghasiyah to Surah An-Nas. It is not allowed to add new memorization before the old memorization is declared successful. After successfully completing half a *juḏ* of *nepung*, continue to memorize the new *ngelob* until they reach 1 *juḏ* of *nepung* again, and so on until finished. The term *nepung* is used for connecting deposits (old rote deposits) each half *juḏ*, each one *juḏ*, as well as *nepung* in multiples of five *juḏ*. If the students have not carried out these stages, they are not allowed to add to their memorization. The culmination of the process of memorizing the Qur'an is the 30 *juḏ* graduation in which students carry out the 30 *juḏ tasmi'* from the beginning of the *juḏ* to the end of the *juḏ*.

Advantages of the *Sisir* Method

One of the advantages of the *sisir* method implemented in PPTQ Baitul Basyar is that it has scientific traditions from thiqoh (trusted) Huffaz Nusantara. His knowledge can be accounted for through Al-Qur'an teachers. Learning the Qur'an should not be arbitrary in choosing a teacher, because the Qur'an is the word of Allah whose authenticity must be maintained. Mistakes in teaching the Qur'an will be wrong *jariyah* for a long time, which can damage the scientific order. The caretaker of PPTQ Baitul Basyar received *tahfiḏ* Al-Qur'an teaching from KH. Abu Bakar Sofwan, Cirebon who applies the *sisir* method. KH. Abu Bakar son of H. Shofwan bin Muharrir bin Muhammad bin Ahmad Prawiro bin Ahsan Prawiro bin Ahmad Prawiro bin Ahmad Abdullah (Bangkalan) who is still the brother of Mbah Khalil Bangkalan. While his mother is Hj. Timu bint Ahmad Jaiz Kudus whose lineage is connected to Mbah Sunan Kudus²¹. KH. Abu Bakar Shofwan memorized the Qur'an and studied with KH. Badawi Abdurasyid, Kaliwungu. Kyai Badawi studied and taught in Mecca. Coming home from Mecca he learned to *tabarrukan* to Kyai Munawwir, Krapyak.

Although the *sisir* method requires a long travel time, the advantage of this method is that the level of memorization is evenly distributed both from the front and back, the quality of the students' Al-Qur'an memorization will be maintained, and avoiding continuous mistakes that are even difficult to correct. In contrast to new memorization from the beginning of the *juḏ*, most of what happens at the end of each *juḏ* doesn't get the *takrir* portion (repeat), because it starts to feel bored and discovers new vocabulary that is difficult so that the memorization is not as strong as at the beginning of the *juḏ*²². For students who already have very good memorization skills, after carrying out *tasmi'* 5 *juḏ* in the first round and carrying out repeat memorizing with full responsibility independently in collaboration with parents, they can continue new memorization. After adding 5 new memorization *juḏ*, then carry out the 10 *juḏ tasmi'* or exam in the second round. In the third round of *tasmi'* 15 *juḏ*, and so on multiples of five until finally completing 30 *juḏ*. A memorization system like this allows students to memorize their memories really smoothly, so that they are engraved in the chest.

²¹ An dkk., *Para Penjaga Al-Qur'an: Biografi Huffaz Al-Qur'an di Nusantara*.

²² An dkk.

Supporting Capacity for the Success of *Santri Kalong* Memorizing Al-Qur'an

The presence of the *kalong* students at PPTQ Baitul Basyar was able to foster the competitiveness of *mukim* students. If the *mukim* students are able to memorize the Al-Qur'an more because they study more hours, it is not like the *kalong* students who only have effective time at the Islamic boarding school only one time, namely after the Maghrib prayer. They are children who live around the boarding school. Their daily activities are fulfilled to study in formal schools. They go to school from six in the morning until three in the afternoon. The life of children in urban areas is indeed more spent on fulfilling formal education. Even after school, there are still activities such as tutoring, sports courses, art courses, and others. Judging from its activities, the religious education of the *kalong* students is only fifteen percent per day of all activities in formal schools and courses.

To support the teaching process of the *kalong* students in order to achieve the quality and quantity of Al-Qur'an memorization, several efforts must be made. First, high discipline. Students who intend to memorize the Qur'an at PPTQ Baitul Basyar are required to attend every day at effective hours, do not recognize holidays, and permits are only permitted for those who are sick or have very urgent interests. Second, obey the rules. Comply with mandatory regulations while students are at the Islamic boarding school, such as: entering the gate saying greetings, saluting the teacher, *deresan* (practicing memorizing the Qur'an before being handed over to the ustadz), depositing memorization to the ustadz, praying in congregation, *ro'an* (cleaning environment), maintaining facilities and infrastructure, prohibiting going out of the gate during effective hours, even recommending playing during recess to foster creativity and environmental sensitivity. Third, parental participation. Collaboration between caregivers and parents is urgently needed, because the *kalong* students only get about two hours of education each day. Parents must be willing to leave their jobs when the time comes to take their children to Islamic boarding schools, or encourage them to get to Islamic boarding schools. Without the encouragement of parents, students who are absent because they are lazy or because they are playing at a friend's house, the learning process will not occur. In addition, parents are required to take part in Al-Qur'an study activities which are held every Saturday night and Sunday with their children. The purpose of this activity is to show the example of parents, especially a father, that parents also learn the Al-Qur'an and not only order their children to learn the Al-Qur'an. Fourth, the rote deposit procedure. Santri who are going to deposit memorization with the ustadz or ustadzah must make sure they are really ready and have been listened to by their friends. When depositing memorization, students recite tartil, loud and loud so that the letters are pronounced clearly. If there is a pronunciation error, the students will repeat the wrong part several times until it is correct.

Figure 2: Learning Al-Qur'an for Parents



Ta'lim Al-Qur'an is a form of parental participation in Al-Qur'an education, and facilities are provided to parents to participate in learning the Qur'an. Studying the Qur'an for parents aims to set an example for their sons and daughters, as well as provision when acting as mentors and companions for their sons and daughters at home. Basically, psychologically, a child likes to imitate the good or the bad manner of another person. Pupils who succeed in memorizing the Qur'an well are due to extraordinary parental encouragement and good cooperation with the Islamic boarding school.

PPTQ Baitul Basyar's efforts to meet human needs for learning the Qur'an are motivated by the fact that the Qur'an can be used as spiritual medicine that affects physical health. Discipline that is upheld is a form of affection and concern for the Islamic boarding school for the students who are as valuable as gems. The Islamic boarding school also gives diplomas/certificates to the *kalong* students who have successfully memorized the Al-Qur'an as a sign of appreciation for their efforts while carrying out activities. The students' memorization abilities are actualized through graduation, leading prayers, and Memorizing Al-Qur'an Competition or MHQ (*Musabaqah Hijz'il Qur'an*).

Figure 3: Memorizing Al-Qur'an Competition



One of the activities of the students to maintain the memorization of the Qur'an is through *Musabaqah Hifẓil Qur'an* which is held every year in the month of Muharram. This agenda aims to motivate learning the Qur'an, have strong memorization, train mentally, and hone competitiveness in achieving achievements. Students who have memorized at least one *juẓ* are required to participate in the event.

Overcoming Barriers to Maintaining the Quality of Memorizing the Qur'an

The output of Al-Qur'an education for *santri kalong* and *santri mukim* is considered balanced if the intention and effort to achieve high-quality Al-Qur'an memorization are carried out optimally. But sometimes on the way, caregivers encounter obstacles in maintaining the quality of memorizing the Qur'an. Some students who have achieved more memorization found reading errors. Errors that arise are due to old recordings of Al-Qur'an readings that come from various sources reappear, and because students' understanding of the reading rules is not deep enough. These students intrinsically recite the wrong readings, even though they are already memorized. When reciting as if just let go.

To overcome the obstacle of reducing the quality of memorizing the Qur'an, such as errors in reciting verses, the caregiver who is also a *tahfiẓ* teacher classifies students according to their level of error. Students who make a lot of memorization errors will be returned to the beginner group. While there are only a few errors, the student must recite the wrong part over and over again until it is correct.

DISCUSSION

One of the best human practices is studying the Qur'an. Studying the Qur'an starts with learning to read the Qur'an. The ability to read the Qur'an properly and correctly is a need for every human being because it is in the pillars of worship. In Abraham Maslow's humanistic theory, he stated that every human being is motivated to fulfill hierarchical needs, which consist of physiological needs, safety needs, affection needs, esteem needs, and self-actualization needs.²³ Memorizing the Qur'an is a way for Muslims to get closer to the Khaliq. To achieve this goal requires a learning process with the guidance of a teacher.²⁴

Learning will give results if you apply the right method. The learning method is a way of teaching that is managed by the teacher so that in teaching and learning activities it allows students to learn the process (learning by process).²⁵ The learning process has the possibility

²³ Farah Dina Insani, "Teori Belajar Humanistik Abraham Maslow dan Carl Rogers Serta Implikasinya Dalam Pembelajaran Pendidikan Agama Islam," *As Salam* 1 VIII (2019): 209–30.

²⁴ Wan Nor Atikah Che Wan Mohd Rozali dkk., "The Impact of Listening to, Reciting, or Memorizing the Quran on Physical and Mental Health of Muslims: Evidence From Systematic Review," *International Journal of Public Health* 67 (2022): 1604998, <https://doi.org/10.3389/ijph.2022.1604998>; Hadi Akbari dkk., "Evaluating the Effect of Quran Memorizing on the Event-related Potential Features by Using Graphs Created from the Neural Gas Networks," *Journal of Medical Signals & Sensors* 12, no. 1 (2021): 48–56, https://doi.org/10.4103/jmss.jmss_75_20; Youcef Sai, "Teaching Qur'an in Irish Muslim schools – curriculum, approaches, perspectives and implications," *British Journal of Religious Education* 40, no. 2 (4 Mei 2018): 148–57, <https://doi.org/10.1080/01416200.2016.1269723>.

²⁵ Naimah Muhammad dkk., "Skills-based curriculum design for culinary course in Traditional Tahfiz institutions," *Heliyon* 8, no. 6 (2022): e09591, <https://doi.org/10.1016/j.heliyon.2022.e09591>; Monireh Mahjoob dkk., "The Effect of Holy Quran Voice on Mental Health," *Journal of Religion and Health* 55, no. 1 (2014): 38–42, <https://doi.org/10.1007/s10943-014-9821-7>.

of achieving learning goals that can touch the cognitive, affective, and psychomotor domains. Gagne and Briggs view the importance of the learning process for students, how students are able to learn a learning material according to their goals, not the teacher's efforts to convey learning material²⁶. Teaching and learning activities of the Al-Qur'an require more students to learn the process than delivery of material, because the success of teaching the Al-Qur'an is measured by the ability to read the Al-Qur'an properly and correctly. So in the teaching process students recite more, train orally, and demonstrate reading in front of the teacher instead of just listening to material from the teacher.²⁷

The teaching of *tafhiz* Al-Qur'an at PPTQ Baitul Basyar applies the *sisir* method as an appropriate way of learning to improve the quality of Al-Qur'an memorization. The *sisir* method is memorizing the Qur'an starting from the back (*juʒ* 30) continuing to the front (*juʒ* 1), and passing it every 5 chapters to the *kyai*/caretaker. This *sisir* method was taught by KH. Abu Bakar Shofwan, pioneer of Tahfiz Al-Qur'an Islamic Boarding School in West Java.²⁸ The method used by Kyai Abu was obtained from Kyai Badawi Kaliwungu Kendal, Central Java, according to Kyai Dimiyati, Kyai Badawi's contemporary and one teacher with Kyai Munawwar Gresik, East Java, when both of them were studying in Mecca. The workings of the *sisir* method applied by the Baitul Basyar PPTQ caretaker are no different from Kyai Abu, namely new memorization is deposited to the kyai starting from the last page of each *juʒ*, and memorization is recited in front of the kyai every 5 *juʒ* before adding new memorization. Every time they do *tasmi'*, the teacher evaluates it by giving notes as a report on learning outcomes in the form of reading errors and their corrections. After completing the 30 *juʒ* of memorization, the students complete their memorization from *juʒ* 1 to *juʒ* 30 sequentially to get a certificate of memorizing the Al-Qur'an Sanad.²⁹

The travel time for memorizing the Qur'an by applying the *sisir* method is quite long. The quality of memorizing the Al-Qur'an is really developed carefully. In addition to the procedure for adding new memorization which was quite strict, previously students who would enter the *tafhiz* class had to be able to read Al-Qur'an *bin-Nazor*, so that when they were allowed to start memorizing the Al-Qur'an, students could prepare memorization first independently without having to listen to it. Kyai.³⁰ Al-Qur'an education requires seriousness,

²⁶ Dra Sumiati, *Metode Pembelajaran* (Bandung: PT. Sandiarta Sukses, 2019), 91.

²⁷ Jenny Berglund, "Continuity and Change: Experiences of Teaching Religious Education in the Light of a Life Trajectory of Hifz and Secular Education," *Religion & Education* 44, no. 1 (2 Januari 2017): 88–100, <https://doi.org/10.1080/15507394.2016.1267544>; Adnan Abdul-Aziz Gutub dan Khaled Aydh Alaseri, "Refining Arabic Text Stego-Techniques for Shares Memorization of Counting-Based Secret Sharing," *Journal of King Saud University - Computer and Information Sciences* 33, no. 9 (1 November 2021): 1108–20, <https://doi.org/10.1016/j.jksuci.2019.06.014>.

²⁸ An dkk., *Para Penjaga Al-Qur'an: Biografi Huffiaz Al-Qur'an di Nusantara*, 232.

²⁹ Taufik dkk., "Preserving Qur'an Through Blind Eyes: Self-Regulation of Blind People in Memorizing the Qur'an," *Journal of Disability & Religion* 0, no. 0 (26 Oktober 2022): 1–12, <https://doi.org/10.1080/23312521.2022.2133788>; Majid Daneshgar, "The divinatory role of the Qur'an in the Malay World," *Indonesia and the Malay World* 44, no. 129 (3 Mei 2016): 123–44, <https://doi.org/10.1080/13639811.2015.1044740>.

³⁰ Rashaun Black dkk., "Does learning the Qur'an improve memory capacity? Practical and theoretical implications," *Memory* 28, no. 8 (13 September 2020): 1014–23, <https://doi.org/10.1080/09658211.2020.1811347>.

learning it is not difficult for humans because Allah makes it easy. Al-Qur'an empowers human perfection to use reason in influencing his life which is sharpened through education.³¹

The success of an education can be seen from the results. Students and student guardians as educational clients can assess the success of teaching *tahfiz* Al-Qur'an after the students carry out the teaching process and are able to memorize the Al-Qur'an smoothly, have precise tajwid, and read fluently.³² Quality according to W. Edward Deming is "quality should be the needs of the consumer present and future".³³ Quality must be the needs of consumers now and in the future. Quality from a transcendent point of view, David A Garvin states "quality is synonymous with innate excellence". Quality is synonymous with innate excellence. Quality is an indicator of the success of engineering, which has an impact on increasing profitability.³⁴ The quality of Al-Qur'an memorization in the Al-Qur'an Musabaqah Guidelines published by the National Level Tilawatil Qur'an Development Institute (LPTQ) that there are three components in the assessment of tahfiz Al-Qur'an namely tahfiz (fluency of memorization), recitation, and *fasobah*.³⁵

CONCLUSION

The implementation of the *sisir* method for the *kalong* students at PPTQ Baitul Basyar has been running systematically and achieving learning objectives with very good results. They have a good quality of memorizing the Al-Qur'an because they have fulfilled the components of the quality of memorizing the Al-Qur'an, namely fluent memorization, proportional *makharijul huruf*, and appropriate recitation. Under the guidance of hafiz Al-Qur'an who *thiqah* also supports the effectiveness of the process of memorizing the Al-Qur'an in maintaining the quality of memorizing the Al-Qur'an. Because memorizing the Al-Qur'an for students using the *sisir* method will require a long time, for students who can prove their memorization skills very well, after carrying out the *tasmi'* 5 juz in the first round, and fully reciting the Qur'an. responsibility independently can continue the new memorization until finished or *khatam*. The advantage of the method of working is the *sisir* method which memorizes from the end of the

³¹ Hasan Basri, *Filsafat Pendidikan Islam* (Bandung: Pustaka Setia, 2017).

³² Ahmad Falah, "Analisis Sistem Pendidikan Islam Berbasis Pesantren Anak-Anak Tahfiz Al-Qur'an Raudhatul Falah Bermi Gembong Pati Jawa Tengah," *Edukasia Jurnal Penelitian Pendidikan Islam* 14, no. 1 (2019): 97–124, <https://doi.org/10.21043/edukasia.v14i1.3632>; Hamidah Bani dkk., "An Overview of Governance and Accountability of Tahfiz Institutions in Malaysian: Religious Councils Perspective," *SHS Web of Conferences* 36 (2017): 00028, <https://doi.org/10.1051/shsconf/20173600028>.

³³ Djoko Adi Waluyo, *Pengendalian Kualitas* (Surabaya: Scopindo Media Pustaka, 2020).

³⁴ Musdalifah Alwi dan Lusia Mumtahana, "The Principal's Strategy in Improving the Quality of Teacher Performance in the Learning Process in Islamic Elementary Schools," *Kharisma: Jurnal Administrasi Dan Manajemen Pendidikan* 2, no. 1 (17 April 2023): 66–78, <https://doi.org/10.59373/kharisma.v2i1.18>; Nurul Annisa, A. Akrim, dan Asrar Aspia Manurung, "Development Of Teacher's Professional Competency In Realizing Quality Of Human Resources In The Basic School," *Indonesian Journal of Education and Mathematical Science* 1, no. 2 (15 Mei 2020): 156–60, <https://doi.org/10.30596/ijems.v1i2.4590>; Chokri Kooli dan Riad Abadli, "Could Education Quality Audit Enhance Human Resources Management Processes of the Higher Education Institutions?," *Vision*, 26 April 2021, 09722629211005599, <https://doi.org/10.1177/09722629211005599>; Aliakbar Aminbeidokhti, Laleh Jamshidi, dan Ahmad Mohammadi Hoseini, "The effect of the total quality management on organizational innovation in higher education mediated by organizational learning," *Studies in Higher Education* 41, no. 7 (2 Juli 2016): 1153–66, <https://doi.org/10.1080/03075079.2014.966667>.

³⁵ Fadli Padila Putra, Khadijah, "Pengaruh motivasi menghafal al- qur'an terhadap kualitas hafalan al- qur'an santri."

juʒ to the beginning of the *juʒ*, and recites every 5 *juʒ*, then after completing 30 *juʒ* it is recited from the beginning to the end of the *juʒ*, can maintain the quality of memorizing the Al-Qur'an students evenly and avoid a continuous error. In addition to the accuracy of the method implemented, there are things that support the achievement of the quality and quantity of memorizing the Qur'an by the students of the *santri kalong* including high discipline; having a strong desire or *himmah*; adhere to rote deposit procedures; parental participation in providing role models and mentoring by following Al-Qur'an study at Islamic boarding schools; actualizing the verses of the Koran that have been memorized through various pesantren activities such as being the priest for the Isya' prayer, Memorizing Al-Qur'an Competition or *Musabaqah Hifẓil Qur'an*, and *tasmi'*.

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