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Revitalizing the Method of Repetition in the Recitation of the Qur'an

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ABSTRACT: *Al Quran is the word of God, which is worth a miracle, which was revealed to the closing of the Prophets and Apostles. One of the wonders is one of the books that was recited continuously without ever stopping from the beginning announced, also a worthy reward for memorizing the Koran, so do not be surprised if Muslims race to learn it. One of the critical efforts in remembering is the method used, there are a lot of memorization methods, to improve the quality of memorization of the Qur'an, repetition is one of the essential ways to facilitate memorization that is already owned. Thus, the hope to have quality rote learning will be achieved. In the research resulted: memorization of Al-qur'an students become smoother, student becomes more disciplined with the implementation of repetition schedules, the results of the quality of memorization of these students can be seen during weekly Repetition activities, namely every Friday; when students recite their memorization by one juz on average, they are able and fluent in their memorization, students become more useful in their time.*

Al-Quran ialah kalam Allah yang bernilai mukjizat, yang diturunkan kepada penutup para Nabi dan Rasul. Salah satu kemukjizatannya adalah salah satu kitab yang dibacakan terus menerus tanpa pernah berhenti dari sejak awal diturunkan, juga pahala yang tanpa henti bagi penghafal Al Quran, sehingga tidak heran jika umat Islam berlomba-lomba menghafalkannya. Salah satu upaya penting dalam menghafal adalah metode yang digunakan, ada banyak sekali metode menghafal, untuk meningkatkan kualitas hafalan Al Quran, *muroja'ah* menjadi salah satu metode yang sangat penting guna memperlancar hafalan yang telah dimiliki. Dengan demikian, harapan untuk memiliki hafalah yang berkualitas akan tercapai. Dalam penelitian dihasilkan: hafalan Al Quran santri menjadi lebih lancar, santri menjadi lebih disiplin

dengan diterapkannya jadwal-jadwal *muroja'ah*, hasil kualitas hafalan santri ini bisa dilihat saat kegiatan *muroja'ah* pekanan yaitu setiap hari jum'at, saat santri melafalkan hafalannya satu juz rata-rata mampu dan lancar dalam hafalannya, santri menjadi lebih bermanfaat waktu-waktunya.

Keywords: *Revitalizing, Method of Repetition, Recitation of the Qur'an.*

INTRODUCTION

Al Quran is Kalam Allah which is worth a miracle, which was revealed to the closing of the Prophets and Apostles, using the angel Gabriel, narrated to us with worry, read it counted as worship and will not be denied the truth (Wijaya Al-Hafidz, 2009). Memorizing the Qur'an has a harder level of struggle. So do not be surprised, if Islam gives a great reward and reward to the memorizers of the Qur'an as mentioned in the hadith of the prophet Muhammad SAW.

"The *Shahibul* of the Quran, on the Day of Resurrection is called:" Iqra ', go up to the levels of heaven and read in *tartil*. As you said in *tartil* in the world, the level of your stopover (your dwelling in heaven) is now the end of the verse that you said" (Yahya bin Abdurrazaq Al Ghautsani, 2014).

From a friend of Mu'adz bin Anas, the Messenger of Allah said:

مَنْ قَرَأَ الْقُرْآنَ وَعَمِلَ بِمَا فِيهِ أَلْبَسَ وَالِدَاهُ تَاجًا يَوْمَ الْقِيَامَةِ ضَوْءُهُ أَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ فِي يَوْمِ الدُّنْيَا لَوْ كَانَتْ فِيكُمْ فَمَا ظَنُّكُمْ بِالَّذِي عَمِلَ بِهَذَا

"Whoever reads the Koran and practices the teachings in it, Allah will put on his parents one day on the Day of Judgment with a crown that shines better than the sun in the world, and what do you think of this reply to those who practice it? alone (the Quran)? " (Has narrated this hadith Imam Abu Dawud).

With pleasure and glory, this is what makes Muslims compete in memorizing the Qur'an. But learning the Qur'an is undoubtedly not as easy as imagined, let alone preserve or preserve memorization itself. Considering Al-Mardliyyah Islamic Boarding School students tend to find it more comfortable at the beginning to memorize it than to make memorization or look after it.

In memorizing the Qur'an, students have many problems that make them too difficult to get quality memorization, such as many activities, lack of time in merepetition, claim to have memorized the Qur'an so that they are lazy to repeat memorization, easy to switch to other fields, lack of motivation and enthusiasm, many verses that are almost similar so that memorization becomes challenging, and many other activities. This is based

on facts in the field at Al Mardliyyah Mojosari Islamic Boarding School" (Tamiya, 2019).

One of the most critical efforts in fostering *tahfidz* or memorizing the Koran requires methods, methods or tips to help the process of learning the Koran so that the desired goal will be easily achieved. Many ways can be applied to make memorization become more *mutqin* (healthy), smooth, and quality. And one method that can be used in memorizing the Qur'an is the Repetition method (Junaidi, 2016).

Repetition or repetition is one method that has many benefits in the learning process. Every person who memorizes repeating verses, the higher the memorization power they have and the more fluency in reading. So correcting and repeating memorization is done so as not to lose what has been memorized (Qasim, 2015; (Nasier, 2018).

Al Mardliyyah Mojosari Islamic Boarding School Ngepeh Loceret Nganjuk, East Java, Indonesia has various methods of repetition applied, although the target of repetition is only five pages that must be deposited, and the rest is the responsibility of the students themselves. Still, the students do not feel difficulties, and it is easier to achieve the target.

LITERATURE REVIEW

The Concept of the Repetition Al Quran Method

Humans can't be separated from the nature of forgetfulness because forgetfulness is an identity that is always inherent in him. With this in mind, so that the memorization of the Qur'an that has been painstakingly achieved is not lost, repeating memorization regularly is the best way to overcome it. There are two types of repetition methods, namely:

1. Happening in the heart. This is done by reading the Qur'an silently without saying it by mouth. This method is one of the habits of scholars in the past to strengthen and improve their memorization. With this method too, a *huffazh* will be helped to remember the memorization that he had accomplished before.
2. Repeat with words. This method is beneficial for prospective *huffazh* in strengthening their memorization (Ikhwan, 2017). With this method, he has indirectly trained his mouth and listener in reciting and listening to his reading. He will also be more enthusiastic and continue to try to justify it when there is a pronunciation wrong. So, the function of the strategy of repeating is by saying naughty or loud yes "ha-ha" so that if other people hear our memorization something is wrong both in terms of *makhroj* and the tajwid, then they can justify our mistakes (Che Noh, Kasan, Yusak, & Yusuf, 2019).

Repetition without looking at the *Mushaf (bil ghoib)*. This method is enough to drain the brain, so tired quickly. Therefore, it is reasonable if it can only be done once a week or every day with a small amount of juz. Can

be done by reading alone inside and outside the prayer or together with friends. So the advantage of this repetition *bil ghoib* is for the prospective *huffazh* to practice our habits of view if we continually look or glance, then there is no point in us struggling to memorize the Qur'an (Ikhwan, 2014).

In general, there are three schools or types of *tahfidz* methods that are currently performed by people who memorize the Koran, which include:

1. Adding memorization without repetition

In this method, the target is to learn the Qur'an in the shortest possible time. This method does not require concentration that is draining the brain. Therefore the compensation is to be ready to read as much as possible. A simple advantage like this can make our minds record the location of each verse we read. This verse is on the right side of the page. That verse is located on the left side of the page, making it easier to remember. Also, it is useful to form the flexibility of the tongue in reading, so that the ability to create spontaneous pronunciation is built.

2. Add memorization with repetition in part

The partial method is memorization perverse, which is to read one verse that we want to memorize three or five times correctly, after that we only remember the poem. After finishing, we move to the next verse in the same way, and so on until one page. But before moving to the next verse, we must repeat what we have memorized from the previous verse. After one page, then we repeat it.

This method is usually used in *ma'had* or *tahfidz* boarding school. This method is enough to drain the brain's work, so it gets tired quickly. Repeat or Repetition the memorized material is usually quite long too, although sometimes it has to learn these materials again it is not as difficult to remember new content still. Therefore, it is reasonable if it can only be done once a week or every day with a small amount of juz. Can be done by reading alone inside and outside the prayer, or together with friends. Also, the function of repeating memorization that has been deposited to friends, teachers or kyai is to strengthen the memorization itself in the heart of the memorizer, because of the more frequent and more memorizing of memorizing, the stronger the memorization of the memorizers. Repeating or reading memorization in front of other people or teachers will leave memorization in the heart that is far better than reading or repeating memorization alone five times or more.

Repeating this rote should be done after correcting rote (additional). After reading it in front of others so that there are no unknown errors and ultimately complicate yourself, because mistakes that occur since the beginning of the first memorization (latta error) will be painful to change at the next stage because it is already attached and becomes innate, then from the beginning also this must be avoided, namely carefully when memorizing or when correcting memorization.

Repeating memorization can be done alone and can also with other people, friends or partners for mutual *sema'an*, and this is the best. Repeating memorization has a function as a process of habituation for the other senses, namely oral lips and ears. If oral lips are used to reading the term *lafadz* and at one time reading *lafadz* that cannot be remembered or forgotten, it can use the reflex system (direct) namely by following the lips and oral movements as usual without memorizing memorization. The most significant function of repetition of rote learning is to strengthen the rote itself in the heart, because of the more frequent rote learning, the stronger the routine. As for repeating memorization that has been collected in the centre, there are many ways you can do one of them, namely:

- a. Repeating new memorization
Happening a new rote is to repeat by changing places or changing the sitting position when just finished adding to the routine so that it is not saturated. Then what we can do is: repeating after prayer, repeating once or several times after waking up, read it when performing evening prayers.
- b. Repeat the old memorization
Repeating this old rote memory is flexible because by walking anywhere or doing any work you can do it, go to school, go to the mosque, go anywhere this can be done, and it will be better and enjoy to do because the mind is a little relaxed. They will be able to enjoy it if the memorization is smooth, of course, after the initial process (memorization time) good and right (smoothly).
3. Increase memorization with repetition entirely
The whole method is to memorize one by one page (using the *Mushaf* Madinah or the Holy tower). We read one page that we will learn three or five times correctly, after that we start to memorize it. After remembering one page, then we move to the next page in the same way. And do not move to the next page unless you have repeated pages that we have memorized before.

In this method, every day, the activity is *ziyadah* and repetition all memorization. Meaning that all memorization is owned in a day, even when the number of memorization is 29 juz then the repetition that day is also 29 juz. Is this possible? Maybe. Consequently, from morning to night, always interact with the Koran. Or you can use this method which is well-known among the *salaf* scholars and is the most widely applied in the *tahfidz* Al Qur'an huts, especially for *haffizh* who have just finished memorizing their memorization. This method is done by dividing the Qur'an into seven parts. Then, repeat each section every day so that within one week, the Koran can be destroyed. Thus in one-month *huffazh* can memorize the Koran as much as four times. There are several techniques for learning the Koran in total or

in full, namely: (a) *attasdis*, i.e. repeats six juz every day and (b) *attasbi* 'means reciting the Koran once a week or once a week.

This repeating schedule is collected in a poem:

الشعريقتين قبانا* بقرعقود، يونس سبحان

I memorize this stanza from a Shaykh Muritania

Monday: Surah Yunus to Al Isro '

Tuesday: Surat Al Isro 'to Asy Syu'ara

Wednesday: Surat Asy Syu'ara to As Shaffat

Thursday: Surat As Shaffat to Qaf

Friday: Surah Qaf to Khatam to An Nas

Saturday: Memorize Surah Al Baqarah up to Surah Uquud or Surah Al Maidah.

Sunday: Surat Al Maidah to Yasin

I dream that every hafizh or hafizhah continues to repeat, repetition the reading of the Qur'an. One another reminded one another (Qurrotul 'Aini, 2017).

Repetition Method

There are several types of repetition methods (repetition):

1. Repeat in the heart. This is done by reading silently without speaking by mouth. This method is the custom of the scholars in the past to strengthen and improve their memorization of the Koran.
2. He is repeating by saying. This method is beneficial for strengthening memorization. With this method, he indirectly trained his mouth and hearing in reciting and listening to his reading. They will also be more enthusiastic and continue to try to justify when a pronunciation occurs (Mukhlisoh Zawazi, 2014).
3. Repetition five categories. When we have memorized a specific page of the Manuscripts, or we have memorized certain information and lessons for the first time, then five classes must be fulfilled to strengthen memorization so that it will move to long-term memory, and memorization can be easily pronounced by word of mouth: repetition first one hour after memorization, repetition second one day after memorization, repetition third one week after memorization, repetition fourth one month after memorization, repetition fifth three months after memorization.
After the five stages of repetition, our memorization (memory) will move to long-term memory, so that it will be easy to present the memorization every time.
4. Repetition seven categories
 - a. When you want to drive a car to go to work in the morning. Use the time to memorize your memorization just before leaving for work, one hour after finishing learning it.

- b. Don't miss new memorization for more than an hour without repetition because this repetition time has a significant influence to strengthen memorization.
 - c. Read your new memorization earlier in the prayers *sirriyah* (dzuhur and Asr prayer).
 - d. When driving a car going home from work.
 - e. In the sunnah prayers and when *qiyamul lail*.
O people who are clothed (Muhammad). Get up (to pray) at night, except for a small part, (ie) half or a little less than that, or more than (one half) of it, and read the Qur'an slowly. Surely We will send heavy words to you. "(Al Muzammil: 1-5)
In a hadith it says: "*the glory of a believer (seen) from his qiyamullail*" (HR. Al-Hakim, and Albani confirmed it).
 - f. At any time, for example, when stopping at traffic lights, while waiting for prayer, and so on.
 - g. Before going to sleep. Including the essential time to worship the Qur'an before going to sleep. Before going to bed, try your best to make repetition a top priority. Do not sleep unless after memorizing a rote, so that the subconscious mind is accustomed to repeating and storing it in memory during sleep. So when you wake up, you will find as if memorization is present in front of you.
 - h. When I wake up.
Don't repeat the new rote before you happened the routine yesterday. Repetition one day after memorization is an essential thing that helps strengthen long-term memorization.
The number of repetition must not be less than about three times the repetition. Also must be considered the need to listen to verses that are memorized throughout the day through cassettes or CDs.
The best part for a week of memorization is to listen to the poems that are remembered for a full week.
5. Weekly Repetition. There should be one day devoted to this week's repetition, one of which is better on holidays. When we start repetition the pages that we have memorized, we should follow the steps of relaxation, and enter the initial period: positive thoughts and visualization. We have to do these things for at least two minutes to prepare ourselves before starting the memorization of the week.
 6. Monthly Repetition. Old memorization should not be left for more than one month without any repetition (Majdi Ubaid Al-Hafidz, 2015).

RESULT AND DISCUSSION

Planning of Repetition Method in Supporting the Quality of Al Qur'an Student Memorization

The key to success in planning is to pay attention to the following points: (1) Realistic: The plan we make must be realistically based on ability.

Consideration of the amount you want to memorize and the times we might provide to reach the target. (2) Measured: Through this planning, we can measure the times to memorize and repeat (repetition).

Essential matters in implementing planning are as follows: (a) Flexibility: Change plan according to our daily activities. Extend or shorten the time if needed. (b) Take advantage of the golden opportunity: On holidays and free time, allocate more time for memorization. (c) Evaluate planning regularly: If we have written a plan where memorization of one juz will be completed within one month, but in reality, it is found not to be implemented correctly, then the planning is not right. Therefore, it needs to be adjusted again (Ahmad Baduwailan, 2016).

Planning Islamic Boarding Schools in supporting the quality of memorization of Al Qur'an students in Al Mardliyah Islamic Boarding Schools Mojosari Ngepeh Loceret Nganjuk:

1. Determine the schedule of students' daily activities that focus on the Qur'an, namely dribbles, shouts, rote memorization, *muhafadzoh*, repetition, see each Friday.
2. There is a need to add to the repetition program, such as the repetition method applied by one of the student, which is to use rote in prayer.
3. Repetition is done by listening to *murottal* through MP3 or the like which can be attended to by all students in Islamic boarding schools so that it can strengthen the rote memorization for those who have memorized and are more familiar with verses of the Koran that have not been remembered. Another benefit for students who do not take the *Tahfidz* program for a long time can be learned because they often listen to *murottal* readings, and it is no less critical just by listening to *murottal* we have received the reward.

The Application of the Repetition Method in Supporting the Quality of the Memorization

The rote method, especially in memorizing verses of the Qur'an or *matan* hadith can be applied in several ways, including according to Muhaimin Zen. As for the purposes that can usually be used to memorize especially verses of the Qur'an or *matan* hadith, namely *tahfidz* and *takrir*. *Tahfidz* is learning new material that has not been remembered. The way:

1. First, the memorizer reads *bin-nadhar* (by looking at the writing manuscripts) content that will be played before the instructor at least three times.
2. After reading *bin-nadhar* and feel, there is a shadow and then learned by rote (without seeing the *mushaf*) at least three times in one sentence, and the maximum is unlimited. If you have read it and at least three times it hasn't been memorized, it needs to be improved until it's learned correctly and you shouldn't add new material.
3. After one sentence, there is an impact and become memorized

smoothly and then coupled with the next sentence to make one verse perfect. The materials are always remembered as well as learning the first material, then assembled by repeating the material or sentence that has passed at least three times in one verse, and the maximum is not limited to memorizing. But if the memorization of one poetry is not very smooth, then it cannot be moved to the next material.

4. After memorizing the material of this one verse with rote memorization which is smooth, then proceed by adding content to the new poems by reading *bin-nadhar* first and repeating as in the first material. After there is a shadow then continue to read without seeing the *mushaf* until memorized correctly as well as learning the opening verses.
5. After getting memorized two verses well and smoothly there are no more errors, then the memorization is repeated starting from the material of the first verse arranged with the second verse a minimum of three times and the maximum is unlimited. Likewise, stepping on the following verses up to the time limit provided runs out and on the targeted material.
6. After the determined material becomes memorized well and smoothly, then this memorization is traded in front of the instructor to get instructions and be guided as needed.
7. When facing the instructor on the second day, the memorizer plays the new material that has been found and repeats the content the first day. Likewise, on the third day, the equipment the first day, second day, and third day must always be played to better strengthen their memorization while *taqdir* is repeating memorization that has been performed to the instructor. In this case, the balance between *tahfiz* and *takrir* is one in ten (Qurrotul 'Aini, 2017).

The *bin-nadzor* program is carried out before starting the *tahfiz* program, the student will go through several tests that must be carried out, namely *bin-nadzor*, memorizing some of the letters chosen by the caregiver (following *tajwid* and *makhraj* are good), after the test has been able to pass all and felt students have power memorized good, students can directly enter the program *Tahfiz* and start depositing memorization of the Koran to the cleric.

Implementation of Islamic Boarding School in supporting the quality of memorization: The *bin-nadzor* program is carried out before starting the *tahfiz* program, the student will go through several tests that must be carried out, namely *bin-nadzor*, memorizing some of the letters chosen by the caregiver (following *tajwid* and *makhraj* are good), after the test has been able to pass all and felt students have power memorized good, students can directly enter the program *Tahfiz* and start depositing memorization of the Koran to the cleric.

Implementation of Islamic Boarding School in supporting the

quality of memorization of Al Qur'an students at Al Mardliyah Islamic Boarding School Mojosari Ngepeh Loceret Nganjuk:

1. After taking several tests from caregivers, students can take the *Tahfidz* program.
2. Every day the student deposited at least one page of memorization until *saheeh* to the cleric every morning before the dawn to finish.
3. Boarding School implement programs to support the quality of memorization of the Koran, such as *repetition*, *muhafadzoh*, dribbles in pairs, simulations of the Koran every Friday *juz-juzan* for every student.

In applying the concept of this repetition method:

1. Student repeats with the utterance; with this method, he has indirectly trained his mouth and listener in reciting and listening to his reading.
2. Add memorization with *repetition* in part. Repetition can be done by reading alone inside and outside the prayer, or together with friends. Repetition with friends is usually done by students when they are going to do *muhafadzoh* activities. With repetition in front of other people, students will know if there are mistakes in memorizing the Koran, it can also strengthen memorization.
3. Repeating new and old rote memorization is usually done in *muhafadzoh* activities, repeating new rote learning is contained in the schedule of students' repetition events, and weekly repetition or repeating jointly done every Friday with a target of 15 juz.
4. Student applies repetition seven categories, namely when they want to go to madrasa to carry out devotion, recite memorization in the prayers of the *Sirriyah*, on the journey wherever taking time to always wirid Al Qur'an, in evening prayer (*tahajud*), at any time, before sleep and after sleep to always be with the Koran.

CONCLUSION

Islamic boarding school planning in improving the quality of memorizing Al Qur'an students using the Repetition method are: conduct a test by learning several letters that have been determined by the caregiver, after it is known that students who take the test have a good memorization ability to enter the *tahfidz* program make a schedule of activities to support the process of memorizing students. Make a schedule of student repetition activities.

The application of the Repetition method to support the quality of the memorization of Al Qur'an student is: (a) applying the daily repetition student schedule guided by the *ustadzah* (teacher), namely the holding schedule for *muhafadzoh*, repetition. (b) applying the daily *muroja'ah* schedule for students without direct supervision from the cleric, but with friends or individually. Usually, the times of this repetition are before the student *muhafadzoh* (*repetition* in front of the cleric) the student are mutually in pairs.

Repetition individually is generally done when students are in a relaxed state or without activities, such as when chatting with friends while carrying a *mushaf*, before and after sleeping, on the way to the madrasa for devotion, and others. (c) student repeat memorization that has been memorized in the prayers that *sirriyah* praying sunnah and during the midnight prayer. (d) holding a weekly *repetition* schedule that is done together or commonly called *sema'an* or *khataman* on every Friday with the specified target is 15 juz.

The results of the quality of memorizing Al Qur'an student after using the *muroja'ah* method are: (a) the memorization of Al Qur'an student become smoother, because the more interacting with the Qur'an, the more memorization is repeated will be a long-term memory which is undoubtedly useful also to train the mouth and hearing in reciting and listening to their own reading, making it easier to remember and form a the ability to speak spontaneity. (b) the student become more disciplined by applying the repetition schedules, even though the cleric is not able to listen to the student, the student continues to carry out his activities accompanied by his seniors or friends. (c) the results of the quality of the memorization of the student can be seen during the weekly repetition activity, which is Friday when the student recites the memorization of one juz on average the student is able and fluent in his memorization. (d) the student become more use of their time; in other words, no time is wasted because it is always filled with the Al Quran.

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