

IMPLEMENTATION OF AL-QUR'AN MEMORIZATION IN IMPROVING THE QUALITY OF MEMORIZATION OF STUDENTS AT THE DARUL IKHLAS DALAN LIDANG ISLAMIC BOARDING SCHOOL

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Abstract

This study aims to analyze the implementation of the Al-Qur'an memorization program in improving the quality of memorization of students at the Darul Ikhlas Dalan Lidang Islamic Boarding School. The study used a qualitative approach with a descriptive type. Data were collected through participatory observation, in-depth interviews, and documentation analysis involving the tahfidz supervising teacher, students in the tahfidz room, and the boarding school management. The results showed that the implementation of tahfidz was carried out in a structured manner through a combination of tasmi', ziyadah, halaqah, talaqqi, and muroja'ah methods. The tahfidz program is divided into two categories, namely special tahfidz (kamar tahfiz) with a target of 3 juz per semester and tahfidz as a subject (Qur'an Hafadz) which is mandatory for all students. The evaluation system is carried out through tasmi' before moving juz and monthly exams. Despite challenges such as differences in student abilities, consistency of memorization, and target pressure, the boarding school implemented solutions in the form of mixed halaqah coaching, intensive guidance, routine evaluation, and a controlled discipline system. This structured and consistent implementation contributes to improving the quality of students' memorization, both in terms of fluency, accuracy of tajwid, and long-term memorization resilience.

Keywords: Implementation, Memorizing the Qur'an, Quality of Memorization, Islamic Boarding Schools, Memorization Methods

INTRODUCTION

The Quran is the primary source of Islamic teachings and serves as a guide for human life. One way to preserve the purity of the Quran is through the tradition of memorizing it (tahfidz). Since the time of the Prophet Muhammad (peace be upon him), the tradition of memorizing has been an integral part of Islamic education and continues to thrive in various educational institutions, particularly Islamic boarding schools (pesantren). The tahfidz

program aims not only to produce hafidz and hafidzah (rememberers of the Quran), but also to foster character, discipline, and perseverance in students in maintaining their memorization. (Study et al., 2023)

Tahfidzhul Qur'an, or memorizing the Quran, is a highly noble and commendable act. Those who memorize the Quran are considered among the servants of Allah on earth. Therefore, memorizing the Quran is not easy; special methods are required. Furthermore, it must be accompanied by prayers to Allah SWT for ease in memorizing His numerous and complex verses. Because many sentences are similar to each other, and some sentences are long, even reaching three or four lines without any waqf, some are short (Tokolang et al., 2025).

Since the time of the Prophet Muhammad (peace be upon him), the tradition of memorizing the Quran has been an integral part of Islamic education and continues to thrive in various educational institutions, particularly Islamic boarding schools (pesantren). The tahfidz program aims not only to produce hafiz and hafizah (literate), but also to shape the character, discipline, and perseverance of students in maintaining their memorization. In the context of Islamic boarding school education, implementing Qur'an memorization requires a systematic and sustainable method. The memorization process is not simply about increasing memorization (ziyadah), but must be balanced with memorization reinforcement (murojaah), tajweed accuracy, makhraj fluency, and consistent memorization. Therefore, the quality of a student's memorization is measured not only by the number of juz (juz) memorized, but also by fluency, recitation accuracy, and long-term stability.

Amid growing global awareness of the importance of Islamic religious education, interest in Quran memorization programs is growing, both in Islamic boarding schools (pesantren), madrasas (Islamic schools), and other formal Islamic educational institutions. However, achieving Quran memorization among students remains a complex and challenging issue. Various studies and field observations indicate significant variability in students' memorization achievements, both in terms of quantity (number of juz (chapters) memorized) and quality (accuracy of tajweed, fluency, and understanding of meaning). Some students are able to maintain their memorization well, while others struggle to maintain consistency and quality of memorization over the long term, even after spending years in the pesantren environment (Pondok et al., 2022).

The success of a tahfiz program is greatly influenced by how the learning is implemented. Each pesantren has different policies, strategies, and approaches to managing the tahfiz program. These differences have implications for the achievement and quality of students' memorization. However, not all implementations of the tahfidz program have been studied in depth to determine the extent to which they truly contribute to improving memorization quality.

Darul Ikhlas Islamic Boarding School, Dalan Lidang, is one of the Islamic educational institutions that offers an intensive Qur'an tahfidz program. This program is designed to train students to memorize the Qur'an properly and correctly. Nevertheless, it is important to analyze the implementation of the tahfidz program, including its planning, implementation, and evaluation, to determine its contribution to improving the quality of student memorization.

Several previous studies have tended to highlight the effectiveness of tahfidz qualitatively or focus on students' motivation to memorize the Qur'an. Studies that

comprehensively analyze the implementation of tahfidz within the specific context of a particular Islamic boarding school and its implications for the quality of student memorization are relatively limited. Therefore, this study was conducted to analyze the implementation of tahfidz at Darul Ikhlas Islamic Boarding School, Dalan Lidang, in depth and to examine how it contributes to improving the quality of student memorization.

IMPLEMENTATION METHOD

This study employed a qualitative approach with a descriptive approach. This approach was chosen to gain a deep understanding of the implementation of the Quran memorization program in improving the quality of memorization of students at the Darul Ikhlas Islamic Boarding School in Dalan Lidang (Radianto et al., 2023). The choice of qualitative methods was based on the nature of the phenomenon under study: the dynamic, contextual nature of Quran memorization practices, which are rich in religious and pedagogical meaning. Quran memorization is not merely understood as a mechanical memorization activity, but as an educational process integrated with spiritual values, Islamic boarding school culture, discipline, the relationship between teachers and students, and the learning management system implemented. Therefore, a qualitative approach was deemed most appropriate for capturing the students' experiences, mentoring strategies, and program implementation patterns that shape the quality of their memorization.

The qualitative descriptive method allowed researchers to explore in detail how the *tasmi'*, *ziyadah*, *halaqah*, and *talaqqi* methods are applied in daily practice, as well as how the evaluation system and memorization targets are consistently implemented. This approach does not aim to test hypotheses or statistically establish causal relationships, but rather to describe phenomena as they occur naturally within the Islamic boarding school environment (Sugiyono, 2019). In this study, the researcher acted as the primary instrument, directly involved in the data collection and analysis process. The researcher conducted observations, interviews, and document reviews to comprehensively understand the dynamics of tahfidz implementation (III, 2020).

The data sources for this study include:

1. Three tahfidz supervising teachers as the primary implementers of the tahfidz program.
2. Students in the tahfidz room as participants in the intensive program.
3. Students taking the Qur'an memorization course.
4. Islamic boarding school management involved in the tahfidz program policy.

Data collection techniques included participant observation, in-depth interviews, and document analysis. Observations were conducted to directly observe the processes of *tasmi'*, *ziyadah*, *halaqah*, *talaqqi*, and the monthly evaluation system. In-depth interviews were used to explore students' experiences, mentors' strategies, and challenges faced in implementing tahfiz. Meanwhile, document analysis included a review of activity schedules, memorization targets, evaluation systems, and data on students' memorization progress.

The descriptive approach in this study allowed researchers not only to describe "what is done" in the tahfidz program, but also to explain "how" the program is implemented and "why" certain methods are chosen to improve the quality of students' memorization. This aligns with

Creswell and Poth's (2018) view that qualitative research aims to understand the meaning of social practices from the perspective of participants within their context.

Furthermore, the analysis of tahfidz implementation in this study also considers the perspective of educational management, particularly regarding program planning, method implementation, and the evaluation system applied in memorization development (Robbins & Coulter, 2018). The tahfidz program in Islamic boarding schools does not stand alone but is integrated within the broader educational system, so its success is influenced by structured and consistent management. Thus, the descriptive qualitative approach in this study not only aims to describe the practice of memorizing the Al-Qur'an, but also to understand the strategies, mechanisms, and dynamics of its management in improving the quality of students' memorization in a sustainable manner.

RESULTS AND DISCUSSION

1. History and Development of the Darul Ikhlas Islamic Boarding School in Dalan Lidang

The Darul Ikhlas Islamic Boarding School in Dalan Lidang was established in response to the limited availability of Islamic educational institutions in the South Tapanuli region in the early 1980s. At that time, Mandailing Natal was still within the administrative area of South Tapanuli Regency. The growing tide of globalization also influenced community lifestyles, including aspects of education and religious guidance for the younger generation.

The idea to establish the Islamic boarding school originated from a meeting of several students from South Tapanuli studying in the Middle East on Safar 4, 1403 AH (November 25, 1982) at the Grand Mosque in Mecca. The meeting resulted in an agreement to establish the Al-Ikhlas Foundation as a forum for improving Islamic education and preaching, particularly in the South Tapanuli region. As a realization of this idea, the Ma'had Darul Ikhlas Islamic Boarding School was established in 1987 in Dalan Lidang, Panyabungan District, which is now part of Mandailing Natal Regency, North Sumatra Province. At its inception, the Islamic boarding school covered approximately 2 hectares of land and boasted modest facilities consisting of one building, five classrooms, and one dormitory.

The number of students in the first year was approximately 40, increasing to approximately 100 in the second year. Over time, the school expanded its facilities and infrastructure and increased its student population, including the opening of female students during the leadership of H. Amsir Sholeh Siregar (1994–1997). Since 2011, the school has been led again by H. Muhammad Usman Abdullah Nasution, Lc., with a focus on strengthening religious education, including the development of a Quran memorization program as one of its flagship programs.

2. Quran Memorization Program at Darul Ikhlas Islamic Boarding School

The Quran memorization program was developed as an effort to strengthen the pesantren's identity as an Islamic educational institution focused on Quranic recitation. This program aims to produce students who are not only able to memorize but also able to understand, preserve, and practice the Quran in their daily lives. "To create a generation of memorizers of the Quran who are mutqin (comprehensive), possess Qur'anic morals, and are able to actualize Qur'anic values in social life.

The Mission of the Tahfidz Program is:

- a. To organize systematic and structured Quranic memorization training.
- b. To guide students to have strong memorization (mutqin) and adhere to the rules of tajweed.
- c. To instill Qur'anic morals in daily life.
- d. To develop a consistent and sustainable culture of murojaah (recitation).
- e. To improve the professionalism of tahfidz teachers in memorization training.
- f. To create a pesantren environment that supports the development of a culture of love for the Quran.

The development direction of the tahfidz program at Darul Ikhlas Islamic Boarding School includes:

- a. Strengthening the Quality of Memorization (Mutqin). Focusing on:
 - 1) Accuracy of letter pronunciation
 - 2) Application of tajweed
- b. Memorization Fluency and Durability
 - 1) Structured Murojaah System
 - 2) Daily, weekly, and monthly murojaah scheduling
 - 3) Periodic evaluation of past memorization
 - 4) Direct supervision by the tahfiz teacher
- c. Standardization of Memorization Targets
 - 1) Determining memorization targets per semester
 - 2) Grouping students based on ability
 - 3) Monitoring memorization achievement

The tahfiz program at Darul Ikhlas Islamic Boarding School is aimed at producing memorization that is not only quantitatively strong, but also qualitatively strong. Indicators of memorization quality include:

- a. Fluency in reading without many errors
- b. Accuracy of tajweed and makhraj
- c. Consistency in murojaah
- d. Long-term memorization durability
- e. Ability to connect verses without hesitation

With a dormitory-based coaching system and a structured schedule, Islamic boarding schools have great potential to improve the quality of students' memorization. However, its effectiveness still depends on the implementation of the method, consistency of evaluation, and the students' internal motivation.

3. Implementation of the Al-Qur'an Memorization Method at the Darul Ikhlas Islamic Boarding School in Dalan Lidang.

Based on research results, the implementation of memorization learning at the Darul Ikhlas Islamic Boarding School in Dalan Lidang is carried out in a structured manner through a combination of several methods, namely tasmi', ziyadah, halaqah, and talaqqi. The memorization program at this Islamic boarding school is divided into two categories: a special

memorization program (memorization room) and memorization as a subject (Qur'an memorization). The implementation is described as follows:

a. Tasmi' Method

The tasmi' method is an activity consisting of two or more sessions, each of which involves listening to memorized readings. The tasmi method is also described as the activity of listening to memorization to others, for example, to fellow memorization students or to more fluent seniors (Al-, 2023). In practice, students memorize without looking at the Mushaf, while the teacher listens and evaluates the fluency and accuracy of the memorization.

The goals of the Tasmi' method are:

- 1) To measure the quality and strength of students' memorization.
- 2) To build students' confidence in memorizing.
- 3) To serve as an evaluation before moving on to the next memorization session.

Benefits of the Tasmi' Method:

- 1) Motivated to memorize more diligently
By participating in the Sima'an activity, memorizers will not easily become tired and bored with repeating memorization. It also allows them to assess the quality of their memorization.
- 2) Eliminates confusion in mutasyabihat verses
The most important technique for memorizing mutasyabihat verses and keeping your mind focused is to listen to the memorization by a professional Quran teacher or specialist in mutasyabihat verses.
- 3) Maintaining memorization.
- 4) Eliminates nervousness when reading the Quran.
- 5) Practices slowing down when reading the Quran. Memorizing the Quran is truly the highest level in Paradise.
- 6) Quickly mastering correct Quran recitation.
- 7) Having a sima'an partner greatly helps the memorizer in the process of smoothing and strengthening memorization. This is done as a process of mutual correction so that any errors can be detected.
- 8) The Concept of the Sima'an Al-Quran Method

Quranic verses will only remain in the heart for knowledge if they are memorized and repeated (Aprilia et al., 2023).

Specifically for students in the tahfiz room, when performing tasmi', they are given a dispensation from class activities, and can even be given permission for up to three days to focus on memorization.

b. The Ziyadah Method

According to Al-Hafidz, the Ziyadah method is a strategy for gradually memorizing the Quran by adding new verses and repeating old ones to ensure they are not lost. This method begins with the teacher reciting new verses in a tartil (talaqqi) format, followed by students repeating the reading (tikrar), and then submitting their new memorizations individually (Kec & Tinggi, n.d.). The Ziyadah method involves routinely adding new memorizations. At the Darul Ikhlas Islamic Boarding School in Dalan Lidang, students in the Tahfiz program are

required to memorize one additional page per day.

If students do not reach the daily memorization target, they are subject to a fine of Rp 500 or Rp 1,000, depending on the supervising teacher's policy. This fine system is implemented to enforce discipline and accountability for memorization targets. The Tahfiz program in the Tahfiz program has a target of 3 juz per semester. This target demonstrates the program's intensive nature and demands consistent daily memorization. With a two-semester system within a single academic year, students have the potential to memorize six juz' (jurisprudence) per year, depending on their individual discipline and ability. The implementation of fines in the ziyadah method demonstrates the existence of internal controls to maintain students' commitment to achieving the set memorization targets.

c. Halaqah Method

Halaqah is a term related to the world of education, specifically Islamic education or teaching (Islamic education). The term halaqah (circle) is usually used to describe a small group of Muslims who regularly study Islamic teachings, with participants ranging from 3 to 12 people (Keislaman, n.d.). The halaqah method is implemented through a group coaching system guided by three female tahfiz teachers: Ustadzah Mir'atul Hasanah, Fatimah Sarah, and Enna Hayati.

Students are divided into several halaqah groups, with a system that is not based on the same grade level, but rather mixed or randomized. This system allows for interaction across ability levels and encourages students with stronger memorization skills to assist others. Technically, students are divided into three halaqah groups, with relatively equal numbers of members. Two groups consist of 12 students, while one group consists of 11 students. This distribution is based on the total number of students participating in the tahfiz room program and takes into account the effectiveness of the guidance provided by each female teacher. The halaqah provides a structured and controlled forum for the implementation of tasmi', ziyadah, and muraja'ah, allowing for intensive and focused memorization under the guidance of the supervising female teacher.

d. Talaqqi Method

According to (Susianti, 2016), the Talaqqi method is a method used in teaching Quran memorization where the teacher and students meet face-to-face. This activity is carried out to avoid errors in pronouncing Quranic letters. Through Talaqqi, the teacher explains how to pronounce the makhroj (letters), then imitates the sounds of the letters so that students can directly practice the letters or verses of the Quran. The teacher also recites the letters repeatedly until the memorization is firmly embedded in the students' minds (Keislaman, n.d.).

The talaqqi method is implemented at the Darul Ikhlas Islamic boarding school in Lidang. The students recite their memorization directly in front of a supervising teacher. The teacher then provides corrections for errors in pronunciation, tajweed, and fluency. This method serves to maintain the quality of the Quran recitation so that it adheres to correct rules. Talaqqi is generally performed individually to maximize the correction.

e. Muroja'ah Method

The word muraja'ah itself means to review, re-examine, and check (Tokolang et al., 2025). According to KH. Muhaimin Zen, as quoted by A. Umar al-Faruq, the process of maintaining Quran memorization is carried out through several methods within the muraja'ah method, including muraja'ah with memorization and muraja'ah after memorization. Recitation

through memorization involves continuously repeating old memorizations between new memorizations, while recitation after memorization involves reviewing previously memorized material to ensure it is not easily forgotten.

In line with this understanding, the practice of recitation at the Darul Ikhlas Islamic Boarding School in Dalan Lidang is carried out in stages. Students first conduct recitations independently to ensure fluency and accuracy. Afterward, they review the recitations with a peer as a form of mutual listening and correction. Finally, the recitations are rehearsed in front of a supervising teacher for more accurate corrections, including fluency, pronunciation, and tajwid.

This tiered recitation pattern demonstrates a systematic memorization reinforcement system, starting with self-control, peer supervision, and verification by the supervisor. Through this process, the quality of the students' memorization becomes stronger, more secure, and more resilient. Thus, muraja'ah not only functions as a repetition of memorization, but also as a strategy for continuously strengthening the quality of students' memorization in the Islamic boarding school environment.

4. Implementation of Tahfiz from a Behaviorist Theory Perspective

The tahfiz program at this Islamic boarding school is divided into two types:

- a. Special Mandatory Tahfiz (Tahfiz Room)
 - 1) Compulsory for students living in the tahfiz room.
 - 2) Not included in the formal Islamic boarding school curriculum.
 - 3) Conducted outside of class hours.
 - 4) Targets 3 juz per semester.
 - 5) Class dispensation is granted during tasmi' or ziyadah sessions.

This program demonstrates the special attention and full support of the Islamic boarding school for students who focus on the intensive tahfiz program.

- b. Tahfiz as a Subject (Quran Memorization)
 - 1) Included in the official Islamic boarding school curriculum.
 - 2) Compulsory for all students.
 - 3) Implemented like other subjects.

This program is general in nature and is part of the formal Islamic boarding school education system.

5. Implementation Stages and Evaluation System for Memorization

The memorization program at Darul Ikhlas Islamic Boarding School in Dalan Lidang begins in the morning and continues until midday. During the process, students take turns submitting memorizations to their supervising teacher. Although the system is staggered, students who are ready and have completed their memorization are allowed to submit immediately without having to wait for roll call, allowing for more effective use of time. The memorization addition schedule is set at one page per day. However, in practice, memorization submission (tasmi') is conducted three days a week. This pattern demonstrates a structured time management between the memorization process and the memorization evaluation process. (Observation Results, February 11, 2026).

The memorization evaluation system is implemented in two ways. First, if a student

wishes to move on to the next juz (juz), they must first perform the tasmi'kan (reciting the previous juz) they have memorized to strengthen and verify the quality of their memorization. Second, routine exams are held once a month. In this monthly exam, the female Islamic teacher tests the students' memorization individually by calling them and testing them one by one. This evaluation system aims to monitor the consistency of memorization and ensure that it remains well maintained. Overall, the implementation and evaluation of the tahfidz system at this Islamic boarding school are carried out consistently and disciplined. The structured pattern, from daily schedules and memorization targets to periodic evaluations, demonstrates a systematic memorization development management oriented toward the quality and sustainability of the students' memorization.

6. Challenges and Solutions in Implementing the Tahfidz Program

In implementing the tahfidz program at the Darul Ikhlas Islamic Boarding School in Dalan Lidang, several challenges were encountered that affected the process of achieving the students' memorization targets. However, the Islamic boarding school also developed strategic solutions to overcome these challenges.

- a. Challenges in Implementing Tahfidz at the Darul Ikhlas Islamic Boarding School in Dalan Lidang.
 - 1) Differences in students' memorization abilities
 - 2) Students have varying levels of memorization ability. Some students are quick at memorizing, while others require longer to master a single page of memorization.
 - 3) Student Consistency and Discipline
 - 4) The target of one page per day and three juz per semester requires a high level of commitment. Not all students are able to maintain this consistency daily.
 - 5) Time allocation between tahfidz and class lessons
 - 6) Especially for students in the tahfidz room, the possibility of class exemptions during tasmi' or ziyadah can potentially pose challenges in catching up on formal study material.
 - 7) Boredom and Mental Fatigue
 - 8) Routine memorization activities performed from morning to afternoon can lead to boredom, especially if daily targets are not met.
 - 9) Target Pressure and Fines
 - 10) The imposition of fines for not meeting targets can be psychologically stressful for some students, despite the aim being to enforce discipline.
- b. Implemented Solutions
 - 1) Mixed halaqah system
 - 2) Grouping students not based on grade level allows students with stronger memorization skills to help their peers, thus creating academic support and shared motivation.
 - 3) Intensive guidance by three female teachers
 - 4) Having three female teachers allows for more focused supervision and provides personalized motivation and guidance to students.
 - 5) Routine Evaluations and Monthly Exams
 - 6) The tasmi' system before moving to another chapter, as well as monthly exams, helps maintain memorization quality and prevent memory decline.

- 7) Flexibility in submitting memorization work
- 8) Students who are ready are allowed to submit their memorization work directly without having to wait for their turn to be called in, making the process more efficient and not hindering student enthusiasm.
- 9) Discipline system as quality control
- 10) The implementation of daily targets and fines serves as a disciplinary control to ensure students remain accountable for their memorization progress.

CONCLUSION

Based on the research results, it can be concluded that the implementation of the Quran memorization program at the Darul Ikhlas Islamic Boarding School in Dalan Lidang is systematic, structured, and sustainable. This program combines several methods, namely tasmi', ziyadah, halaqah, talaqqi, and muroja'ah, which complement each other in maintaining the quality of students' memorization. The division of the program into specific memorization (tahfiz rooms) and tahfiz as a subject demonstrates the differentiation of guidance according to students' needs. A memorization target of 3 juz per semester for students in the tahfidz rooms, an evaluation system before moving juz, and monthly exams serve as part of the quality control of memorization. Furthermore, a mixed halaqah system and tiered muraja'ah (independent, peer, and female teacher) gradually strengthen memorization quality.

Despite several challenges in implementation, such as differences in student abilities and discipline demands, the implemented guidance strategies are able to maintain consistency and quality of memorization. Thus, the implementation of tahfiz (Quran memorization) at this Islamic boarding school has been proven to contribute to improving the quality of students' memorization, not only in terms of the quantity of juz (chapters) achieved, but also in terms of fluency, recitation accuracy, and long-term memorization retention.

The implementation of Qur'an memorization at Darul Ikhlas Islamic Boarding School in Dalan Lidang can be analyzed through a combination of behaviorist and cognitive theories. From a behaviorist perspective, the activities of tasmi', ziyadah, muraja'ah (recitation), and the evaluation and sanction system are forms of stimulus-response reinforced through reinforcement. Memorization targets, a structured schedule, and sanctions for failure to achieve targets demonstrate a strengthening of disciplined memorization behavior.

Meanwhile, from a cognitive perspective, the muraja'ah process, conducted independently, with friends, and in the presence of female teachers, demonstrates the process of information processing from short-term memory to long-term memory. Repetition of memorization helps strengthen memory traces, making memorization more permanent and resistant to loss (Wikipedia 2026). Thus, the implementation of tahfiz (memorization) in this Islamic boarding school not only forms habits through behavioral reinforcement (behavioristic), but also strengthens the students' cognitive structure in storing and recalling memorized material (cognitivist). The combination of these two approaches makes the students' memorization more stable and long-lasting.

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