



JSP: Jurnal Studi Pesantren

diterbitkan oleh Prodi Magister Pendidikan Agama Islam

Pascasarjana Institut Ilmu Keislaman Annuqayah

Vol. 3, No. 2, September 2024. Hal. 36 – 47

E-ISSN: 3062 – 6552

DOI: <https://10.59005/jsp.v3i2.1116>

Effectiveness of Murajaah-Based Tahfidzul Qur'an Learning in Achieving Memorization Targets at MI Annajah I Karduluk Sumenep

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Article History

Submitted : 02-07-2024

Revised : 19-07-2024

Accepted : 20-08-2024

Published : 26-09-2024

Key Word:

Implementation ,
Effectiveness of Tahfidz
Learning
Supporting and
Inhibiting Factors

Abstract

This study investigates the effectiveness of Murajaah-based Tahfidzul Qur'an learning in achieving memorization targets at MI Annajah I Karduluk Sumenep. Despite the growing implementation of Tahfidzul Qur'an programs in Islamic elementary schools, empirical evidence on the effectiveness of structured Murajaah practices in achieving measurable memorization targets remains limited. Employing a descriptive qualitative approach, data were collected through participant observation, structured interviews with teachers and the school principal, and document analysis. The findings indicate that the Murajaah-based program, implemented through daily structured repetition sessions and consistent target monitoring, demonstrates effective outcomes as evidenced by 80% of students achieving memorization targets within the designated timeframe. Key supporting factors include high student motivation, disciplined learning schedules, and systematic Murajaah guidance by teachers. Primary challenges encompass limited instructional time, diverse student memory capacities, and insufficient home environment support. These findings suggest that structured Murajaah implementation plays a significant role in determining Tahfidzul Qur'an learning effectiveness at the elementary Islamic school level.

INTRODUCTION

Tahfidzul Qur'an learning has become one of the flagship programs increasingly developed in Islamic elementary schools (*Madrrasah Ibtidaiyah*) across Indonesia. This program aims not only to equip students with Qur'anic memorization but also to foster character, discipline, and moral formation from an early age. As the Prophet ﷺ stated: "The one who recites the Qur'an and memorizes it will be in the company of the noble and obedient angels" (HR. Bukhari no. 4937), underscoring that memorizing the Qur'an is

both a highly virtuous act and one that demands genuine commitment and appropriate methodology.

The effectiveness of Tahfidzul Qur'an learning refers to the extent to which the applied methods and programs successfully achieve designated memorization targets. This effectiveness can be measured through several indicators, including memorization target attainment, long-term retention, student motivation, and program implementation consistency (Rohmawati, 2019). Achieving these outcomes is closely linked to the learning methods employed by teachers in guiding students, given that each student possesses different memory capacities and learning styles (Supardi, 2013).

Among the various methods developed in Tahfidzul Qur'an learning, the Murajaah method – structured and consistent repetition of memorized verses – is widely recognized as one of the most effective approaches for consolidating and maintaining student memorization (Ahsin W. Al-Hafidz, 2018). Murajaah functions not only as a memory reinforcement tool but also as a monitoring mechanism enabling both teachers and students to track memorization progress continuously. Nevertheless, empirical studies specifically examining the effectiveness of structured Murajaah practices in the context of Indonesian Islamic elementary schools, particularly in relation to measurable memorization target achievement, remain limited.

Previous studies have generally discussed Tahfidzul Qur'an program effectiveness without identifying the specific contribution of the Murajaah method as a determining factor of success (Shobirin, 2018; Najib, 2018). Furthermore, inhibiting factors such as limited instructional time, diverse student memory capacities, and insufficient home environment support have not been systematically analyzed within the elementary Islamic school context. This gap provides the primary rationale for conducting the present study.

This study aims to examine the effectiveness of Murajaah-based Tahfidzul Qur'an learning at MI Annajah I Karduluk Sumenep, focusing on three aspects: (1) the implementation of the Tahfidzul Qur'an learning program, (2) the level of effectiveness achieved based on memorization target attainment, and (3) the supporting and inhibiting factors influencing program success. The findings are expected to provide empirical contributions toward the development of Tahfidzul Qur'an programs in Islamic elementary schools, while strengthening the theoretical basis for Murajaah method application in foundational Qur'anic education.

RESEARCH METHODS

This study employs a qualitative field research design, aimed at obtaining data directly from the research site and examining in depth the effectiveness of Murajaah-based Tahfidzul Qur'an learning at MI Annajah I Karduluk Sumenep (Soewadji, 2012). A descriptive qualitative approach was adopted to capture contextual and detailed understanding of the phenomenon under investigation.

Research participants were selected purposively and consisted of three categories of informants: (1) the school principal, as the primary decision-maker responsible for the overall Tahfidzul Qur'an program; (2) two Tahfidzul Qur'an teachers, selected based on their direct involvement in daily Murajaah-based instruction; and (3) six students from Grade VI, selected on the basis of having completed the full memorization program cycle.

Data were collected through three techniques. First, passive participant observation was conducted as an initial step to obtain a foundational understanding of the learning environment and daily Murajaah practices. Second, structured interviews were carried out using identical written question guides administered to all respondents, covering three focal areas: (1) the implementation of Tahfidzul Qur'an learning, (2) the effectiveness of the program, and (3) supporting and inhibiting factors (Bungin, 2010). Third, document analysis was performed on learning program records, student memorization monitoring books, and classroom memorization progress charts.

Data analysis followed the Miles and Huberman interactive model, comprising four sequential stages. The first stage involved transcription of interview recordings into analyzable text. The second stage was data reduction, through which relevant information was systematically filtered and organized from the collected data. The third stage involved data display, wherein patterns, themes, and categories emerging from the data were identified and structured. The fourth stage consisted of conclusion drawing and verification, in which findings were interpreted to reflect a comprehensive understanding of the investigated phenomenon.

To ensure data trustworthiness, triangulation was applied through two strategies: source triangulation, by cross-checking data obtained from the principal, teachers, and students; and technique triangulation, by comparing findings across observation, interview, and document analysis. Member checking was additionally conducted by returning preliminary findings to key informants for confirmation and verification.

RESULTS AND DISCUSSION

Results

Implementation of Tahfidzul Qur'an Learning

Tahfidzul Qur'an learning at MI Annajah I Karduluk is structured as a daily program designated for all students across grade levels. The program is implemented each morning from 06:30 to 07:15 WIB, with a minimum of 30 minutes allocated before regular classroom instruction begins. During this opening session, students are required to collectively recite at least six designated Qur'anic surahs, with each surah read together for approximately two minutes prior to the commencement of each lesson. This collective recitation serves as both a warm-up and a reinforcement mechanism, embedding the habit of daily Qur'anic engagement as a foundational school routine.

The program covers two primary and interrelated learning activities: new memorization (*tahfidz*) and structured repetition of previously memorized verses

(*Murajaah*). *Murajaah* is conducted during every designated Tahfidzul Qur'an lesson as an integral component of the daily schedule, not merely as a supplementary activity. Recognizing the inherent limitation of school-based instructional time, teachers consistently encourage students to continue and maintain their *Murajaah* practice at home. This dual-setting approach — school-based supervised *Murajaah* and home-based independent repetition — is intended to ensure continuity of memorization reinforcement beyond the constraints of the formal timetable.

To support structured implementation, the school applies a multi-layered monitoring system. Each student carries a personal memorization record book (*buku kontrol hafalan*) that accompanies them to every session, enabling teachers to assess, record, and monitor each student's individual progress systematically. Alongside this individual tool, a classroom memorization progress board is maintained in each class by the respective homeroom teacher, providing collective visibility of the entire class's achievement status. Students are additionally given the opportunity to submit their memorization outside regular school hours — either at school during non-instructional periods or at home — to accommodate those who are unable to complete their submission during the morning session due to time constraints or individual readiness.

Teacher guidance within this program is multidimensional and encompasses a range of pedagogical and motivational approaches. Teachers provide motivational counseling (*nasehat*), personal mentoring through individual engagement (*pendekatan*), positive reinforcement in the form of praise and awards (*penghargaan dan pujian*) for students who demonstrate good performance, and corrective measures (*hukuman*) for students who fail to complete their designated memorization targets satisfactorily. This combination of reward and corrective feedback is applied consistently to maintain accountability and sustain student effort throughout the program.

The school also identifies a set of prerequisite conditions for effective Tahfidzul Qur'an learning, which are actively communicated to students and families. These include sincere intention (*niat ikhlas*), sustained personal motivation, increased God-consciousness (*taqwa*), consistent supplication (*memperbanyak doa*), access to qualified teacher guidance, and deliberate personal time management. All elements surrounding the students — including memorization record cards, the school principal, supervising teachers, parents, and the broader learning environment — are regarded as integral components that collectively and directly influence the quality of students' memorization and the sustainability of their enthusiasm.

Effectiveness of Tahfidzul Qur'an Learning

The effectiveness of Tahfidzul Qur'an learning at MI Annajah I Karduluk is assessed against a set of clearly defined criteria centered on learning mastery (*ketuntasan belajar*). The program is considered minimally effective when at least 75% of students achieve a Grade A in their memorization assessment, with full effectiveness confirmed when 80% of students reach this standard within the designated timeframe. These targets are established at the beginning of each semester and systematically recorded in both individual student memorization books held by students and the

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classroom memorization progress boards maintained by homeroom teachers, ensuring transparency and continuous monitoring throughout the academic year.

Based on field findings, 80% of students successfully completed their memorization targets on schedule, thereby fulfilling the established full effectiveness benchmark. The learning model applied — whereby students submit their memorization on time in accordance with semester targets — is evidenced not only through teacher assessments recorded in monitoring tools but also through observable student behavior during morning sessions. Students demonstrate sustained enthusiasm and voluntary engagement with the memorization process, reflecting the program's effectiveness in cultivating intrinsic motivation rather than compliance-based performance.

Grade VI students demonstrated the most significant achievement outcome of the program, having completed the full memorization of Juz 30 in its entirety within the designated program period. This milestone is formally recognized through a graduation ceremony (*wisuda tahfidz*), which serves as both an institutional acknowledgment of student achievement and a motivational landmark for younger cohorts. Only one to three students per class were identified as either reluctant to come forward for submission or insufficiently motivated to maintain consistent memorization progress — a figure that, relative to total class size, reinforces the overall effectiveness of the program.

The indicators of program effectiveness observed at MI Annajah I Karduluk align with the effectiveness criteria outlined in the theoretical framework, particularly the characteristics of effective learning: guiding students toward learning objectives, providing engaging learning experiences, actively involving students in the learning process, and ensuring adequate learning facilities. The availability of dual monitoring tools, the structured daily schedule, the provision of both individual and collective submission opportunities, and the consistent application of teacher guidance collectively constitute the operational conditions through which the program achieves its measured outcomes.

Aspect	Indicator	Finding
Program schedule	Daily morning session	06:30–07:15 WIB
Minimum daily recitation	Surahs per student per day	6 surahs
Collective recitation duration	Per surah	±2 minutes
Minimum effectiveness threshold	Students achieving Grade A	75%
Full effectiveness benchmark	On-time target completion	80% achieved
Grade VI achievement	Juz 30 completion	Confirmed — graduation held
Non-participating students	Per class	1–3 students only

Aspect	Indicator	Finding
Monitoring tools	Individual + classroom	Record book + progress board
Submission opportunity	School + outside school hours	Both available

Supporting Factors

A number of internal factors were identified as contributing to the effectiveness of Tahfidzul Qur'an learning at MI Annajah I Karduluk. High student motivation stands as the most prominent enabling condition, and is significantly reinforced by the voluntary and non-coercive nature of the program. Students engage in memorization activities out of genuine willingness, which sustains their enthusiasm and consistency throughout the learning process. This intrinsic motivation is further strengthened by structured teacher guidance, the consistent implementation of Murajaah sessions, the provision of clear and measurable semester targets, and the application of varied instructional methods that prevent monotony and sustain student engagement across the academic year.

At the individual student level, several personal factors additionally support memorization achievement. These include sound personal time management, good physical health, psychological stability and peace of mind (*ketenangan jiwa*), the discipline of always carrying the Qur'an, the habit of regularly listening to Qur'anic recitation (*qiroat*), and the consistent use of a single mushaf throughout the memorization journey. Participation in peer memorization groups is also noted as a supporting practice, as collective accountability and shared learning experiences reinforce individual commitment. A clearly defined personal learning plan and strong personal determination further contribute to sustained progress toward memorization targets.

External environmental factors constitute an equally significant category of enabling conditions. Strong family support — including parental encouragement and facilitation of home-based Murajaah practice — extends the learning process beyond the institutional setting and ensures continuity of repetition between school sessions. A supportive home environment, combined with a school culture that values Qur'anic memorization as a collective and spiritually significant achievement, creates the broader ecological conditions within which individual student progress is sustained. The active involvement of the school principal, homeroom teachers, and Tahfidzul Qur'an teachers as a coordinated support system further reinforces the program's structural enabling conditions.

Inhibiting Factors

Several challenges were consistently identified as hindering the optimal implementation of the Tahfidzul Qur'an program at MI Annajah I Karduluk. At the individual student level, the most frequently encountered inhibiting factors include

laziness (*malas*), impatience (*tidak sabar*), discouragement and tendency to give up (*mudah putus asa*), weak determination and motivation, frequent forgetting, and inability to manage personal time effectively. These attitudinal and psychological barriers directly undermine the consistency of Murajaah practice, which depends fundamentally on regularity and sustained personal commitment. Students who struggle with self-regulation are particularly vulnerable to hafalan deterioration between sessions.

A second category of inhibiting factors relates to academic readiness. Students with insufficient Qur'anic reading fluency face compounded difficulties in the memorization process, as poor tajwid proficiency and slow recitation ability delay the onset of effective memorization before it can properly begin. These students require additional remedial attention from teachers, which is difficult to provide consistently within a large-class setting and within the time constraints of the morning program. Peer distraction during memorization sessions — including conversation and off-task behavior among students awaiting their submission turn — further disrupts the concentration required for effective memorization.

From a structural standpoint, limited instructional time represents the most operationally significant constraint facing the program. The restricted morning session frequently results in congestion during memorization submission, as large numbers of students attempt to submit their hafalan simultaneously. Students who are unable to submit within the allotted time must either wait, utilize outside-school submission hours, or defer to the following session — a condition that disrupts the rhythm of progressive target achievement. At the home environment level, the absence of family motivation and support limits students' capacity to maintain consistent Murajaah practice outside school, rendering their memorization progress largely dependent on school-based sessions alone. Parental pressure — where students memorize under compulsion rather than intrinsic motivation — was additionally identified as counterproductive, as externally imposed memorization without genuine personal engagement tends to produce unsustainable and surface-level retention.

Discussion

Structured Murajaah as a Determinant of Learning Effectiveness

The findings of this study demonstrate that the structured implementation of Murajaah-based Tahfidzul Qur'an learning at MI Annajah I Karduluk yields measurable and consistent outcomes, as evidenced by 80% of students achieving their designated memorization targets within the established timeframe. This achievement aligns with Rohmawati's (2019) conceptualization of learning effectiveness as the degree to which an educational process successfully attains its predetermined objectives through systematic and measurable indicators. The program's reliance on Murajaah as its primary instructional mechanism reflects a pedagogically grounded approach, given that repetition-based learning has been consistently demonstrated to enhance long-term memory consolidation and retrieval reliability in cognitive learning research (Mughni Najib, 2018).

The daily structured Murajaah sessions — implemented within a fixed morning schedule and reinforced through dual monitoring tools — represent what Supardi (2013) identifies as the essential preconditions for effective learning: structured presentation, high student task participation, appropriate content calibration to student ability, and the cultivation of a positive and orderly learning environment. The program's combination of collective morning recitation, individual memorization submission, and home-based Murajaah extension effectively addresses the challenge of limited instructional time by distributing learning responsibility across both institutional and domestic settings. This distributed learning model is consistent with Thabrany's (2017) argument that effective learning requires structured presentation extended across time, sustained student participation, and the development of self-regulated learning habits beyond the formal classroom.

Furthermore, the use of memorization record books and classroom progress boards as systematic monitoring instruments reflects a management-oriented approach to learning effectiveness that goes beyond mere pedagogical delivery. Djamarah (2006) asserts that the higher the degree to which a learning process achieves its designated objectives, the higher its level of effectiveness — a standard that the program at MI Annajah I Karduluk demonstrably meets through its data-driven monitoring system. The formal recognition of Grade VI students' Juz 30 completion through a graduation ceremony (*wisuda tahfidz*) further institutionalizes effectiveness as a collective achievement, reinforcing both student motivation and community valuation of the program.

The Role of Intrinsic Motivation and Teacher Guidance in Sustaining Memorization

A particularly significant finding of this study is the role of voluntary, non-coercive program design in sustaining student motivation. The fact that students engage in memorization without compulsion — and that high enthusiasm is consistently observed across sessions — suggests that the program successfully cultivates intrinsic rather than extrinsic motivation as its primary behavioral driver. This finding is consistent with self-determination theory, which posits that learning activities experienced as autonomous and self-directed generate deeper engagement, greater persistence, and stronger long-term retention than those driven by external pressure or coercion (Rohmawati, 2019). The contrast between voluntary engagement and parental compulsion — the latter identified as a counterproductive inhibiting factor — further reinforces this interpretation, suggesting that the source and quality of motivation, not merely its presence, determines its pedagogical effectiveness.

Teacher guidance emerges as the central mediating factor between program design and student outcomes. The multidimensional approach employed by teachers at MI Annajah I Karduluk — encompassing motivational counseling, personal mentoring, positive reinforcement, and corrective feedback — reflects what Ahsin W. Al-Hafidz (2018) describes as the indispensable role of the teacher in Tahfidzul Qur'an learning: not merely as a transmitter of content, but as a guide, monitor, and motivator whose presence directly shapes the quality and sustainability of student memorization.

Carroll, as cited by Supardi (2013), similarly identifies teacher quality as one of five determinants of learning effectiveness alongside student attitude, comprehension capacity, perseverance, and learning opportunity — all of which are addressed through the program's integrated instructional design.

The varied instructional methods applied by teachers — including collective recitation, individual submission, peer group memorization, and home-based Murajaah — additionally prevent the monotony that frequently undermines sustained engagement in repetition-intensive learning programs. Shobirin (2018) notes that methodological variation in Tahfidzul Qur'an programs is a critical factor in maintaining student interest and preventing hafalan deterioration, particularly in elementary school contexts where attention spans and self-regulation capacities are still developing. The program's design at MI Annajah I Karduluk thus reflects a practically sophisticated understanding of the cognitive and motivational demands of memorization learning at the foundational education level.

Structural Constraints and Their Implications for Program Sustainability

Despite the program's demonstrated effectiveness, the inhibiting factors identified in this study reveal structural vulnerabilities that carry implications for long-term program sustainability. The most operationally significant constraint — limited instructional time — reflects a systemic tension between the depth of engagement required by Tahfidzul Qur'an learning and the competing demands of the broader school curriculum. The congestion observed during morning submission sessions indicates that the current time allocation, while sufficient to maintain baseline effectiveness, may not adequately accommodate the individualized attention and iterative repetition that optimal memorization learning requires (Supardi, 2013).

The diversity of student memory capacities and reading fluency levels presents a related pedagogical challenge. Students with low Qur'anic reading fluency face a compounded learning barrier, as inadequate recitation proficiency delays the onset of effective memorization and requires remedial intervention that the current program structure does not formally accommodate. This finding echoes Rohmawati's (2019) identification of biological and psychological internal factors as significant determinants of learning effectiveness, suggesting that program design at MI Annajah I Karduluk would benefit from differentiated instructional pathways that address pre-memorization reading readiness as a prerequisite competency.

The dependency on home-based Murajaah practice — necessitated by limited school time — introduces a further vulnerability: the effectiveness of the program's distributed learning model is contingent upon the quality and consistency of family support, which varies considerably across the student population. In households where parental involvement is limited or counterproductively pressurizing, the continuity of Murajaah practice is disrupted, and students' memorization progress becomes exclusively school-dependent. Addressing this structural vulnerability requires a more formalized and systematic approach to family engagement — one that equips parents with the understanding and practical tools to support, rather than

pressure, their children's memorization development. This is consistent with the broader literature on parental involvement in Islamic education, which identifies family support as a non-substitutable complement to school-based instruction in the achievement of Tahfidzul Qur'an learning outcomes (Najib, 2018).

CONCLUSION

This study examined the effectiveness of Murajaah-based Tahfidzul Qur'an learning at MI Annajah I Karduluk Sumenep, focusing on three dimensions: program implementation, effectiveness outcomes, and supporting and inhibiting factors. The findings consistently demonstrate that the structured application of Murajaah as the primary instructional mechanism produces measurable and sustained memorization outcomes within the elementary Islamic school context.

The implementation of the program is characterized by a structured daily schedule, systematic monitoring tools, multidimensional teacher guidance, and a dual-setting learning model that extends Murajaah practice from school to home. These structural features collectively create the organizational conditions necessary for effective Tahfidzul Qur'an learning, aligning with established criteria for effective learning management in Islamic educational institutions. The program's non-coercive design — wherein students engage voluntarily rather than under compulsion — further distinguishes it as an intrinsically motivating learning environment, a condition that research consistently identifies as foundational to sustained memorization achievement.

In terms of measurable outcomes, the program achieves full effectiveness as defined by its own institutional benchmarks: 80% of students complete their designated memorization targets within the established semester timeframe, and Grade VI students successfully memorize Juz 30 in its entirety, culminating in a formal graduation ceremony that institutionalizes achievement as a collective and spiritually significant milestone. These outcomes confirm that structured Murajaah implementation, when supported by consistent monitoring, varied instructional methods, and sustained teacher guidance, is an effective approach to Tahfidzul Qur'an learning at the foundational education level.

The study additionally identifies a set of enabling and constraining conditions that mediate program effectiveness. High student motivation, disciplined learning schedules, consistent Murajaah guidance, family support, and students' psychological readiness constitute the primary enabling factors. Conversely, limited instructional time, diverse student memory capacities, insufficient reading fluency, peer distraction, and inconsistent home environment support represent the principal constraints. These findings suggest that program sustainability requires attention not only to instructional design but also to the broader ecological conditions — including family engagement and pre-memorization reading readiness — within which learning takes place.

The theoretical and practical implications of these findings extend beyond the specific institutional context of MI Annajah I Karduluk. For practitioners, the study affirms the value of structured Murajaah as a replicable and evidence-based approach to Tahfidzul Qur'an program design. For policymakers and institutional leaders, the identified structural constraints — particularly limited time allocation and variable family support — point to areas requiring systematic intervention. Future research is recommended to examine the long-term retention outcomes of Murajaah-based programs, the effectiveness of differentiated instructional approaches for students with low reading fluency, and the role of formal family engagement strategies in strengthening the home-school Murajaah continuum.

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