

Application of the TIKRAR Method in Memorizing Hadith and Short Surah for Children at ABA Kindergarten 25 Medan Perjuangan

¹⁾ Nurazizah Sitorus, ²⁾ Muhammad Ruslan

^{1) 2)} Universitas Muhammadiyah Sumatera Utara

Email: ¹⁾sitorusnurazizah6@gmail.com, ²⁾muhammadruslan@umsu.ac.id

*Correspondence Author: sitorusnurazizah6@gmail.com

Article Info

Keywords:

Islamic Religious Education, Memorization of Short Surahs, Kindergarten ABA 25, TIKRAR Method

ABSTRACT

Early childhood is considered a golden age characterized by rapid development in memory and learning abilities. This study aims to analyze the implementation of the TIKRAR method in helping kindergarten children memorize hadiths and short surahs at TK ABA 25 Medan Perjuangan, as well as to identify supporting factors, obstacles, and solutions implemented by educators. This study employed a qualitative approach using a case study design. Data were collected through observations, in-depth interviews with tahfiz teachers and homeroom teachers, and documentation, and were analyzed descriptively. The findings indicate that the TIKRAR method was implemented through systematic and interactive repetition by combining oral repetition, body movements, visual aids, and rhythmic recitation. This approach improved children's memory, fluency, and accuracy in memorization. Supporting factors included consistent memorization schedules, teacher creativity, and parental involvement. Meanwhile, differences in children's abilities and concentration were addressed through gradual repetition, individualized approaches, and collaboration between the school and parents.

Article Information

Keywords:

Hafalan Surah Pendek, Pendidikan Agama Islam, TK ABA 25, Metode TIKRAR

ABSTRAK

Masa usia dini merupakan periode *golden age* yang ditandai dengan perkembangan daya ingat dan kemampuan belajar yang pesat. Penelitian ini bertujuan menganalisis penerapan metode TIKRAR dalam membantu anak usia TK menghafal hadis dan surah-surah pendek di TK ABA 25 Medan Perjuangan, serta mengidentifikasi faktor pendukung, penghambat, dan solusi yang diterapkan pendidik. Penelitian menggunakan pendekatan kualitatif dengan jenis studi kasus. Data dikumpulkan melalui observasi, wawancara mendalam dengan guru tahfiz dan wali kelas, serta dokumentasi, kemudian dianalisis secara deskriptif. Hasil penelitian menunjukkan bahwa metode TIKRAR diterapkan melalui pengulangan hafalan secara sistematis dan interaktif dengan memadukan pengulangan lisan, gerakan tubuh, media visual, dan irama. Penerapan tersebut membantu meningkatkan daya ingat, kelancaran, dan ketepatan hafalan anak. Faktor pendukung meliputi konsistensi jadwal, kreativitas guru, dan keterlibatan orang tua. Adapun hambatan berupa perbedaan kemampuan dan konsentrasi anak diatasi melalui pengulangan bertahap, pendekatan individual, serta kolaborasi sekolah dan orang tua.

Article History

Received : 24/08/2026
Revised : 28/08/2026
Accepted : 01/09/2026

✉ **Corresponding Author:** (1) Nurazizah Sitorus, (2) Universitas Muhammadiyah Sumatera Utara, (3) Sumatera Utara, (4) Indonesia, (5) Email: sitorusnurazizah6@gmail.com

1. Introduction

Early childhood education (PAUD) has a fundamental role in building the foundation of children's character, personality, cognitive abilities, and spiritual values. The age period of 0–6 years is often seen as a period of *Golden Age*. Because the development of various aspects of children's abilities is taking place rapidly and is greatly influenced by the stimulation given consistently. In the context of Islamic education, the cultivation of religious values at this time is not enough through verbal imparting of knowledge, but needs to be developed through experience, habituation, example, and repetition that are in accordance with the characteristics of children's learning [1]. One form of habituation that is widely applied in Islamic education is the activity of memorizing the Qur'an and hadith. The memorization of short surahs and selected hadiths is not only directed at the ability to remember and recite the text, but can also be an initial means to introduce moral values, such as cleanliness, good speech, love for others, and respect for the elderly. Learning to memorize in children of kindergarten (TK) age has its own challenges because children's attention, memory, and concentration skills are still developing [2]. Children at this stage can quickly follow or imitate a reading, but they are not necessarily able to retain the information for a relatively long time. The material that has been learned can be easily forgotten if it does not get reinforcement and repetition regularly. These conditions show that early childhood memorization requires a strategy that not only emphasizes the amount of material memorized, but also pays attention to how information is received, retained, and recalled by the child.

This phenomenon can be explained through information processing theory which views learning as the process of receiving, processing, storing, and recalling information. Information received through the senses will be processed in the memory system and require attention in order to be retained. One of the strategies that plays a role in maintaining information is *Rehearsal*, which is the continuous repetition of information so that information is not easily lost from working memory. Empirical evidence on the development of working memory suggests that children aged four to six years have been able to benefit from the *Verbal Cumulative Rehearsal*, especially in maintaining information arranged in order [3], [4]. The findings provide the basis that repetition that is systematically designed and adapted to the characteristics of a child's development can be an important part of learning by rote itself.

The principle of repetition has strong relevance to the Tikrar method. Etymologically, *Tikrar* comes from Arabic which means to repeat or repeat. In tahfiz learning, the Tikrar method places repetition as the main strategy to strengthen memorization [5], [6]. The repetition is carried out gradually, either by looking at the text or without looking at the text, then continued with the merging of the parts that have been mastered,

Tasmi', and *Muraja'ah*. With this pattern, Tikrar is not just an activity of repeating reading mechanically, but is a systematic process to help students build fluency, accuracy, and memorization resistance.

In its application to early childhood, the Tikrar method needs to be adapted to the characteristics of child development. Kindergarten children tend to learn through concrete experiences, repetitive activities, direct interactions, and activities that involve elements of play and movement. Therefore, memorization repetition does not have to be done through monotonous verbal repetition. Teachers can combine reading with body movements, pictures or visual cards, expressions, rhythm, and group activities. The use of various forms of stimulation allows children to receive information through more than one learning experience so that the repetition process becomes more interesting and does not easily cause boredom. Thus, Tikrar in the context of early childhood education can be understood as a process of habituating memorization that is carried out in a structured, repetitive, interactive, and adjusted manner to the child's abilities.

A number of previous studies have shown that the Tikrar method has the potential to improve the ability to memorize the Qur'an. Research [7], [8] showed an increase in the ability to memorize the Qur'an in children with learning difficulties after obtaining an intervention using the Tikrar method. Research [9], [10] also found that the practice of Tikrar in students is carried out through several stages, starting from reading verses by looking at mushaf, repeating by looking at mushaf, repeating without looking at mushaf, combining verses, *Tasmi'*, to *Muraja'ah*. These stages show that Tikrar can be applied as a systematic and gradual memorization strategy. Meanwhile, research [11], [12] shows that the application of Tikrar in tahfiz institutions can strengthen memorization, improve the quality of reading, and support the discipline and motivation of students. Research [13], [14], [15] at the elementary school level, it also shows an increase in memorization ability after the application of the Tikrar method through quantitative and qualitative approaches. Although previous research has provided evidence on the benefits of the Tikrar method in memorization learning, the study still focuses more on students at the elementary school, secondary school, tahfiz institutions, or students with specific learning needs. Studies that specifically describe the application of Tikrar in kindergarten-age children in the context of habituating hadith memorization as well as short surahs are still relatively limited. In addition, previous research has tended to focus on the results or improvement of memorization skills, while the process of applying the method, the form of repetition adapted to the characteristics of early childhood, the use of interactive stimulation, the involvement of teachers and parents, and supporting and inhibiting factors have not been widely studied in an integrated manner.

Thus, there is a *research gap* in contextual and procedural aspects, especially regarding how the Tikrar method is adapted into memorization activities that are in accordance with the developmental characteristics of kindergarten children. This gap is becoming increasingly important to study because memorization learning in early childhood cannot be separated from the learning environment and habituation patterns provided by teachers and parents. The consistency of repetition in school needs to be strengthened in the home environment so that memorization is not only mastered during learning activities, but can be maintained in daily life. In this context, the success of the implementation of Tikrar is not only determined by the method itself, but also by the teacher's ability to manage the child's activities, characteristics and readiness, the availability of learning media, the consistency of the memorization schedule, and the support of parents in performing *muraja'ah* at home.

This context is relevant to the conditions at ABA 25 Medan Perjuangan Kindergarten which applies the Tikrar method in daily habituation activities to help children memorize hadiths and short surahs. Based on initial observations, some children were able to follow and imitate the readings during the learning activities, but experienced difficulties when asked to recall memorization the next day. This condition shows the importance of consistent repetition as well as learning strategies that not only rely on verbal repetition, but also consider the child's need to learn through activities that are fun, concrete, and involve various forms of stimulation. The use of body movements, visual media, rhythm, and repetition gradually becomes a relevant form of adaptation to support the child's memorization process.

Based on this description, this research is important to obtain an in-depth picture of the application of the Tikrar method in memorization learning in kindergarten children. This study aims to analyze the application of the Tikrar method in helping children memorize hadith and short surahs in Kindergarten ABA 25 Medan Perjuangan, identify the factors that support and hinder its application, and describe the solutions that teachers take in overcoming various obstacles during the learning process. This research is expected to make a theoretical contribution to the development of studies on repetition methods in early childhood memorization learning and practical contributions for PAUD teachers and tahfiz educators in developing strategies for memorizing the Qur'an and hadith that are systematic, interactive, and in accordance with the characteristics of child development.

2. Research Methods

This study employed a qualitative approach using a case study design. The qualitative approach was selected because the study aimed to obtain an in-depth understanding of the implementation of the Tikrar method in memorizing hadith and short surahs among kindergarten-aged children in a naturalistic setting [16].

The case study design enabled the researchers to examine the memorization practices as they occurred in their actual institutional context, including the stages of repetition implemented by teachers, children's responses during memorization activities, the observed development of memorization abilities, and the supporting and inhibiting factors influencing the continuity of the practice.

The study was conducted at TK ABA 25 Medan Perjuangan, located at Jalan Pelita II No. 5, West Sidorame I, Medan Perjuangan District, Medan City. Fieldwork was conducted periodically from October 2025 to June 2026. The research site was purposively selected because the institution routinely incorporates memorization of hadith and short surahs into its religious habituation program and applies repeated recitation practices that follow the principles of the Tikrar method. The memorization program was conducted routinely from Monday to Friday, with intensive memorization activities observed particularly during 10:30–11:15 WIB.

Informants were selected purposively based on their direct knowledge of and involvement in the implementation of the memorization program. The informants consisted of four tahfiz teachers, one school principal and two classroom teacher(s), for a total of seven informants. The tahfiz teacher(s) served as the primary informant(s) because of their direct involvement in planning, conducting, monitoring, and evaluating memorization activities. The school principal was included as an institutional informant to provide information concerning school policies, religious habituation programs, and institutional support for memorization activities. Classroom teacher(s) were included because they observed children's behavior and learning development beyond the intensive tahfiz session and could provide complementary information concerning children's memorization, participation, concentration, and interaction with teachers and peers.

The relevant characteristics of the informants were documented to establish the basis for their selection. These characteristics included their institutional role, involvement in the memorization program, length of experience in teaching or supervising the children, and familiarity with the Tikrar-based memorization activities. Information concerning parental involvement was obtained from teacher accounts and available school communication or memorization-progress records rather than through direct interviews with parents. This information was treated as contextual supporting evidence and was not used to make independent claims about parental behavior beyond what was documented in the available data. Data were collected through non-participant observation, semi-structured in-depth interviews, and documentation. Data collection was conducted iteratively so that information emerging from one source could be followed up and checked through other sources.

Observation focused on the actual implementation of the Tikrar method during intensive memorization sessions. Each

observation session lasted approximately 45 minutes, from 10:30 to 11:15 WIB. A total of two observation sessions were conducted during the October 2025–June 2026 fieldwork period, resulting in approximately one hours of direct observation. Observations were distributed across four weeks and two periods allowing the researcher to observe the implementation repeatedly rather than relying on a single memorization session.

The observation covered the complete sequence of Tikrar activities when the stages occurred within the observed session. The observed sequence consisted of: (1) initial talaqqi, (2) Tikrar jama'i, (3) Tikrar fardhi or individual/small-group repetition, (4) setoran hafalan, and (5) muraja'ah. However, because the daily learning schedule and children's condition varied, not every stage occurred with the same duration or intensity in every session. The researcher therefore recorded both the presence and frequency of each stage rather than assuming that all stages were implemented identically in every meeting [17]. Information about parental involvement is also obtained through teacher information and communication documentation or memorization progress records available at school.

Observation notes also documented children's responses, including their ability to follow the teacher's model, recall previously practiced material, participate in group repetition, respond to individual correction, maintain attention, and continue recitation after prompts. The researcher additionally recorded how teachers responded to boredom, distraction, or declining concentration, including the use of movement, rhythm, visual materials, games, praise, stickers, or changes in grouping. These indicators were important for examining whether Tikrar was implemented systematically while remaining adaptable to children's conditions.

Semi-structured in-depth interviews were conducted with tahfiz teachers, the school principal, and classroom teachers. The interview guide was developed according to the research questions and was used consistently across informants while allowing follow-up questions to clarify specific practices observed in the field. The interviews were audio-recorded with informant consent where permitted and were subsequently transcribed for analysis. Interview statements concerning the implementation of Tikrar were not interpreted in isolation. They were compared with corresponding observation records and documentation. For example, when a tahfiz teacher reported that collective repetition was conducted repeatedly before individual recitation, the statement was checked against observation records documenting the sequence of Tikrar jama'i followed by Tikrar fardhi or setoran. Similarly, claims concerning children's memorization development were compared with observed retrieval performance, teacher corrections, and memorization-progress records.

Documentation was used to complement and verify observation and interview data. The documents included mutaba'ah books or memorization-progress records, daily hadith

modules, memorization schedules, photographs of learning activities, and institutional profiles. Where available, documentation was also used to identify the continuity of memorization activities, the materials assigned to children, the sequence of memorization targets, and records of children's progress.

Research data was collected through observation, interviews, and documentation. Observation was carried out directly on memorization activities during intensive hours, namely 10.30-11.15 WIB. Observations were directed at the stages of applying the Tikrar method, the way the teacher gave examples and guided the reading, the frequency and pattern of repetition, the child's ability to follow and recall memorization, the child's response during the activity, the teacher's way of coping with boredom or loss of concentration, and the use of media or teaching aids. Observation is carried out in a non-participatory manner so that the researcher can observe the learning process without changing the interaction pattern that takes place naturally.

Data analysis followed the interactive model [18] consisting of data condensation, data display, and conclusion drawing/verification. The analysis was conducted concurrently with data collection so that emerging findings could guide subsequent observations and interview follow-ups. In the data condensation stage, the unit of analysis was a meaningful segment of data describing one identifiable event, action, response, explanation, or documented practice related to the implementation of Tikrar. For observation data, a unit could consist of a teacher modelling a recitation, a specific repetition sequence, a child's response to repetition, a correction given by the teacher, or an adaptation made when a child lost concentration. For interview data, the unit consisted of a statement or group of statements addressing a particular aspect of the research questions. For documentary data, the unit consisted of relevant entries or records concerning memorization targets, schedules, progress, or learning activities.

The coding process proceeded through several steps. First, the researchers repeatedly read the observation notes, interview transcripts, and documents to become familiar with the data. Second, meaningful segments were identified and assigned initial descriptive codes, such as teacher modelling, group repetition, individual repetition, retrieval without prompt, teacher correction, concentration fluctuation, use of movement, parental follow-up, and review of previous material. Third, related codes were compared and grouped into broader categories. For example, the codes *teacher modelling*, *guided repetition*, and *correction* were grouped under the category teacher scaffolding, while *group repetition*, *individual repetition*, and *muraja'ah* were grouped under repetition structure. Finally, these categories were synthesized into themes corresponding to the research focus, including systematic implementation of Tikrar, children's responses and observed

memorization development, supporting factors, inhibiting factors, and teacher adaptation strategies.

The credibility of the findings was established through source triangulation and technique triangulation. Triangulation was conducted operationally by constructing a comparison matrix that linked each major finding to evidence from observations, interviews, and documents. [19]. The researchers did not treat agreement between sources as automatic confirmation. When information converged, the finding was strengthened through corroboration. When information differed, the discrepancy was examined in relation to differences in context, timing, informant position, or the type of evidence available. For example, a teacher's statement that children were able to recall a particular surah was compared with direct observation of children's setoran and available memorization records. If a child performed successfully during one session but required prompting during another, this variation was recorded as part of the child's observed learning condition rather than eliminated as contradictory data.

Triangulation was also used to establish a direct connection between teacher statements and observed practices. Statements about the systematic use of repetition were linked to specific observation indicators, including the sequence of teacher modelling, collective repetition, individual repetition, setoran, and muraja'ah. Statements concerning teacher flexibility were linked to observations of changes in repetition rhythm, movement, grouping, visual media, games, praise, or stickers when children's attention decreased. This procedure prevented conclusions from being based solely on informants' retrospective accounts.

3. Results of Research and Discussion

Results

The results of the study showed that the Tikrar method was routinely applied in the habituation of memorizing hadiths and short surahs at ABA Kindergarten 25 Medan Perjuangan. Memorization activities are carried out from Monday to Friday and are part of children's religious learning activities. Based on the results of observations and interviews, the application of the Tikrar method is not carried out rigidly through verbal repetition alone, but is adjusted to the developmental characteristics of kindergarten children. Teachers combine repetition with movement, rhythm, visual media, games, and giving appreciation so that children remain interested and able to maintain concentration during memorization activities.

The observation findings were strengthened by the statement of the tahfiz teacher who explained that repetition is the main part of memorization activities because children's ability to remember the material is different. The teacher does not directly demand that the child master the entire reading, but gives the material gradually and repeats the parts that have not been

mastered. The tahfiz teacher also explained that memorization activities are carried out regularly so that children get used to hearing and repeating the same readings. *"Children are not immediately told to memorize everything. Usually we read it first, then the children follow. If there is still something that is not fluent, we repeat it again until the child starts to get used to the reading."* (GTH).

The information shows that Tikrar is applied as a habituation process that is carried out gradually. The principal also emphasized that memorization activities are part of the religious habituation program that is carried out regularly at school. According to the principal, repetition is needed so that memorization can not only be done when the child is in class, but can also be carried over into the child's daily activities. *"Memorization activities are indeed made routine because kindergarten-age children need habituation. If it is only given once or twice, children usually forget quickly. Therefore, the memorization that has been given continues to be repeated."* (KS). Based on the results of these observations and interviews, the application of the Tikrar method at Kindergarten ABA 25 Medan Perjuangan can be grouped into several stages, namely *early talaqqi*, *Tikrar jama'i*, *Tikrar fardhi* and groups, memorization deposits, and *muraja'ah*.

Initial Talaqqi Stage: Teacher Modelling and Gradual Introduction of Memorization Material

The memorization activity began with the conditioning of the learning environment. The teacher invited the children to sit in a circle, allowing closer interaction between the teacher and the children. After the classroom was ready, the teacher introduced a short segment of the hadith or surah to be memorized. Based on the observation conducted during Session two on June 2026 the teacher recited the target material slowly and clearly, while paying attention to *makhraj* and *tajwid*. The target reading was modelled approximately three to five times, while the children were directed to listen and attend to the teacher's pronunciation before being asked to repeat it. The observation record further showed that the teacher did not immediately require the children to memorize the entire hadith or surah. Instead, the material was presented in short segments. The teacher completed the modelling of one short segment before moving to the next part. This practice was observed as part of the initial *talaqqi* stage and was subsequently followed by collective repetition. The observation therefore identified two specific indicators at this stage: teacher modelling of the target pronunciation and segmentation of the memorization material into short units.

The findings were consistent with the explanation provided by the *tahfiz* teacher during the interview conducted in June 2026. The interview statement was obtained in response to a question concerning the purpose of the initial *talaqqi* stage, the teacher's approach to presenting new memorization material, and the adjustment of material length to children's abilities. The *tahfiz* teacher explained *"Usually I read it first several times so that*

the children hear how it is read. For children, it should not be too long. We take a short part first; after they begin to follow it, we can continue." (GTH). The statement was compared with the corresponding observation record rather than interpreted independently.

Specifically, the teacher's statement concerning reading the material several times was compared with the observation indicator showing approximately three to five teacher modelling repetitions. Similarly, the statement concerning presenting a short portion of material was compared with the observation record showing that the teacher divided the target material into shorter segments rather than presenting the entire material at once. The convergence between these two sources indicates consistency between the teacher's reported practice and the observed implementation of the initial *talaqqi* stage.

The comparison also provides a clearer basis for understanding the function of the initial *talaqqi* stage within the overall Tikrar process. The stage was not observed as an independent memorization activity but as the initial step preceding collective repetition. The teacher first provided a pronunciation model, allowed the children to listen, and then moved to the repetition stage. Thus, the sequence observed in the classroom was teacher modelling → children's listening and attention → collective repetition. This sequence provides empirical support for describing the Tikrar process as structured and staged rather than as an immediate demand for independent memorization.

The gradual presentation of material also indicates flexibility in the implementation of the method. Although the initial *talaqqi* stage followed an identifiable procedure, the amount of material introduced at one time was adjusted according to children's ability to follow the reading. The teacher's explanation that "we take a short part first" was therefore interpreted in relation to the observed practice of presenting memorization material in short segments. This flexibility was understood as an adjustment in the amount of material and teacher guidance rather than a change in the overall sequence of the Tikrar activity. At the initial *talaqqi* stage, children's development was not interpreted as evidence that the Tikrar method caused an improvement in memorization ability. Instead, the analysis focused on observable indicators of children's responses to the teacher's modelling.

These indicators included the children's ability to attend to the teacher's recitation, follow the pronunciation of the target material, reproduce portions of the reading during subsequent repetition, and continue the recitation after teacher prompts. For example, when a child initially relied on the teacher's complete model but subsequently attempted to reproduce part of the target reading after the model was repeated, this was recorded as an observable change in the child's participation and recall during the activity. Likewise, when children were able to follow a short

segment but required additional modelling before proceeding to the next segment, the observation was recorded as an indication of variation in children's readiness to move from listening to repetition.

These observations describe children's performance within the learning process and do not establish that the Tikrar method itself caused the observed changes. The interpretation of children's memorization development was further checked against teacher information and available memorization records where applicable. The comparison focused on whether the children's observed ability to follow and reproduce previously modelled material corresponded with teachers' descriptions of their memorization progress. Any differences between children's performance across sessions were retained as part of the findings because memorization performance could vary according to individual ability, concentration, mood, classroom conditions, and the amount of repetition received.

The findings from the initial *talaqqi* stage contribute to the broader interpretation of Tikrar as a systematic, staged, and flexible memorization practice. The basis for the "systematic" characteristic was the identifiable procedure observed in the classroom: the teacher prepared the learning environment, introduced a short target segment, modelled the pronunciation approximately three to five times, directed children to listen, and then proceeded to collective repetition. The "staged" characteristic was reflected in the movement from teacher modelling toward children's guided and collective recitation rather than directly requiring independent memorization. At the same time, the implementation was flexible because the teacher adjusted the length of the material and the amount of modelling according to the children's ability to follow the reading. This interpretation was supported by the teacher's account and the corresponding observation of short-segment presentation.

Therefore, the characterization of Tikrar as systematic, staged, and flexible was derived from the convergence between observed instructional sequences, teacher explanations, and available memorization documentation, rather than from the teacher's statement alone. Where the observation and interview data converged, the consistency between reported and observed practices strengthened the interpretation. Where children's responses varied, the variation was retained rather than treated as an error or contradiction. In this way, the findings portray the initial *talaqqi* stage as a structured entry point to memorization that provides children with a pronunciation model, introduces material in manageable segments, and allows the teacher to adjust the learning process to children's observed conditions.

Tikrar Jama'i Stage: Systematic and Flexible Collective Repetition

After the children received a model reading from the teacher during the initial *talaqqi* stage, the activity continued with Tikrar *jama'i*, or collective repetition. Based on the observation conducted during Session 1 in October 2025, the teacher first

modelled the target reading and then guided the children to repeat it together. Across the observed memorization activities, repetition was generally conducted approximately 10–20 times, depending on the difficulty of the material and the children's ability to follow the reading. In Session 1, however, the observation sheet specifically recorded two rounds of collective repetition.

This variation indicates that the frequency of repetition was adjusted according to the learning situation rather than applied rigidly in every session. The observation notes further indicate that *Tikrar jama'i* was not implemented through a completely monotonous repetition pattern. The teacher incorporated variations in applause, intonation, and reading rhythm, as well as simple hand movements related to the meaning of the hadith or the learning material. For example, when teaching a hadith concerning cleanliness, the teacher associated the repetition activity with movements representing cleaning or tidying objects. In the Session 1 observation in October 2025, the observation indicators recorded the use of applause, no use of movement, and variation in intonation or reading rhythm. The children continued to follow the teacher's repeated reading throughout the activity. These observations indicate that variations in rhythm and other interactive techniques were incorporated into the repetition process as a means of maintaining children's engagement, particularly when their attention began to decline.

The observation findings were consistent with the account provided by the *tahfiz* teacher during an interview conducted in October 2025. The statement emerged in response to a question concerning the teacher's strategies for maintaining children's attention during repetition and the reasons for using variations in *Tikrar jama'i*. The *tahfiz* teacher explained *"If it is only repeated in the same way, children get bored quickly. So I usually intersperse it with certain clapping patterns, gestures, or tones. The important thing is that they keep repeating the reading, but the atmosphere is made to feel like play."* (GTH)

This statement was not treated as standalone evidence but was compared with the corresponding observation records. The aspect confirmed through triangulation was specifically the teacher's use of variations during collective repetition, particularly variations in applause, intonation, and reading rhythm. The comparison therefore linked the teacher's account to observable classroom practices rather than treating the interview statement as evidence of routine practice by itself. The *tahfiz* teacher's account also indicates that these variations were used as adaptations to children's learning conditions rather than as substitutes for repetition. The primary purpose remained the continuation of repeated recitation, while the learning atmosphere was modified to make the activity more engaging for young children. This interpretation corresponds with the observation data showing that variations in rhythm and other interactive elements were incorporated within the repetition

activity while the children remained focused on reciting the same target material.

The *tahfiz* teacher's account was further compared with information obtained from the classroom teacher. The interview with the classroom teacher was conducted in October 2025 and focused on children's responses and concentration during memorization activities, as well as strategies that helped them regain attention. The classroom teacher stated *"When they start to lose focus, usually when there is movement or clapping together, they follow again. Children are more easily interested when there are activities that involve movement."* (GK)

This statement corresponds to the observation indicator concerning changes in children's attention following variations in the teacher's instructional approach. During Session 1 in October 2025, when several children began to show signs of reduced concentration, the teacher changed the reading rhythm, after which the children resumed following the repetition. The classroom teacher's statement therefore provides complementary evidence concerning children's observable responses to variations in rhythm and repetition. It is not interpreted as evidence that these variations causally increased children's memorization ability.

Stages of *Tikrar Fardhi* and Groups

After repetition together, children are given the opportunity to repeat memorization individually or in small groups. The teacher divides the children into groups so that each child has the opportunity to recite memorization in front of his friends. This activity is not only used to find out children's memorization skills, but also provides opportunities for children to build courage and confidence.

At this stage, the teacher provides corrections if there are pronunciation errors or reading sequences. Children who still have difficulty getting additional repetition with the guidance of the teacher, while children who have mastered memorization are given the opportunity to continue or repeat independently.

The *tahfiz* teacher explained that grouping also makes it easier for teachers to recognize children who need more assistance. *"There are children who can do it once or twice, but there are also those who have to do it many times. So we can't equate everything. I usually accompany the children who have not been able to accompany more closely and we repeat the difficult part."* (GTH). The class teacher provides information that is consistent with the child's ability to memorize. *"Children's development is different. Some are quick to catch, some need to be helped repeatedly. Therefore, usually teachers give opportunities to children according to their abilities."* (GK). Thus, *Tikrar Fardhi* and the group provide space for teachers to apply repetition more flexibly according to each child's ability.

Memorization and *Muraja'ah Deposits*

The next stage is the memorization deposit to the teacher. Children are asked to recite short hadiths or surahs that have been learned. Before the teacher gives the new memorization

material, the child is first invited to repeat the previous memorization. This activity is an important part of *muraja'ah* to maintain the memorization that has been obtained. The results of interviews with tahfiz teachers show that old memorization is always repeated before children receive new material. *"Before entering the new memorization, the memorization of yesterday is still asked again. So not only pursue new memorization, but previous memorization must be maintained."* (GTH).

The principal also explained that the repetition of old memorization is part of the habituation directed to maintain the sustainability of the tahfiz program in schools. *"The memorization program does not only add material every day. Children are also directed to repeat memorization that has been learned so that they do not forget quickly."* (KS). The results of the observation show that the combination of new memorization and old memorization makes the learning process not only oriented towards increasing the number of memorization. Teachers consistently remind the material that has been studied previously so that children have the opportunity to strengthen memorization in an ongoing manner.

Development of Children's Hadith and Short Surah Memorization

The application of Tikrar regularly shows that there is a development in children's ability to follow, recite, and recall hadiths and short surahs. Based on the results of observations and teachers' statements, children become more accustomed to pronouncing a series of words and verses that were previously considered difficult. Repetition that is done consistently also helps children recall memorization that has been learned in the previous days. The tahfiz teacher explained that the development of children's memorization is mainly seen from the more fluent children when reciting material that has been repeatedly given.

"If it has been repeated often, children are usually smoother. At first, there were still many stops or misordered, after several meetings they began to be able to continue on their own." (GTH). The classroom teacher also said that this development can be observed when children are asked to repeat memorization at different times. *"There is a change in the way children pronounce memorization. If they had to be helped a lot before, after repeating it often they began to be able to say it themselves."* (GK)

Based on these findings, the development of memorization can be seen in three aspects. First, fluency in pronunciation, that is, children are increasingly accustomed to pronouncing Arabic letters and series of readings after obtaining continuous repetition. Second, the ability to remember, which is that children are better able to continue reading when the teacher gives the first part of the hadith or surah that has been learned. Third, the habituation of the values contained in the hadith, namely some hadith messages begin to be associated with children's behavior in daily activities. Especially in the memorization of hadith, the Tikrar process does not stop at the

ability to memorize the text. Teachers also try to connect the content of the hadith with the children's concrete experiences. For example, when a child learns a hadith related to cleanliness, the teacher associates it with the habit of throwing garbage in its place and tidying up toys after use.

The class teacher explained that associating memorization with daily activities makes it easier for children to understand the meaning of the memorized material. *"If the hadith is about cleanliness, we don't just ask children to memorize. After that, we also remind to throw away garbage and tidy up toys. So the child knows that what he memorizes must also be done."* (GK). In this way, the memorization of hadith is directed not only to be verbal ability, but also to be part of the habituation of positive behavior.

Supporting Factors for the Application of the Tikrar Method

The results of the study show that there are several factors that support the application of the Tikrar method in memorizing hadith and short surahs. The first factor is the consistency of the implementation time. Memorization activities are carried out routinely every school day so that children are used to receiving and repeating material at a relatively regular time. The principal explained that the consistency of activities is part of the policy of religious habituation in schools. *"Memorization activities have become part of the habituation in schools. Because it is done regularly, children become accustomed to reading and repeating memorization."* (KS). The second factor is the role of tahfiz teachers. Teachers not only give instructions to children to repeat reading, but also use various learning variations so that the Tikrar process is in accordance with the characteristics of early childhood. The use of Islamic singing or rhythm, visual media, pictures, movements, and giving appreciation in the form of praise or star stickers make children more enthusiastic about participating in activities.

The third factor is the school environment that supports religious habits. The principal explained that the memorization program is part of the educational environment which is generally directed at the formation of children's Islamic habits. *"We try to make religious activities not only carried out during certain lessons, but also part of children's habits while at school."* (KS). The findings show that the implementation of Tikrar has received support not only from methods and teachers, but also from policies and school environments.

Factors Inhibiting the Application of the Tikrar Method

The implementation of the Tikrar method at Kindergarten ABA 25 Medan Perjuangan was generally conducted as a routine memorization practice; however, the findings also revealed several factors that constrained its implementation. These factors were identified through the convergence of observation findings, semi-structured interviews, and available documentation. The interviews were guided by several main dimensions corresponding to the research focus (1) the

adaptation of the Tikrar method to the characteristics and abilities of kindergarten-aged children, (2) the sequence and implementation of the Tikrar stages, (3) children's responses and memorization development, (4) the implementation and continuity of *muraja'ah*, (5) supporting and inhibiting factors in the memorization process, (6) teacher strategies for responding to children's concentration and mood, and (7) parental involvement and home-based repetition.

These dimensions were used across the interviews with the *tahfiz* teacher, classroom teacher, and principal, while follow-up questions were asked to clarify practices that emerged during observation. The first inhibiting factor concerned fluctuations in children's mood and concentration. The observation data showed that children's participation in memorization activities was not always consistent. Some children demonstrated reduced attention, appeared tired or sleepy, or showed a stronger desire to engage in play rather than continue the repetition activity. This finding was explored further in the interview with the *tahfiz* teacher in October 2025 through questions concerning children's responses during Tikrar activities and the teacher's strategies for adapting repetition to children's emotional and attentional conditions. The teacher explained *"Sometimes children are excited, but there are also days when they are sleepy or want to play. If they are forced to repeat it over and over again, they do not even follow."* (GTH)

This statement corresponds with the observation indicators concerning children's attention, participation, and ability to continue recitation after teacher prompts. The interview therefore provides contextual information for the observed variation in children's participation. Rather than interpreting reduced concentration as a failure of the Tikrar method, the finding indicates that the implementation required adjustment to children's immediate conditions. The second inhibiting factor was the variation in children's memorization abilities. Observation records showed differences in the speed with which children followed teacher modelling, repeated target material, and recalled previously practiced material. Some children were able to follow the reading after several repetitions, whereas others required additional modelling, repetition, or individual assistance. This issue was addressed in the interview with the classroom teacher through questions concerning individual differences in children's memorization abilities, their responses during memorization activities, and the forms of assistance required by children. The classroom teacher explained *"Children's abilities are indeed different. Some are quick to memorize, some must be helped and repeated more. So teachers must adjust to the child's condition."* (GK)

The teacher's statement corresponds with the observation findings concerning differences in children's participation and the amount of assistance required during memorization. The convergence between the two sources indicates that differences in children's memorization performance were recognized as a

practical consideration in implementing Tikrar. The response was not to apply an identical repetition intensity to all children, but to provide additional guidance and repetition according to individual needs. The third inhibiting factor concerned the continuity of repetition at home. Information obtained from the *tahfiz* teacher indicated that school-based repetition was not always continued consistently at home. This issue was examined through interview questions concerning the continuity of *muraja'ah* outside school, communication between teachers and parents, and the role of parents in supporting children's memorization.

The *tahfiz* teacher stated *"At school, it has been repeated, but if it is not continued at home, sometimes children forget again. Therefore, parents are actually very helpful if they want to repeat for a while at home."* (GTH). This information was compared with available memorization-progress records and teacher communication documentation where available. The comparison was used to identify the continuity of memorization practice rather than to establish a causal relationship between home repetition and children's memorization performance. The finding suggests that differences in the continuity of *muraja'ah* at home formed part of the context in which children's memorization was maintained or varied.

The importance of parental involvement was also explored through the interview with the school principal. The interview focused on institutional support for memorization activities, cooperation between the school and parents, and strategies for sustaining religious habituation beyond the classroom. The principal stated *"Schools cannot work alone. Memorization is stronger if parents also help repeat at home, even if it does not take long."* (KS). The principal's statement complements the *tahfiz* teacher's account by placing home-based repetition within the broader school-family relationship. Together with the available communication records and memorization documentation, these accounts indicate that parental involvement was viewed by school personnel as an important contextual factor in maintaining the continuity of memorization practice.

The findings further indicate that the obstacles identified above were addressed through adaptations in the implementation of Tikrar. The observation data documented the use of gradual repetition, individual or small-group assistance, changes in rhythm, simple movements, games, praise, and other forms of teacher support when children's attention declined. These practices were explored through interview questions concerning how teachers adapted Tikrar to kindergarten-aged children's characteristics, how they responded to boredom or reduced concentration, and how they adjusted the amount of repetition and material. The *tahfiz* teacher's account indicates that repetition was maintained as the core activity, while the form and intensity of implementation were adjusted according to children's conditions. Similarly, the classroom teacher's

account suggests that individual differences required different levels of assistance. These statements were compared with observation records showing variations in teacher guidance, repetition, grouping, and children's responses. Thus, the adaptation of *Tikrar* was identified not as a separate method but as a way of implementing the same memorization sequence in response to children's observed needs.

The findings also show that *muraja'ah* was an important component in maintaining previously introduced material. Questions concerning *muraja'ah* focused on its frequency, implementation at school, continuity at home, and the role of teachers and parents in supporting review activities. Observation records documented *muraja'ah* when it occurred within the observed sessions, while teacher interviews and memorization records provided additional information regarding its continuity. Where children's recall varied between sessions, the variation was retained as part of the qualitative findings rather than interpreted as evidence of a direct effect of *muraja'ah*.

Discussion

Application of the *Tikrar* Method in Memorizing Hadith and Short Surah for Children at ABA Kindergarten 25 Medan Perjuangan

The results of the study show that the application of the *Tikrar* method in memorizing hadith and short surahs in ABA Kindergarten 25 Medan Perjuangan takes place systematically, gradually, and flexibly. The *Tikrar* method is not applied only through the repetition of verbal recitations, but is combined with *talaqqi*, joint repetition (*Tikrar jama'i*), individual and group repetition (*Tikrar fardhi*), memorization deposits, and *muraja'ah*. Repetition is also combined with movement, rhythm, visual media, games, and appreciation. This pattern shows that the application of *Tikrar* has adapted according to the characteristics of kindergarten-age children who need concrete, repetitive, interactive, and fun learning experiences.

These findings can be explained through information processing theory which views the learning process as a series of activities receiving, processing, storing, and recalling information. In this process, the information received by the child through the senses needs to get attention and repetition so that it can be retained in memory. One of the strategies related to this process is *rehearsal*, which is the repetition of information to retain it in working memory. In early childhood, regular repetition can help the child retain verbal information before it can be recalled more smoothly. The findings of this study show that the principle of *rehearsal* is applied in real terms through *Tikrar*. Children do not only listen to hadith or short surahs once, but also gain repeated exposure to reading through several stages. Thus, *Tikrar* can be understood as a form of application of the *rehearsal* principle in religious memorization learning. Repetition that is done continuously provides an opportunity for children to become more familiar with sounds, word order, and reading structure.

The Stage of *Talaqqi* as a Stimulus and Reading Model

Stages *Talaqqi* Initially, it shows that the teacher first gives a reading model before the child repeats. The teacher recites a short hadith or surah several times by paying attention to the makhraj and tajweed, then the child listens and imitates. This stage shows that the memorization process begins with the correct stimulus before the child performs *Rehearsal* repeatedly. From the perspective of information processing theory, attention is an important stage before information can be further processed [20]. Therefore, teachers' activities in conditioning children, providing examples of reading slowly, and limiting the material to short pieces can help reduce the burden of information that children must process at one time. This is relevant to the characteristics of children's working memory that are still developing.

These findings are also in line with research [21] who found that the application of *Tikrar* in memorization learning was carried out gradually, starting from reading the text by looking at the mushaf, repeating the reading, then repeating without looking at the text, combining verses, *Tasmi'*, and *Muraja'ah*. The similarity of the two studies lies in the principle that memorization builds gradually from modeling to the ability to recall independently. The difference is that research in ABA 25 Kindergarten shows adaptation to the age of children through simplification of materials and the use of more interactive activities. Thus, *Talaqqi* In this study, it not only serves as a method of delivering readings, but also as an initial stage to build verbal representations that will be strengthened through subsequent repetition.

Tikrar Jama'i as an Adaptive Form of Repetition

After *talaqqi*, children perform *Tikrar jama'i* by repeating the recitation together. Repetition can be done many times according to the child's ability and the level of difficulty of the material. However, the results of the study show that teachers do not maintain the same pattern of repetition continuously. Teachers use applause, rhythm changes, body movements, visual media, and games to maintain the child's attention. The findings show that *Tikrar* in early childhood is not synonymous with mechanical repetition. Repetition is instead developed into a multisensory learning experience. Children obtain information through hearing when listening to reading, through sight when using visual media, and through movement when participating in kinesthetic activities.

This approach is in accordance with the characteristics of early childhood learning which requires hands-on experience and engaging activities. From the perspective of information processing theory, such variations can help maintain the child's attention to the same stimulus [20]. Meanwhile, from the perspective of child development, activities that contain elements of play and movement allow the learning process to take place more naturally. Therefore, the variation in *Tikrar* can be understood not as a reduction in the intensity of

memorization, but as a strategy to maintain the child's involvement during the repetition process.

These findings reinforce the results of the study [7] which shows that the *Tikrar* method can be used to help improve the Qur'an memorization skills in children with learning difficulties. Although the characteristics of the study subjects were different, both studies showed that systematic repetition can be a strategy to help children retain memorization material. The study expands on these findings by showing that in kindergarten-age children, repetition needs to be combined with play, movement, and rhythm to match their developmental characteristics.

***Tikrar Fardhi* and Differentiation of Children's Abilities**

The *Tikrar fardhi* and group stages show that the teacher gives children the opportunity to repeat memorization individually or in small groups. The findings of the interviews show that children's ability to memorize is not the same. Some children can master the material quickly, while others need more repetition. The findings show the importance of flexibility in the implementation of *Tikrar*. Repetition cannot be given with the same amount and intensity to all children. Children who have difficulties need more intensive assistance, while children who have mastered the material can be given the opportunity to repeat independently.

Theoretically, this condition is related to the principle of child-centered learning, namely learning needs to consider the differences in each child's abilities, needs, and development [22]. In the context of *Tikrar*, this principle is manifested through additional repetition, individual mentoring, and small group divisions. This finding also strengthens Izzah's research which shows that the application of *Tikrar* is not only related to strengthening memorization, but can also support discipline and motivation of students. In the context of ABA 25 Kindergarten, the opportunity to repeat individually and in groups also provides space for children to build courage in reciting memorization in front of teachers and friends.

Memorization and *Muraja'ah* Deposits in Maintaining Memorization

The deposit and *muraja'ah* stage shows that teachers are not only oriented towards adding new memorization. Before obtaining the next material, children are first invited to repeat the previous memorization. This pattern shows that *Tikrar* and *muraja'ah* have complementary functions. If *Tikrar* is used to strengthen the process of obtaining memorization, *muraja'ah* is used to maintain the memorization that has been obtained. In information processing theory, repetition can help the retrieval process, which is the ability to recall information that has been learned.

The more often the child gets the opportunity to recall information, the more familiar the information will be to the child. These findings are in line with research [23], [24], [25] who puts *Muraja'ah* as one of the important stages in the practice of *Tikrar*. Izzah's research also shows that repetition in tahfiz

learning plays a role in strengthening memorization. Thus, the results of the research in ABA 25 Kindergarten reinforce the view that *Tikrar* should not be understood only as a repetition when acquiring new memorization, but needs to be continued through *Muraja'ah* so that memorization is maintained.

Development of Memorization of Hadith and Short Surah

The results of the study showed that there was a development observed by teachers in the fluency of pronunciation and children's ability to recall hadith and short surahs. Children who still need a lot of help at first are gradually able to recite the memorization part more fluently after getting consistent repetition. The findings are in accordance with the principle of *rehearsal* in information processing theory. Repetition gives children the opportunity to continue processing the same information so that the information becomes more familiar and easier to recall again. Thus, the increase in fluency observed in this study can be understood as a result of the habituation and repetition process that takes place consistently.

However, because this study uses a qualitative approach, these developments cannot be interpreted as evidence of an experimental cause-and-effect relationship. The findings are more accurately understood as changes observed by researchers and informants during the implementation process of *Tikrar*. This is important so that the interpretation of the results remains in accordance with the research design. In addition to the development of memorization skills, research also found that hadith memorization began to be associated with daily behavior. For example, the hadith about cleanliness is associated with the habit of throwing garbage in its place and tidying up toys. These findings show that hadith learning has a broader dimension than memorization. In the context of Islamic education, memorization of hadith can be an initial medium for the formation of moral habits. Children are not only directed to know the text of the hadith, but also introduced to behaviors that are in accordance with the message of the hadith. Thus, the *Tikrar* process in this study has two functions, namely strengthening verbal memory and supporting the habituation of religious values.

Supporting Factors for the Implementation of *Tikrar*

One of the main factors that supports the implementation of *Tikrar* is the consistency of the implementation of activities. Memorization is carried out from Monday to Friday so that children have the opportunity to interact with the material repeatedly. The routine is in accordance with the characteristics of early childhood learning that requires habituation.

These findings are in line with research [9], [26] [27] about *Tikrar* which shows that the success of memorization does not only depend on the repetition technique, but also on the regularity of the repetition process. In the ABA 25 kindergarten research, this consistency was strengthened by tahfiz teachers who routinely repeat old material before providing new material. Another supporting factor is the creativity of teachers. Teachers

modify Tikrar by using movement, rhythm, visual media, games, and rewards. These findings suggest that the success of a method is determined not only by the characteristics of the method, but also by the ability of educators to adapt it. In this context, the research of TK ABA 25 contributes to previous research because it shows that the Tikrar method used in early childhood requires pedagogical adaptation. If in older students Tikrar can be done through more formal and independent repetition, in kindergarten children repetition needs to be interspersed with play activities and stimulation that are appropriate to development.

Inhibiting Factors and Parental Involvement

The main obstacles found were changes in children's mood and concentration, differences in memorization skills, and inconsistency in *muraja'ah* at home. These obstacles show that the application of Tikrar in early childhood is greatly influenced by the child's internal factors and the learning environment. Attention fluctuations are something that needs to be considered because kindergarten children do not have the ability to maintain concentration for a long time like older students. Therefore, teachers need to regulate the duration of activities, provide a variety of activities, and do *ice breaking* when children's attention begins to decline. Meanwhile, the inconsistency of *muraja'ah* at home shows that the success of memorization learning cannot be fully charged to the school. Children need an environment that provides consistent reinforcement. These findings are in line with the ecological principle of child development, that child development is influenced by the interaction of various environments, including schools and families. In the context of this research, parental involvement is realized through the use of *mutaba'ah* books as a medium of communication between teachers and families. Parents can find out the memorization material that is being studied so that repetition can be continued at home. Thus, *mutaba'ah* functions as a link between the school environment and the family environment in maintaining children's memorization.

4. Conclusion

Based on the results of research on the application of the Tikrar method in memorizing hadith and short surahs for children in Kindergarten ABA 25 Medan Perjuangan, it can be concluded that the Tikrar method is applied systematically, gradually, and flexibly in accordance with the characteristics of early childhood development. Its application includes *the talaqqi stage* as the provision of examples of reading, *Tikrar jama'i* through joint repetition, *Tikrar fardhi* and groups through individual assistance, memorization deposits, and *muraja'ah* to maintain previous memorization. Repetition is not done in monotony, but is combined with movement, rhythm, visual media, games, and appreciation so that children can more easily maintain attention during activities.

The application of Tikrar based on the observations of teachers and researchers shows developments in the fluency of pronunciation and children's ability to recall hadith and short surahs. In hadith memorization, the learning process is also directed at habituating values through associating the content of hadith with daily behavior. The sustainability of the application of the method is supported by the consistency of the memorization schedule, the creativity of teachers, the school environment that supports religious habituation, and communication with parents. The obstacles found include changes in children's mood and concentration, differences in memorization skills, and inconsistency in *muraja'ah* at home. These obstacles are overcome through a variety of play activities, individual mentoring, gradual repetition, and the use of *mutaba'ah* books as a medium of communication between the school and the family. Thus, Tikrar can be a relevant memorization learning strategy for early childhood if applied consistently, interactively, and adaptively.

This research has several implications. Theoretically, this study strengthens the application of information processing theory, especially the concept of *rehearsal*, that consistent repetition can help children retain and recall the information that has been learned. The findings of the study also expand the understanding of the Tikrar method by showing that repetition in early childhood needs to be adjusted to developmental characteristics through concrete, fun, and multisensory activities. Practically, for PAUD teachers and tahfiz teachers, the results of the research can be a reference in implementing Tikrar through structured stages, but still flexible according to the abilities of each child. Teachers are advised not to rely on verbal repetition alone, but to combine it with movement, rhythm, game, visual media, and appreciation. *Muraja'ah* also needs to be placed as a routine part of learning, not only when children have difficulty remembering.

For schools, the results of the study show the importance of creating an environment that supports consistent memorization habits and provides developmental monitoring media such as *mutaba'ah* books. For parents, this study emphasizes the importance of continuing to repeat memorization at home in a simple and fun way so that there is continuity between learning at school and family. For future researchers, this research can be the basis for developing research with a quantitative approach or mixed methods to measure the development of memorization ability in a more measurable manner and compare the application of Tikrar with other memorization methods in the early age group.

References

- [1] Achmad Abidin, Romelah, and Khozin, "Pengembangan Karakter Religius Peserta Didik Berbasis Keteladanan Guru Dalam Pembelajaran PAI," *Paradig. J. Filsafat, Sains, Teknol. dan Sos. Budaya*,

- vol. 30, no. 4, pp. 1–12, 2024, doi: 10.33503/paradigma.v30i4.267.
- [2] A. N. Sa'adah, Nurul Aini, and Abdurrahman, "PPengalaman Orangtua dalam Mendampingi Anak Usia Dini Menghafal Al-Qur'an (Tahfidz) Sebuah Studi Fenomenologi," *Al-Zayn J. Ilmu Sos. Huk.*, vol. 4, no. 4 SE-Articles, pp. 17390–17399, Aug. 2026, doi: 10.61104/alz.v4i4.11329.
- [3] Nur'aina, Arta Mulya Budi Harsono, Ari Hidayat, and Yogi Prihandoko, "Studi Kasus: Kemampuan Mengingat Peserta Didik Kelas 2 SDN Melayu 6 Banjarmasin," *J. Educ. Res. Dev. | E-ISSN 3063-9158*, vol. 1, no. 2 SE-Articles, pp. 223–228, Dec. 2024, doi: 10.62379/jerd.v1i2.128.
- [4] P. A. Prayoga and P. Manurung, "The Effectiveness of Group Counseling with Constructive Criticism Techniques to Reduce Students' Social Bullying Behavior in Man 1 Deli Serdang," *J. Gen. Educ. Humanit.*, vol. 4, no. 4, pp. 1985–1994, 2025, doi: 10.58421/gehu.v4i4.777.
- [5] Anwar Dwi Maulana, Sarpendi, and Ami Latifah, "Strategi Guru Tahfidz Melalui Metode Pengulangan dalam Meningkatkan Hafalan Al-Qur'an Santri di Pondok Pesantren Hidayatul Mubtadiin Lampung Selatan: Penelitian," *J. Pengabd. Masy. dan Ris. Pendidik.*, vol. 3, no. 4 SE-Articles, pp. 4085–4093, Jun. 2025, doi: 10.31004/jerkin.v3i4.1195.
- [6] P. Manurung, "A Study of the Philosophy of Education and Analysis of the Principles of Implementing Education according to the Al-Qur'an," vol. 105, no. 2, pp. 1–13, 2024, doi: <https://doi.org/10.46222/pharosjot.105.28>.
- [7] Sunarti *et al.*, "Pendampingan Menghafal Al-Qur'an Menggunakan Metode TIKRAR untuk Meningkatkan Kualitas Hafalan Santri Tahfiz Al Ridha: Penelitian," *J. Pengabd. Masy. dan Ris. Pendidik.*, vol. 5, no. 1 SE-Articles, pp. 554–560, Jul. 2026, doi: 10.31004/jerkin.v5i1.7270.
- [8] R. Mubarak and M. Samran, "Implementation of Application Based Management of Basic Education Data (DAPODIK) in Elementary Schools," *J. Elem. Educ. Res. Pract.*, vol. 1, no. 1 SE-Articles, pp. 35–48, 2025, doi: 10.70376/2rkayj30.
- [9] R. Rosalinda, L. Luthfiyah, and F. Ferdiansyah, "Implementasi Metode 3T+1M (Tasmi', Tafahhum, TIKRAR dan Muroja'ah) Dalam Meningkatkan Kualitas Hafalan Al-Qur'an di SMP Islam Tahfidz Qur'an (ITQ) Kelurahan Kolo Kota Bima," *Action Res. J. Indones.*, vol. 7, no. 1 SE-Articles, pp. 511–521, Mar. 2025, doi: 10.61227/arji.v7i1.312.
- [10] Jessica Novitriani and Ali Muhdi, "Enhancing Qur'anic Memorization through the Application of the Talaqqi Method in Tahfidz Education," *Int. J. Soc. Sci. Relig.*, vol. 6, no. 1 SE-Articles, pp. 73–86, May 2025, doi: 10.53639/ijssr.v6i1.321.
- [11] Ronika Witrianingsih, "Integrasi Strategi Pedagogis dan Afektif dalam Pembelajaran Tahfidz untuk Meningkatkan Kualitas Hafalan Al-Qur'an Siswa," *J. Budi Pekerti Agama Islam*, vol. 4, no. 1 SE-Articles, pp. 98–109, Feb. 2026, doi: 10.61132/jbpai.v4i1.1874.
- [12] R. B. Ventura, U. Khasanah, and I. A. Hadi, "REVOLUSI TAHFIDZ : MANIFESTASI METODE PAKISTANI DALAM MENCETAK HAFIDZ MUTQIN," *Penerbit Tahta Media*, vol. 1, no. 1 SE-Katalog Buku, Apr. 2026, [Online]. Available: <https://tahtamedia.co.id/issj/article/view/2002>
- [13] M. Izuddin Lubis, S. Safrijal, and Y. Yurmaini, "Implementasi Metode TIKRAR dalam Meningkatkan Kualitas Hafalan Al Qur'an pada Santri Kelas VII Bintang Rabbani Boarding School," *J. Ilmu Pendidik. Islam*, vol. 22, no. 3 SE-Articles, pp. 39–48, Oct. 2024, doi: 10.36835/jipi.v22i3.157.
- [14] M. Ruslan, "IMPLEMENTASI METODE UMMI DALAM PEMBELAJARAN TILAWAH AL-QUR'AN DI YAYASAN TAHFIDZUL QUR'AN AL-FAWWAZ MEDAN," *Berajah J.*, vol. 4, no. 2 SE-Article, pp. 245–254, May 2024, doi: 10.47353/bj.v4i2.307.
- [15] B. Rizki, "Learning Methodology of Tahfiz Al-Qur'an in Islamic Elementary School," *Scaffolding J. Pendidik. Islam dan Multikulturalisme*, vol. 5, no. 1, pp. 832–848, 2023, doi: 10.37680/scaffolding.v5i1.3028.
- [16] M. R. Fadli, "Memahami desain metode penelitian kualitatif," *Humanika, Kaji. Ilm. Mata Kuliah Umum*, vol. 21, no. 1, pp. 33–54, 2021, doi: 10.21831/hum.v2i1.1.
- [17] H. J. Putri and S. Murhayati, "Metode Pengumpulan Data Kualitatif," *J. Pendidik. Tambusai*, vol. 9, no. 2, pp. 13074–13086, May 2025, doi: 10.31004/jptam.v9i2.27063.
- [18] M. Waruwu, "Pendekatan Penelitian Pendidikan: Metode Penelitian Kualitatif, Metode Penelitian Kuantitatif dan Metode Penelitian Kombinasi (Mixed Method)," *J. Pendidik. Tambusai*, vol. 7, no. 1, pp. 2896–2910, Apr. 2023, doi: 10.31004/jptam.v7i1.6187.
- [19] U. Flick, "Triangulation in Data Collection," in *The SAGE Handbook of Qualitative Data Collection*, 2022. doi: 10.4135/9781526416070.n34.
- [20] Z. Nisa, R. T. Azzahra, and S. K. Khotimah, "Studi Analisis: Teori Pemrosesan Informasi dalam Pembelajaran PAI Berbasis HOTS," *J. Ilm. Dikdaya*, vol. 13, no. 2, p. 541, 2023, doi: 10.33087/dikdaya.v13i2.525.
- [21] Rindi Oktavia, "PENGARUH MENGHAFAAL AL-QUR'AN TERHADAP HASIL BELAJAR SISWA PADA MATA PELAJARAN TAHSIN," *Adv. Educ. J.*, vol. 1, no. 2 SE-Articles, pp. 95–100, 2024, doi: <https://journal.al-afif.org/index.php/aej/article/view/11>.
- [22] S. N. Azizah, "Media Pembelajaran Perspektif Quran Hadits," *J. Literasiologi*, vol. 6, no. 1, pp. 67–79, 2021, doi: <https://doi.org/10.47783/literasiologi.v6i1.242>.
- [23] F. Azmi, M. Mesiono, and A. Rahman, "Evaluation of the Process of Implementing Tahfidz Al-Qur'an Learning Programs in Integrated Islamic Basic Schools of Dod Deli Serdang," *Edukasi Islam. J. Pendidik. Islam*, vol. 9, no. 02, p. 279, 2020, doi: 10.30868/ei.v9i02.904.
- [24] S. Sirulhaq, S. Rahmawati, Acip, and B. M. Khutomi, "PENERAPAN PEMBELAJARAN TAHFIDZ DALAM MENINGKATKAN HAFALAN AL-QUR'AN SISWA," *Al-Hasanah J. Pendidik. Agama Islam*, vol. 10, no. 2 SE-Journal, pp. 372–388, Dec.

-
- 2025, doi: 10.51729/1021893.
- [25] S. Abdurrahman, S.; Suparti, "Strategi Pembelajaran Tahfidz Al-Qur'an dalam Meningkatkan Kualitas Hafalan Peserta Didik," *Hamalatul Qur'an J. Ilmu-Ilmu Alqur'an*, vol. 4, no. 1, pp. 41–52, 2023.
- [26] K. Anwar and M. Hafiyana, "Implementasi Metode ODOA (One Day One Ayat) dalam Meningkatkan Kemampuan Menghafal al-Quran," *J. Pendidik. Islam Indones.*, vol. 2, no. 2 SE-Articles, pp. 181–198, Apr. 2018, doi: 10.35316/jpii.v2i2.71.
- [27] M. Abdullah, G. Oktavia, and M. Almasi, "Improving Students' Ability to Memorize the Quran: What Strategies Should Teachers Use?," *Khalifa J. Islam. Educ.*, vol. 8, no. 2 SE-Articles, pp. 94–106, Sep. 2024, doi: 10.24036/kjie.v8i2.411.