



Ten Criteria for an Ideal Teacher to Memorize the Quran

Engkizar¹, Azhar Jaafar², Hanifa Muslim³, Ilham Mulyadi⁴,
Yandri Agusta Putra⁵

¹Universitas Negeri Padang, Indonesia

²UCYP University, Malaysia

³STAI Pengembangan Ilmu Al-Qur'an Sumatera Barat, Indonesia

⁴Universitas Darussalam Gontor, Indonesia

⁵Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

✉ engkizar@gmail.com *

Abstract

The phenomenology of Quran memorization is increasingly found among Muslim communities, both from children to the elderly. Of course, the success of a person in memorizing the Quran is inseparable from the guidance of a teacher, obviously the teacher in question has certain criteria that make the teacher an idol or ideal for a student. Precisely, this study aims to identify and analyze how the criteria for ideal teachers according to the assessment of students. This research uses qualitative methods with ethnography type. Data sources were taken through in-depth interviews with thirty informants selected using the purposive sampling technique, consisting of students and lecturers at one of the Quranic universities in Indonesia. All data were analyzed using Miles and Huberman's interactive technique. The research findings found ten criteria for ideal teachers from the perspective of students as mentors in memorizing the Quran. The ten criteria are i) providing motivation, ii) guiding students, iii) having deep knowledge, iv) patient, v) friendly, vi) firm, vii) *mutqin* "strong memorization" viii) discipline, ix) having Quranic art skills, x) giving rewards. The ten teacher criteria in this finding can be used as a reference for all Quranic education institutions in choosing Quranic teachers, because teachers with such criteria have succeeded in leading students to successfully memorize the Quran.

Article Information:

Received February 18, 2025

Revised March 22, 2025

Accepted April 15, 2025

Keywords: *Quran memorization*
teacher, ideal, criteria, learners

INTRODUCTION

The Quran is a guideline that must be read, understood and practiced and is worth a miracle that was revealed to the closing of the Prophets and Messengers, by the intermediary of the Jibril and narrated to us by *mutawatir*, reading is counted as worship and will not be rejected as truth (Anwar, 2019; Maharani et al., 2018; Oktavia et al., 2024). The Quran has a special position compared to the previous holy books. As the last holy book, the Quran has a greater and broader role. One of the functions that the Quran carries is to perfect the previous holy books as well as straighten out things that have been distorted from the teachings of these books.

How to cite:

Engkizar, E., Jaafar, A., Muslim, H., Mulyadi, I., Putra, Y. A. (2025). Ten Criteria for an Ideal Teacher to Memorize the Quran. *Journal of Theory and Research Memorization Quran*, 1(1), 26-39.

E-ISSN:

3090-482X

Published by:

International Islamic Studies Development and Research Center (IISDRC)

In addition, the Quran also functions as a guide for mankind until the end of time (Syukran, 2019). The Quran is not only a guide to achieve happiness in live for Muslims, but also for all mankind. One of the miracles of the Quran is that it has maintained its authenticity and has not changed at all since it was first revealed (Suhardi et al., 2023). The authenticity of the Quran has been guaranteed by Allah says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Meaning: *Surely it is we who have revealed the Quran, and surely it is we who have preserved it* (Al-Hijr [15]:9) (Quran Ministry of Religious Affairs).

This verse clearly states that Allah guarantees the sanctity and purity of the Quran forever. In order to maintain the purity and originality of the Quran, in addition to reading and understanding it, we also try to memorize it (Khoiruddin, 2023).

Memorizing the Quran is the process of remembering the verses of the Quran correctly, both in terms of tajweed, writing, pronunciation, and makharijul letters. The goal is that the verses that have been memorized are not easily forgotten (Adiwijayanti et al., 2019; Gade, 2014; Putri et al., 2022). Memorizing the Quran is a very noble job. However, memorizing the Quran is not as easy as turning your palm (Anggraini, 2023; Hidayatullah & Akbar, 2017; Oktapiani, 2020). Therefore, there are things that need to be prepared before memorizing so that memorization is not so heavy. One of the preparations is to determine a teacher to memorize the Quran.

Teachers are all people who have the authority and responsibility to guide and foster students (Hamid, 2017; Seftiani et al., 2022). A Quran memorization teacher is someone who has the knowledge, skills and experience in teaching and guiding students to memorize the Quran correctly, both in terms of reading, *tartil* and understanding (Herianto & Arifin, 2024). Quran memorization teachers play an important role in helping their students achieve the goal of memorizing and understanding the Quran (Aisyah & Maknun, 2022). Memorizing the Quran is the same as seeking knowledge or learning. No matter how much knowledge a person has, there must be a teacher who guides and teaches him. There is no one who is good without studying with a teacher. In fact, the Prophet Muhammad had a teacher, namely the Jibril who taught and guided him to memorize the Quran (Helsya, 2022; Karama et al., 2024). One of the reasons why the presence of a teacher is important is to avoid mistakes in memorization. By knowing these mistakes, students can immediately correct them.

Another important role of a Quran memorization teacher is that it can accelerate the student to achieve the goal. The advice and instructions given by the teacher to the student can lead the student to get to the goal faster; becoming a hafizh (Aziz, 2020; Muhaini, 2019). The presence of a teacher will also bring a comfortable atmosphere for the student. In fact, with the presence of a teacher, someone will be more eager to memorize (Engkizar et al., 2022). According to the Big Indonesian Dictionary, criteria is a measure that becomes the basis for evaluating or determining something. Criteria comes from the English criterion which means the measures used to consider or determine something. Meanwhile, according to Warsita (2019) criteria are a measure used as a benchmark or minimum limit for choosing or evaluating something.

The author conducted research and found an interesting topic related to the process of memorizing the Quran. In the process of memorizing the Quran, a student encounters many characteristics of his teacher. So that each student also

has his own criteria regarding the idol / ideal teacher in memorizing the Quran. The figure of this idol teacher can be a motivation and inspiration for students to learn and develop (Menge, 2023).

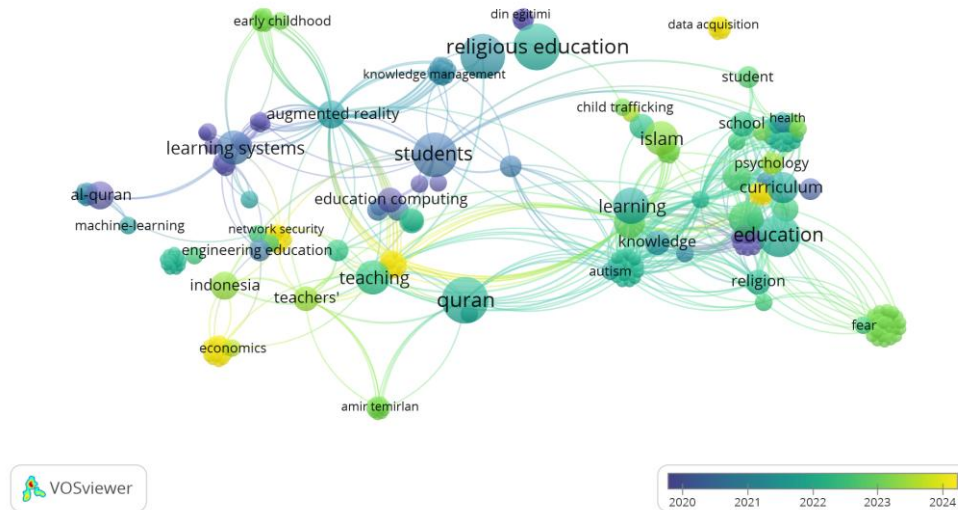


Fig 1. Keyword visualization of ten criteria for ideal teachers to memorize the Quran

Based on Figure 1 above, which the author analyzed on Monday, January 13, 2025 at 23.49 WIB from published research, the results show that previous research from various countries related to the criteria for ideal teachers to memorize the Quran has never been developed, the existing research findings show research on teachers, teaching methods, learning systems, religious education. Meanwhile, there has been no research on the ten criteria for ideal teachers to memorize the Quran. Therefore, the author considers that this research, which aims to identify and analyze the criteria of the ideal teacher according to the students' assessment, needs to be raised as a scientific study in the context of selecting a Quran teacher to make it easier to deliver students who successfully memorize the Quran.

METHODS

This research uses a type of qualitative research with an ethnographic approach. According to Li (2024); Liu (2024); Shapiro et al (2023) ethnographic research is a scientific research that tries to examine the life of a group or society to study, describe, analyze and interpret their cultural patterns through their behavior, beliefs, language and views. The data sources in this study were obtained through direct interviews with thirty informants consisting of students and lecturers at one of the Quranic universities in Indonesia (Asril et al., 2023). The selection of informants used purposive sampling technique. The selection of informants refers to four criteria, namely having the competence to understand well the problem under study, still active in the field under study, having time to provide information to researchers, and being honest in providing information according to the data and facts that occur in the field (Engkizar et al., 2023; Hidayati & Lubis, 2024; Oktavia et al., 2020).

Furthermore, research data was collected through direct interviews with all informants using a set of interview protocols. Each individual was interviewed

repeatedly for consistency in their answers. The results of the interviews were reinforced by direct observation that the researcher was actively involved in depositing the memorization of the Quran. All interview and observation data were then analyzed thematically using analysis thematic Milles huberman (Engkizar et al., 2024; Jaafar et al., 2023). For clarity, the researcher displays the research flow in the following figure;

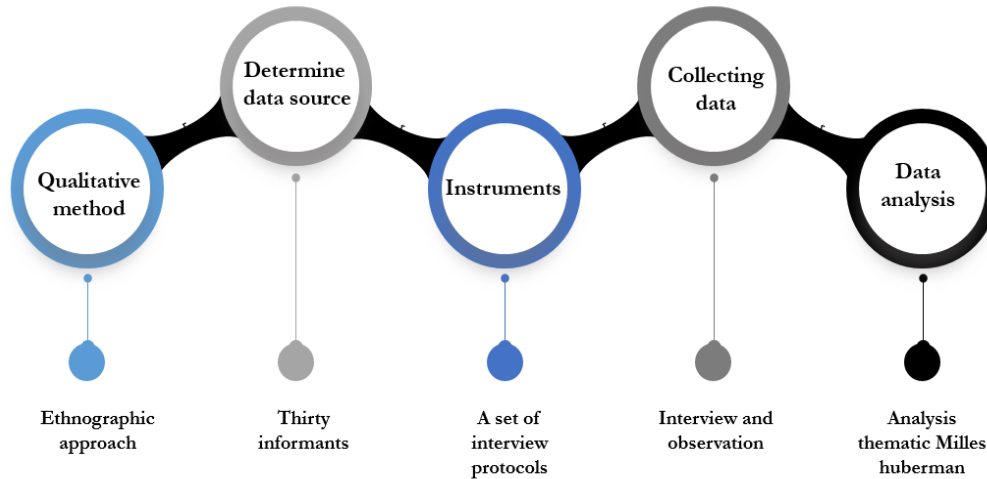


Fig 2. Steps of the research method

RESULT AND DISCUSSION

Based on the author's interviews with thirty informants in one of the Quranic colleges in Indonesia, the results of the research analysis found ten findings (themes) of ideal teacher criteria from the perspective of students as mentors in memorizing the Quran. The ten themes are i) Provide motivation, ii) guide students, iii) have deep knowledge, iv) patient, v) friendly, vi) firm, vii) *mutqin* (strong memorization) viii) discipline, ix) have the ability of Quranic art, x) provide rewards. In order to easily understand the ten findings in the study, the author describes them through the following figure.



Fig 3. Challenges for international Students Studying in Muslim-Majority Countries

Furthermore, to make the research results and discussions in this article

interesting to read and easy to understand, the author will display interview quotes with informants based on the ten themes that have been obtained. In addition, each theme will be directly discussed based on theory, expert opinions, and previous research results that discuss these issues and problems in different contexts and issues.

First, providing motivation. Motivation is a power, desire and encouragement to do something both from within a person and from outside a person to achieve a certain goal (Rahman et al., 2018; Sakban et al., 2019). Motivation to memorize the Quran is formed from learners' beliefs that they are able to achieve daily targets in memorizing the Quran. One way that can be used to increase motivation to memorize the Quran is to provide support from teachers to learners. Support provided from teachers to learners is a form of teacher behavior modification towards learner behavior that aims to provide feedback for learners on their actions.

The role of teachers in increasing motivation is very necessary in the process of memorizing the Quran. In addition to providing and transferring knowledge, teachers are also tasked with increasing students' motivation in learning (Jainiyah et al., 2023). Teachers also play a role as motivators in the process of memorizing the Quran, when students memorize there are often obstacles such as lazy students and lack of attention or input they cannot read so later to memorize the Quran is hard for them. Due to the absence of motivation so that he does not try to exert all his abilities. Thus, it can be said that lazy students are not necessarily caused by their low abilities, but may be caused by the absence of encouragement or motivation. Therefore, teachers need to foster motivation to memorize the Quran in their students (Fauziah, 2023). Some students want a mentor teacher in the process of memorizing the Quran who often provides them with motivation in memorizing the Quran, especially in memorizing the Quran there are phases of laziness to deposit memorization. As stated in the following interview excerpt.

... I hope that after every deposit, the teacher provides motivation and advice, because in the process of memorizing the Quran, not all verses can be memorized quickly (Informants 1, 2 & 27).

Other informants also stated that a teacher who provides motivation is needed for those who have just stepped into the world of memorizing the Quran, as the following interview quote.

... for someone who has just started memorizing the Quran, motivation from a teacher is very much needed as a direction in memorizing the Quran (Informant 3) ... I hope for a teacher who likes to provide support when someone memorizes the Quran (Informant 10).

Based on the results of interviews, opinions and some of the results above, it can be said that one of the teacher's criteria in guiding students' memorization is a teacher who provides motivation. Motivation from a teacher is very much needed in memorizing the Quran, with motivation from the teacher, the enthusiasm to memorize the Quran increases, as we know that memorizing the Quran requires enthusiasm and support from a teacher.

Second, guiding students. The teacher as a mentor in memorizing the Quran is a teacher who will guide students to memorize the Quran correctly so that it can produce the right quality of memorization and both in terms of *tahsin*, *tajweed* and *makhorijul huruf* (Mutaqin et al., 2022). As a mentor, the teacher has the duty and responsibility to guide, direct and listen to the memorization of his students because memorizing the Quran is not allowed alone without a mentor or teacher, because

in the Quran there are many difficult readings to understand which cannot be mastered by learning the theory alone (Ulum & Hasan, 2020). So that everyone who wants to memorize the Quran without listening to other people or teachers is less accountable for the truth (Ajnaimah et al., 2023; Hasan, 2019).

In addition to guiding in terms of reading, a teacher must also explain the verses that have been deposited by students. So that students not only memorize the verse, but students also understand the explanation of the verse they memorize. As stated in the following interview excerpt.

... Quranic verses become easy to memorize if the teacher gives an explanation related to the verse to be deposited, (Informant 4) ... like the teacher who corrects our reading after the reading is deposited so that no mistakes occur in the future (Informants 6, 8 & 10) ... I hope the teacher focuses on listening to our memorization, so that when we deposit the teacher is not busy playing cellphones or chatting with his friends, because when the teacher is not focused on listening to our memorization our concentration is disturbed (Informants 19 & 26) ... like teachers who remind their students to deposit so that we are not lazy (Informant 25) ... like teachers who provide tips and tricks in memorizing the Quran (Informant 5).

Based on the results of interviews, opinions and some of the results above, it can be said that one of the teacher's criteria in guiding students' memorization is a teacher who guides his students. The scope of guiding here includes providing explanations, correcting the students' reading and most importantly, teachers who focus on listening to the students' memorization. In addition, one form of a teacher guiding his students is reminding the deposit time and providing tips and tricks in memorizing the Quran based on the teacher's experience.

Third, having deep knowledge. As a teacher who assists students in memorizing the Quran, the teacher should have in-depth knowledge about the Quran. With the understanding of a teacher, the teacher will be maximized in guiding students. Understanding this knowledge is not merely understanding the theory, but can also be proven by good reading in accordance with tajweed by the teacher (Rasita & Ginting, 2023). As stated in the following interview excerpt.

...teachers who understand the methods of tajweed as evidenced by their correct reading, so that they can improve our tajweed (Informants 2, 6 & 16) ... teachers who know the science of the Quran, meaning that the teacher understands why this sentence is used in a verse (Informant 29) ... like teachers who have a track record of achievement in the field of Tahfizh Quran, such as winning the Musabaqah Hifdzil Quran or the teacher is a national Quran teacher who trains caravans (Informants 4 & 29).

Based on the results of interviews, opinions and some of the results above, it can be said that it is necessary for a teacher to have in-depth knowledge in the field of the Quran, both the science of tajweed and the science of interpretation. Because teachers who have these criteria will be respected by their students because the teacher is a source of knowledge.

Fourth, patience. A patient teacher is highly favored by his students. Patience in waiting for students to deposit and patience in dealing with various kinds of characteristics of students in depositing their memorization, not making it difficult for students and not getting angry with students (Rahmi, 2020). Teachers are expected to be more patient and painstaking in guiding and directing the Quran memorizers in the memorization process (Nisa' & Chotimah, 2020). As stated in the following interview excerpt.

... patiently waiting for the student's deposit, because not all students can memorize quickly

(Informants 1, 2 & 12). ... *making it easier for students when depositing, if the student is wrong a lot, they are not told to repeat from the beginning of the deposit, just the wrong verse is repeated* (Informants 5 & 28). ... *giving time to think when the student is wrong or forgets the verse that was deposited, not immediately telling or being able to give a code in the form of the meaning of the verse* (Informants 1, 6 & 26). ... *if there is a wrong or forgotten verse when depositing, we are told nicely, without putting the student down* (Informants 9, 15 & 27). ... *teachers who listen to our memorization wherever and whenever* (Informant 29). ... *Teachers who do not force us to deposit and appreciate our efforts* (Informant 30).

Based on the results of interviews, opinions and some of the results above, it can be said that one of the teacher's criteria in guiding students' memorization is a patient teacher. In the process of memorizing the Quran, not only students who are patient in memorizing the Quran, the teacher must also be patient in dealing with the behavior of their students.

Fifth, friendly. The word “friendly” comes from English which means ‘friendly’ or “friendly”. In everyday life, this word is used to describe someone who is polite, friendly, and sociable. A friendly teacher is a teacher characteristic that can make students comfortable with the delivery of being able to position himself as a teacher to become a friend or friend to his students, remaining friendly and communicative in interacting with his students in the teaching and learning process (Muali & Qodratillah, 2018). As stated in the following interview excerpt.

...a teacher who is fun and can be a place to vent (complain) about memorization (Informants 2 & 21). ... *a teacher who is not rigid so that he/she can enjoy memorizing* (Informants 3 & 30). ... *a teacher who tells his/her experience when memorizing the Quran* (Informants 10 & 22). ...*the teacher does not show an angry face when receiving the student's deposit, if like that the deposit process will not run smoothly and may even forget* (Informants 25, 26 & 27). ...*teachers who are greeters, friendly and easy to smile* (Informants 14 & 15).

Based on the results of interviews, opinions and some of the results above, it can be said that one of the teacher's criteria in guiding students' memorization is a friendly teacher. Friendly teachers make students not rigid to deposit their memorization, besides that friendly teachers will make students comfortable in communication to talk about their complaints in memorizing the Quran.

Sixth, firm. Firmness is one of the attitudes that the teacher must have. This encourages students to fulfill the rules and not dare to break them. The assertiveness of the mentor teacher in memorizing the Quran to his students is marked by giving continuous memorization targets to students so that students' memorization is always measured (Sari et al., 2023). Giving this memorization target does not mean forcing students, but rather so that students do not neglect their memorization of the Quran. As stated in the following interview excerpt.

... teachers who give us memorization targets so that we do not neglect to deposit, if possible the teacher gives a punishment if the target is not achieved (Informants 2, 6 & 13). ... *not normalizing mistakes, if there is a wrong reading or the tajweed method is corrected, it is not ignored* (Informants 3, 20 & 28). ... *the teacher makes a schedule for depositing our memorization* (Informant 7). ... *If the student makes many mistakes when depositing memorization, the teacher instructs him to repeat the deposit and postpone adding new memorization until the deposit is smooth* (Informants 18 & 27).

Based on the results of interviews, opinions and some of the results above, it can be said that when students find a teacher who is firm to listen to their

memorization, students will automatically not underestimate their tahfizh schedule. A strict teacher will make the students' memorization targets achieved according to the target so that the dream of becoming a Quran memorizer is well realized.

Seventh, *Mutqin*. *Mutqin* means fluent memorization of the Quran, strong memorization (Akhsanudin, 2024; Muhammad, 2022). The meaning of fluent is not stuck, not interrupted, not interrupted and also not delayed. A teacher who assists students in the process of memorizing the Quran must have *mutqin* memorization before receiving deposits from students. Because how can a teacher accept the deposit of his students, while he has not memorized the verse deposited by the students. As the following interview excerpt.

...a teacher who has memorized 30 juz and is mutqin (Informants 21, 24 & 26). ...has memorized 30 juz and is canonized (Informant 14). ...the teacher is not obliged to memorize 30 juz but the teacher has some mutqin (strong) memorization (Informants 16 & 19).

Based on the results of interviews, opinions and some of the results above, it can be said that teachers who have strong memorization will be an encouragement for students to be able to imitate the teacher. In addition, a teacher who has a strong memorization will be respected and not underestimated by his students in the process of memorizing the Quran.

Eighth, discipline. Discipline is behavior and order in accordance with rules and regulations, or behavior that is obtained from training that he does continuously. Discipline is something that is needed in living in society. Discipline is able to make a person's quality improve. The application of discipline in everyday life can increase one's accountability and increase the trust of others (Septirahmah & Hilmawan, 2021).

Likewise, in the process of memorizing the Quran, a disciplined teacher is needed. The meaning of discipline in this discussion is discipline in terms of time, coming on time, being present at every schedule and immediately giving news to students if they are unable to attend.

...I like teachers who consistently come on time during tahfizh time, because if the teacher is often late, it means that the teacher is not serious about listening to our memorization. If being late has become a habit for the teacher, then the students will automatically come late too (Informants 1, 3 & 4). ... Immediately give news if you cannot attend tahfizh hours, because the distance between home and campus is far. If we give the news suddenly, we who have arrived at the campus will be disappointed, especially if we have made an effort from home / boarding house (Informant 7 & Informant 30). ...Teachers who are always present at every tahfizh schedule, if they are often absent, the memorization target will be neglected (Informant 17).

Based on the results of interviews, opinions and some of the results above, it can be said that one of the teacher's criteria in guiding students' memorization is a disciplined teacher. Teachers who are disciplined in terms of time indicate that the teacher appreciates students who want to deposit their memorization. In addition, the discipline of a teacher will also rub off on his students.

Ninth, having the ability of Quranic art. The art of reciting the Quran is the recitation of tajweed which is beautified by the rhythm of the song. The song in reading the Quran is known as An-Naghmah fil Quran, which beautifies the voice in reading the Quran (Dewi, 2024; Umayah et al., 2023). A teacher who assists students in the process of memorizing the Quran should at least master this Quranic art ability, as an additional value for the teacher in front of students. As the following

interview quote.

..Teachers who have a good reading, tilawah can, tabqiq can, tartil can, hadar can also (Informant 29). ...teachers who have a good voice (Informants 1, 2 & 21). ...teachers who are good at rhythm so that the teacher's reading is pleasing to the ear (Informants 9, 10 & 15). ...teachers who understand rhythm, so that the teacher can determine what rhythm is suitable for the student to deposit (Informant 5).

Based on the results of interviews, opinions and some of the results above, it can be said that one of the teacher's criteria in guiding students' memorization is a teacher who has the ability to memorize the Quran. Teachers who have these criteria have their own pluses in the eyes of students. Because, until now it is rare to find a teacher who memorizes the Quran and has a good voice in guiding the recitation for his students.

Tenth, giving rewards. According to [Handoko et al \(2024\)](#) reward is a method used by someone because of good results to reward someone for doing something right, with the aim of always doing good and commendable work so that someone can be enthusiastic again in doing the task.

...I hope that teachers like to give prizes when the memorization target has been achieved so that it makes us race to get rewards from the teacher (Informants 1, 2 & 21). ... Prefer teachers who give praise / flattery to their tahfizh children as if the teacher appreciates the hard work of students in memorizing the Quran (Informant 17). ... Teachers who give awards to the memorizers of the Quran (Informant 28). ... Teachers who give rewards to their students who excel, for example, free one-month tuition fees (Informant 29).

Based on the results of interviews, opinions and some of the results above, it can be said that one of the teacher's criteria in guiding students' memorization is a teacher who gives rewards to students. Giving this reward is a form of appreciation from a teacher to his students for their hard work in memorizing the Quran. In addition, giving this reward can motivate students from one another to race in completing their memorization targets.

CONCLUSION

This finding has answered the research questions and objectives that want to be achieved that to become an ideal teacher for memorizing the Quran has several important criteria. Teachers who meet these criteria become one of the supporting factors to lead students to successfully memorize the Quran. The results of this research on the ten criteria for the ideal teacher of memorizing the Quran can be a reference for teachers of memorizing the Quran in various Quranic institutions. With the findings of this study, the author suggests to future researchers to multiply related studies on this issue so that the literature of Quran teachers is richer and more diverse in understanding their students.

ACKNOWLEDGEMENT

We would like to express our deepest gratitude to everyone who contributed to the success of this research.

DECLARATIONS

Author contribution

Engkizar & Azhar Jaafar: data curation, writing-original draft preparation, conceptualization, **Hanifa Muslim:** methodology, **Ilham Mulyadi:** visualization, **Yandri Agusta Putra:** editing, analysis.

AI Statement

The data and the grammatical structure in this article have been validated and verified by English language experts and no AI-generated sentences are included in this article.

Funding statement

The author(s) declare that no financial support was received for the research, authorship, and/or publication of this article.

Conflict of interest

The authors declare that this research was conducted without any conflict of interest in the research.

Ethical clearance

The research company has agreed to carry out the research and is willing if the results of this research are published.

Publisher's and Journal's Note

Researcher and International Islamic Studies Development and Research Center (IISDRC) as the publisher and Editor of Journal of Theory and Research Memorization Quran state that there is no conflict of interest towards this article publication.

REFERENCES

- Adiwijayanti, D. D., Purwati, H., & Sugiyanti, S. (2019). Pengaruh Hafalan Al-Qur'an Terhadap Prestasi Belajar Matematika Siswa MTs. *Square: Journal of Mathematics and Mathematics Education*, 1(2), 109. <https://doi.org/10.21580/square.2019.1.2.4771>
- Aisyah, N., & Maknun, L. (2022). Implementasi Pembelajaran Tahfidz Al - Qur'an Melalui Metode Talaqi. *IBTIDA- Jurnal Kajian Pendidikan Dasar*, 2(2), 18–31. <https://doi.org/10.33507/ibtida.v2i2.996>
- Ajnaimah, S., Ibrahim, D., & Oviyanti, F. (2023). Kerjasama Orang Tua dan Guru dalam Memotivasi Anak Menghafal Al-Qur'an di Rumah Tahfidz Nurul Qur'ani. *Kamaya: Jurnal Ilmu Agama*, 6(4), 534–545. <https://doi.org/10.37329/kamaya.v6i4.2803>
- Akhsanudin, M. (2024). Strategi Ustadz dalam Meningkatkan dan Menjaga Hafalan Alquran Santri di Pondok Pesantren. *Al-Jadwa: Jurnal Studi Islam*, 03(02), 182–191. <https://doi.org/10.38073/aljadwa.v3i2.1603>
- Anggraini, V. (2023). Peran Guru Al-Qur'an Hadits dalam Peningkatan Minat Hafalan Al-Qur'an Siswa di Mti Canduang. *SURAU: Journal of Islamic Education*, 1(2), 171. <https://doi.org/10.30983/surau.v1i2.7543>
- Anwar, M. A. (2019). Revitalizing the Method of Repetition in the Recitation of the Qur'an. *Istawa: Jurnal Pendidikan Islam*, 4(2), 156. <https://doi.org/10.24269/ijpi.v4i2.1995>
- Asril, Z., Engkizar, Syafril, S., Arifin, Z., & Munawir, K. (2023). Perspective Chapter: A Phenomenological Study of an International Class Program at an Indonesian University. In *Higher Education-Reflections from the Field*. IntechOpen. <https://doi.org/10.5772/intechopen.110325>

- Aziz, F. A. (2020). Moral Peserta Didik Dan Pendidikan Islam Menurut Pemikiran ‘Athiyah Al-Abrasyi. *El-Tarbawi*, 13(1), 45–64. <https://doi.org/10.20885/tarbawi.vol13.iss1.art3>
- Dewi, P. A. (2024). Strategi Peningkatan Tahfidz Al- Qur ’ an Siswa di MTS Ponpes Ainul Yaqin Batagak. *Strategi Peningkatan Tahfidz Al-Qur’an Siswa Di MTS Ponpes Ainul Yaqin Batagak*, 1(01), 48–49. <https://doi.org/10.5281/zenodo.10466606>
- Engkizar, E., Jaafar, A., Sarianto, D., Ayad, N., Rahman, A., Febriani, A., Oktavia, G., Guspita, R., & Rahman, I. (2024). Analysis of Quran Education Problems in Majority Muslim Countries. *International Journal of Islamic Studies Higher Education*, 3(1), 65–80. <https://doi.org/https://doi.org/10.24036/insight.v3i1.209>
- Engkizar, E., Jaafar, A., Taufan, M., Rahman, I., Oktavia, G., & Guspita, R. (2023). Quran Teacher: Future Profession or Devotion to the Ummah? *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)*, 6(4), 196–210. <https://doi.org/https://doi.org/10.24036/ijmurhica.v6i4.321>
- Engkizar, Engkizar, Sarianti, Y., Namira, S., Budiman, S., Susanti, H., & Albizar, A. (2022). Five Methods of Quran Memorization in Tahfidz House of Fastabiqul Khairat Indonesia. *International Journal of Islamic Studies Higher Education*, 1(1), 54–67. <https://doi.org/10.24036/insight.v1i1.27>
- Fauziah, A. A. (2023). Strategi Guru Dalam Meningkatkan Motivasi Menghafal Al-Qur’an Pada Program Tahfidz di SD Islam Al-Azhaar Tulungagung. *The Elementary Journal*, 1(1), 11–19. <https://doi.org/10.56404/tej.v1i1.47>
- Gade, F. (2014). Implementasi Metode Takrar Dalam Pembelajaran Menghafal Al-Qur’an. *Jurnal Ilmiah Didaktika: Media Ilmiah Pendidikan Dan Pengajaran*, 14(2). <https://doi.org/10.22373/jid.v14i2.512>
- Hamid, A. (2017). Guru Profesional. *Al-Falah: Jurnal Ilmiah Keislaman Dan Kemasyarakatan*, 17(2), 274–285. <https://doi.org/10.47732/alfalahjikk.v17i2.26>
- Handoko, H., Mesiono, M., & Ananda, R. (2024). *Efektivitas Kelembagaan (Tinjauan Sistem Reward, Budaya Komunikasi, Motivasi Intrinsik, dan Kepemimpinan Transformasional)*. UMSU Press. <https://umsupress.umsu.ac.id/product/efektivitas-kelembagaan-tinjauan-sistem-reward-budaya-komunikasi-motivasi-intrinsik-dan-kepemimpinan-transformasional/>
- Hasan, M. S. (2019). Metode Qira Ah Muwahhadah dalam Membentuk Keserasian Bacaan Al Qur An (Studi Kasus di Pondok Pesantren Madrasatul Qur An (Mq) Tebuireng Jombang). *FALASIFA: Jurnal Studi Keislaman*, 10(2), 102–103. <https://doi.org/10.36835/falasifa.v10i2.200>
- Helsya, A. O. P. (2022). Pelaksanaan Pembelajaran Tahfidz Di TPA At-Taqwa Jorong Koto Hilalang, Nagari Balingka, Kabupaten Agam. *Jurnal Sakinah*, 4(1), 74–79. <https://doi.org/10.2564/jurnal>
- Herianto, M., & Arifin, S. (2024). Peran Guru Dalam Meningkatkan Kualitas Bacaan Al-Qur’an Siswa di TPQ Darus Syifa Nahdlatul Wathan. *Risalah, Jurnal Pendidikan Dan Kajian Islam*, 10(3). https://doi.org/10.31943/jurnal_risalah.v10i3.1098
- Hidayati, Y., & Lubis, S. (2024). Implementasi Metode Tahfidz Qur’an di Yayasan Pendidikan Semesta Mengaji. *Islamika*, 6(1), 71–80. <https://doi.org/10.36088/islamika.v6i1.4135>
- Hidayatullah, H., & Akbar, A. (2017). Pengaruh Hafalan Al Quran Pada Prestasi

- Akademik Santri Pondok Pesantren Di Kabupaten Kampar. *Al-Fikra: Jurnal Ilmiah Keislaman*, 15(2), 314. <https://doi.org/10.24014/af.v15i2.4019>
- Jaafar, A., Deni, E. P., Febriani, A., Lestari, R., Yelliza, M., & Sari, W. W. (2023). Problems of Learning Arabic in Islamic Boarding Schools. *International Journal of Multidisciplinary Research of Higher Education*, 6(3), 147–154. <https://doi.org/10.24036/ijmurhica.v6i3.141>
- Jainiyah, J., Fahrudin, F., Ismiasih, I., & Ulfah, M. (2023). Peranan Guru Dalam Meningkatkan Motivasi Belajar Siswa. *Jurnal Multidisiplin Indonesia*, 2(6), 1304–1309. <https://doi.org/10.58344/jmi.v2i6.284>
- Karama, I. M., Darmiyanti, A., & Fahmi, Y. (2024). Implementasi Metode Takrir dalam Meningkatkan Kemampuan Menghafal Al-Quran Juz Ke-30 pada Mata Pelajaran Al-Quran Hadist Siswa Kelas V (Lima) di MI Nurul Falah Cibalongari. *Jurnal Pendidikan Islam*, 1(4), 16. <https://doi.org/10.47134/pjpi.v1i4.814>
- Khoiruddin, M. (2023). Upaya Guru Mengelola Kelas Untuk Meningkatkan Kemampuan Menghafal Al-Qur'an Pada Mata Pelajaran Al-Qur'an Hadits (Studi Kasus Di Madrasah Ibtidaiyah Darun Najah Kwangsan Sedati Sidoarjo). *JIEES: Journal of Islamic Education at Elementary School*, 4(1), 30–49. <https://doi.org/10.47400/jiees.v4i1.55>
- Li, M. (2024). Non-native English-speaking (NNEs) students' English academic writing experiences in higher education: A meta-ethnographic qualitative synthesis. *Journal of English for Academic Purposes*, 71, 101430. <https://doi.org/10.1016/j.jeap.2024.101430>
- Liu, D. (2024). Database design for course selection and course grading system. *Applied and Computational Engineering*, 40(1), 22–32. <https://doi.org/10.54254/2755-2721/40/20230624>
- Maharani, D., Helmiah, F., Ramadhan Harahap, R., & Fachri, B. (2018). Pelatihan Komputer Dalam Meningkatkan Tahfidz Qur'an Menggunakan Al-Qur'an Digital Tajwid. *Jurdimas (Jurnal Pengabdian Kepada Masyarakat) Royal*, 1(2), 95–100. <https://doi.org/10.33330/jurdimas.v1i2.120>
- Menge, P. (2023). Sosok Guru Idola Siswa Jaman Now. *COMSERVA Indonesian Journal of Community Services and Development*, 2(12), 2848–2852. <https://doi.org/10.59141/comserva.v2i12.685>
- Muali, C., & Qodratillah, K. R. (2018). Pengembangan karakter guru dalam menghadapi demoralisasi siswa perspektif teori dramaturgi. *Jurnal MUDARRISUNA: Media ...*, 8(1), 102–126. <https://doi.org/10.22373/jm.v8i1.2792>
- Muhaini, H. (2019). Optimalisasi Pendidikan Aqidah Akhlak di Madrasah Ibtidaiyah dalam Membentuk Perilaku Positif Siswa. *MODELING: Jurnal Program Studi PGMI*, 6(2), 176–185. <https://doi.org/10.36835/modeling.v6i2.470>
- Muhammad, Y. (2022). Implementasi Metode Sabqi dan Manzil sebagai solusi dalam menjaga hafalan Alquran santri Baitul Qur'an Markaz Al-Ma'tuq. *Tawazun: Jurnal Pendidikan Islam*, 15(3), 479. <https://doi.org/10.32832/tawazun.v15i3.8067>
- Mutaqin, D., Indra, H., & Lisnawati, S. (2022). Manajemen pembelajaran tahfizh Alquran untuk ketercapaian target hafalan di SMPQ Al-Ihsan. *Tawazun: Jurnal Pendidikan Islam*, 15(2), 187. <https://doi.org/10.32832/tawazun.v15i2.7623>
- Nisa', K., & Chotimah, C. (2020). implementasi program hafalan Al-Qur'an di SMP Islam Mbah Bolong Jombang. *Muróbbi: Jurnal Ilmu Pendidikan*, 4(2), 221–236.

- <https://doi.org/10.52431/murobbi.v4i2.290>
- Oktapiani, M. (2020). Tingkat Kecerdasan Spiritual Dan Kemampuan Menghafal Al-Qur'an. *Tabdzib Al-Akblaq: Jurnal Pendidikan Islam*, 3(1), 95–108. <https://doi.org/10.34005/tahdzib.v3i1.861>
- Oktavia, G., Febriani, A., Hasnah, H., Sabrina, V., & Rahman, I. (2024). Enam Metode Menghafal Al-Qur'an Mahasiswa di Perguruan Tinggi Al-Qur'an Indonesia. *Jurnal Kepemimpinan Dan Pengurusan Sekolah*, 9(1), 12–23. <https://doi.org/10.34125/jkps.v9i1.105>
- Oktavia, G., Ramadhany, N. F., Sabrina, V., & Sameto, M. B. (2020). Six Motivations of Housewives Following the Tahsin Alquran. *International Journal of Multidisciplinary Research of Higher Education*, 3(2), 73–81. <https://doi.org/https://doi.org/10.24036/ijmurhica.v3i2.190>
- Putri, M., Indria, A., & Pasaleron, R. (2022). Improving Student's Skills in Reading the Al-Quran Through the Tahsin Program at the Islamic Boarding School. *Ablussunnah: Journal of Islamic Education*, 1(2), 84–92. <https://doi.org/10.58485/jie.v1i2.116>
- Rahman, R. A., Oktavieni, A. F., Rilanda, Y. F., & ... (2018). Motivations and Forms of Students Activities to Memorizing the Quran: A Case Study of the Rumah Qur'an Tarqiyah. *Khalifa: Journal of ...*, 2(1), 21–39. <https://doi.org/http://kjie.ppj.unp.ac.id/index.php/kjie/article/view/198%0Ahttp://kjie.ppj.unp.ac.id/index.php/kjie/article/download/198/89>
- Rahmi, U. (2020). Strategi Guru Tahfizh dalam Memotivasi Peserta Didik Menghafal al-Qur'an di SD Semen Padang. *WARAQAT: Jurnal Ilmu-Ilmu Keislaman*, 5(2), 14. <https://doi.org/10.51590/waraqat.v5i2.112>
- Rasita, I., & Ginting, N. (2023). Peningkatan Kemampuan Membaca Al-Quran Secara Tartil Sesuai Dengan Ilmu Tajwid. *Journal on Teacher Educatio*, 4(3), 339–347. <https://doi.org/10.31004/jote.v4i3.12016>
- Sakban, S. A., Maya, R., Priyatna, M., Pendidikan, M. P., Islam, A., Al, S., Bogor, H., Tetap, D., & Pendidikan, P. (2019). Peran Mudarris Tahfizh Alquran Dalam Meningkatkan Motivasi Santri Menghafal Alquran Di Pesantren Tahfizh Husnul Khotimah Cipanas Tahun 2019. *Prosa PAI: Prosiding Al Hidayah Pendidikan Agama Islam*, 2(1), 100–113. <https://doi.org/http://dx.doi.org/10.30868/ppai.v2i1.531>
- Sari, M. A., Suryana, Y., & Faqih, U. (2023). Strategi Guru Tahfidz Dalam Meningkatkan Hafalan Al-Qur'an Juz 30 Pada Siswa Kelas VII Di SMP IT An-NuurCikadu Palabuhanratu. *Al-Murid: Jurnal Pemikiran Mahasiswa Agama Islam*, 1(1), 31–48. <https://doi.org/10.51729/murid.11103>
- Seftiani, S., Sesrita, A., & Suherman, I. (2022). Pengaruh Profesionalisme Guru Terhadap Motivasi Belajar Siswa Sd Negeri. *SITTAH: Journal of Primary Education*, 1(2), 125–138. <https://doi.org/10.30762/sittah.v1i2.2486>
- Septirahmah, A. P., & Hilmawan, M. R. (2021). Faktor-Faktor Internal Yang Mempengaruhi Kedisiplinan: Pembawaan, Kesadaran, Minat Dan Motivasi, Serta Pola Pikir. *Jurnal Manajemen Pendidikan Dan Ilmu Sosial*, 2(2), 618–622. <https://doi.org/10.38035/jmpis.v2i2.602>
- Shapiro, L. N., Gray, M. F., Freitag, C., Taneja, P., Kariya, H., Crane, P. K., O'Hare, A. M., Vig, E. K., & Taylor, J. S. (2023). Expanding the ethnographic toolkit: Using medical documents to include kinless older adults living with dementia in qualitative research. *Journal of Aging Studies*, 65, 101140. <https://doi.org/10.1016/j.jaging.2023.101140>

- Suhardi, S., Harahap, L., Wahyudi, H., & Hidayat, H. (2023). Impelementasi Metode Tikrar Dan Sambung Ayat Dalam Meningkatkan Hafalan Al Quran Hadits pada Siswa Kelas XII MAN 2 Pesisir Selatan. *AL-USWAH: Jurnal Riset Dan Kajian Pendidikan Agama Islam*, 6(1). <https://doi.org/10.24014/au.v6i1.20172>
- Syukran, A. S. (2019). Fungsi Al-Qur'an bagi Manusia. *Al-Ijaz: Jurnal Studi Al-Qur'an, Falsafah Dan Keislaman*, 1(2), 90–108. <https://doi.org/10.53563/ai.v1i2.21>
- Ulum, R., & Hasan, Z. A. (2020). Pembelajaran Bi Al-Nadhordalam Menghafal Al-Quran Bagi Santri Tahfidh di Pondok Pesantren Madrasatul Qur'an. *Menara Tebuireng*, 15(2), 165–206. <https://doi.org/10.33752/menaratebuireng.v15i02.1379>
- Umayah, Junanah, & Andi Musthafa Husain. (2023). Model Pendidikan Seni Baca Al-Qur'an Di Pondok Pesantren Bahrul Qur'an. *Educatia : Jurnal Pendidikan Dan Agama Islam*, 13(1), 18–41. <https://doi.org/10.69879/0h9m5j93>
- Warsita, B. (2019). Evaluasi Media Pembelajaran Sebagai Pengendalian Kualitas. *Jurnal Teknodik*, 2(2), 092–101. <https://doi.org/10.32550/teknodik.v17i4.581>

Copyright holder:

© Engkizar, E., Jaafar, J., Muslim, H., Mulyadi, I., Putra, Y. A. (2025)

First publication right:

Journal of Theory and Research Memorization Quran

This article is licensed under:

CC-BY-SA