The Practice of *Tikrar* Method in Memorizing the Quran Junior High School Students in Indonesia

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Abstract

Quran memorization activities in Indonesia are of great interest to students. Many educational institutions have made Quran memorization one of the extracurricular activities and school flagship programs. However, one of the junior high schools in West Sumatra is different. This school makes a special class per level to memorize the Quran or called the tahfidz class. Graduates from this school can memorize at least 3 juz, some even more according to the ability of each student. In tahfidz learning, students use the *tikrar* method so that they are able to memorize the Quran and then maintain the memorization well. The purpose of this study was to determine the practice of implementing the *tikrar* method in memorizing the Quran. This research uses a qualitative method using a case study approach. Data sources were taken from eighteen informants through in-depth interviews. The eighteen informants consisted of the principal, tahfidz teachers and special students of tahfidz class. To obtain data, the author conducted observations, interviews and documentation. This study found that there are six stages of students using the *tikrar* method in memorizing the Quran, namely: reading verses by looking at the mushaf, repeating verses by looking at the Mushaf, repeating verses without looking at the mushaf, combining memorized verses with the next verse, *tasmi'* (reciting) memorization of the Quran to the teacher and *murojaah* or repeating memorization. This research can be used as a reference for educational institutions and teachers and guide students in memorizing the Quran.

INTRODUCTION

The Quran is a revelation of Allah SWT revealed to the Prophet Muhammad SAW as a guide to life for all mankind (Maulana, 2017; Novelia, 2019; Singh et al., 2022). This guideline covers seven main dimensions in Islamic teachings, namely aspects of faith, worship, *muamalah*, morals, law, history, and science and technology

(Akbari et al., 2022; Al-Qattan et al., 1992; Black et al., 2020; Ellis, 2017; Engkizar et al., 2025; Hartono, 2021). Thus, the Quran was revealed as a complete source of teachings to fulfill all the needs of Muslim life (Kuenzi, 2018). The Prophet Muhammad SAW also emphasized the obligation of every Muslim to practice and obey the teachings of the Quran in order to achieve a balanced and valuable life (Thohir et al., 2021).

In addition to the obligation of a Muslim to obey the teachings of the Quran, there is also a collective responsibility of Muslims to maintain the authenticity and purity of the Quran, so that every letter and *lafazh* remains authentic until the end of time (Alyona et al., 2016). This is important considering that historical records show that there are various efforts from anti-Islamic groups that try to distort the contents of the Quran, including changes in points, letters, punctuation marks, and sentence structure (Noury & Speciale, 2016). In this context, the most effective method that has been proven in maintaining the integrity of the Quranic text is the practice of memorization (tahfidz), which is by memorizing all verses of the Quran systematically and continuously (Lambarraa & Riener, 2015).

The activity of memorizing the Quran has actually started since the first time the Quran was revealed. History records that after the Prophet Muhammad SAW received revelation from Allah SWT, he immediately read the verses received to the companions and people who had embraced Islam at that time. The companions of Muhammad SAW who listened to the verses then memorized them, but there were four companions or friends who were assigned by the Prophet to write them on palm fronds, animal skins and stones (Irpina et al., 2022; Khalid, 2017). The four companions were Zaid bin Tsabit, Muawiyah bin Abi Sufyan, Ubay bin Kaab, and Zubair bin Awwam ('Ulya & Saidah, 2017). Nowadays, the process of preserving the Quran is almost the same as that of the Prophet Muhammad and the Companions. As applied to educational institutions in Indonesia, ranging from the level of early childhood education institutions to universities. At the school level, this Quran memorization activity is used as one of the extracurricular programs, and some even make it a special program or class (Manurung et al., 2024; Zulkipli et al., 2020).

Allah SWT bestows glory on His servants who are given the ease of memorizing the Quran (Basid & Ghani, 2023). Every individual who sincerely tries to memorize these holy verses will get various forms of glory from Him. Consistent efforts in increasing the memorization of the Quran, if based on sincere intentions for the sake of Allah, will cause a person to gain a noble position in the afterlife. In fact, according to Islamic teachings, Allah SWT will include His servants who are faithful in memorizing the Quran into heaven, and place them at a level according to the level of memorization they have achieved while in the world (Masita et al., 2020; Wachidah & Habibie, 2021).

The most important requirement in achieving memorization of the Quran lies in the level of seriousness and perseverance of the individual in carrying it out. Allah SWT has made it easy and promised help for His servants who try to get closer to the Quran, either through reading, memorizing, understanding, or practicing it. This ease will be felt by those who are serious in seeking spiritual and intellectual closeness to the Quran, including in the process of memorizing it consistently and sincerely. Individual sincerity in memorizing the Quran is a fundamental factor that influences the success of the process (Alwi et al., 2023).

However, there are other factors that are also crucial, namely the competence of educators or teachers in understanding and applying effective learning methods. The success of students in achieving memorization is not only determined by personal effort, but also by the extent to which educational institutions and teachers are able to create structured and supportive strategies. The approach does not eliminate the element of struggle and fatigue, but focuses on how the memorization process can be undertaken with seriousness while still providing a fun and meaningful learning experience for students.

Various methods can be used in the process of memorizing the Quran, such as ODOA, *talaqqi, muroja'ah, sima'i*, and others, each of which has its own advantages and limitations. Among these various methods, Raudhatul Jannah Junior High School, Indonesia applies one particular approach known as the *tikrar* method. The *tikrar* or takrir method comes from the Arabic تكرار which means "repetition". In the context of memorizing the Quran, this method refers to a strategy of strengthening memorization by repeating the recitation of certain verses systematically and repeatedly until memorization is firmly embedded in memory (Neliwati et al., 2023; Ridiawati et al., 2025). This method is used by students who are in the tahfidz class in memorizing the Quran. Based on the results of the teacher's evaluation, it shows that this *tikrar* method is effective for students in memorizing the Quran. Therefore, the author wants to analyze more deeply the implementation of the *tikrar* method in memorizing the Quran in special tahfizh classes at the junior high school level in West Sumatra, Indonesia.

METHODS

This research uses qualitative research methods with a case study approach (Engkizar et al., 2023; Oktavia, Nurfadhilah, et al., 2024; Putri et al., 2021; Zainal et al., 2022). The case study approach in qualitative research is used when research wants to find in-depth knowledge and explore data on a phenomenon to obtain in-depth data on an institution, organization, environment both in a large area and in the smallest unit (Amelya et al., 2023; Arjoni et al., 2024; Engkizar et al., 2024; Oktavia, Febriani, et al., 2024). The author's data sources are obtained through direct interviews with informants and also documents related to the objectives to be achieved in this study. In order to achieve the data needed in this research, the author has determined eighteen informants involved during this research. The eighteen informants consisted of the principal, two tahfidz teachers and fifteen students who were specifically in the tahfidz class.

The selection of informants above has been determined based on four categories in selecting informants, namely first; still active in the field under study, second; have competence related to the problems being studied, third; have time to provide data (interviews), fourth; honestly provide information in accordance with the facts that occur in the field (Anwar & Hafiyana, 2018; Engkizar et al., 2022; Oktavia et al., 2020a; Syafril et al., 2021; Vandita, 2020). The eighteen informants that the author set related to this research have met the criteria as the opinion of the research experts above. In addition, the author used purposive sampling technique in determining all informants. The source of data through documents that the author refers to in this data collection is all data sourced from documents found at the research site, especially those related to the issues and problems that the author is researching, for example, students' memorization control books and assessment results.

The instrument that the author used to collect data during the research was a set of interview protocols with all informants. The interview protocol was made by the author himself by referring to interview protocols that had been made by previous researchers related to similar themes and issues. All data collected through indepth interviews were then analyzed using the technical analysis of Milles & Hubberman's Interactive Model (Fatmi et al., 2022; Oktavia et al., 2020b; Santoso et al., 2022; Taufik et al., 2024).
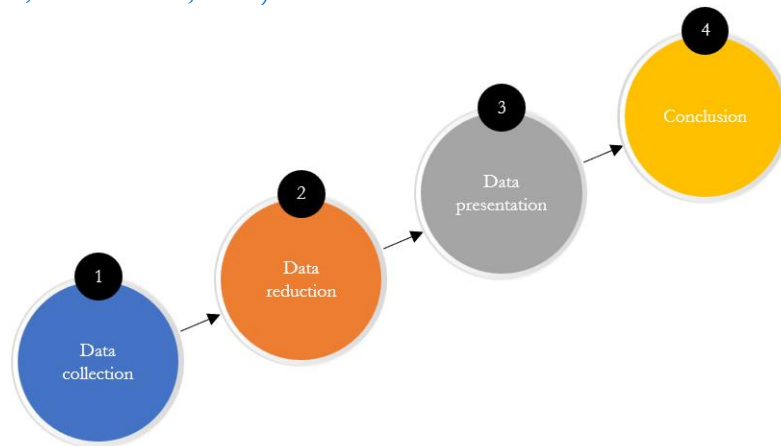
Fig 1. Data analysis stages

Based on the picture above, it can be concluded that data analysis like this can be done through four steps of analysis, namely, first data collection, second data reduction, third presentation and fourth conclusion drawing.

RESULT AND DISCUSSION

This study explores the practice of the *tikrar* method in the process of memorizing the Quran in Islamic Junior High Schools in Indonesia. The *tikrar* method is the process of repeating memorization or reciting memorization to the tahfidz teacher. *Tikrar* aims to maintain the memorization that has been memorized or the memorization that has been owned. *Tikrar* or repetition can be done with a teacher or done independently. *Tikrar* which is done independently aims to make the memorized memorization *mutqin* and not easily forgotten. Based on the author's interviews and observations with tahfidz teachers who teach in special tahfidz classes, that in general the process of implementing tahfidz can be seen in the following figure.
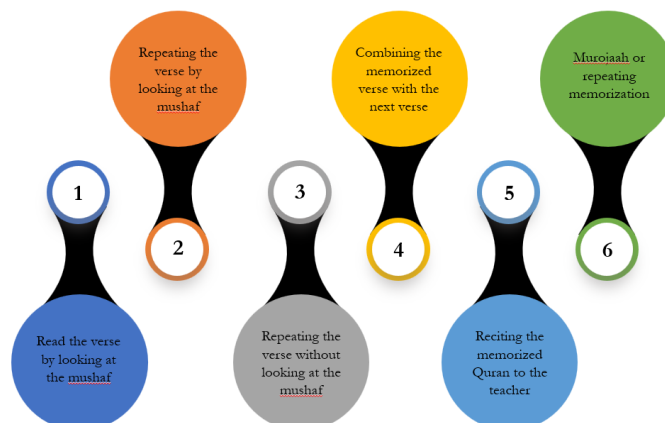
Fig 2. The process of memorizing Alquran using the *tikrar* method for junior high school students

Based on information from tahfidz teachers in tahfidz classes, related to the implementation process of tahfidz is scheduled every Monday to Saturday from 07.10-09.00 WIB with a new memorization target of one page per meeting. Students will be guided to memorize the Qur'an from juz 30, juz 29 then continue with juz 1 and so on. As revealed in the following interview.

> ... the schedule for implementing tahfidz in special tahfizh classes is carried out for 6 days per week, starting from Monday to Saturday with the target of memorizing students can memorize six pages per week with new memorization. The duration of tahfidz time is two hours per day starting from 07.10 to 09.00 WIB. So it is during this time that students queue to deposit their memorization. Sometimes there are also students who have prepared new memorization from home so that when they arrive in class they immediately deposit it with me, but there are also students who start memorizing new memorization at school when the tahfidz learning process begins (informant 1)

Then related to the method or how students memorize the Quran in the tahfidz class, namely by using the *tikrar* method (repeated reading) until memorized. As stated by the informant in the following interview excerpt.

> Regarding the method or method used by students in memorizing the Quran, generally students read repeatedly each memorized verse, this method is usually known as the tikrar method. Each learner reads ten or twenty times the memorized verse by looking at the writing or shape of the letters then because it has been repeatedly read, the learner can automatically memorize the verse fluently (informant 2)

Regarding the stages of implementing the *tikrar* method for students in memorizing the Quran, there are six stages that students must go through. The six stages will be described by the author as interviews with the following informants.

First, students will read the Quranic verses to be memorized by looking at the Quranic mushaf. This activity was conveyed by the informant as in the following interview.

> ...I start by reading the Quranic verse to be memorized by looking at the Quranic mushaf. I read the verse several times in tartil and understand its meaning. Then, I repeat reading the verse without looking at the Mushaf, while checking whether I have memorized it or not. If it is still not memorized, I will repeat the reading and memorization process until I am sure I have memorized it well (informant 3); I read the Quranic verse to be memorized carefully, paying attention to each word and harakat, then repeat reading it several times to strengthen the new memorization (informant 4)

Memorizing the Quran by looking at the written form of the memorized verse can help strengthen visual memory, thus facilitating the memorization process (Nurfitriani & Almi Hidayat, 2024). Repeatedly reading the Quranic verses to be memorized can strengthen memory and improve memorization ability (Chotimah, 2022; Khoriyah et al., 2022; Nurfitriani et al., 2022). Looking at the Quranic mushaf helps create a visual image of the memorized verses, thus strengthening visual memory. Reading while looking at the Mushaf Alquran, students pay more attention to tajweed and each *makhraj* of the memorized verse. So that errors in reading will be reduced. By applying the memorization method starting with looking at the Quranic verses, one can improve the ability to memorize the Quran and deepen understanding of the memorized verses (Juarsyah et al., 2025).

Second, repeating the verse by looking at the Mushaf. The next stage after students read the Quranic verses by looking at the Quranic text. This statement was conveyed by the informant as in the following interview.

> In the process of memorizing the Quran, I repeat verses by looking at the Mushaf to

strengthen visual memory and improve memorization ability. I read the same verse several times, paying attention to each word and its harakat, then repeat reading it without looking at the Mushaf to test my memorization ability. By repeating verses by looking at the Mushaf, I can correct mistakes and deepen my understanding of the memorized verses, thereby improving the quality of memorizing the Quran (informant 5); *repeating verses by looking at the Mushaf helps strengthen visual memory and improve the ability to memorize the Quran, so that I can correct mistakes and deepen my understanding of the memorized verses* (informant 6).

The Messenger of Allah said, "Take good care of this Quran. By the One in Whose hand Muhammad is, the Quran is wilder than a bound camel" (Muttafaq 'alaih). From this Hadith, the Prophet has warned about the difficulty in maintaining the memorization of the Quran. Therefore, a hard and continuous effort is needed in maintaining the memorization of the Quran, one of which is by carrying out a double repetition strategy. Double repetition is the repetition of memorization at different times in a short period of time. If someone has memorized one page face in the morning, they must repeat the verse in the afternoon to achieve good memorization stability (Ikhwanuddin, 2023).

The process of repeating memorized verses by looking at the Quranic textbook is carried out to correct mistakes in memorization, deepen understanding of the memorized verses and improve the quality of Quranic memorization (Fathah, 2021). However, the activity of repeating memorization by looking back at the Quran is rarely done by Quran memorizers. This is because students who have memorized feel that they are correct and fluent with the newly memorized verses and also require a longer duration of time.

The third is repeating Quranic verses without looking at the Mushaf. Repeating Quranic verses without looking at the Mushaf, one can find out how fluent the memorization is and correct tajweed errors. This statement was conveyed by the informant as in the following interview.

I always repeat what I have just memorized by not looking at the Quran (informant 7); even though I have memorized it, I always repeat reading the memorization by not opening the Quran (informant 8); *... sometimes when I forget to repeat the memorization of the Quran, I open and look at the Quran again* (informant 9)

Repeating Quranic verses without looking at the Mushaf is an important part of the *tikrar* method in memorizing the Quran. This *tikrar* method emphasizes repeating verses repeatedly, both by looking at the Mushaf and without looking at the Mushaf, to facilitate the memorization process and strengthen memorization (Afidah & Anggraini, 2022; Rosalinda et al., 2025). The *tikrar* method is a method of memorizing the Quran without memorizing. This method uses repeated repetition by reading it verse by verse, so that it can be recorded in the subconscious if we read the verse to be memorized repeatedly. Repetition is a process that needs to be done so that previously memorized verses and letters are not lost (Anwar & Hafiyana, 2018; Ilyas, 2020). Related to this, in a theory it is said that when someone memorizes in the morning, it means that they have placed what has been memorized in temporary memory. Then after repetition at Zhuhur time on the second day or on the third day, the memorization is sent to long-term memory.

The fourth is combining the memorized verse with the next verse. In the *tikrar* method, combining the memorized verses with the next verse is done by repeating the verses that have been memorized repeatedly, then continuing to memorize the new verses that follow. After memorizing a new verse, this newly

memorized verse is then combined with the verses that have been memorized before. This statement was conveyed by the informant in the following interview.

> *In the tikrar method, I combine the memorized verses with the next verse by repeating the memorized verses over and over again, and then proceed to memorize the new verses that follow* (informant 10)*; I make sure by repeating the memorized verses, then adding new verses and repeating everything together. This helps strengthen memorization and ensures that new verses can be combined well with previously memorized verses* (informant 11)

Combining verses that have been memorized with the next verse is an effective strategy in memorizing the Quran (Risma et al., 2024). By repeating verses that have already been memorized and then adding new verses, one can strengthen memorization and improve memorization ability. This process helps to create a connection between the verses already memorized and the new verses, thus facilitating the memorization process and deepening the understanding of the Quran. Thus, combining an already memorized verse with the next verse can be an effective method to improve the quality of Quranic memorization.

Fifth, reciting the memorized Quran to the teacher. The stage after students repeat memorization without looking at the Quranic mushaf is to read directly to the teacher to be assessed and corrected if there are tajweed errors. This statement was conveyed by the informant in the following interview.

> *I recite my Quranic memorization to the teacher, and the teacher will listen and correct any mistakes I make. The teacher will also give me advice and tips to improve the quality of my memorization* (informant 12)*; the purpose of reciting the Quran to the teacher is to ensure that my memorization is accurate and correct, and to get corrections and improvements from the teacher* (informant 13)

Mentoring the memorization of the Quran to a teacher is an important component of the *tikrar* method. This process allows the Quranic memorizer to obtain direct guidance and correction from an experienced teacher, thus ensuring that the Quranic memorization is accurate and correct (Azizah et al., 2024; Chahnia et al., 2023). By reciting the memorization to the teacher, the memorizer can correct any mistakes, improve the quality of the memorization, and deepen the understanding of the Quran. Experienced teachers can provide effective advice and tips to improve memorization skills, as well as help memorizers overcome difficulties encountered in the memorization process. Thus, reciting the Quran to a teacher in the *tikrar* method can be an effective method to improve the quality of Quran memorization (Kusumastuti et al., 2022).

The sixth is *murojaah* or repeating memorization. This statement was conveyed by the informant in the following interview.

> *I do murojaah by repeating the Quran regularly and consistently, either by reciting the memorization directly or by listening to the recorded memorization. I also make sure to repeat old memorization and not only focus on new memorization* (informant 14)*; I organize my murojaah schedule by dividing the time regularly and consistently, and ensure that I have enough time to repeat the memorization. I also prioritize murojaah at the most effective times* (informant 15)

Murojaah or repeating memorization is an important component in the *tikrar* method for memorizing the Quran. This process aims to strengthen and maintain the memorization of the Quran that has been obtained, as well as ensure that the memorization remains accurate and correct. By repeating memorization regularly and consistently, memorizers can deepen their understanding of the Quran and improve their ability to memorize (Batubara, 2022; Satra & Muarifah, 2024).

Murojaah also helps prevent forgetfulness and ensures that the memorization is well maintained. In the *tikrar* method, *murojaah* is done systematically and structured, so that the memorizer can get the maximum benefit from the process of repeating memorization. Thus, *murojaah* is an important key in maintaining and improving the quality of Quran memorization.

However, in applying this *tikrar* method, there are also shortcomings or weaknesses for students in memorizing the Quran, where many students cannot write back the writing of each memorized verse. Learners can only memorize fluently the reading but cannot write it down. This was also conveyed by the tahfizh teacher in the following interview excerpt.

> *In memorizing the Quran with the tikrar method, it is not entirely good for the results obtained. Many students memorize the verse but cannot write the written form of the memorized verse. This is a problem for students in the final exam in class IX later. Because the final exam later, students must be able to connect the verses read by the examiner, write down the verses read and understand the meaning of the memorized verses* (informant 16)

According to the explanation of the tahfidz teacher at the school also that special children who enter the tahfidz class can reach the memorization target and there are no obstacles because the ability of these students is indeed more than students in general, especially in memorizing the Quran. However, there are one or two children who experience a little problem in the memorization process so that the memorization or achievement of the students' targets is completed during the *daurah Alquran* program held by the school, as explained by the following tahfidz teacher.

> *Students in this tahfizh class are indeed different in their ability and speed in memorizing the Quran compared to other students in general. Those with a new memorization target of one page per day become commonplace for them. So that at the end of each semester there is no problem achieving the memorization target. However, if there is a big possibility that the cause of this can occur for certain reasons. Usually students who do not reach the memorization target are sick for a relatively long time in the semester. However, these students are assisted by the daurah Alquran program organized by the school to complete the memorization targets that are left behind* (informant 17)

Then in the interview that the author conducted, the author also asked about the implementation of the tahfidz exam organized by the school. According to the tahfidz teacher's explanation, tahfidz exams are carried out with two types of exams, namely oral exams in the form of questions and overall exams or *tasmi'* all memorized memorization, as explained by the tahfizh teacher in the following interview excerpt.

> *In terms of evaluation and assessing the ability and memorization of students in one semester or at each completion of memorization targets. The school cooperates with tahfidz teachers to hold tahfidz exams. The exam is divided into two forms, first in the form of direct oral questions with questions about connecting verses, connecting surahs, explaining the contents of the surah in a simple way as many as five questions per juz and also writing the connection of verses read by the teacher as an examiner. While the second form students must be able to pass the exam in the form of reciting or memorizing the entire Quran in front of the teacher or examiner. This exam is conducted to obtain a grade and tahfidz certificate issued by the school* (informant 18)

The *tikrar* method is a method of memorizing the Quran by repeating the Quranic verses repeatedly until the memorization becomes strong and stable. This method focuses on repeating Quranic verses in a systematic and structured manner

to ensure that the memorization of the Quran is accurate and correct. At the junior high school level in Indonesia, the *tikrar* method has effectively become the choice of students in memorizing the Quran.

CONCLUSION

This finding has answered the research questions and objectives to be achieved that there are six stages of the *tikrar* method in memorizing the Quran that students can use. Learners easily and maximally memorize the Quran if teachers and students use the right method in the process of memorizing the Quran. Six stages of students using the tikrar method in memorizing the Quran, namely: reading verses by looking at the Mushaf, repeating verses by looking at the Mushaf, repeating verses without looking at the Mushaf, combining memorized verses with the next verse, *tasmi'* (reciting) memorization of the Quran to the teacher and murojaah or repeating memorization. With the findings of this study, the author suggests to future researchers to multiply related studies on this issue so that the literature related to memorizing the Quran is more diverse in helping students memorize the Quran.

DECLARATIONS
Author contribution
Ahmad Muhammad Ath-Thukhi & Yelsi Budy Yana: data curation, writing-original draft preparation and editing, **Rida Sofiana**: conceptualization, methodology, **Anggi Afrina Rambe & Nasir Hassan Wani**: validation, visualization, supervision, software.

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.

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.

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Memorization Quran state that there is no conflict of interest towards this article publication.

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