

ANALYSIS OF TAHFIDZ AL-QUR'AN LEARNING STRATEGIES IN THE DYNAMICS OF VISION AND IMPLEMENTATION

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Abstrak: Menurunnya minat generasi muda dalam menghafal Al-Qur'an menjadi tantangan besar bagi dunia pendidikan Islam, khususnya dalam menjaga orisinalitas dan nilai-nilai luhur yang terkandung di dalamnya. Sebagai respons terhadap hal tersebut, MAN 2 Pasuruan mengembangkan program tahfidz Al-Qur'an sebagai ikon utama pendidikan karakter. Penelitian ini bertujuan untuk menganalisis strategi pembelajaran tahfidz Al-Qur'an yang diterapkan di madrasah tersebut. Penelitian menggunakan metode kualitatif dengan pendekatan deskriptif. Teknik pengumpulan data mencakup wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa strategi pembelajaran tahfidz dirancang secara terstruktur dan adaptif terhadap karakteristik siswa. Implementasi visi madrasah tercermin dalam sistem yang menyeluruh, meliputi pelaksanaan teknis, pembinaan karakter, pembinaan spiritual, dan dukungan akademik. Kendala utama mencakup keterbatasan waktu, variasi kemampuan siswa, dan ketidakkonsistenan muroja'ah, yang diatasi melalui evaluasi berkala, motivasi guru, dan pengelompokan berdasarkan tingkat hafalan. Implikasi dari penelitian ini menunjukkan bahwa strategi pembelajaran tahfidz yang terintegrasi dapat menjadi model efektif dalam membentuk generasi Qur'ani dan memperkuat pendidikan karakter di sekolah menengah.

Kata Kunci: Tahfiz Qur'an, Pendidikan Karakter, Generasi Qur'ani

Abstract: The declining interest of younger generations in memorizing the Qur'an presents a significant challenge for Islamic education, particularly in preserving the originality and noble values of the Qur'anic teachings. In response to this issue, MAN 2 Pasuruan has developed a Tahfidz Al-Qur'an program as a central pillar of its character education. This study aims to analyze the learning strategies employed in the implementation of the tahfidz program at the school. A qualitative method with a descriptive approach was used in this research. Data were collected through interviews, observations, and documentation. The findings reveal that the tahfidz learning strategies are designed in a structured manner and are adapted to the characteristics of the students. The implementation of the school's vision is reflected in a comprehensive system involving technical execution, character building, spiritual development, and academic support. The main challenges include limited time, varying student abilities, and inconsistency in *muroja'ah* (revision), which are addressed through periodic evaluations, teacher-driven motivation, and group division based on memorization levels. The implication of this study suggests that an integrated tahfidz learning strategy can serve as an effective model for shaping Qur'anic generations and strengthening character education in secondary schools.

Keywords: Qur'an Memorization, Character Education, Qur'anic Generation

INTRODUCTION

Education is a very important aspect of human life. In general, education is an effort to improve the ability of learners to interact in society, both to improve the overall quality of life and to make a significant contribution in advancing and improving the quality of life in the social and state context (Yusron & Tamyiz, 2022).

Learning is a procedure that brings together human elements, materials, facilities, equipment, and processes. Learning is an activity that is carried out in a gradual manner and carried out systematically. Where each element influences each other. According to Said Agil Husain Al-Munawar, Muslims need to provide advice and learning from the Qur'an that can provide moral and spiritual values for humans in facing the challenges of a world that is currently secular and materialistic (Toto Alwi, 2023).

Learning strategy is a combination of a series of activities, material and student arrangements, media utilization, and duration used during the learning process to achieve predetermined goals. In a different sense, a learning strategy is an organized method for delivering subject matter to learners in order to achieve certain goals. Meanwhile, learning strategy can also be understood as a comprehensive approach in the learning system, in the form of general guidelines and activity frameworks that are arranged based on certain philosophical views or learning theories. Gerlach and Ely added that learning strategy is the teacher's approach in managing information, starting from choosing learning resources to determining

the role of students in the learning process (Warsita, 2018).

According to Imam Al-Ghazali, the factors that can ensure the continuity of the Qur'an until the end of time are people who memorize the Qur'an in their hearts, who learn and continue to teach it in the right way and ethics in learning the Qur'an. People who study, understand, remember, and then teach it are honorable people and are the best of humanity because of the glory and majesty of the Qur'an itself. As said by Rasulullah (Bustanil Arifin & Setiawati, 2021).

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ. (رواه البخاري)

Meaning: The best of you are those who learn the Qur'an and teach it. (H.R. Bukhari)

Memorizing the Qur'an is one of the real manifestations of Muslims to maintain the authenticity of the Qur'an. The preservation of the Qur'an continues to be carried out until now, indicating that the existence of memorizers of the Qur'an is very crucial, especially in an effort to shape the morals of the younger generation who love the Kalamullah which will be able to form a great civilization. Until now, it is very common to find hafizh and hafizah consisting of various ages who are able to memorize the Qur'an, such as those who work as police officers, teachers, even those who are still in school or college but become hafizh and hafizhoh (Ibnu Hadi et al., 2023).

The Qur'an Tahfidz program plays a crucial role in Islamic education, especially in the effort to produce a generation that memorizes and understands the Qur'an. Learners generally have individual characteristics that vary, both in physical, mental, intellectual, and social-emotional

aspects. Therefore, each student will face learning problems individually, and will experience a variety of different learning difficulties, according to the characteristics and potential of each. Although various efforts have been tried, the reality is that many Islamic educational institutions still face obstacles. Therefore, for anyone who wants to succeed in the Qur'an memorization program, a strategy for learning tahfidz is needed.

This program has grown rapidly and is applied in various educational institutions, one of which is in MAN 2 Pasuruan. MAN 2 Pasuruan as one of the educational institutions within the scope of the Al-Yasini Integrated Islamic Boarding School, has implemented the tahfidz program with the vision of "Forming Literate Hafiz Students, Smart Karimah and Scientific Insight".

This study aims to analyze the teaching strategies applied in the Qur'an tahfidz program at MAN 2 Pasuruan. This case study will explore the various methods and approaches used by teachers in improving students' memorization skills.

A number of previous studies have shown a variation of focus in the implementation of tahfidz program. Indarti's research (2024) emphasizes the strategic implementation of the tahfidz curriculum at El-Rahmah Foundation Surabaya by highlighting aspects of curriculum policy. The research of Ibnu Hadi et al. (2023) focuses more on learning strategies at PTAIN, while Nining Silviana's research (2023) examines the effect of the tahfidz program on MI students' memorization mastery. Nurul Hasanah's research (2023) focuses on the teacher's

strategy in fostering memorization at Rumah Qur'an. These four studies show that the success of the tahfidz program is influenced by aspects of learning strategies, the role of teachers, and curriculum design.

However, studies that specifically examine tahfidz teaching strategies at the Madrasah Aliyah level, especially in an Integrated Islamic Boarding School environment such as MAN 2 Pasuruan, are still very limited. This is where the distinction of this study lies. Unlike previous studies that tend to highlight curriculum, strategies in higher education, or the effectiveness of memorization at the elementary level, this study examines tahfidz teaching strategies at the upper secondary level with a case study approach. This is important because at this level students are in a unique phase of intellectual and emotional development, so that memorization teaching strategies require adaptive innovation.

The contribution of this research lies in the effort to enrich the literature on tahfidz learning strategies by presenting an in-depth analysis of the methods, approaches, and practices of tahfidz teachers at MAN 2 Pasuruan. In addition, the results of this study are expected to be a practical reference for madrasah managers and other Islamic boarding schools in developing tahfidz strategies that are effective, relevant to student needs, and able to answer the challenges of Islamic education in the modern era.

METHODS

This research uses a qualitative method with a descriptive approach. This method was chosen because it is suitable for understanding the phenomenon in depth

through describing the real conditions in the field, especially related to the teaching strategy of tahfidz Al-Qur'an that takes place in MAN 2 Pasuruan. The reason for choosing this location is because MAN 2 Pasuruan is located within the Al-Yasini Integrated Islamic Boarding School which has a superior tahfidz program with a vision to form literate hafiz students, smart karimah, and scientific insight. The existence of the program provides an opportunity for researchers to comprehensively examine tahfidz learning strategies at the upper secondary education level which is relatively rarely studied compared to primary and tertiary level institutions.

The primary data sources of this study are key informants who are directly involved in the tahfidz program, including tahfidz teachers, madrasah head, and students who take part in the program. The informants were selected purposively by considering their involvement, experience, and competence in the tahfidz process. In addition, secondary data sources include supporting documents such as the tahfidz curriculum, madrasah administrative records, learning evaluation reports, photos of activities, and related literature. This secondary data serves to enrich the field findings and provide a broader context.

Data collection techniques were conducted through in-depth interviews, participatory observation, and documentation. Interviews were used to gather information from teachers and students regarding learning strategies, difficulties, and innovations. Observations were made to observe the tahfidz teaching

and learning process directly so that researchers could understand the interaction patterns, methods, and classroom dynamics. Documentation was used to obtain supporting data in the form of archives and official madrasah records.

Data analysis was conducted interactively since data collection in the field until the final stage of the research. Data were analyzed by reducing, organizing, and presenting findings in the form of descriptive narratives. The analysis process follows the steps of deconstruction, interpretation, and reconstruction, so that the data obtained is not only a description, but also produces a meaningful understanding of the tahfidz teaching strategy.

To ensure the validity of the data, this study used triangulation techniques, both triangulation of sources, methods, and data. Source triangulation was done by comparing information from teachers, students, and documents. Triangulation of methods was done by combining interviews, observation, and documentation. In addition, researchers also used the member check technique by reconfirming the data to informants so that the results obtained were valid and accountable. With this approach, the research is expected to produce a complete picture of the tahfidz teaching strategy at MAN 2 Pasuruan.

RESULTS AND CONCLUSIONS

Learning Strategy of Tahfidz Al-Qur'an

Memorizing the Qur'an is very important to be developed in all Islamic educational institutions, both formal and non-formal. This is part of the effort to

maintain the authenticity of the Qur'an which is the responsibility of Muslims, as well as playing a role in forming a person who is noble and intelligent. Intelligent and noble individuals are those who fear Allah and the Prophet Muhammad, and have progress in science. These characteristics become the benchmark for the progress of an Islamic educational institution. The success of the Qur'an memorization program in an educational institution can be a means to achieve excellence in various other fields of science. Therefore, the success of the Qur'an memorization program is very crucial for educational institutions (Hidayah, 2016).

The Qur'an memorization strategy is a systematic plan designed to facilitate students in memorizing the Qur'an effectively, efficiently, and continuously. This strategy is not only oriented to the results of memorization, but also to the learning process that takes into account psychological aspects, individual abilities, and student motivation (Budi & Richana, 2022). It includes a variety of approaches, methods, techniques, and practices chosen by educators according to the conditions and needs of students. With the application of the right strategy, students can be more directed in memorizing, as well as building discipline, consistency, and love for the Qur'an (Nurul Hasanah, 2023) (Nurul Hasanah, 2023).

The Qur'an memorization learning strategy applied at MAN 2 Pasuruan is designed in a structured manner and adapts to the characteristics of students. This process not only focuses on achieving the target number of memorization, but also on

strengthening students' spiritual values and self-discipline. This strategy combines various methods such as *talaqqi*, *tasmi'*, *taqrar*, *muroja'ah*, and a personalized motivational approach. The various methods of memorizing the Qur'an used by students and applied by teachers, of course, each method produces techniques in the implementation of the chosen method. The implementation of the Qur'an memorization technique as an application of the memorization method will certainly result in the strategy used. Because tactics are a manifestation of a more specialized style of the individual applying the technique used. Tactics in the learning process are the way a person applies certain learning methods or techniques that are individual in nature. In memorizing or implementing tahfidz learning, the uniqueness of each individual will be seen based on their abilities (Budi & Richana, 2022).

The tahfidz teachers start the learning with the *talaqqi* approach, where the teacher listens to the correct recitation first, then the students imitate it. This strategy allows students to learn with the right pronunciation and in accordance with the rules of tajweed. After that, students are asked to repeat memorization independently (*taqrar*) and listen back to the teacher (*tasmi'*). This process forms a learning cycle that is not only oriented towards new memorization (*ziyadah*), but also on maintaining old memorization (*muroja'ah*).

The effectiveness of this strategy is evident through the arrangement of a realistic memorization schedule, the setting of weekly memorization targets, and strict

and continuous supervision from teachers. Awards in non-material forms, such as appreciative remarks or giving shahadah as a form of official recognition, have proven to be able to maintain student enthusiasm and motivation (Fatahila & Habibi Muhammad, 2023). An approach that relies on students' inner drive, regular reinforcement of memorization, and emotional involvement in the learning process, has proven to be a very effective strategy in improving the quality of tahfidz learning in a madrasah environment.

The aspect of evaluation and motivation reinforcement is also an integral part of the tahfidz learning strategy. Teachers or tahfidz mentors need to provide regular feedback, set realistic memorization targets, and give awards as a form of appreciation for student achievements. Evaluation is not only done quantitatively based on the number of verses memorized, but also qualitatively through the accuracy of recitation, fluency, and understanding of the meaning of the verse. This strategy is in line with the holistic approach in Islamic education which not only emphasizes cognitive aspects, but also affective and psychomotor aspects. By planning and implementing a comprehensive tahfidz learning strategy, the goal of Islamic education to produce a generation of superior Al-Qur'an memorizers and character can be realized optimally (Arifin & Setiawati, 2021).

According to Chusnul Chotimah, this theory explains that the ability to memorize is actually a complex process that involves three main stages in the human memory system, namely *encoding* (recording information), *storage* (storage), and *retrieval*

(recall). In the context of learning to memorize the Qur'an, understanding these three stages is important, because the strategies used must be able to support each of these processes optimally (Chusnul Chotimah, 2022).

Implementation of Madrasah Vision in the Qur'an Tahfidz Program

In its development, the Tahfidz Al-Qur'an program is not only implemented by pesantren institutions, but has also become part of the curriculum of formal educational institutions, both public and private. Therefore, it is not surprising that today many integrated Islamic schools have made Tahfidz Al-Qur'an as their flagship program. This program has its own dynamics, and in its implementation in formal institutions, it often faces various problems and challenges that vary between institutions (Saepudin, 2024). Likewise in pesantren, the challenges faced certainly have different characteristics. Although facing obstacles, it does not reduce the enthusiasm of the Qur'an memorizers. In fact, differences in the formulation of program objectives, coaching backgrounds, human resource capacity, and the availability of supporting facilities, contribute to increasing self-confidence and motivation in memorizing the Qur'an, which in turn has a positive effect on the Tahfidz coaching process (Indarti, 2024).

The vision of MAN 2 Pasuruan, namely Forming Literate Hafiz Students, Smart Karimah and Scientific Insight, is not just an administrative slogan, but a real direction in planning and implementing the Qur'an memorization program. This

madrasah not only targets output in the form of memorizing the Qur'an quantitatively, but also forms the personality of students who are religious, civilized, and knowledgeable. The implementation of this vision can be seen in the integration between the tahfidz program with character building and academic achievement (Furkon et al., 2023).

The tahfidz program is run not separately from the general education system, but as an integral part of learning activities. Students are encouraged to excel in memorization, as well as in other academic areas. This approach reflects the concept of integrative Islamic education that combines spirituality with intellectual and social intelligence. In the process of memorizing the Qur'an, an effective way is needed to facilitate this program. Not everything can be applied appropriately to every student. There are many aspects to keep in mind, including the state of the student as well as the atmosphere in the environment for memorization. Therefore, it is very important to first understand the ability of each student before applying the method (Sari et al., 2023).

The successful implementation of the tahfidz program in supporting the madrasah vision is also influenced by the involvement of all elements of education, including the madrasah principal, teachers, students, and parents. Collaboration between stakeholders is an important foundation in creating an environment conducive to memorizing and maintaining the memorization of the Qur'an. Parents' participation in accompanying children during muraja'ah at home and consistent character building by teachers are

part of the synergy needed. Thus, within the framework of the madrasah vision, the tahfidz program requires collective commitment in order to run optimally and produce graduates who are not only academically proficient, but also have strong moral and spiritual integrity.

Meanwhile, this madrasah encourages its students to not only memorize, but also understand the content of the Qur'anic verses. This is realized through the tadabbur verse program, tafsir learning, and contextual discussions that build Qur'anic insights. In accordance with Nining Silviana, students of the tahfidz Al-Qur'an program are not only taught how to read and memorize the holy verses, but also guided to foster and familiarize behavior and morals that are in line with Islamic values. The main objective of the Qur'an tahfidz program is to create a learning process that is able to maintain the authenticity and preservation of the Qur'an through continuous memorization and recitation. Therefore, this program also plays an important role in supporting the strengthening of students' character holistically (Nining Silviana, 2023).

Learning Strategy Constraints and Solutions

Memorizing the Qur'an is not an easy, trivial job, or can be done without the sacrifice of special time, perseverance, and strong commitment. In practice, the memorization process is always accompanied by encouragement and obstacles. Ahmad Salim Baddwilan in Rosidi Ahmad (2014) explains that there are various obstacles that often arise in tahfidz activities,

such as mistakes and violations that cause a person to neglect the Qur'an, lack of consistency in repeating and listening to memorization, a tendency for the heart to be more attached to worldly affairs so as to weaken the spiritual spirit, efforts to memorize too many verses in a short time without mature mastery, and excessive enthusiasm at the beginning which actually makes memorization less deeply understood.

In MAN 2 Pasuruan, although the tahfidz program is structured, various obstacles are still present from the internal side of students, the learning system, and environmental support. The main obstacle encountered is the limited time for tahfidz learning. The tight academic curriculum makes the time allocation for memorization not always sufficient to achieve the ideal target. Some students are able to fully focus only on tahfidz, but many have to divide their attention with other academic and non-academic activities. The difference in memorization ability between students also increases the challenge, because some have a high memorization speed, while others need an intensive approach. In addition, decreased motivation is also a significant factor. Motivation acts as the main driver for students to continue trying to memorize and maintain their memorization. Low motivation often results in a decrease in consistency and discipline, whereas motivation is an important force to achieve success (Sartika et al., 2024).

To answer these challenges, the madrasah has taken various solutions with a humanist and adaptive approach. The memorization schedule is made more

flexible so that students do not feel overburdened but are still directed to achieve the target. Personal assistance is also provided to students who are experiencing difficulties, where tahfidz teachers not only act as memorization examiners but also as spiritual mentors and motivators. In addition, affective strategies are applied through the provision of appreciation in the form of praise, certificates, and opportunities to perform in open tasmi' that strengthen students' emotional spirit. This approach has been proven to increase participation and motivation to learn. Furthermore, the integration of cognitive and affective methods, coupled with the use of educational or role-playing games, creates a fun and low-pressure learning atmosphere, so that the memorization process can take place more effectively, consistently, and meaningfully.

CONCLUSION

Based on the results of the analysis, it can be asserted that the tahfidz learning strategy applied in madrasah, especially in MAN 2 Pasuruan, is not only understood as a technical method to increase memorization, but also as a process that is integrated with cognitive mechanisms in human memory. The strategy is designed in a structured manner by adjusting the characteristics of students so that it does not only emphasize the achievement of the number of memorization, but also on strengthening spiritual values, discipline, and character building. The implementation of the madrasah vision is reflected through a comprehensive strategy, starting from the implementation of tahfidz activities,

character building, strengthening spirituality, to supporting students' academic achievement. The tahfidz program at MAN 2 Pasuruan has become part of the school culture that is planned, measured, and consistent, so as to integrate scientific values and religiosity harmoniously. Thus, the tahfidz strategy not only provides results in the form of memorization, but also shapes the personality of students who are more characterized and competitive. Although there are obstacles such as time constraints, differences in student abilities, and inconsistency in muroja'ah, these obstacles are overcome through periodic evaluations, personal motivation from teachers, and grouping students based on memorization ability. The implication of this finding is the importance of expanding tahfidz learning strategies that are not only oriented towards memorization results, but also integrate psychological, pedagogical, and spiritual aspects. Furthermore, the model applied at MAN 2 Pasuruan can be used as a reference for other madrasahs in developing tahfidz programs that are sustainable, contextual, and able to form a superior Qur'anic generation in the modern era.

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