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Innovative Strategy for Memorizing the Quran Using the Saba', Sabqi, Manzil Method

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Abstract

This study aims to analyze the implementation of the Saba', Sabqi, and Manzil methods in maintaining the quality of Quran memorization at Rukiyah Khadizatul Kubro Islamic Boarding School in Batu Bara Regency, North Sumatra. The study uses a qualitative approach with a case study design. The research informants consisted of seven people, including one boarding school leader, one tahfiz mentor teacher, and five students selected purposively. Data were collected through observation, in-depth interviews, and documentation, then analyzed through data condensation, data presentation, and drawing and verifying conclusions. The results show that the Saba', Sabqi, and Manzil methods are applied as an integrated sequence of learning: Saba' for adding new memorization, Sabqi for reinforcing new memorization, and Manzil for maintaining old memorization through review. The system is strengthened through memorization deposits, listening, correction of tajweed and pronunciation, recording progress in the mutāba'ah book, guidance from ustadzahs, and providing motivation. The study also found some obstacles, such as time management limitations, differences in memorization ability, fatigue, and consistency in review. To overcome this, the pesantren applies repetition, individual guidance, habituation of memorization, continuous supervision, and adjusting guidance based on the students' abilities. The research findings show that the Saba', Sabqi, and Manzil methods not only function as memorization techniques but also form a tahfiz learning system that emphasizes quality, accuracy, consistency, and sustainability of Qur'an memorization.

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Introduction

The Qur'an is the main source of Islamic teachings and holds a fundamental position in shaping the faith, morals, and character of Muslims. Memorizing the Qur'an (tahfiz Al-Qur'an) is not just about being able to recall verses verbally, but also a learning process that requires perseverance, discipline, consistency, and the ability to maintain what's memorized over the long term. In the context of Islamic education, tahfiz programs are one way to help students get closer to the Qur'an while also developing religious habits in their everyday lives (Abbas & Sugiono, 2025). Therefore, the success of tahfiz learning requires a strategy that is systematic, focused, and in line with the characteristics and abilities of the students.

The process of memorizing the Qur'an comes with challenges because students are not only expected to acquire new memorization but also to maintain what they have already mastered. Difficulties can arise in keeping consistency, balancing between new and old memorization, and maintaining smoothness and accuracy in reading. If new memorization isn't accompanied by enough revision, previous memorization can potentially decline in quality (Masykur, Ritonga, & Najamuddin, 2025). This situation shows that tahfiz learning needs to use strategies that are not just focused on the amount memorized, but also on strengthening and maintaining the memorization continuously.

One strategy that can be used is the Saba', Sabqi, and Manzil method. Saba' focuses on new memorization that becomes the learning target, Sabqi emphasizes repeating the newly acquired memorization, while Manzil is aimed at revisiting older memorization more broadly. These three components form a complementary system because the memorization process doesn't stop at adding new memorization but continues with reinforcing and maintaining previous memorization (Wijaya, 2024). Thus, the Saba', Sabqi, and Manzil methods can be understood as memorization learning strategies that integrate the process of adding, repeating, and maintaining memorization in a systematic way.

The application of this method in the pesantren environment is highly relevant because tahfiz learning takes place through discipline, habit formation, role modeling, and teacher guidance. Tahfiz teachers play a role in setting memorization targets, listening to recitations, providing corrections, supervising revision sessions, and motivating students. Pesantren Rukiyah Khadizatul Kubro in Batu Bara Regency, North Sumatra, is an interesting context to study the implementation of this strategy because the pesantren environment allows students to interact intensively with the Qur'an through memorization, recitation checks, listening, and repetition activities. This study is important to understand how new and old memorization is divided and how teachers guide students in maintaining the quality of their memorization.

Based on the description, research on Innovative Strategies to Memorize the Qur'an Using the Saba', Sabqi, and Manzil Methods at Rukiyah Khadizatul Kubro Islamic Boarding School in Batu Bara Regency, North Sumatra is important to conduct. This study aims to understand the implementation of these methods, the role of teachers in the learning process, students' experiences in following the memorization stages, as well as the strategies used to maintain their memorization. This study is expected to contribute to the development of Qur'an memorization learning, especially in building a memorization strategy that is systematic, consistent, and focused not only on increasing memorization but also on the quality and sustainability of students' memorization.

Research on strategies for learning to memorize the Qur'an has been carried out in various contexts. (Rozi, Mufron, & Tufa, 2022) examining the implementation of the Sabaq, Sabqi, and Manzil methods at the Imam Syafi'i Islamic Boarding School in Tulungagung and showing that these methods are used to improve the quality of Quran memorization. (Erni, et al., 2026) also found that the implementation of the Sabaq, Sabqi, and Manzil methods at Madrasah Ibtidaiyah Lit Tahfizil Qur'an Jamilurrohman is carried out through planning, implementation, and evaluation stages and contributes to the quality of tahfiz learning. Furthermore, the research (Hussin & Muhaiyat, 2026) At Darul Muslimin Muhammadiyah Islamic Boarding School in Pare, Kediri, it shows that Sabaq is used for new memorization, Sabqi for reviewing the most recent memorization, and Manzil for maintaining long-term memorization. Research (Firmansyah, Rahwan, & Kholis, 2024) Regarding muraja'ah and tasmi', it also shows that structured repetition helps maintain smoothness and reduce memorization mistakes.

Even so, previous research still leaves a research gap in terms of context, process, and the integrated development of strategies. Earlier studies mostly focused on the implementation of methods in specific institutions and described the stages of Sabaq, Sabqi, and Manzil in general, while studies that deeply explore how these three components are organized as an innovative strategy balancing the addition of new memorization, reinforcement of recent memorization, and maintenance of old memorization in the context of local pesantren are still limited. In addition, research on tahfiz strategies shows that factors like teachers, discipline, learning environment, and time management also influence the memorization learning process. Therefore, research at the Rukiyah Khadizatul Kubro Islamic Boarding School in Batu Bara Regency, North Sumatra has room to contribute by providing a contextual understanding of how this method is applied, how teachers manage the memorization process, and how students maintain their memorization through continuous learning patterns.

The novelty of this study lies in the analysis of the integrated strategy of Saba', Sabqi, and Manzil as a tahfiz learning cycle, rather than just three standalone memorization techniques. The research aims to reveal the relationship between Saba' as a process of adding new memorization, Sabqi as a reinforcement of newly acquired memorization, and Manzil as a mechanism for maintaining old memorization in the learning practice at Pesantren Rukiyah Khadizatul Kubro. Thus, the uniqueness of the study lies in understanding that tahfiz success is not only measured by the quantity of memorization but also by the smoothness, accuracy, consistency, retention, and sustainability of memorization. The context of Coal also provides an empirical contribution because it presents local practices that haven't been the focus of previous research, so this study can enrich the study of tahfiz learning strategies and at the same time serve as a reference for other pesantrens in developing a more structured and sustainable Qur'an memorization system.

Method

This study uses a qualitative approach with a case study design to gain an in-depth understanding of the implementation of the Saba', Sabqi, and Manzil methods in Al-Qur'an memorization learning at the Rukiyah Khadizatul Kubro Islamic Boarding School in Batu Bara Regency, North Sumatra. The qualitative approach was chosen because the research

focuses on understanding experiences, practices, interactions, and meaning as they naturally occur without manipulating the phenomena being studied (Creswell, 2018). A case study design is used because the research focuses on a specific case, namely the application of the Saba', Sabqi, and Manzil methods in the tahfiz learning system at Rukiyah Khadizatul Kubro Islamic Boarding School. This design allows the researcher to explore in depth the connection between the boarding school's policies, learning practices, the role of the ustadzah, students' experiences, and memorization maintenance strategies in their natural context (Sugiyono, 2022).

The research was conducted at Pesantren Rukiyah Khadizatul Kubro, Batu Bara Regency, North Sumatra. The research location was chosen purposefully because the pesantren applies the Saba', Sabqi, and Manzil methods in Qur'an memorization activities. Field observations were carried out from February 27, 2026, to get an overview of the pesantren's environment, learning culture, memorization activities, the process of submitting memorized verses, murāja'ah activities, and the interactions between the ustadzah and students. Then, in-depth interviews were conducted from July 17–28, 2026, with the pesantren leaders, tahfiz mentor ustadzah, and students. Data collection was done gradually, taking into account the depth and sufficiency of the information obtained from each informant.

Research informants were selected using purposive sampling, which means choosing informants based on the consideration that they have knowledge, experience, and direct involvement with the phenomenon being studied (Moleong, 2024). The research informants numbered 7 people, consisting of 1 pesantren leader, 1 female teacher guiding tahfiz students, and 5 students. The pesantren leader was chosen as the key informant because they have knowledge about policies, goals, programs, and the management of tahfiz learning. The female teacher was selected because she is directly involved in implementing the Saba', Sabqi, and Manzil methods, including the process of recitation, guidance, repetition, evaluation, and monitoring of memorization. Meanwhile, the five students were chosen to gain a direct perspective on their experiences in learning, memorization processes, carrying out murāja'ah, the challenges faced, and strategies for maintaining memorization. This composition allows the researcher to compare perspectives between the management, the learning implementers, and the students.

Data collection was carried out through observation, in-depth interviews, and documentation. The observation focused on the implementation of Saba' as a new memorization activity, Sabqi as reinforcement for recently acquired memorization, and Manzil as repetition and maintenance of old memorization. Observations also included the discipline of the students, the guidance patterns of the ustadzah, the memorization submission process, murāja'ah activities, and memorization evaluations. Interviews were conducted in a semi-structured manner with the seven informants to gather information about the background of the method's implementation, the execution mechanism, allocation of memorization time, evaluation systems, obstacles, student experiences, and the pesantren's strategies for maintaining memorization quality. Documentation was used to complement the data through reviewing mutāba'ah books, tahfiz schedules, submission records, memorization evaluation notes, and other relevant documents. Using all three techniques allows researchers to cross-check the information they get so the resulting data is more comprehensive (Arikunto, 2021).

Data analysis using an interactive model (Miles, Huberman, & Saldaña, 2024) which is carried out continuously from the data collection process to the preparation of conclusions. The analysis includes three main stages: data condensation, data display, and conclusion drawing and verification. In the condensation stage, observation, interview, and documentation data are selected, focused, coded, and grouped based on research themes, such as the implementation of Saba', Sabqi, and Manzil, the role of ustadzah, the experiences of santri, supervision systems, memorization evaluation, learning obstacles, and strategies for maintaining memorization. The data is then presented in the form of narrative descriptions and thematic matrices to identify patterns and relationships between themes. Conclusions are then drawn and verified by comparing information from leaders, ustadzah, santri, observations, and documentation until a consistent pattern of findings is obtained.

The validity of the data is ensured through source triangulation and technique triangulation. Source triangulation is done by comparing information obtained from the pesantren leaders, the supervising ustadzah, and five students to see the consistency of information regarding the implementation of the Saba', Sabqi, and Manzil methods. Technique triangulation is done by comparing interview results with observation and documentation results, especially related to the process of memorization, *murāja'ah*, submission, and evaluation. In addition, the researcher engaged adequately in the field through observation starting February 27, 2026, and interviews from July 17–28, 2026. This process was carried out to gain a deep contextual understanding and to enhance the credibility and trustworthiness of the data according to the principles of qualitative research validity (Lincoln & Guba, 1985).

Results

Implementation Mechanism of the Saba', Sabqi, and Manzil Methods in Tahfiz Learning

Based on observations conducted at Rukiyah Khadizatul Kubro Islamic Boarding School in Batu Bara Regency, North Sumatra, the implementation of the Saba', Sabqi, and Manzil methods is carried out in a structured and continuous manner. Saba' is implemented as the stage for adding new memorization through preparation and recitation to the *ustadzah*. The memorized verses submitted by the students are assessed in terms of fluency, recitation accuracy, *makhraj* (correct articulation of Arabic letters), and *tajwid* (Qur'anic recitation rules). When errors are identified, students are instructed to correct and repeat the memorization before proceeding to the next portion.

Furthermore, Sabqi is used to strengthen newly acquired memorization through regular repetition. Based on the observations, students repeatedly review their memorization independently as well as under the guidance of the *ustadzah* to ensure that the memorized verses remain fluent and are not easily forgotten. Meanwhile, Manzil is implemented through *murāja'ah*, or systematic review, of previously memorized verses with the aim of maintaining established memorization. This activity is conducted regularly and accompanied by listening and correction from the *ustadzah* whenever errors are identified.

Overall, the observations indicate that the three methods constitute an integrated and complementary learning sequence, with Saba' serving to add new memorization, Sabqi

strengthening newly acquired memorization, and Manzil maintaining previously memorized verses. This mechanism demonstrates that Qur'anic memorization (*tahfiz*) learning at Rukiyah Khadizatul Kubro Islamic Boarding School is not solely oriented toward increasing the quantity of memorized verses but also emphasizes students' fluency, accuracy, and long-term retention. The observational findings are also consistent with the interview findings, which are presented below.

Table 1. Verbatim Interview Results on the Implementation of the Saba', Sabqi, and Manzil Methods

Informant Status	Interview Results
Islamic Boarding School Leader	"We implement the Saba', Sabqi, and Manzil methods as an integrated sequence. Saba' is used for new memorization, Sabqi for reviewing recently submitted memorization, while Manzil is used to maintain previously memorized verses. Therefore, students are not only expected to pursue new memorization but are also required to maintain what they have already memorized."
Tahfiz Supervisor (Ustadzah)	"In Saba', students recite their new memorization to me. I listen to their recitation, particularly its fluency, tajwid, and makhraj. If there are still errors or parts that are not fluent, I usually ask them to repeat the recitation until it improves."
Student	"I use Saba' for new memorization. Before submitting it, I usually repeat the verses that I am going to recite several times. If I still make mistakes, I repeat them again until I can recite them fluently."
Student	"After submitting the new memorization, we use Sabqi. The newly submitted memorization is reviewed again so that it is not quickly forgotten. Therefore, before adding the next portion, the previous memorization is still maintained."
Student	"Sabqi helps me remember the memorization that I have just learned. If I only memorize new verses without reviewing them, some parts are usually forgotten quickly. Therefore, I have to keep reviewing the previous memorization."
Student	"Manzil is mainly used to review older memorization. Previously memorized verses still have to be recited and reviewed so that they are not lost. Usually, we conduct murāja'ah according to the assigned portions."
Student	"In my opinion, Saba', Sabqi, and Manzil are interconnected. Saba' is used to add new memorization, Sabqi to maintain newly acquired memorization, and Manzil to maintain older memorization. Thus, the memorization does not merely increase but is also continuously maintained."

Source: Interview results with the research informants

Based on the results of the observations and interviews, the implementation of the Saba', Sabqi, and Manzil methods at Rukiyah Khadizatul Kubro Islamic Boarding School is conducted in a structured and interconnected manner. Saba' functions as a method for adding new memorization, Sabqi as a means of strengthening newly acquired memorization, and Manzil as a method for maintaining previously memorized verses. These three stages form a *tahfiz* learning system that is oriented not only toward increasing the quantity of memorization but also toward ensuring students' fluency, accuracy, and long-term retention. These findings are also consistent with the results of the documentation, as presented below.

Surveillance and Evaluation System for Memorization Quality

Based on the results of observations conducted at Rukiyah Khadizatul Kubro Islamic Boarding School in Batu Bara Regency, North Sumatra, the monitoring and evaluation system for Qur'anic memorization is carried out directly and continuously by the supervising *ustadzah*. Monitoring is conducted through memorization submissions, recitation assessments, and *murāja'ah* activities. During the memorization process, the *ustadzah* pays close attention to students' fluency, accuracy of verses, *tajwid*, and *makhraj*. When errors are identified, students are instructed to correct and repeat the relevant portions before proceeding to the next memorization.

Evaluation of memorization quality is also conducted by periodically monitoring students' memorization progress. The results of memorization submissions and repetitions are recorded in a *mutāba'ah* book as a means of tracking each student's memorization development. The evaluation does not focus solely on the quantity of memorization achieved but also considers consistency, fluency, accuracy of recitation, and students' ability to retain previously memorized verses. Thus, the evaluation system at the boarding school places the quality and sustainability of memorization as important indicators in *tahfiz* learning.

The observations indicate that the monitoring and evaluation system operates through the active involvement of the *ustadzah* and the students' discipline in following all stages of the *tahfiz* program. Routine monitoring enables memorization errors to be identified and corrected immediately, while periodic evaluation allows the boarding school to continuously monitor students' progress. Therefore, the monitoring and evaluation system constitutes an essential component in maintaining the quality of Qur'anic memorization and supporting the successful implementation of the Saba', Sabqi, and Manzil methods. The observational findings are also consistent with the interview findings, which are presented below.

Table 2. Verbatim Interview Results on the Monitoring and Evaluation System for Qur'anic Memorization Quality

Informant Status	Interview Results
Islamic Boarding School Leader	"Memorization is monitored regularly through memorization submissions and <i>murāja'ah</i> . We ensure that students not only add new memorization but are also able to retain what they have already memorized. Their memorization progress is also monitored through records maintained by the <i>ustadzah</i> ."
Tahfiz Supervisor (Ustadzah)	"Each student submits their memorization, and I listen to it directly. I pay particular attention to fluency, <i>tajwid</i> , <i>makhraj</i> , and verse accuracy. If there are errors, I correct them and ask the student to repeat the relevant portion until the recitation becomes more fluent."
Student	"Every time I submit my memorization, the <i>ustadzah</i> usually listens to it. If there is an incorrect recitation or if I forget something, the <i>ustadzah</i> immediately informs me and asks me to repeat that part."
Student	"In addition to new memorization, we also have to conduct <i>murāja'ah</i> . The <i>ustadzah</i> checks whether our old memorization is still fluent or whether we have started to forget it. If it is not fluent enough, we are asked to repeat it again."

Student	"My memorization is monitored through submissions and repetition. Therefore, it is not only about how much I have memorized but also whether I can recite it fluently and accurately."
Student	"The ustadzah always corrects me when there are errors in tajwid or makhraj. After being corrected, I have to make the necessary corrections and repeat the recitation until it is accurate."
Student	"Our memorization progress is recorded by the ustadzah. From these records, we can see which portions have already been submitted and which parts still need to be reviewed. The evaluation makes us more disciplined in maintaining our memorization."

Source: Interview results with the research informants

Based on the research findings, the monitoring and evaluation system for Qur'anic memorization at Rukiyah Khadizatul Kubro Islamic Boarding School is conducted regularly through memorization submissions, *murāja'ah*, recitation assessment, correction of recitation, and documentation of memorization progress. The evaluation does not focus solely on the quantity of memorization but also considers fluency, accuracy of *tajwid* and *makhraj*, and students' ability to retain previously memorized verses. This system therefore supports the consistency, quality, and sustainability of students' Qur'anic memorization.

Obstacles Faced During Implementation

Based on the results of observations conducted at Rukiyah Khadizatul Kubro Islamic Boarding School in Batu Bara Regency, North Sumatra, the implementation of the Saba', Sabqi, and Manzil methods has generally been carried out in a structured manner; however, several challenges remain in their implementation. The main challenges are related to students' consistency in managing their time between new memorization, memorization review, and other activities at the Islamic boarding school. The students' relatively demanding schedules make it difficult for some of them to maintain a consistent memorization routine, particularly when they have to divide their attention among the Saba' memorization targets, Sabqi reinforcement, and Manzil *murāja'ah*.

In addition, the observations revealed differences in students' memorization abilities and learning speeds. Some students are able to achieve their memorization targets relatively quickly, whereas others require more time and repetition. These differences require the guidance process to be adjusted to each student's individual ability. Another challenge arises when students forget or become less fluent in previously memorized verses, requiring additional repetition before they can proceed to the next memorization target.

Overall, the challenges in implementing the Saba', Sabqi, and Manzil methods are primarily associated with discipline, time management, differences in memorization abilities, and consistency in conducting *murāja'ah*. Nevertheless, these challenges do not prevent the *tahfiz* program from continuing, as the *ustadzah* provide guidance, correction, and repetition according to the students' individual needs. This finding indicates that the successful implementation of the methods depends not only on the structure of the methods themselves but also on students' consistency and the intensity of guidance throughout the learning process. The observational findings are also consistent with the interview findings, which are presented below.

Table 3. Verbatim Interview Results on the Challenges Encountered During Implementation

Informant Status	Interview Results
Islamic Boarding School Leader	"The challenges we frequently encounter involve maintaining students' consistency in memorization and <i>murāja'ah</i> . Students have quite a lot of activities, so they need to manage their time carefully between memorization, repetition, and other activities at the boarding school."
Tahfiz Supervisor (Ustadzah)	"Students have different abilities. Some memorize quickly, while others require more repetition. If their previous memorization is still not fluent, I ask them to repeat it first before proceeding to the next memorization."
Student	"Sometimes I have difficulty managing my time because there are quite a lot of activities at the boarding school. When time is limited, both new memorization and <i>murāja'ah</i> have to be completed, so I need to manage my time well."
Student	"The most difficult part for me is when I begin to forget my previous memorization. Therefore, in addition to memorizing new verses, I have to review the previous memorization more frequently so that I can maintain my fluency."
Student	"Every student has different memorization abilities. Some of my friends memorize quickly, whereas I sometimes need more time and have to repeat the verses several times before I can recite them fluently."
Student	"Sometimes I feel tired, which reduces my concentration when memorizing. When that happens, memorization becomes more difficult, and I have to repeat the parts that are still not fluent."
Student	"In my opinion, the main challenge is maintaining consistency. If I do not review my memorization even for one day, I can begin to forget the older memorization. Therefore, I have to keep trying to follow Saba', Sabqi, and Manzil regularly."

Source: Interview results with the research informants

Based on the research findings, the main challenges in implementing the Saba', Sabqi, and Manzil methods include time management, differences in memorization abilities, fatigue, and students' consistency in conducting *murāja'ah*. Nevertheless, these challenges can be addressed through guidance from the *ustadzah*, repeated memorization, and individualized support adjusted to each student's abilities.

Strategies Applied by Pesantren to Maintain the Consistency and Quality of Students' Memorization

Based on the results of observations conducted at Rukiyah Khadizatul Kubro Islamic Boarding School in Batu Bara Regency, North Sumatra, it was found that the boarding school implements several strategies to maintain the consistency and quality of students' Qur'anic memorization through regular memorization practices, routine *murāja'ah*, memorization submissions, and guidance from the *ustadzah*. These activities are carried out according to a predetermined schedule, providing students with a clear routine for both adding and maintaining their memorization. The implementation of Saba', Sabqi, and Manzil constitutes a central component in maintaining a balance between new and previously memorized verses.

The observations also revealed that the *ustadzah* provide direct guidance and motivation to students, particularly when they experience difficulties or a decline in the

fluency of their memorization. Students are instructed to repeat portions that they have not yet mastered and are not allowed to immediately proceed to the next memorization target until the previous memorization is considered sufficiently fluent. In addition, progress records maintained in the *mutāba'ah* book are used to monitor each student's achievements and consistency in memorization.

Overall, the strategies implemented by the boarding school to maintain the quality of memorization involve a combination of routine *murāja'ah*, supervision of memorization submissions, individualized guidance, progress documentation, and motivational support. These strategies demonstrate that maintaining memorization is an integral part of the *tahfiz* learning process. Students are therefore not only encouraged to increase the quantity of their memorization but are also guided to maintain the accuracy, fluency, and long-term retention of the verses they have already memorized. The observational findings are also consistent with the interview findings, which are presented below.

Table 4. Verbatim Interview Results on the Strategies Implemented by the Islamic Boarding School to Maintain Students' Consistency and Memorization Quality

Informant Status	Interview Results
Islamic Boarding School Leader	"We maintain students' memorization by developing a routine of regular memorization and <i>murāja'ah</i> . Saba', Sabqi, and Manzil are implemented continuously so that both new and previously memorized verses can be maintained."
Tahfiz Supervisor (Ustadzah)	"We always accompany students during memorization submissions and <i>murāja'ah</i> . If a portion of the memorization is not yet fluent, students are instructed to repeat it first. We also provide motivation so that they remain enthusiastic and consistent in their memorization."
Student	"I try to follow the memorization and <i>murāja'ah</i> schedule that has been established. By reviewing my memorization regularly, previously memorized verses are less likely to be forgotten, and new memorization becomes stronger more quickly."
Student	"If my memorization is not yet fluent, the ustadzah asks me to repeat it. Therefore, I do not immediately move on to the next memorization. This approach helps me maintain the previous memorization."
Student	"I usually review my memorization independently before submitting it to the ustadzah. After the submission, if there are errors, I correct them and repeat the verses until they become more fluent."
Student	"The motivation provided by the ustadzah makes me more enthusiastic about memorizing. When I find it difficult or begin to feel tired, the ustadzah reminds me to keep trying and not to neglect <i>murāja'ah</i> ."
Student	"In my opinion, the most important thing is to review the memorization regularly. Saba' is for new memorization, Sabqi is for strengthening newly acquired memorization, and Manzil is for maintaining older memorization. When these are practiced continuously, the memorization is better maintained."

Source: Interview results with the research informants

Based on the research findings, the strategies implemented by the Islamic boarding school to maintain the consistency and quality of students' Qur'anic memorization include routine *murāja'ah*, memorization submissions, guidance from the *ustadzah*, progress documentation, and motivational support. These strategies help students maintain

previously memorized verses while simultaneously improving the fluency and accuracy of new memorization in a sustainable manner.

Discussion

Implementation Mechanism of the Saba', Sabqi, and Manzil Methods in Tahfiz Learning

The research findings show that the implementation of the Saba', Sabqi, and Manzil methods at Rukiyah Khadizatul Kubro Islamic Boarding School in Batu Bara Regency is carried out as a structured and continuous learning process. Saba' is used to add new memorization through preparation and recitation to the ustadzah, Sabqi is used to strengthen newly acquired memorization through repetition, while Manzil is used to maintain old memorization through murāja'ah (review). These findings indicate that tahfiz learning is not only aimed at achieving the amount of memorization but also at fluency, accuracy in recitation, and continuity of memorization. This aligns with previous research (Batubara & Darta, 2025) who found that regularly applying the Sabaq, Sabqi, and Manzil methods can support the quality of memorization because students not only memorize new material, but also do systematic repetition so that their memorization becomes stronger.

The findings are also supported by research (Wahyuni, 2025) This shows that the implementation of the Sabaq, Sabqi, and Manzil methods in tahfiz learning is carried out through stages of planning, execution, and evaluation. The study emphasizes that one of the main challenges in memorizing the Qur'an is maintaining the memorized material, so a structured repetition mechanism is necessary. This condition is evident in research at Pesantren Rukiyah Khadizatul Kubro, where students are not allowed to focus only on new memorization but are also guided to review previous memorization through Sabqi and Manzil. So, the results of this research strengthen the view that the Sabaq, Sabqi, and Manzil methods have an integrative character because they link the process of adding new memorization with the process of reinforcing and maintaining it.

Next, the research (Mutathahirin, Jaafar, & Kamaruzaman, 2025) It shows that the implementation of Sabaq, Sabqi, and Manzil includes learning preparation, the execution process, as well as supporting and inhibiting factors. The study positions the Sabaq, Sabqi, and Manzil methods as a system that requires regularity in its implementation so that new memorization and old memorization can be maintained simultaneously. This aligns with the findings of this research that the students prepare before submission, receive corrections from the teacher when there are mistakes, and then repeat the process to reinforce memorization. In this way, the learning mechanism found at Rukiyah Khadizatul Kubro Boarding School shows that the quality of memorization is built through a repeated process, not just through the ability to memorize at the initial stage.

The research findings are also relevant to other studies (Azzakiyah, Zulian, Bachtiar, & Jahro, 2025) which discusses the implementation of the Sabaq, Sabqi, and Manzil methods in maintaining the quality of Qur'an memorization learning. The study shows that applying these three methods is related to efforts to maintain consistency in memorization and helps students retain their previous memorization. This similarity is seen in the practice at Pesantren Rukiyah Khadizatul Kubro, where Manzil is not treated as an additional activity, but becomes an important part of the tahfiz process to preserve old memorization. This

shows that success in tahfiz learning is not just measured by how much new memorization is added, but also by the students' ability to maintain what they have already mastered.

Research (Wijaya, 2024) It also shows that the implementation of the Sabaq, Sabqi, and Manzil methods faces several supporting and inhibiting factors in practice. These findings are relevant to the situation at Pesantren Rukiyah Khadizatul Kubro, which indicates that the application of the methods requires discipline, consistent repetition, and guidance from the ustadzah. In the context of this study, the mechanism of the methods doesn't work automatically but requires active involvement between the ustadzah and the students. The ustadzah's role is to listen, correct, and direct the repetitions, while the students are expected to prepare their memorization, complete their recitations, and maintain their memorization through murāja'ah. Therefore, the success of the method's implementation is better understood as a result of the interaction between the method's structure, the students' discipline, and the teacher's guidance.

Research (Aldaghaishi, Al-alawi, Aborujilah, & Alsubhi, 2025) Regarding students' strategies in memorizing the Qur'an, it also shows that the Sabaq, Sabqi, and Manzil methods can be used together with time management strategies, environmental support, and motivation. The study indicates that time management and a conducive environment are important factors to ensure that memorization activities run smoothly alongside other activities. These findings provide an explanation for the practices at Pesantren Rukiyah Khadizatul Kubro, showing that applying Saba', Sabqi, and Manzil requires planning activities that allow students to divide their time between new memorization, reviewing new memorization, and maintaining previously memorized material.

Thus, the results of this study strengthen previous research that Saba', Sabqi, and Manzil are a series of strategies that balance adding, reinforcing, and maintaining Quran memorization. The contextual novelty of this study lies in the empirical picture of the implementation of these three stages at Pesantren Rukiyah Khadizatul Kubro in Batu Bara Regency, particularly how new memorization is submitted through Saba', reinforced through Sabqi, and maintained through Manzil with the guidance of ustadzah. With this pattern, tahfiz learning is not only oriented toward achieving memorization targets, but also builds a sustainable, controlled memorization process that focuses on the quality of the students' memorization.

Surveillance and Evaluation System for Memorization Quality

The research results show that the system for monitoring and evaluating the quality of memorization at Pesantren Rukiyah Khadizatul Kubro in Batu Bara Regency is carried out directly and continuously through memorization submissions, listening sessions, review sessions, reading corrections, and recording progress in the mutāba'ah book. Evaluation is not only focused on the amount memorized but also on fluency, accuracy of verses, tajwid, pronunciation, and the ability to maintain previously memorized portions. These findings indicate that evaluation in tahfiz learning functions as a continuous quality control process for memorization. Interview results also support this finding, especially through statements from the ustadzah that every submission is listened to directly, and reading mistakes are immediately corrected and repeated until smoother. This pattern shows a close relationship between supervision, correction, and memorization reinforcement.

The finding aligns with the research (Syafrinal, 2025) which explains that the implementation of the Sabaq, Sabqi, and Manzil methods is not only focused on increasing memorization but also on improving the quality of memorization through repetition and supervision. In practice, newly learned memorization needs to be reinforced through Sabqi, while previously learned memorization is maintained through Manzil, making the evaluation process an integral part of tahfiz learning. This condition is seen in this study when the teacher not only checks new memorization but also monitors old memorization through murāja'ah. Thus, supervision at Pesantren Rukiyah Khadizatul Kubro shows a focus on the quality and retention of memorization, not just achieving quantitative targets.

Next, (Masykur, Ritonga, & Najamuddin, 2025) found that the implementation of the Sabaq, Sabqi, and Manzil methods in tahfiz learning involves a process of planning, implementation, and evaluation. Evaluation is necessary to understand the progress of memorization and to ensure that what has been memorized can be maintained properly. These findings align with this study because evaluation is carried out through submission and murāja'ah, while the students' progress is recorded in the mutāba'ah book. This recording provides information about what has been memorized and which parts still need repetition. Therefore, the mutāba'ah book not only serves as an administrative record but also acts as a tool for continuously monitoring the students' memorization progress.

Research (Khasanah & Wahyuningsih, 2025) It also shows that the implementation of Sabaq, Sabqi, and Manzil is related to monitoring and evaluation activities to maintain the quality of Quran memorization. The monitoring process allows teachers to know the progress of students and provide follow-up when memorization does not meet the target quality standards. These findings reinforce the results of research at Pesantren Rukiyah Khadizatul Kubro, where the ustadzah gives direct corrections on mistakes in tajweed, makhraj, fluency, and accuracy of verses. Thus, the supervision carried out is not just about checking whether the students have submitted their memorization, but also ensuring that the memorization meets the aspects of reading quality and fluency.

From a tahfiz learning perspective, this study's findings also show that evaluation has a formative function. When the ustadzah finds mistakes, the students are not immediately considered to have failed, but are guided to correct and repeat the parts they haven't mastered yet. This pattern creates an evaluation process that is corrective and continuous. This aligns with research (Rangkuti, Ependi, & Amin, 2023) which shows that the implementation of Sabaq, Sabqi, and Manzil requires a regular learning process and guidance to ensure that new memorization and previous memorization can be maintained simultaneously. Thus, evaluation in the context of this study can be understood as a feedback mechanism that connects memorization results with corrective actions.

Based on the comparison with previous research, it can be understood that the supervision and evaluation system at Pesantren Rukiyah Khadizatul Kubro has three main functions: identifying memorization mistakes, monitoring memorization progress, and maintaining the continuity of previously memorized material. Supervision through submissions and listening sessions allows mistakes to be known directly, while murāja'ah and mutāba'ah recording make it possible to continuously monitor memorization progress. These findings reinforce previous research results that the quality of tahfiz is not just measured by the number of verses memorized, but also by fluency, accuracy of recitation, and the ability to retain memorization. Therefore, the supervision and evaluation system is

an important component that supports the consistent application of the Saba', Sabqi, and Manzil methods at Pesantren Rukiyah Khadizatul Kubro.

Obstacles Faced During Implementation

The research shows that the implementation of the Saba', Sabqi, and Manzil methods at Rukiyah Khadizatul Kubro Islamic Boarding School in Batu Bara has been carried out in a structured way, but in practice, it still faces obstacles such as time management, differences in memorization ability, fatigue, and consistency in reviewing. Interview findings show that the busy schedule at the boarding school means some students have to split their time between new memorization, reviewing past memorization, and other activities. Besides that, differences in memorization ability mean some students need more time and repetitions. This situation shows that the success of implementing the methods is not only determined by the Saba', Sabqi, and Manzil structure, but also by the students' ability to manage their time, stay consistent, and get guidance according to their needs.

Findings about time limitations are in line with the research (Maulana, Sarpendi, & Latifah, 2025) At Rumah Tahfiz Al-Huda Pangkalpinang, it was found that one of the weaknesses of applying the Saba', Sabqi, and Manzil methods is that they take relatively more time because the methods not only require adding new memorization but also strengthening and maintaining what has already been memorized. This aligns with the situation at Pesantren Rukiyah Khadizatul Kubro, where students have to divide their time to carry out three series of memorization activities. So, the need for more time is not simply a weakness of the method, but a consequence of its nature, which places repetition and maintenance of memorization as important parts of the tahfiz process.

Obstacles in time management were also found in the research (Nahar, Daulay, & Nazri, 2023) Regarding the experiences of students at UIN Sumatera Utara in memorizing the Qur'an, the study shows that disciplined time management, environmental support, and motivation are key factors to make memorization activities run alongside academic activities. These findings are relevant to this research because students at Pesantren Rukiyah Khadizatul Kubro also need to manage their time between memorizing Saba', reinforcing Sabqi, reviewing Manzil, and other pesantren activities. Therefore, time management skills become one of the important factors that determine the students' consistency in going through all stages of the method.

Differences in the ability and speed of memorization among students also become obstacles that need to be considered. Observation results show that some students reach their targets relatively quickly, while others need more repetition before their memorization really becomes smooth. This finding is in line with research (Budi & Richana, 2022) who found that applying Sabaq, Sabqi, and Manzil can indeed help improve memorization and build discipline as well as time management, but in practice there are challenges like the need for a fairly large amount of time and the potential for boredom. This situation shows that memorization targets can't always be treated the same way because each student's cognitive ability, memory speed, and concentration endurance are different.

Next, obstacles like forgetting old memorization and being inconsistent in reviewing show that the process of maintaining memorization is a challenge on its own. Research on the application of Sabaq, Sabqi, and Manzil at Mutiara Ilmu Islamic Boarding School in Jambi City found that implementation barriers include limited time management, boredom,

and differences in memorization ability, even though these three methods are carried out systematically and continuously. These findings strongly resemble research at Rukiyah Khadizatul Kubro Boarding School, especially regarding issues of time, ability differences, and the need for repetition. This means that these obstacles are part of what needs to be managed in method implementation, not reasons to skip any stage of Saba', Sabqi, or Manzil.

From the perspective of motivation and consistency, the research (Samhadi & Suciana, 2024) It shows that the implementation of Sabaq, Sabqi, and Manzil has a significant relationship with students' motivation to memorize the Qur'an, contributing 26.2% to the variation in motivation in the study. This finding gives the perspective that applying a systematic method can be one of the factors supporting motivation, but motivation still needs to be maintained through guidance and habituation. In this study, the role of the ustadzah is important because when the students feel tired, have difficulty memorizing, or start to be less consistent in doing murāja'ah, the ustadzah provides direction, correction, and repetition as needed. Therefore, guidance becomes an important mechanism to overcome obstacles that arise during the tahfiz process.

The findings are also in line with research at Ma'had Daarut Tahfizh Al-Ikhlash Ajun Aceh Besar, which shows that even though the Sabaq, Sabqi, and Manzil methods have been applied consistently, there are still obstacles such as differences in motivation levels, boredom, and a lack of self-monitoring. The study emphasizes the importance of strengthening guidance and motivation so that memorization targets can be achieved optimally. (This also supports findings at Pesantren Rukiyah Khadizatul Kubro that mentoring by ustadzahs is needed to help students deal with differences in ability, maintain discipline, and overcome difficulties in retaining memorization).

Based on that comparison, it can be understood that the obstacles to implementing Saba', Sabqi, and Manzil at Pesantren Rukiyah Khadizatul Kubro mainly lie in the executor factors, not in the basic structure of the methods. Time limitations, differences in memorization ability, fatigue, and inconsistency in review are conditions that need adaptive management. Therefore, strategies like guidance from the ustadzah, adjusting repetition intensity, boosting motivation, and time management become important to keep all three stages balanced. Thus, this research finding shows that the application of Saba', Sabqi, and Manzil methods will be more effective if supported by student discipline, time management, intensive guidance, and learning adjustments based on each student's individual ability.

Strategies Applied by Pesantren to Maintain the Consistency and Quality of Students' Memorization

The research results show that Pesantren Rukiyah Khadizatul Kubro in Batu Bara Regency implements a strategy to maintain consistency and quality of memorization through habitual memorization, regular review, submission, guidance from ustadzah, progress recording, and motivation. This strategy shows that memorization maintenance is considered an integral part of the tahfiz process, not just an additional activity after the memorization is acquired. This practice is in line with (Hakimah, Sovia, & Simanjuntak, 2025) which explains that Sabaq, Sabqi, and Manzil are three complementary stages: Sabaq serves as new memorization, Sabqi as repetition of new memorization, and Manzil

as review of previous memorization. These three stages are aimed at creating a balance between adding new memorization and reinforcing memorization so that it remains solid, fluent, and not easily forgotten.

The habit-forming strategy for murāja'ah found in this study also aligns with other research (Arif & Rosyidi, 2024) At Mutiara Ilmu Islamic Boarding School in Jambi City. The study found that Sabaq is used for adding new memorization, Sabqi is for reinforcing what has already been memorized, while Manzil is used to maintain and stabilize previous memorization. The study also showed that evaluations are done regularly to ensure smoothness, accuracy of recitation, and consistency of memorization. These findings support the results of research at Rukiyah Khadizatul Kubro Boarding School that consistency in memorization is built through a structured routine, so students are not only guided to reach new memorization targets but also to retain what they have already mastered.

Having a female religious teacher as a companion turned out to be another important strategy found in this study. Observations and interviews showed that the teacher didn't just listen to the memorization sessions, but also gave corrections, guided repetitions, and provided motivation when the students faced difficulties or their memorization fluency dropped. This finding is in line with (Witrianingsih, 2026) which found that the implementation of Sabaq, Sabqi, and Manzil involves stages of planning, execution, and evaluation, and helps teachers overcome difficulties in tahfiz learning. Thus, the quality of memorization in this study is built not only through the individual efforts of the students, but also through pedagogical interaction between the students and the teacher.

That mentoring strategy becomes even more important because students' ability to memorize is not always the same. Research (Nasution, 2025) They also found differences in memorization ability, limited time, and boredom as some obstacles in applying the Sabaq, Sabqi, and Manzil methods. This aligns with research findings at the Rukiyah Khadizatul Kubro Islamic Boarding School, where the teacher adjusts guidance to the students' conditions, especially when their memorization isn't fluent yet. Students aren't immediately directed to move on to the next memorization, but are first asked to repeat the parts they haven't mastered. This pattern shows that the boarding school's strategy is adaptive because the quality of memorization is prioritized over just achieving quantitative targets.

Recording progress through the mutāba'ah book also becomes an important part of the memorization management strategy. These notes allow the teacher to know the progress of the submissions, the parts of the memorization that have been mastered, and the parts that still need repetition. This practice of documenting progress aligns with research (Batubara & Darta, 2025) which places evaluation as one of the important stages in the implementation of the Sabaq, Sabqi, and Manzil methods. With recording, the process of monitoring memorization becomes more systematic because the students' progress can be seen continuously. In the context of this study, the mutāba'ah book not only serves as an administrative document, but also as a supervision tool and a basis for the teacher in determining the follow-up of learning.

The strategy of giving motivation was also found to be an important part of maintaining the students' consistency. Interview results showed that when students felt tired or had difficulty memorizing, the teacher would give encouragement so they would

keep reviewing and not skip their memorization routines. These findings are in line with research (Abbas & Sugiono, 2025) among students of the Qur'anic Studies and Tafsir Program at UIN North Sumatra, showing that motivation, a conducive environment, support from educators, and time management are supporting factors in the process of memorizing the Qur'an. The study also found the use of the Sabaq, Sabqi, and Manzil strategies as one of the memorization strategies. This similarity shows that memorization consistency is influenced not only by technical methods but also by motivational aspects and the learning environment.

Furthermore, (Hendrawati, 2024) It was found that implementing Sabaq, Sabqi, and Manzil can help strengthen memorization and build discipline as well as time management skills, even though its application requires quite a lot of time and can potentially cause boredom. These findings provide an explanation of the strategies applied at Pesantren Rukiyah Khadizatul Kubro. Scheduled routines, supervision by the ustadzah, giving motivation, and arranging repetitions can be understood as the pesantren's efforts to manage time demands and keep the students consistent in completing all stages of memorization.

So, the research results show that the strategy for maintaining consistency and quality of memorization at Pesantren Rukiyah Khadizatul Kubro is built through four main components: getting used to murāja'ah, guidance and corrections from the ustadzah, monitoring progress through the mutāba'ah book, and motivation along with reinforcing student discipline. This strategy shows that the Saba', Sabqi, and Manzil methods are not just memorization techniques but a learning system that requires routine, supervision, teacher-student interaction, and ongoing evaluation. So, these findings support previous research indicating that the continuity of memorization is greatly influenced by balancing the addition of new memorization, repetition, maintenance of old memorization, and consistent guidance.

Conclusion

Based on the overall research results, the application of the Saba', Sabqi, and Manzil methods at Rukiyah Khadizatul Kubro Islamic Boarding School in Batu Bara Regency is carried out in a structured way through adding, strengthening, and maintaining memorization. This is supported by recitations, murāja'ah, listening sessions, reading correction, mutāba'ah recordings, and guidance from ustadzah. Although there are obstacles such as time constraints, differences in memorization ability, fatigue, and consistency in murāja'ah, the boarding school addresses them through repetition, motivation, mentoring, and adjusting guidance according to the needs of the students. The implication is that tahfiz learning should prioritize the quality and sustainability of memorization, not just the quantity. The limitation of the study lies in its focus on a single boarding school case and the lack of quantitative measurement of memorization progress. Therefore, future research is recommended to involve more Islamic boarding schools and to use a quantitative or mixed methods approach to measure retention, fluency, reading accuracy, motivation, time management, as well as the effectiveness of applying Saba', Sabqi, and Manzil more comprehensively.

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