



## *Talaqqi* and *Takrir* Methods in Improving the Quality of Reading & Memorizing the Qur'an

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### Abstract

The community of Masjid Nurul Falah Balai Talang has established Madrasah Diniyah Al-Qur'an (MDA) as a forum for children to learn the Qur'an. Based on the conditions observed that the process of learning the Qur'an in this place is not conducive, the cause is the lack of teachers and not comparable to the children who want to learn the Qur'an in Madrasas. To improve and develop their ability to read and memorize the Qur'an, it is necessary to carry out community service activities. The program's research method used in community service activities is Asset Based Community Development (ABCD). Several stages were carried out to implement ABCD including the inculturation stage, the design stage, the define stage, and the reflection stage. After community service activities were carried out, the quality and quantity of memorization of the Qur'an increased, and the public's interest increased to study the Qur'an. The result of the activity is that the community at MDA Nurul Falah Balai Talang uses the *talaqqi* and *takrir* methods in learning the Qur'an to improve skills in reading and memorizing the Qur'an students. During the twenty-three days of the application of the method, there was a significant increase especially in the memorization and reading of the students, so the community was satisfied with the results that had been achieved during the twenty-three days. So it is known that this method is effective in *tahfiz* and *tahsin* activities.

**Keyword:** *Tahsin*; *Tahfiz*; *Talaqqi* method, *Takrir* method

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## Introduction

Jorong Balai Talang is a village located in Nagari Guguk VIII Koto, Guguk District, Limo Puluah Kota Regency, West Sumatra Province, Indonesia. Based on government data in 2020, the area of Jorong Balai Talang is 158,6474 Km<sup>2</sup> where the distance to the center of the *Kanagarian* (Wali Nagari's office) is 0.5 Km<sup>2</sup> and to the sub-district capital is 0.9 Km<sup>2</sup>. The people of Balai Talang Village have home industries in the form of food (bolu cake), pottery, and tailors. This village community is famous for its hospitality in entertaining visitors, so they give appreciation after visiting the village and most visitors want to live there. The majority of the population of Jorong Balai Talang is Muslim. This is because the community's need for *Mesjid* and places to study Islam is very important and fundamental. There are several Muslim *Mesjid* in Jorong Balai Talang, one of which is the Mesjid Nurul Falah which was built in 1947. The Mesjid Nurul Falah stands on waqf land built by villagers with architects from North Sumatra. This *Mesjid* is used as a place to study the Qur'an and religious activities. One of the facilities for learning the Qur'an at this Mesjid is the Madrasah Diniyah Al-Qur'an (MDA) Nurul Falah.<sup>1</sup> Based on the observation that the process of learning the Qur'an at Madrasah Diniyah Al-Qur'an (MDA) Nurul Falah is not conducive, due to the lack of teachers and not comparable to children who want to learn the Qur'an at the Madrasa. This makes the interest of children and parents decline to study the Qur'an because the activities are less effective and conducive. If you look at the condition of the children there, it is known that they need a place for learning the Qur'an in their daily lives.

The process of learning the Qur'an is only with a teacher, even though the number of children is around 30 people, of course, this causes the learning objectives not to be achieved, this can be seen from the many mistakes of children in pronouncing *makbraj huruf, mad, tanwin, nun sukun*, and others. This situation makes the children not enthusiastic to learn the Qur'an. So it is suspected that the lack of teachers and the lack of innovation in teaching methods caused the learning objectives of MDA Nurul Falah not to be achieved. From these problems, community service activities were carried out to solve these problems.

The improvement and development of teaching methods for reading and memorizing the Qur'an at the Mesjid Nurul Falah Jorong Balai Talang are to assist children in reading and adding to their memorization of the Qur'an. Reading and memorizing the Qur'an according to the science of *tajwid* is the dream of every Muslim and the parents in Jorong Balai Talang. This is caused by the following: *First*, the obligation to read the Qur'an according to the science of *Tajwid*, this is as stated by Athiyyah Qabil Nashir: that reading the Qur'an according to the science of *tajwid* is *fardhu 'ain* for every Muslim and Muslimah.<sup>2</sup> This is by the words of Allah in the Qur'an Surah Al Muzammil verse 4

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

and recite the *Quran* 'properly' in a measured way.

*Second*, the virtue of studying the Qur'an is great, as the Prophet *sallallaahu 'alaihi wasallam* said

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

The best of you are those who study and teach the Qur'an.

*Third*, reading the Qur'an is *ibadah*, each letter is rewarded with one reward as said by the Prophet *sallallaahu 'alaihi wasallam* in the hadith narrated by At-Tirmizi

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الْم حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلَا مٌ حَرْفٌ وَمِمْ حَرْفٌ

<sup>1</sup> Mitra, Interview, 4 April 2022.

<sup>2</sup> Muhammad bin Ismail, *Al-Jami' Ash-Shobih Min Hadits Rasulillah Wa Sunanibi Wa Ayyamibi* (Kairo: Almaktabah As-Salafiyah, 1440 H), 5027.

Whoever recites a *harf* from the Book of Allah, he will be credited with a good deed, and a good deed gets a ten-fold reward. I do not say that Alif-Lam-Mim is one *harf*, but Alif is a *harf*, Lam is a *harf* and Mim is a *harf*."

Memorizing the Qur'an is not easy, even some people think it is impossible because the Qur'an has a large number of verses and there are similar sentences in the same letter or different letters. Besides that, the Qur'an has laws for reading and where the *makbrajul huruf* when reading them. The problems from outside in reading or addition of memorizing the Qur'an are human resources, students, systems or methods, infrastructure, and others. Therefore STAI As-sunnah students will carry out community service activities to improve community reading and memorizing of the Qur'an. The form of developing the method of reading and memorizing the Qur'an is the use of the *taqqrir* and *talaqqi* methods. So the use of this method is expected to help the community in achieving educational goals and dreams as well as increasing children's ability to read and memorize the Qur'an optimally.

The research method carried out in community service activities is Asset Based Community Development (ABCD). Some of the steps taken to implement the ABCD approach are as follows:<sup>3</sup>

*First*, is the inculturation stage. This stage is very important in the successful implementation of *tahsin* and *tahfiz* activities. At this stage, the process of communication and sharing is carried out. So that participants can understand the purpose or objectives of the activity and motivate them to be enthusiastic about participating in the activity.

*Second*, is the discovery stage. This stage reveals the level of success that will be achieved with the existence of *tahsin* and *tahfiz* activities. This activity is expected to be able to explore the potential of children in improving the quality of reading and memorizing the Qur'an.

*Third*, is the design stage. This stage is related to the disclosure of future dreams, ideals that describe a positive picture of the success of this activity, it is hoped that it will greatly help the future of children's Islamic education to the level of education they will take.

*Fourth*, is the define stage. At this stage, discussions are held about the time, place, and resources available for the implementation of activities.

*Fifth*, is the destiny stage. At this stage, an evaluation of the activities that have been carried out is carried out. Evaluation of activities will ensure that the planned activities are running according to the initial objectives.

Several community service programs that are designed to be implemented are *tahsin*, *tahfiz*, *wudu* and *salat* practices, lectures after *salat*, and other community activities that support the potential of the local community. The ultimate goal of the activity is the correct pronunciation of the *huruf hijaiyah* by residents, increasing the quality and quantity of memorizing the Qur'an, increasing public interest in learning the Qur'an, and doing community service.

## Result and Discussion

Community service activities are a means of improving children's ability to read the Qur'an, as a realization of the educational goals of the Qur'an. The purpose of Al-Qur'an education is to improve children's ability to read, memorize the Qur'an, understand the meaning contained in the Qur'an, and practice every content in everyday life.

Allah says in Surah Al-Alaq verses 1 to 5

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (١) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (٢) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (٣) الَّذِي عَلَّمَ بِالْقَلَمِ (٤) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (٥)

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<sup>3</sup> Miftachul Ulum, "Pendampingan Pengolahan Ikan Gatul Sebagai Sumber Ekonomi Keluarga Bagi Ibu-Ibu Rumah Tangga Di Desa Tanggul Rejo Manyar Gresik," *KERIS: Journal of Community Engagement* 1, no. 1 (2021): 1–9.

Read, 'O Prophet, ' in the Name of your Lord Who created—, (1) created humans from a clinging clot.(2) Read! And your Lord is the Most Generous, (3) Who taught by the pen—, (4) taught humanity what they knew not (5.)

In the *surah*, it is understood that Allah commands humans to read and study the meaning of the Qur'an. After reading, humans will gain new knowledge that has never been known before. Knowledge can be obtained by means of *busuli*, which means that it is obtained through the process of learning, research, and experimentation. The origin of the word *iqra'* is *qiro'ah* which means reading, studying, and studying.

Madrasah Diniyyah Al-Qur'an (MDA) Nurul Falah has been operating for several years and has about 20 students. They are the children of the community who live around MDA Nurul Falah. The process of activities at MDA Nurul Falah is through a teacher only, where children ranging from 15-20 people every day in the afternoon are guided one by one to read the Qur'an. Of course, there is not enough time to listen to all the children's reading well. Then the science of reading the Qur'an such as *tajwid*, *makharijul huruf*, and others is only explained through the lecture method as a whole.

Looking at the process of Al-Qur'an education activities at MDA Nurul Falah for some time, it was found that two main factors were the cause of the ineffectiveness of educational activities there. The factors are that there is only one teacher, so it is not proportional to the number of students each day. This of course causes the goal of teaching the Qur'an not to be achieved perfectly. The solution to this problem is of course by reviewing several possibilities that can be a way out of the problems encountered. Then, with such teaching conditions, it causes the children's interest to learn declined and their parents sent them to MDA Nurul Falah.

The first step to solving the problem is to identify the environment, especially with the administrators of the Mesjid Nurul Falah and the children. This process is carried out by opening the event and introducing the children. At the event, the situation was identified in-depth and information was explored by sharing with students and administrators. This aims to identify the potential possessed by children in MDA Nurul Falah.

After the potential that the children have is identified, the strategy and plan for implementing the *tahsin* and *tahfiz* programs are then determined. The initial strategy carried out was to change the teaching team system from only one person to 4 teachers every day. Of course, this can increase the teacher's focus on MDA Nurul Falah students individually. The teaching method is the *halaqah* method. Etymologically the method comes from the Greek *methodos*. The word consists of two syllables, *metha* meaning through or passing, and *bodos* meaning path or way. The method means the path or way that must be taken to achieve a certain goal.<sup>4</sup> So, the method is a regular way used to carry out a job so that it is achieved as desired.<sup>5</sup> Then, *halaqah* is something related to the world of education, especially education or teaching. The term *halaqah* (circle) is usually used to describe a small group of Muslims who routinely study the teachings of Islam with the number of participants ranging from 3-12 people. They study Islam with a *manhaj* (curriculum). Usually, the curriculum comes from the organization that manages the *halaqah*. According to other opinions, *halaqah* is also called mentoring, *ta'lim*, group recitation, *tarbiyah* or other designations.<sup>6</sup> Where this *halaqah* method can make teachers focus on the members in their *halaqah* which ranges from 3-12 people.

The *tahsin* and *tahfiz* methods of the Qur'an used are the *tahsin talaqqi* method, in which the teacher targets the students to memorize a letter in the Qur'an then the teacher will read several verses to the student, after which the teacher repeats the reading three or more times, after which

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<sup>4</sup> Bukhari Umar, *Ilmu Pendidikan Islam* (Jakarta: Amzah, 2010), 180.

<sup>5</sup> Eka Firmansyah, Khozin Khozin, and Muhammad Rizal Masdul, "Implementasi Paud Terhadap Anak-Anak Suku Kaili Pedalaman Di Desa Kalora Kabupaten Sigi," *Research and Development Journal of Education* 8, no. 1 (2022): 386–390.

<sup>6</sup> Ma'rifatun, "Strategi Pembelajaran Nahwu Saraf Di MA Pondok Pesantren," *Jurnal Al-Ghazali* 2, no. 2 (2019): 103–116.

the teacher instructs the student to follow according to what the teacher reads, after which the students repeat the reading as much as possible until the students memorize the verse. The students were instructed to read aloud, then after being read and memorized the students were instructed one by one to report what they had memorized. Then the teacher will correct the student's reading if there is an error reading. This method will improve their reading so that their reading and memorization are by the established *tajwid* rules.

The memorization method applied to students is the *takrir* method. The practice of the *takrir* method is to read verse by verse that students will memorize, after getting a fluent reading of the reading they want to memorize, then students are instructed to repeat the verse ten to fifteen times until students memorize the verse. After the students have memorized the verse, then they have to deposit or listen to the designated *halaqah* friends, after the *halaqah* friends correct the reading and memorization then the students are allowed to deposit or listen to the *tahfiẓ* teachers. The *takrir* method aims to provide convenience in memorizing the Qur'an. Because the Qur'an has extraordinary features including easy reading, ease to memorize, and understanding.<sup>7</sup>

The implementation of the *takrir* method uses several steps, including *First*, Maintenance rehearsal, which is repetition to update memories without changing the structure (just regular repetition) or also called repetition without thinking. *Second*, Elaborative rehearsal, which is repetition that is actively organized and processed, and its relationships are developed so that it becomes something meaningful.<sup>8</sup> The results of Mughni Najib's research at the Punggul Nganjuk Islamic boarding school in 2017 proved that the application of the *takrir* method in memorizing the Qur'an for students could make it easier for students to recall memorization. So it can be concluded that this method strengthens the memory of students in memorizing the Qur'an.

The next step is to carry out *tahsin* and *tahfiẓ* activities according to the strategy and schedule that has been prepared. The program is carried out for 23 days which is detailed as follows

#### *Halaqah Tahsin*

At the beginning of the community service activities at the Mesjid Nurul Falah, the number of students who registered and contributed to community service members amounted to 40 students until the second day. Seeing the *halaqah tahfiẓ* and *tahsin talaqqi* activities carried out in 2 days with the method used to make children contribute to the event held by community service members. After the third day and the following days, the number of interested people increased to 70 people. The *tahsin talaqqi* method brings a good response from the surrounding community so that the community is very concerned with activities and is eager to bring their children to take part in the *tahsin talaqqi* program held by community service participants. Of the 70 students who enrolled in *tahfiẓ* and *talaqqi* activities, only 36 of them were taken, then divided into 2 groups according to their reading ability. The first group consisted of 21 people consisting of boys and girls, this *halaqah* was guided by Hasbi Ramadani. The second group consisted of 15 people consisting of boys and girls, this *halaqah* was guided by Ardhi Mutaqim. The method used in *halaqah tahsin* is the *talaqqi* method in which the verse is read to the students, then the students listen, pay close attention and finally they look at the verse that was read earlier.<sup>9</sup> After reading up to 3 times in a tartil way, then the students follow the reading they have heard. After that, each student reads the verse to their teacher, this is where correcting the reading error.

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<sup>7</sup> Margono, *Metodologi Penelitian Pendidikan* (Jakarta: Rineka Cipta, 2010).

<sup>8</sup> Mughni Njiba, "Implementasi Metode *Takrir* Dalam Menghafalkan Al Quran Bagi Santri Pondok Pesantren Punggul Nganjuk," *Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 8, no. 3 (2018): 333–342.

<sup>9</sup> Siti Mahmudah, "Efektivitas Pembelajaran Qurma (Qur'an Massive) Bidang *Tahfiẓ* Dengan Metode *Talaqqi* Di Madrasah Diniyyah Darussalam Kelurahan Tosaren Kota Kediri," *Syntax Literate; Jurnal Ilmiah Indonesia* 7, no. 4 (2022): 4085–4094.



Picture 1 : *Halaqah Tahsin*

### *Halaqah Tahfiz*

The participants of this *tahfiz halaqah* are 34 students from 70 registrants. These 34 participants were divided into 2 groups, the first group consisted of 19 boys and girls. The second group consisted of 15 people consisting of boys and girls. The classification of the *halaqah* group is according to the amount of memorization and reading ability, of which the first group is the leading group of community service activities. The definition of the word *halaqah* is a circle, as quoted by Zuhriani from Hanun Ashrohah stating that *halaqah* is a teaching and learning process in which students circle their teacher when their teacher explains learning. Usually sits on the floor and takes place continuously to listen to a teacher read and explain his book or comment on the work of others.<sup>10</sup>

At the beginning of the *halaqah tahfiz* activity, students are asked to read what they will memorize first to the teacher so that the reading they will memorize is correct and will make it easier for them to memorize. After the students read the verse they wanted to memorize and it was correct, then they were instructed to memorize it using the *takrir* method. *Takrir* method is a method used by repeating readings or verses as much as possible until the readings or verses to be memorized can be memorized quickly and last a long time.<sup>11</sup> After the students memorized the verse they heard or memorized, then they had to report their memorization to one of their friends. When their memorization is correct, then the next stage is for students to report their memorization to the teacher.

When students report their memorization to the teacher, the teacher corrects their memorization errors. Then students have to correct these errors until the memorization is free from errors. After students have memorized a few verses, then they have to repeat them over and over.

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<sup>10</sup> Tiy Kusmarabbi Karo, Slamet Riyadi, and Zulham Khoir, "Perbaikan Bacaan Alquran Melalui Kegiatan Tahsin Al-Qiraah : Participatory Action Research Di Aceh Tamiang Sekolah Tinggi Agama Islam As-Sunnah , Deli Serdang Sekolah Tinggi Agama Islam As-Sunnah , Deli Serdang Sekolah Tinggi Agama Islam As-Sunnah , Deli," no. 2 (2021): 19–26.

<sup>11</sup> Burhanudin Ata Gusman, Nanik Rahmanti, and Yusuf Hanafiah, "Studi Terhadap Implementasi Metode *Takrir* Bagi Penghafal Al-Qur'an," *Saliba: Jurnal Pendidikan & Agama Islam* 4, no. 2 (2021): 202–219.



Picture 2 : *Halaqah Tahfiẓ*

*Halaqah tahfiẓ* and *tabsin* activities were held at the Mesjid Nurul Falah in Balai Talang Village starting from the *salat dzuhur* until it was time for the *salat Asar*. During this time the students are given a break of ten to fifteen minutes, the purpose of this break is to reduce the boredom of the students and increase their enthusiasm of the students in participating in the *tahfiẓ* program. The reason for making a break is because in the morning the students take part in learning activities at school, of course, they feel tired from studying. Then a time is made to end the activity at the time of the *salat asar* so that students can rest and can carry out activities at night in Ramadan such as *salat tarawih* and *tadarus*.

During the twenty-three days of applying the method, there were some significant improvements in students' memorization and reading, so the people at Balai Talang were satisfied with the results that had been applied for twenty-three days and saw this method as very effective in *tahfiẓ* and *tabsin talaqqi* activities. Among the successes that have been achieved in the *halaqah tahfiẓ* and *tabsin* activities include:

No.	Name	Age	Before	After
1.	Respondent 1	6 years	5 juz	6 juz
2.	Respondent 2	10 years	4 juz	5 juz
3.	Respondent 3	9 years	3 juz	4 juz
4.	Respondent 4	7 years	2 juz	3 juz
5.	Respondent 5	8 years	2 juz	3 juz
6.	Respondent 6	7 years	2 juz	3 juz
7.	Respondent 7	12 years	1 juz	2 juz
8.	Respondent 8	12 years	None yet	1 juz
9.	Respondent 9	10 years	None yet	1 juz
10.	Respondent 10	9 years	None yet	1 juz

After the *tabsin* and *tahfiẓ* activities are carried out, the community sees good achievements, so they take the initiative to use this *talaqqi* and *takrir* method in learning to read and memorize the Qur'an for the next.



Picture 3 : Visit the Wali Nagari Office

### *Additional Activities*

In community service activities, *tahsin* and *tahfiẓ* Qur'an activities are carried out as the main event, while other events are additional, the additional events are as follows:

*First*, the Fajr lecture. This event was held after the *salat subuh* by giving lectures to the community in Balai Talang village. This event aims to increase public knowledge and insight into the Islamic religion. This event is also expected to increase public attention, especially among parents, to the knowledge of Islam and its practice.

*Second*, training in the practice of *wudu*, *salat*, and games. Sunday is a school holiday, on those holidays activities in the form of *wudu* practices and *salat* are held from nine in the morning until the time for the *salat zuhur*. This training aims to improve and teach the correct *wudu* and *salat* procedures following the sunnah of the Prophet *sallallahu 'alayhi wa sallam*. Then followed by games activities such as quizzes and chain words which aim to eliminate boredom and restore the enthusiasm of students in learning.

*Third*, the *tahfiẓ* competition. After the *tahsin* and *tahfiẓ* activities were completed, it was followed by a *tahfiẓ* competition in the one juz and half juz categories which aimed to create a competitive spirit and train the students' courage to appear in front of the crowd. It also aims an evaluation of the children's achievements while participating in activities to improve reading and memorizing the Qur'an.

*Fourth*, a friendly meeting with the wali nagari. Wali nagari is a political position to lead a country in the province of West Sumatra, Indonesia<sup>12</sup>. The position of the wali nagari is equivalent to the village head, the difference is only in naming. Therefore, it is necessary to hold meetings for licensing and cooperation so that activities run smoothly from start to finish.

### **Conclusion**

After the community service participants carry out programs based on the Asset Based Community Development (ABCD) research method, it shows the positive value of the activities carried out. The most important activity is *tahsin* and *tahfiẓ* Al-Qur'an. The *tahsin* and *tahfiẓ* methods of the Qur'an used are the *tahsin talaqqi* method, in which the teacher targets the students to memorize a letter in the Qur'an then the teacher will read several verses to the student, after which the teacher repeats the reading three or more times, after which the teacher instructs the student to follow according to what the teacher reads, after which the students repeat the reading as much as possible until the students memorize the verse. The memorization method applied to students is the *takrir* method. The practice of the *takrir* method is to read verse

<sup>12</sup> Undang – undang nomor 32 tahun 2004.



by verse that students will memorize, after getting a fluent reading of the reading they want to memorize, then students are instructed to repeat the verse ten to fifteen times until students memorize the verse.

*Tahsin* and *tahfiẓ* activities using the *talaqqi* and *takrir* methods have improved the quality of children's reading and memorizing of the Qur'an. Based on these results, the people at Balai Talang are very satisfied and happy. So they see this method as very effective in *tahfiẓ* and *tahsin* activities. Other programs that have been carried out include dawn *tausiyah*, wudu and salat training, games, and others. The enthusiasm of the community is also seen in the spirit of building a *tahfiẓ* institution "Baitul Qur'an" for the development of *tahfiẓ* activities by applying the *talaqqi* and *takrir* methods.

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