

The Application of the Pakistani Method in Improving the Quality of Tahfidz Quran at SMP Shafiiyyatul Amaliah Medan in the Academic Year of 2021-2022

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Abstract

The purpose of this study is to find out the application of the Pakistani method in Improving the Quality of Memorizing the Qur'an at SMP Shafiiyyatul Amaliyyah Education in Medan for the 2021-2022 Academic Year which includes planning, implementation, and evaluation. This study used a qualitative method. Data were collected by using observation, interview, and documentation techniques. The results of this study conclude that before the implementation of the Pakistani method is carried out, the supervising teacher first makes a plan. Lesson plans are made as commonly made by the other teachers. The implementation stage describes the learning process of the Pakistani tahfidz method which consists of three reporting systems, such as sabaq reporting, sabqi reporting, and manzil reporting with a predetermined time. The evaluation was carried out through several stages, such as daily reports, half juz memorization evaluation, evaluation of multiples of 1 juz, monthly evaluation and annual evaluation.

Keywords: Planning, Implementation, Pakistani Method Evaluation

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1. INTRODUCTION

Al-Qur'an is the word of Allah SWT in the form of miracles that were revealed to the prophet Muhammad SAW gradually as a guide for mankind until the end of time, written in manuscripts starting with Surah Al-Fatihah and ending with Surah An-Nas, narrated in mutawatir and reading it includes worship. Al-Quran was not revealed for a people or period but it was revealed for all people and for all time (Hamidy, 1983).

The greatest feature of the Qur'an is that it is the only holy book memorized by many people in this world. None of the holy books is memorized until parts of letters, sentences, letters and even their vowels like the Qur'an. It is remembered in the hearts and minds of the person and is the only holy book whose purity is guaranteed by Allah until the end of time and will not have changes, additions, or subtractions. Not a single letter shifted or changed from its place, and not a single letter or word could be inserted in it (Nurul Qomariah, 2016).

In its implementation, learning Al-Qur'an can be divided into several levels. Firstly, learning to read it smoothly and well, according to the rules that apply in qira'at and tajwid. Secondly, learn the translation to understand the meanings contained therein. Thirdly, learn to memorize it by heart, as was done by the companions and the time of the Prophet, as well as during the tabi'in period and now throughout the Islamic countries. Based on a historical perspective, Islam Rahmatan Lil Alamiin which has been practised by the Prophet Muhammad

SAW is not only a religion but is the main norm to reform and even revolutionize inhumane habits, cultures and customs that grow and develop in Arab society where Islam exists (Nurul Qomariah, 2016).

Allah SWT makes it easier to understand the Qur'an by distributing separately, repeating its descriptions, and giving a series of examples concerning abstract things with something visible to the senses by choosing a language that has a wide vocabulary and is easy to pronounce and understand, popular, feels beautiful to the heart who hears it again, corresponding to human's natural reasoning so that there is no confusion in understanding the message (Quraish Shihab, 2002).

The glory of the person who memorizes the Qur'an is so great and noble therefore thousands and even millions of Muslims have memorized it. Both the young and the old, the small and the big. Not infrequently even the Hafiz is children who have not reached puberty. At such a young age, they do not know the value of the holy book, but most of the Hafiz is from their age group (Ablah Jawwad Al Harsyi, 2008).

The first thing that a student must notice is memorizing the Qur'an because it is the most important knowledge, even the salaf scholars will not teach hadith and fiqh except for those who have memorized the Qur'an. If you have memorized the Qur'an, do not ever concern yourself with hadith and fiqh or other materials, because it will cause the loss of part or even all of the memorization of the Qur'an (Imam Nawawi, 1996).

Today, memorizing the Quran is no longer a taboo subject. If we look at ten years ago, it is still difficult to find schools or educational institutions that are focused and serious about *tahfidz al-Qur'an*. However, nowadays, memorizing the Qur'an is like mushrooms in the rainy season, which we can find anywhere. In almost every place, especially in big cities, we will find it easy to encounter both integrated Islamic-based schools that make the Al-Qur'an memorization program one of the featured programs as well as tahfidz houses belonging to institutions and individuals.

One of the educational foundations that make *tahfidz* a flagship program is the Educational Foundation of Shafiyyatul Amaliyyah for middle high-school grades. This program was released three years ago but the quality of student memorization has not experienced significant changes and improvements. It is proven that most students have not been able to complete the memorization target of at least 1 juz in 1 semester. This is due to unorganized reports and *muroja'ah* (repeating) memorization and a lack of sincerity from students.

Based on the problems above, the school has implemented the Pakistani method consisting of the Sabaq, Sabki and Manzil systems to improve student memorization for a year.

The Pakistani method is a *Tahfidzul Qur'an* learning method adapted from Pakistan which consists of three systems, such as *Sabaq*, *Sabki*, and *Manzil*. *Sabaq* is new memorization given every day to the tahfidz teacher. *Sabaq* is also known as reporting. *Sabki* is repeating what is being memorized and *Manzil* or better known as *Muraja'ah* is repeating the juz that have been memorized before (Sheikh Lokman Shazly Al-Hafiz, 2017).

Based on the results of an interview with one of the *tahfidz* supervisors at SMP Shafiyyatul Amaliyyah as the first step of research activities carried out obtained temporary research results that tahfidz al-Qur'an activities were carried out every Monday- Friday at 07.30-10.50 WIB.

Learning tahfidz al-Qur'an which requires students to be able to complete memorizing 1 juz in 1 semester, of course, requires a method to help students achieve the target. This cannot be separated from the planning, implementation, and evaluation carried out by the school and the supervising teacher on the method applied.

2. METHODOLOGY

This research was conducted at SMP Shafiyyatul Amaliyyah Jl. Setia Budi No. 191, Tj. Rejo, Medan Sunggal Regency, Medan City, North Sumatra. The research method used was qualitative. Qualitative research is research that intends to understand the phenomenon of what is experienced by the research subject holistically using describing forms of words and language, in a special natural context and by utilizing scientific methods (Lexy J. Moleong, 2006).

This type of research approach was descriptive. Descriptive research is research that seeks to describe current problem solving based on data. The type of qualitative descriptive research used in this study was intended to obtain information about the Application of the Pakistani Method in Improving the Quality of Memorizing Al-Quran at SMP Shafiyyatul Amaliyyah (Hamidi, 2004).

The data collection techniques used in this study were 1) Observation by observing the physical condition of SMP Shafiyyatul Amaliyyah in Medan and seeing the teaching and learning process related to the application of the Pakistani method in learning tahfidz al-Qur'an in the classroom. 2) Interviews were conducted with several sources such as the principal, vice principal in the curriculum field, and the tahfidz Qur'an supervisor at SMP Shafiyyatul Amaliyyah in Medan. 3) The documentation used to collect evidence that the author has conducted research at SMP Shafiyyatul Amaliyyah in Medan. The data that the researchers obtained through two sources, such as primary data and secondary data. Primary data were obtained from the results of interviews with students and the results of interviews with tahfidz supervisors. While secondary data were obtained from interviews with the principal and vice principal of the curriculum at the school. Technical data analysis that researchers do in the field is using data reduction, data presentation, and conclusion.

3. RESULTS

A. Preparing the Implementation of the Pakistani Method in Tahfidz Al-Qur'an at SMP Shafiyyatul Amaliyyah

Several stages were carried out by SMP Shafiyyatul Amaliyyah Medan in planning the Pakistani method, including 1) The basis of learning, by imitating the journey of Islam at the time of the Prophet, friends, *tabi'it-tabi'in* and the current generation in memorizing the Qur'an. 2) The goals of the Pakistani method, such as a) Students can memorize 5 juz of Al-Qur'an with good and correct *mutqin* and readings, b) being able to *sima'an* (read Al-Qur'an *bil gaib* in front of the teacher/friend at one time) fluently, c) Having behaviour that is by the teachings of the Qur'an, d) Being able to be a good *imam* wherever they are, e) Instilling a sense of love for the Qur'an and Sunnah, f) Being able to convey Islamic teachings in the community and become role models for the surrounding environment, g) Encourage students to develop their knowledge and potential to the maximum level of education, h) Students can become teachers of Al-Qur'an and *tahfidz* in formal and non-formal institutions. 3) Determination of *tahfidz* al-Qur'an learning materials, including coaching *Tahsin* learning (*makharijul* letters, *sifatul* letters, *tajwid*, and reading *talaqqi*). 4) *Tahfidz* Competency Standards include: a) Having good

morals, b) Having a sense of love for the Qur'an, c) Having a *da'wah* spirit, d) Being able to advance in memorizing the new Qur'an at least 7 lines in one day, e) Able to go to the front of the class to repeat memorization of at least 5 pages in one day, f) Able to minimize errors in memorizing the Qur'an; a maximum of 20 errors in 1 juz, and g) able to *sima'an* al-Qur'an.

B. The Implementation of the Pakistani Method in Tahfidz Al-Qur'an at SMP Shafiiyyatul Amaliyyah Medan

The results of interviews with the teacher of tahfidz showed differences in reporting additional new memorization because each student has different abilities and sincerity. However, they have the same obligation, which is that they must deposit their memorization targets every morning (Ustadz Alhudani, interview, 15 June 2022).

Sabki is new memorization that was reported yesterday with current memorization. This memorization is delivered in 2 half sheets or 5 corners calculated from corner 5 of *sabak*. The *sabki* program started from 10.00 am to 11.00 am. Students were required to report the memorization that has been reported this morning and yesterday in as many as 5 lines and the method is the same as the *sabak* process, where each student took turns delivering their memorization to their supervisor. *Sabki* has an important role in strengthening the new memorization that has been reported today and yesterday (Ustadz Alhudani, interview, 15 June 2022).

This *sabki* report is quite heavy according to some because of their weak memory. Sometimes, the memorization that was just reported in the morning can be forgotten within a few hours, therefore students need to keep repeating their memorization to make it stronger. With this *sabki* program, students were required to be more active and diligent in repeating their new memorization (Ustadz Alhudani, interview, 15 June 2022).

Manzil is a process of repeating long memorization of at least 1 juz which is reported or listening to each other to their respective friends who have been determined by the tahfidz supervisor. The implementation is carried out every time some students reach the memorization target of 1 juz.

The implementation of this manzil program requires the serious role of a friend in listening to memorization so that there are no errors in the makhorijul letters, tajwid and verses. The process is carried out alternately by each pair of students. For monitoring or developing memorization of manzil, each student who has been paired would report the results of memorizing friends who have been listened to the supervisor (Ustadz Alhudani Al-Hafidz, interview, 15 June 2022).

Sabaq report is a student's new memorization reporting or the addition of new memorization that must be delivered by students every day. Some say the *sabaq* method is new memorization that students deliver every day to the tahfidz teacher. This *sabaq* report is a minimum of 7 lines or half a page. *Sabaq* reports were made in the morning after recitations and talaqqi at 09.30-11.00 WIB. This *sabaq* report was different for each student according to their respective abilities (Ustadz Alhudani Al-Hafidz, interview, 15 June 2022).

Students came forward in front of the teacher while looking down the road and sitting politely. After that, the students began to report their memorization to the tahfidz teacher by reading ta'awudz first and then the verses of the Qur'an. The tahfidz teacher listened to students' memorization by bringing al-Quran, but sometimes the teacher did not open the al-Quran when listening to students' memorization because he was strengthening the memorization they already have, educating students to focus more on reporting and making

students excited, amazed, and *tawaddu'* when the memorization was corrected if the students made a mistake in the reporting (Ustadz Alhudani Al-Hafidz, interview, 15 June 2022).

After completing the memorization report to the tahfiz teacher, the students recited *tasdiq* and *hamdalah* while kissing the tahfiz teacher's hand, taking turns along with their peers. Students who had done reporting would redo their memorization in preparation for *sabqi* and *manzil*.

The *sabaq* report varied according to their intelligence, motivation, and abilities. Some students reported 7 lines of *sabaq*, some even 1 page or 15 lines. The results of the student's *sabaq* reports were written in the student's memorization book when they finished the report and it was the *tahfidz* teacher himself who wrote the report limits and the quality of their memorization. The *sabaq* activity was attended by all students with great respect and enthusiasm.

Based on these interviews and observations regarding the implementation of the *sabaq*, it was strengthened by data in the form of student memorization books and writing activities at SMP Shafiiyyatul Amaliyyah Medan (Ustadz Alhudani, interview 15 June 2022).

Sabqi is a student's last memorizing report of a quarter juz or 5 pages that have not yet reached one juz by being listened to the tahfiz teacher students and all students. An easy example of *sabqi* practice is if students are memorizing juz 29 on page 8 or the fourth sheet, then page 1 to page 5 is called *sabqi*.

The *sabqi* activity itself is carried out every time some students have memorized 5 pages and are carried out after the *sabaq* activity. The amount of this *sabqi* report is the same for each student, which is a quarter of juz, but the juz used for *sabqi* is different for each student according to the deposit limit of each juz.

Students started the memorization by reciting *ta'awuz* and then proceeded with the verse that was reported. The other students listened to the *sabqi* report by opening the Qur'an and the other revised the person who had an error during the reporting. The number of *sabqi* reports was 5 pages or a quarter of the last juz that students memorized. Those who had the most memorized could help the teacher to receive the report. After completing the report, students read *hamdalah* and prayed after learning al-Qur'an.

The results of the *sabqi* report were written in the student's report book. Students who have already reported then sat in the back to prepare for the *manzil* report or to add new memorization to report the *sabaq* while waiting for other turns.

Manzil is memorization that reached one full juz. Some people say that *manzil* is *muraja'ah* which is a repeating of juz that students have memorized. For example, students are memorizing juz 27, then chapters 30 to 28 are called *manzil*.

Manzil reports are mandatory for all *takhassus* program students at SMP Shafiiyyatul Amaliyyah Medan who want to continue to the next juz. *Manzil* can also be called as 1 full juz report, for example, *tasmi'* report in front of friends or tahfiz teachers as much as 1 juz, 2 juz and so on. *Manzil* report activities are carried out every time a student has successfully memorized 1 juz and will advance to the next juz (Ustadzah Nanda, interview, 24 June 2022).

Students performed *sima'an* *manzil* in front of the teacher and their friends. *Manzil's* report begins with reading *ta'awuz* and then continues with reporting. One juz *manzil* report is an absolute requirement to continue the next juz with several categories of errors in the *sima'an* itself. The student listens to their friend's *manzil* report carefully and focuses to avoid mistakes during the report. Moreover, they also revised if there is an error or if they forget to continue memorizing. After finishing reporting the memorization with their friend the student recite *tasqid* and *hamdalah* (Interview, Ustadzah Nanda, 24 June 2022).

The results of the manzil report were written in the student's report book according to the day, date, juz reported, and the name of the person who listened to the memorization of the *manzil*. *Manzil* report is mandatory for all students of SMP Shafiyyatul Amaliyyah Medan who have completed 1 full juz and participate in this activity very well.

C. Evaluation of the Implementation of the Pakistani Method in Tahfidz Al-Qur'an at SMP Shafiyyatul Amaliyyah Medan

The evaluation of learning in this last activity has been arranged on a scheduled basis. To be able to assess and measure the success achieved in learning tahfidz Al-Qur'an, an evaluation is needed. Evaluation in learning includes evaluation of learning outcomes and evaluation of the learning process.

Based on the results of interviews and field observations, it could be seen that the evaluation system for tahfiz Al-Qur'an learning carried out at SMP Shafiyyatul Amaliyyah in Medan used an assessment in the form of a memorization report system, tasmi 'memorization, and verse continuation, as well as fixation of phonology and tajweed either through the test in every half juz, 1 juz or all juz that have been memorized.

The evaluation carried out to obtain the results of learning tahfidz al-Qur'an consisted of 1) Evaluation of daily report, 2) Evaluation of half juz memorization, 3) Evaluation of 1 Juz, 4) Monthly evaluation, 5) Annual evaluation, and 6) Evaluation Pakistani tahfiz method process.

4. DISCUSSION

Based on the research data described above, it was obtained a research discussion that contained the findings of the research results. The following was student memorization data obtained through the Pakistani method.

Table 1 Student Memorization Data through the Pakistani Method

No.	Name	The amount of memorization
1.	AM	5 Juz
2.	AR	5 Juz
3.	ARK	5 Juz
4.	C	5 Juz
5.	CR	5 Juz
6.	DNP	5 Juz
7.	SA	5 Juz
8.	SAa	3 Juz
9.	AS	3 Juz
10.	APB	2 juz
11.	AK	3 juz
12.	CAS	3 juz
13.	KN	3 juz
14.	KA	2 juz
15.	NA	2 juz
16.	Sa	2 juz
17.	SA	3 juz
18.	SA	3 juz
19.	SA	2 juz
20.	SN	3 juz

21.	WNB	3 juz
22.	Yi	2 juz
23.	AN	4 juz
24.	AM	4 juz
25.	CU	4 juz
26.	FMJ	4 juz
27.	KAR	4 juz
28.	KG	4 juz
29.	MPG	3 juz
30.	NA	3 juz
31.	QR	2 juz
32.	SH	3 juz
33.	ST	2 juz
34.	SH	3 juz
35.	ZK	3 juz
36.	AT	2 juz
37.	API	2 juz
38.	ASA	2 juz
39.	ASAi	2 juz
40.	DCI	2 juz
41.	KNH	2 juz
42.	KPD	2 juz
43.	NA	2 juz
44.	PZ	2 juz
45.	SGA	2 juz
46.	MAA	2 juz
47.	DAF	2 juz
48.	MRF	2 juz
49.	MFA	2 juz
50.	MFR	2 juz
51.	MHL	2 juz
52.	MRY	2 juz
53.	MSF	2 juz
54.	RW	2 juz
55.	SMZ	2 juz
56.	SMR	2 juz
57.	SM	2 juz
58.	ZF	2 juz
59.	AF	3 juz
60.	AMr	3 juz
61.	AAAH	3 juz
62.	DA	3 juz
63.	GAD	3 juz
64.	KAA	3 juz
65.	MFR	3 juz
66.	MFRa	3 juz
67.	MFA	3 juz
68.	MNS	3 juz
69.	RPR	3 juz

70.	RAS	3 juz
71.	RPR	3 juz
72.	RB	3 juz
73.	APH	3 juz
74.	AG	3 juz
75.	AV	3 juz

Based on the findings above, the researcher observed that the implementation of the Pakistani method carried out at SMP Shafiyyatul Amaliyyah in Medan was carried out in 3 stages starting from sabak, to sabqi, and manzil. As mentioned in several studies, the implementation of these 3 stages took longer than other methods (M Rudiansyah, 2021). The implementation of the manzil took up to a week to repeat the memorization so that the memorization could be reported smoothly without any obstacles (Mulya Hasbi, 2022).

5. CONCLUSION

After conducting research and managing data obtained from observations, interviews, and documentation regarding the implementation of the Pakistani method in improving the quality of memorization in tahfizul Qur'an learning at SMP Shafiyyatul Amaliyyah Medan 2021-2022, it can be concluded:

The application of the Pakistani tahfiz method of learning at SMP Shafiyyatul Amaliyyah in Medan was carried out in three stages, such as planning, implementation, and evaluation. The planning stages determine the basis of learning, the learning objectives of the Pakistani method, designing the material, tahfiz competency standards, and deciding the allocation of time for learning the Pakistani method.

The implementation stages describe the learning process of the Pakistani tahfidz method which consists of three report systems, such as sabaq, sabqi, and manzil with a predetermined time. The last stage is the evaluation of learning to measure the achievement of successful learning of tahfiz Al-Qur'an which includes evaluation of the daily report, evaluation of half juz memorization, evaluation of multiples of 1 juz, monthly evaluation and annual evaluation.

The application of the Pakistani tahfiz method has improved the quality and progress of students' tahfiz. It also includes increasing student memorization, being more focused on memorizing, having confident personalities, being able to give 1-5 juz reports in exams for one take, and getting used to reading in front of many people.

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