

Improving Students' Quranic Memorization by using *Takrir* method at Islamic Boarding School

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Abstract: This study aims to analyze the implementation of the *takrir* method in improving Qur'anic memorization among students at Darul Mursyidin Islamic Boarding School. It examines how tahfidz teachers apply the method in daily learning activities and identifies factors that support or hinder students' memorization progress. A qualitative case study approach was employed to obtain an in-depth understanding of the memorization process. Data were collected through interviews and observations involving seven informants: the principal, one memorization teacher, and five students selected through purposive sampling. Data analysis followed three stages: data reduction, data display, and conclusion drawing. The findings revealed that *takrir* method is implemented systematically through several stages: submitting new memorization to the teacher, group repetition, individual repetition, repetition during prayer, and enrichment sessions related to interpretation and recitation rules (*tajwid*). Supporting factors include strong parental encouragement, structured teacher supervision, and a disciplined boarding school environment. Inhibiting factors involve laziness, fatigue, illness, and environmental distractions. Overall, consistent application of the *takrir* method enhances memorization accuracy, strengthens discipline, and supports the sustainability of Qur'anic learning within the Islamic boarding school context.

Keywords: Memorization; Islamic boarding schools; repetition; *tahfidz*; *takrir*,

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INTRODUCTION

Memorizing the Quran is an activity to cultivate and preserve its authenticity. Through memorization, the verses of the Quran are stored in the hearts and minds of those who memorize it. Memorizing the Quran is done personally and individually (Idayu, 2020; Mohd et al., 2022; Shukri et al., 2020; Sirin et al., 2021), so that the memorizers of the Quran are individuals who store the verses of the Quran well. Furthermore, in accordance with the nature of children, it is even emphasized to memorize the Quran (Abdullah et al., 2021; Fairuzillah & Listiana, 2021; Rusdiah & Nasyafia, 2021). Parents as educators in the family have an important task to guide their children to memorize the Quran (Alfisyahri et al., 2024; Engkizar et al., 2025; Hasanah, 2021; Mitra & Adelia, 2021). In this way, parents are involved in the process of memorizing the Quran for their children, and the parents' priority towards their children's Quran education will also influence their children's desire to memorize the Quran.

The declining interest of Muslims in memorizing the Koran is one of the challenges that teachers must face (Y. D. S. Iswandi, 2024; Per-Henrik et al., 2023; Rabbani et al., 2025). Parents as educators in the household and teachers as educators in school institutions, both have the responsibility to guide children to memorize the Qur'an (Kasimaldi & Iswandi

2019; Putri et al., 2018; Amalia et al., 2022; Dits Prasanti, 2018). So that the culture of memorizing the Qur'an always occurs in the younger generation. The decline in children's interest in memorizing the Qur'an is one of the consequences of parents and teachers' neglect in guiding children to memorize the Qur'an (Iswandi, 2023; Rusdiah & Nasyafia, 2021; Kabiba & Pahrenra, 2017). In addition, the increasingly massive development of gadgets is very attractive to children and therefore reduces their love to memorizing the Qur'an. Memorizing the Quran is considered worship if it is done with a sincere heart without expecting praise from others.

One of the characteristics of a knowledgeable person is those who has memorized the Quran Surah Al 'Ankabut verse 49, which means "*in fact, the Quran is clear verses in the chests of those who are given knowledge.*" Moreover, memorizing the Quran can affect the intelligence of the natural mind. The human brain is like an electric coil, by memorizing the Quran it can move the cells in the brain (Farooq & Magray, 2022; Fatimah & Sri Tuti Rahmawati, 2020; Gulamhusein & Momanyi, 2020). Oktavia et al., (2025); Wachida et al., (2021) stated that there are several benefits from memorizing the Koran, among which is that memorizing the Koran is a vessel of knowledge and a gift from Allah in the form of a sharp memory and brilliant thinking. It is called the "ark of knowledge" because it will encourage someone who memorizes the Quran to achieve higher than his friends who do not memorize the Quran even though their age, intelligence, and knowledge are close.

Quranic memorizers also receive gifts from Allah in the form of sharp memories and brilliant thinking. Therefore, Quran memorizers understand faster, are more thorough, and more careful because they have a lot of practice in matching verses and comparing them with other verses (Fathurrohman, 2022; Iswandi et al., 2023). Memorizing the Qur'an is a noble work, the Qur'an is able to provide peace to the hearts of those who read it (Asadzandi, 2019; Lutfiyah, 2024). Those who memorize the Quran are able to control themselves to always compete in doing good before Allah SWT and maintain good interactions with other people (Karman et al., 2023; Masduki, 2018). However, the reality in this era of globalization is that there are quite a few Quran memorizers who are lulled by gadgets, so that they no longer carry the Quran but rather gadgets that they always hold on to, this certainly has an impact on their social relationships with other people (Sinapoy & Putri, 2022; Astuti, 2022; Pratiwi et al., 2023).

In addition, there are quite a few Quran memorizers who follow the Quran hafidz training for a short time, but after obtaining the title of Al-Hafidz they do not return to maintaining their memorization, their good behavior is low, and their sense of responsibility towards themselves and empathy towards others is low. Memorizing the Koran is a characteristic of Islamic boarding schools, which needs to be cultivated by every student (Arifin, 2014; Mukhibat, 2016). To preserve the culture, memorizing the Quran needs to be done repeatedly. One of the right methods is the *Takrir* method, which is a way for information that enters short-term memory to go directly to long-term memory, namely by repetition (rehearsal or *takrir*), and is one method in memorizing (Fatimah & Sri Tuti Rahmawati, 2020; Toyyib et al., 2019; Simanjuntak, 2023; Sari, 2023). However, not all Islamic boarding schools produce or graduate hafiz-hafiz who have memorized up to 30 juz, because the application of the *takrir* method is inconsistent.

In West Pasaman Regency, there are 34 Islamic boarding schools, yet not all of them implement the *takrir* method in their Qur'an memorization programs. This variation highlights the need to examine effective memorization strategies that can strengthen students' mastery of the Qur'an. The *takrir* method, which emphasizes systematic and

continuous repetition, is considered essential for improving memorization quality, retention, and fluency. Its structured approach not only enhances accuracy but also builds discipline and consistency among students. Given this context, the urgency of applying the *takrir* method in Islamic boarding schools becomes increasingly significant. Therefore, the researcher is interested in investigating the application of the *takrir* method in improving students' Qur'an memorization and exploring its effectiveness within the boarding school learning environment.

METHOD

This study uses a qualitative method with a case study approach. Data sources were taken from seven informants through in-depth interviews, which were selected using purposive sampling techniques (Neuman, 2014; Robinson, 2023; Tajik et al., 2025). The selected informants have met the criteria, namely understanding the problem being studied well, still being active in the field being studied, having time to provide information to researchers, and providing information in accordance with the facts that occur in the field. Case study research as expressed by (Flyvbjerg, 2011; Yin, 2016) is a research method to investigate phenomena. What kind of phenomena? In this case, the studies are directed to the activities of memorizing the Qur'an for children in Islamic boarding schools. The study focuses on the memorization learning process from beginning to end. This research method is based on the following scheme;

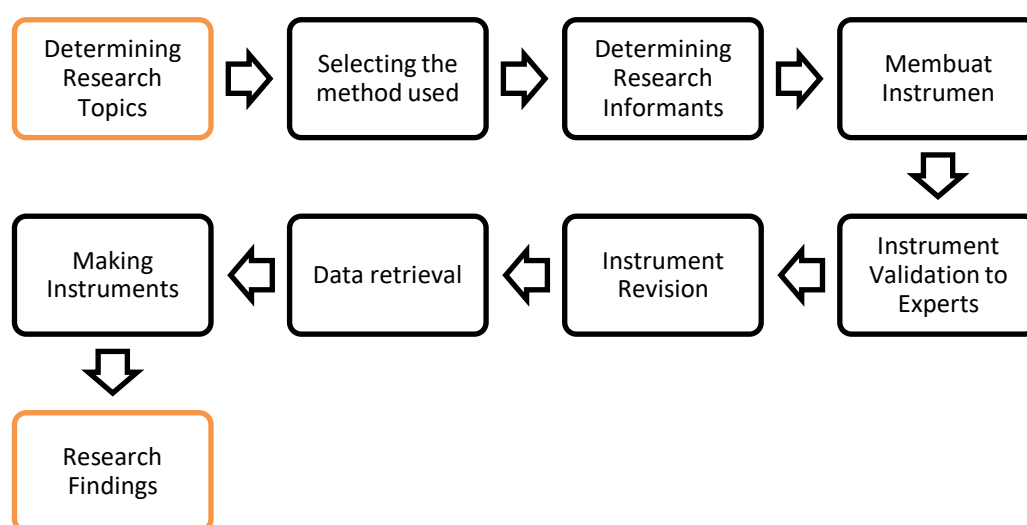


Figure 1. Stages of the Research Process

The selected informants were the principal, the Quran memorization teacher and five students of the Islamic boarding school. The tools for collecting data in the field were interviews and observations. In the interview activity, the author was provided with an interview guideline. Likewise with the observation activity, using an observation guideline. Interviews and observations were conducted with seven informants who had been appointed. The observation and interview guidelines that will be used have been discussed with the research supervisor. The collected data is processed by: i) data reduction, which is collecting data according to the problem being studied, 2) data display, which is presenting data in a research report, iii) verification, by concluding. Conclusions are made on the findings contained in the research.

RESULT AND DISCUSSION

The results of this study are illustrated as follows;

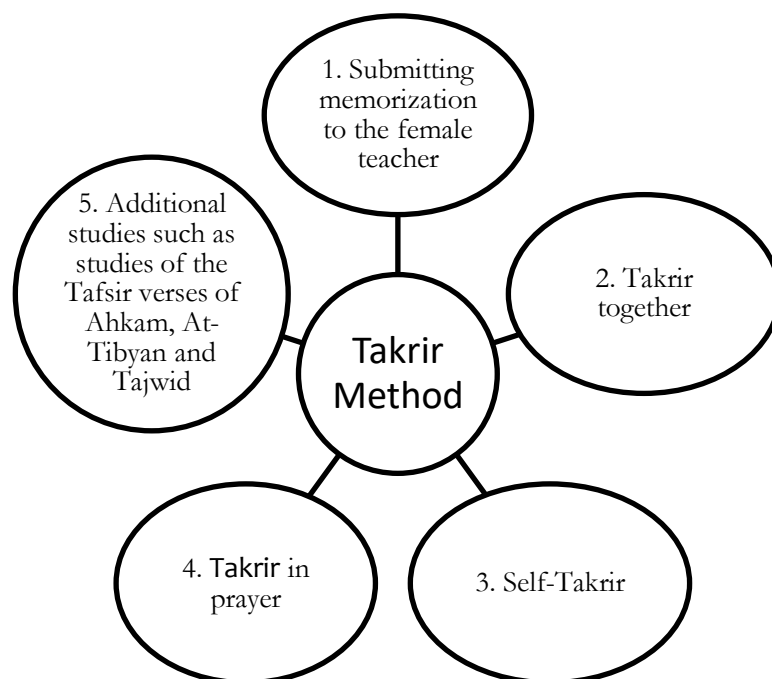


Figure 2. Implementing the *Takrir* Method in Improving Qur'an Memorization

The results of the study indicated that *tahfizh* teachers applied structured and systematic activities to improve students' Qur'an memorization. In developing students' memorization quality, teachers organize several stages of practice. These include submitting new memorization to the female teacher for correction and evaluation, conducting joint *takrir* (group repetition) to strengthen collective retention, and implementing individual *takrir* to enhance fluency and accuracy independently. Memorization is further reinforced through *takrir* in prayer, allowing students to internalize verses in daily worship. Additionally, teachers provide complementary studies such as Tafsir Ayat Ahkam, At-Tibyan, and Tajwid to deepen students' understanding and improve recitation quality, ensuring comprehensive memorization development.

Submit memorization to the female teacher

Qur'an memorization is required once a week for all students. The ustadzah sets a minimum target of one page to be submitted by each student every week. This policy is implemented after considering the students' overall academic workload, as they are required to attend general school lessons in addition to daily boarding school memorization tasks that must also be submitted regularly. By setting a relatively manageable minimum target, the ustadzah aims to prevent students from feeling overwhelmed in balancing their memorization and study time. This approach allows students to maintain consistency in memorizing the Qur'an without experiencing excessive pressure. As a result, students can manage their time more effectively while sustaining steady progress in their memorization journey. As explained by Ustadzah Alfianti that:

"Depositing this memorization is done once a week with the agreed memorization, and what we agree with the students is that for every memorization deposit, the students must deposit one page of memorization, and

may be more. This is implemented according to the students' ability to balance other memorizations such as in the pondok lessons, one of which is memorizing hadiths."

In line with what was conveyed by Ustadz Idris as the head of the Islamic boarding school that:

"Students at the Darul Mursyidin Islamic Boarding School, apart from memorizing the Qur'an, also have to memorize the hadith and for each Islamic boarding school or general lesson, they also have to memorize certain things according to the provisions of the respective subject teachers."

According to the researchers, submitting memorization to a *tahfizh* teacher is one of the efforts to maintain the memorization of the Qur'an, to remain smooth, and correct so that mistakes in terms of both *tajwid* and *makhraj* can be identified. Therefore, each student must submit their memorization to the instructor as much as one page every week according to the predetermined schedule. Because in any case, submitting memorization is one of the mandatory things that must be done by a *tahfizh* student who is memorizing. Something that has been required from the *tahfizh* teacher who is the supervisor and also the caretaker of the *tahfidz* students at the Darul Mursyidin Islamic Boarding School. From the explanation above, it can be concluded that students at the Darul Mursyidin Islamic Boarding School will submit their memorization once a week, one page. This right is carried out so that students can achieve their memorization targets and to make it easier for students to repeat their memorization and increase their memorization.

Takrir Joint

Joint *takrir* refers to collective repetition carried out simultaneously by students during scheduled *tahfizh* learning sessions. In this activity, students recite their memorized verses together under the guidance of the teacher. This method not only strengthens retention through repeated recitation but also allows immediate correction of errors related to *makhraj* (articulation points) and *tajwid* (rules of recitation). Through joint *takrir*, students become more aware of pronunciation accuracy and rhythm while benefiting from peer learning. The collaborative atmosphere encourages active participation and mutual improvement. As explained by one of the male students at Darul Mursyidin Islamic Boarding School, joint *takrir* helps them recognize mistakes more easily and improves their confidence in reciting the Qur'an correctly and fluently, namely Pahri, class IX A, who explained that:

"We always do this joint takrir activity for every tahfidz subject, for example, earlier we did joint takrir before continuing to the weekly memorization deposit session with the female teacher. In my opinion, having joint takrir makes it easier for me to remember my memorization."

This was then strengthened by the explanation of Ustadzah Alfianti, she explained as follows:

"In the coaching process in applying the takrir method to improve the memorization of our students as tahfidz teachers, apart from carrying out takrir together in class during the tahfidz lesson process, we also work together with

the dormitory teacher in coaching in applying the *takrir* method to improve the memorization of our students."

Through the explanation above, the researcher conclude that in *takrir* together with students and tahfidz teachers do it when in the process of tahfidz lessons and tahfidz teachers also work together with dormitory supervisors. So that in dormitory activities, memorization of the Qur'an is also implemented so that it can support the memorization of students in adding to their memorization or repeating their memorization.

Self Takrir

Takrir is a process in which students independently repeat their memorized verses by utilizing available time, such as during free periods, tahfizh lessons, and while in the dormitory. This regular repetition is essential because the more verses students memorize, the greater their responsibility to maintain and preserve them. Continuous review helps strengthen retention, improve fluency, and prevent errors in pronunciation and recitation. Without consistent takrir, memorization can gradually weaken and become easily forgotten. Therefore, disciplined repetition ensures that previously memorized verses remain firmly embedded in memory, making them easier to recall and less likely to be lost over time. As explained by the dormitory teacher, Ustadzah Latifa, who explained that:

"I see children repeating their own memorization/takrir themselves, this is often done after each prayer and they often do it when they have free time. As conveyed by one student to me, if he does not repeat his own memorization, it can slow down his memorization or his memorization can be easily lost."

This *takrir* practice is also carried out by some students of Darul Mursyidin Islamic Boarding School during free periods or when there are no scheduled lessons. They use this spare time to independently review and repeat their memorized verses. By consistently utilizing empty class hours for repetition, students strengthen their retention and maintain the fluency of their recitation. This habit reflects their awareness of the importance of preserving memorization through continuous practice. It also demonstrates personal discipline and responsibility in managing time effectively. Through this routine, *takrir* becomes not only a structured program guided by teachers but also a self-initiated effort that supports sustainable and long-term Qur'an memorization. According to the results of an interview with Tifli, class IX A, who explained that:

"I prefer takrir alone because it makes easier for me to remember and repeat my own memorization without being limited to how many times it is repeated, sometimes if takrir together is limited to repeating one verse like seven times and I am not satisfied with repeating seven times. Because if I repeat the memorization, I repeat one verse ten times or more."

According to the results of the interview with Ustadzah Alfianti, it was explained that:

"In this takrir, most children actually prefer takrir alone and not a few children also like to do takrir together, because we know that our abilities are different, of course our memory is also different. If takrir together in repeating memorization is only done seven or ten times, but if takrir alone we are free to repeat it as many times as we want, for children who have a fast grasp they will repeat the

memorization with a few repetitions while those whose grasp is weak will repeat their memorization often until they think that they have remembered the verses they have memorized."

Through the explanation of *takrir* above, it can be concluded that in *takrir* itself, students at the Darul Mursyidin Islamic Boarding School perform their own *takrir* during free time, such as after finishing the tahajud prayer, after completing obligatory prayers, and even when there are no lessons.

Takrir in Prayer

Takrir in this prayer is almost the same as *takrir* together, because in *takrir* this prayer the students who become the imam will recite the verses that they are memorizing so that the congregation behind also perform *takrir* on their memorization. In addition, when performing prayer, there are readings that must be recited and readings that are sunnah to be recited, of course in prayer especially when becoming an imam, the verses of the Qur'an that are recited must be in a loud enough tone so that the congregation behind hears what is being read by an imam, and not apart from the surahs that are often recited or are being memorized. This was also done by male students at the Darul Mursyidin Islamic Boarding School when researchers conducted observations on June 26, 2023. Based on the results of the observations, researchers obtained data that each male student had a schedule and was given the mandate to become an imam when performing the 5 daily prayers. In line with the results of the researcher's interview with one of the male students, namely Pahri, class IX A, who explained that:

"In the dormitory, it is true that we have our own schedule quota to be an imam, and every time I am an imam, I often read the verses that I am memorizing or verses that I have memorized. I do this to improve my memorization."

In line with what was conveyed by Ananda Pahri above, when becoming an imam, male students are advised to recite the verses of the Qur'an that have been memorized, so that when praying, there is also a repetition in the brain system to remember the verses, both for themselves and for their friends who are the congregation to be able to repeat their memorization, even for those who have not memorized it, they can listen to the verses when their friends become imams. This is also in accordance with the results of the researcher's interview with Tifli, class IX A, explaining that:

"When I was an imam, I also often recited verses that I had memorized, I did this to interpret my previous memorization." Furthermore, Ustadzah Alfianti also explained that: "The takrir in prayer is usually used. They have a tahfizh schedule, while the takrir in prayer is that they are given a schedule to be the imam in turns, and that is their opportunity to repeat the memorization for themselves and their friends and this is one example of a form of cooperation between the tahfidz teacher and the dormitory guidance teacher."

Based on the explanation above regarding *takrir* in prayer, the researchers conclude that each student is assigned a regular schedule to serve as an imam in congregational prayers. When leading the prayer, students intentionally recite verses they have previously memorized as a strategy to reinforce, evaluate, and strengthen their retention. This practice allows them to test their fluency, accuracy, and confidence in a real spiritual

setting. The use of memorized verses during prayer functions as both assessment and reinforcement of learning outcomes. Importantly, this evaluation process benefits not only the student acting as imam but also the makmum (congregants). As they listen attentively, they internally review their own memorization, identify gaps, and improve concentration. Thus, takrir in prayer becomes a collective and sustainable memorization strengthening mechanism.

Additional studies such as studies of the Tafsir verses of Ahkam, At-Tibyan and Tajwid.

In the development of *tahfizh* teachers in implementing the *takrir* method to improve students' memorization through the activities that the researcher has explained above, *tahfizh* teachers and dormitory guidance teachers also conduct additional studies to improve students' memorization such as studies of the books Tafsir ayat Ahkam, At-Tibyan and Tajwid. As explained by the *tahfizh* teacher, Ustadzah Alfianti, who explained that:

"In the coaching process that we carry out in improving the memorization of students by applying this takrir method, we also carry out additional study activities in the form of studies on the book Tafsir ayat Ahkam, At-Tibyan and Tajwid with the aim of improving the memorization of students."

The implementation of this study is carried out every Monday and Thursday after Maghrib. This activity aims to support the memorization of students. Such as the book at-tibyan which aims to teach students about the manners of memorizing the Qur'an. Ayat Ahkan which aims to study the interpretation of the verses of the Qur'an and also tajwid which aims to study the science of reading the Qur'an. As conveyed by the head of the Darul Mursyidin Islamic Boarding School, Ustadz Idris, that:

"At the Darul Mursyidin Islamic Boarding School, there is also a study of the book Tafsir ayat Ahkam, At-Tibyan and Tajwid. This activity is carried out to introduce students to these books and is also useful for students who are memorizing the Al-Quran because these books discuss the etiquette in memorizing the Al-Quran and can also understand the correct interpretation and tajwid."

From the explanation above, it can be concluded that these complementary studies provide significant benefits for students in the memorization process. Through structured learning sessions, students not only memorize verses but also gain a clearer understanding of proper Qur'anic recitation. They become familiar with correct pronunciation, *makhraj* (articulation points of letters), and the rules of *tajwid*, which improve the accuracy and quality of their memorization. In addition, studying the interpretation of the verses helps students comprehend the meaning and context of what they memorize, making retention stronger and more meaningful. This integrated approach ensures that memorization is not merely mechanical repetition but a process grounded in understanding, correctness, and spiritual awareness, thereby enhancing both competence and confidence in preserving the Qur'an.

CONCLUSION

The results of this study conclude that coaching by *tahfidz* teachers using the *takrir* method to improve students' memorization is carried out through several stages, namely submitting new memorization to the ustadzah, joint *takrir*, individual *takrir*, *takrir* in prayer

and additional studies such as studying the book Tafsir verses Ahkam, At-Tibyan and Tajwid. Supporting factors in coaching by tahfidz teachers in applying the *takrir* method to improve students' memorization at the Darul Mursyidin Islamic Boarding School are asking for blessings from parents. According to researchers, asking for blessings from parents is very important because it is one of the things that can make a memorizer enthusiastic. Inhibiting factors for the development of tahfidz teachers in implementing the *takrir* method to improve the memorization of students at the Darul Mursyidin Islamic Boarding School The obstacles felt by the students of the Darul Mursyidin Islamic Boarding School are: laziness, fatigue, illness and so on. Among the solutions are self-motivation, adequate rest, consistency and so on. Improving the memorization of students is important and the *takrir* method is the right method.

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