

COMPARATIVE STUDY OF AL-QUR'AN MEMORIZATION METHODS AT DARUL QUR'AN AND SULAIMANIYAH ISLAMIC BOARDING SCHOOLS IN MEDAN

Pauzia Syahmira, Sahdin Hasibuan

Universitas Islam Negeri Sumatera Utara Medan

Jl. Williem Iskandar Pasar V Medan Estate, Deli Serdang, Sumatera Utara

Email: pauziasyahmiraiat@uinsu.ac.id, sahdinhsb@uinsu.ac.id

Abstract: This study is motivated by the challenge of developing effective methods for Al-Qur'an memorization that produce fast and high-quality memorizers. The aim of this research is to compare the Al-Qur'an memorization methods implemented at Pondok Pesantren Darul Qur'an Amplas and Pondok Pesantren Sulaimaniyah Medan. The research adopts a qualitative comparative-descriptive approach, involving teachers, students, and managers selected purposively as subjects. Data was collected through observation, in-depth interviews, and documentation studies, then analyzed through reduction, presentation, and conclusion drawing. The results show that Darul Qur'an uses a tasmi' and muraja'ah collective method with a completion time of 2.5–3 years, which is effective in building a disciplined character. In contrast, Sulaimaniyah applies the Turkish Utsmani method with a tiered evaluation system that accelerates the achievement of 30 juz in 1–2 years, although it is less flexible for students with low motivation. The implications of this study suggest the need to integrate both methods and adjust the mentoring patterns according to the characteristics of the students to achieve optimal and high-quality memorization results.

Keywords: Tahfiz Qur'an, Memorization Methods, Memorization Evaluation

Abstrak: Penelitian ini dilatarbelakangi oleh tantangan dalam mengembangkan metode tahfidz Al-Qur'an yang efektif untuk mencetak penghafal yang cepat dan berkualitas. Tujuan penelitian ini adalah untuk membandingkan metode tahfidz Al-Qur'an yang diterapkan di Pondok Pesantren Darul Qur'an Amplas dan Pondok Pesantren Sulaimaniyah Medan. Penelitian ini menggunakan pendekatan kualitatif komparatif-deskriptif, dengan melibatkan pengajar, santri, dan pengelola sebagai subjek yang dipilih secara purposive. Data dikumpulkan melalui observasi, wawancara mendalam, dan studi dokumentasi, kemudian dianalisis melalui reduksi, penyajian, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa Darul Qur'an menggunakan metode tasmi' dan muraja'ah kolektif dengan waktu khatam 2,5–3 tahun, yang efektif dalam membentuk karakter disiplin. Sementara itu, Sulaimaniyah menerapkan metode Turki Utsmani dengan evaluasi berjenjang yang mempercepat capaian hafalan 30 juz dalam 1–2 tahun, meskipun kurang fleksibel untuk santri dengan motivasi rendah. Implikasi dari penelitian ini adalah perlunya integrasi kedua metode dan penyesuaian pola bimbingan berdasarkan karakteristik santri untuk mencapai hasil hafalan yang optimal dan berkualitas.

Kata Kunci: Tahfiz Qur'an, Metode Hafalan, Evaluasi Hafalan

INTRODUCTION

Memorizing the Qur'an is a highly noble act of worship, as it involves profound spiritual and technical aspects. This process is not only focused on memorizing verses but also on understanding their meanings and implementing them in daily life. The uniqueness of memorizing the Qur'an lies in the need to learn proper recitation, including mastering tajwid, which is the science of reciting the Qur'an correctly. Mastering tajwid is crucial because it not only preserves the authenticity of the recitation but also ensures that every letter and word is pronounced according to the established rules. Therefore, the ability to read fluently forms a vital foundation in the tahfidz process (Santika & Rahimah, 2024).

Given its focus on Quran memorization, it is no surprise that various techniques are employed to achieve high-quality memorization, particularly among students at each boarding school, such as Pondok Pesantren Sulaimaniyah Medan in North Sumatra and Darul Quran. The author is particularly interested in the labels and names of the two boarding schools mentioned on *the certificates*, as well as the number of graduates who have completed the memorization of 30 juz along with their shahadah. Data from Darul Qur'an, which graduated 480 male and female students who successfully memorized 30 juz on Saturday, June 14, 2025, at the Al-Amar Islamic Boarding

School Hall in , confirms this. (Waspada, 2025). On June 17, 2023, a graduation ceremony was held at the Al-Musannif Cemara Asri Mosque in Medan for 40 of the best graduates of the Sulaimaniyah Islamic Boarding School who successfully memorized 30 juz and had the opportunity to continue their studies in Turkey (Wahyuni, 2023).

The success of these two boarding schools prompted the author to research and examine how they utilize Quran memorization techniques. Of course, previous academics have already studied the memorization techniques employed at Sulaimaniyah and Darul Qur'an boarding schools. The research by Santika and Rahimah (2024) explains that this study shows that the management of the Quran memorization program at the Darul Qur'an Islamic Boarding School in Medan is carried out systematically through the formation of a Tahfiz team, the division of teachers' tasks, the application of *the sima'* and *muraja'ah* methods, and regular evaluations through *Tasmi'* tests with the support of a conducive boarding school environment; However, this program still faces challenges such as boredom, lack of concentration among students, and difficulty in maintaining long-term memorization, necessitating innovative teaching methods and strengthened motivation to achieve the goal of producing a generation of Quran memorizers who understand its meaning optimally (Santika & Rahimah, 2024).

On the other hand, research by

Anshori (2024) indicates that the Turkish Ottoman method implemented at the Sulaimaniyah Islamic Boarding School has proven effective in encouraging students to complete the memorization of the 30 juz of the Quran in stages. This method employs a rotational concept, where students memorize new verses while reviewing previously memorized ones, enabling them to continuously update their memorization while maintaining consistency. However, despite its effectiveness in accelerating the memorization process, this method has drawbacks, such as a lack of focus on understanding the content of the verses, as well as the potential risk of students dropping out midway due to unstructured memorization or discontinuous sequences (Anshori, 2024).

Based on previous research, the author found a research gap, namely comparing the Tahfiz method of the Darul Qur'an Islamic boarding school with that of Sulaimaniyah. Therefore, this study aims to answer how the comparison of the Qur'an memorization methods applied by the two foundations will reveal the advantages and disadvantages as well as the effectiveness of the Tahfiz methods of the two foundations on students and practical innovations in both methods. This aims to determine which method is most effective and relevant for Quran memorization among students and to provide strategic recommendations for improving the shortcomings of both Tahfiz methods.

This study provides an important contribution to the development of theory regarding the method of memorizing the Qur'an in Islamic boarding schools, particularly in the context of effective and sustainable teaching methods. By comparing two different approaches—the tasmi' and muraja'ah methods at Pondok Pesantren Darul Qur'an and the Ottoman Turkish method at Pondok Pesantren Sulaimaniyah—this study contributes to a deeper understanding of how these methods influence the success of students' memorization. Practically, this study also provides insights for boarding school administrators to improve and integrate both methods to create a more effective memorization program based on the characteristics and needs of the students.

The novelty of this research lies in its effort to offer an integration between the tasmi' and collective muraja'ah methods with the Ottoman Turkish method based on graded evaluation. This study aims to make a significant contribution to the development of more flexible and adaptive Qur'an learning methods, particularly in addressing the challenges of student motivation and ensuring a deeper understanding of Qur'an memorization. With the results of this research, it is hoped that a more optimal tahfidz learning strategy will be created, which not only accelerates the memorization process but also emphasizes the strengthening of understanding and the internalization of the content of the Qur'an.

METHOD

This study employs a comparative-descriptive qualitative approach to gain a deeper understanding of the differences in Qur'an memorization methods applied in two Islamic boarding schools, namely Darul Qur'an Amplas Islamic Boarding School and Sulaimaniyah Islamic Boarding School in Medan. The purpose of this approach is to compare the effectiveness of the memorization methods used in both boarding schools and to observe their impact on the students' memorization outcomes. The research was conducted in Medan City, North Sumatra, involving caregivers, teachers, boarding school administrators, and students participating in the memorization program. Informants were selected purposively based on their direct involvement in the Quran memorization process.

Data was collected through participatory observation, in-depth interviews, and documentary studies. Participatory observation involved directly observing the learning process, interactions between teachers and students, and the methods applied in tahfidz activities. In-depth interviews were conducted with teachers, administrators, and students to gather information about their experiences, challenges, and the effectiveness of each method. Documentation studies were conducted by collecting relevant documents, such as method guides for memorization, student progress records, and other related documents.

The collected data was analyzed qualitatively through data reduction, data presentation, and comparative conclusions regarding the strengths, weaknesses, and challenges of the two memorization methods applied. Data validity was ensured through triangulation of methods and sources, with cross-checking between observation results, interviews, and documentation to ensure the validity and credibility of the findings. This study is expected to provide practical and theoretical contributions to the development of more effective tahfidz methods in Islamic boarding schools.

RESULTS AND DISCUSSION

Research Location Profile

An explanation of the research location is crucial, as the study aims to compare various Qur'an memorization methods applied in two different Islamic boarding schools. The research locations at Darul Qur'an and Sulaimaniyah Islamic boarding schools provide rich insights into the approaches used in the tahfidz process, enabling an in-depth comparative analysis of the effectiveness of each method in achieving the educational objectives of the Qur'an.

Darul Qur'an Islamic Boarding School was founded in 2016 by Amarullah Nasution in Medan, North Sumatra, specifically at Jenderal Dr. H. Abdul Haris Nasution, Bandar Klippa, Percut Sei Tuan, Deli Serdang Regency. This boarding school was established as a response to the negative influence of jahiliyah culture

that was developing among the younger generation, as well as to provide a solid Islamic education from an early age. The primary focus of Darul Qur'an is to instill a love for the Qur'an and its practice as the foundation of the students' lives. (Rangkuti, 2023).

This Islamic boarding school offers a comprehensive curriculum in Qur'anic education, ranging from reading and memorizing the Qur'an to studying its interpretation and understanding the basic teachings of Islam. The Darul Qur'an Foundation aims to ensure that the younger generation has a good understanding of religion and is able to apply Islamic teachings in their daily lives. Additionally, the boarding school provides Arabic language learning programs, as the Quran was revealed in Arabic, and to facilitate a deeper understanding of Islamic teachings.

In addition to religious education, the Darul Qur'an Foundation actively organizes training sessions, Islamic studies, and seminars for the community. The foundation invites intellectuals and scholars to share their knowledge and wisdom to broaden the community's understanding of Islam and enhance their comprehension (A. G. J. Nasution et al., 2023).

The Sulaimaniyah Islamic Boarding School in Indonesia has been in operation since 2005 and is part of the United Islamic Cultural Center of Indonesia, also known as the Islamic Cultural Center Foundation. This organization, based in Istanbul, Turkey, was founded by Muslim volunteers from

Indonesia and Turkey. The Sulaimaniyah Islamic Boarding School has thousands of branches across the globe, including Europe, Africa, America, Australia, and Asia, with over 30 branches in Indonesia, spanning 11 provinces. In Indonesia, approximately 2,000 students are spread across various cities, including Jakarta, Yogyakarta, Medan, and Surabaya. The name Sulaimaniyah is derived from Sulaiman Hilmi Tunahan, a 20th-century Turkish scholar and Sufi master of the Naqshbandi order (Zamhari, 2015). The journey of the Sulaimaniyah Islamic Boarding School is closely tied to the collapse of the Ottoman Caliphate in 1924, which motivated Sulaiman to revive the spirit of the Turkish youth through Quranic education and cultivate a generation dedicated to their faith. (Badriyah, 2020).

The Tahfiz Method at Darul Qur'an Islamic Boarding School

According to interviews conducted by the researcher with several educators at the Darul Qur'an Islamic Boarding School, they agreed that the methods they use to maintain the quality of the students' Quran memorization at the Darul Qur'an Islamic Boarding School are the *tasmi'* and *muraja'ah* methods (U. Bakri et al., personal communication, June 11, 2025). For its implementation, the *tasmi'* method is applied when students wish to submit additional memorization, while the *muraja'ah* method is applied when students review their memorization.

One of the stages in the process of

memorizing the Qur'an is *tasmi'*. Qur'an memorizers typically use the *tasmi'* method. This process involves first memorizing verses that are recited by a teacher or someone who has memorized the Qur'an at an advanced level. The teacher or listener will correct the reader immediately if there are any mistakes.

The *tasmi'* method is widely known among Quran memorizers. This method can also be used by having a group of people form a circle, or *halaqah*, where one person reads the Quran while the others listen. This allows the memorizers to correct each other's recitations. If the *halaqah* method is deemed less effective, the ustadz or teacher may use the paired method, where the reader faces the listener to enhance focus on both sides. (M. A. Nasution, 2023).

Muraja'ah is one of the ways to minimize forgetting or losing the memorization of the Qur'an. Therefore, *muraja'ah* is very important for those who memorize the Qur'an. *Muraja'ah* is done by repeating the memorized verses, either by repeating them oneself or by listening to them again from the teacher.

Muraja'ah, which means to repeat, helps us improve our memorization skills by allowing us to repeat the Qur'an again. The key to memorization is consistent *muraja'ah*. The process of reviving memories related to what has been memorized is called *muraja'ah* (M. A. Nasution, 2023).

The Tahfiz Method at Sulaimaniyah Islamic Boarding School

The method used by teachers at the Sulaimaniyah Islamic Boarding School in Medan for their students is the Ottoman Turkish method (M. S. Bachri, personal communication, June 13, 2025). Due to its sequential approach to memorizing the Quran, the Ottoman Turkish technique is also known as the backward model. According to the general paradigm, memorizing the Quran involves doing it in a unique way. In the Ottoman Turkish method, memorization begins on the last page (the 20th page of each juz), while the general memorization model starts on the first page (the *juz* to be memorized) (Lestari, 2018). In practice, memorizers (*muhafidz*) are required to pay attention to various aspects. They must choose the recommended Ottoman version of the Quran, where each juz consists of 20 pages with 15 lines of verses on each page. Physical and spiritual cleanliness are highly emphasized, from bodily cleanliness, clothing, the place of memorization, to the purity of the heart from sin. Additionally, memorizers are taught to respect the Qur'an with proper etiquette, such as not placing the mushaf on the same level as the seat and performing wudu before handling it. Readers are also required to improve their recitation by adhering to the rules of tajwid, including the articulation points of letters (*makharijul huruf*) and the characteristics of letters (*sifatul huruf*). During the process of reciting the Quran,

three levels of recitation are used: *Tahqiq* (slow recitation), *Hadr* (fast recitation), and *Tadwir* (moderate recitation), all with good mastery of *tartil* (proper rhythm and pronunciation). This method also adopts a rotation system, where each student completes one round of memorization before moving on to the next round. New memorization refers to the memorization that is currently being submitted, while old memorization refers to the memorization that has already been submitted and completed (Anshori, 2024).

Comparison of Memorization Methods in the Two Islamic Boarding Schools

Based on the author's analysis of the memorization methods applied at

Darul Qur'an Islamic Boarding School and Sulaimaniyah Islamic Boarding School, the comparison between the two boarding schools can be seen in the following table. This study examines important aspects of the tahfidz process, such as the memorization techniques used, the duration of khatam, the evaluation methods applied, and the effectiveness of repetition. Each boarding school adopts a different approach to achieve the same goal, which is to produce a generation of skilled Quran memorizers. This table provides a comprehensive overview of the differences in the implementation of memorization methods between the two boarding schools.

Table 1. Comparison of Memorization Methods at Islamic Boarding Schools
Darul Qur'an and Sulaimaniyah

No	Aspect	Darul Qur'an	Sulaimaniyah
1	Memorization Method	Direct <i>recitation</i> and <i>review</i>	Ottoman Turkish
2	Duration of Completion	2.5–3 years	1–2 years
3	Recitation Review	Collective, based on worship schedule	Independent, structured
4	Evaluation	Semester + recitation competition	Rotation system (5, 10, 20, 30 Juz)
5	Spiritual environment	Individual (self-awareness and self-discipline)	Collective (Tahajjud and morning remembrance)
6	Guidance Style	Flexible, reading levelization	Classical and individual
7	Character development	Responsibility	Discipline and collectivity

Based on the analysis conducted by the author comparing the tahfidz methods at Darul Qur'an Islamic Boarding School and Sulaimaniyah Islamic Boarding School, there are significant differences in the application of memorization

techniques and repetition of memorization that affect the quality of the students' memorization. The backward memorization method applied at Sulaimaniyah Islamic Boarding School has proven to be more effective in improving

students' memory. This is supported by a structured and independent repetition system, which allows students to focus more on memorizing the sequence of surahs and verses. According to M. S. Bachri (Personal communication, June 13, 2025), this approach directly strengthens memory and ensures more stable and structured memorization.

In contrast, the method applied at Pondok Pesantren Darul Qur'an, which relies more on tasmi' and muroja'ah techniques, tends to be less dynamic and risks creating a monotonous atmosphere, especially since it is based on a specific prayer schedule. While effective in repetition, this approach is deemed insufficient in providing enough challenges to motivate students to maintain their memorization (U. Bakri et al., personal communication, June 11, 2025). This can lead to a decline in students' enthusiasm to achieve their memorization goals to the fullest.

On the other hand, the duration of khatam at Pondok Pesantren Sulaimaniyah is relatively shorter, ranging from 1 to 2 years, thanks to strict evaluations and continuous recitation tests conducted in increments of 5, 10, and 15 juz. Every student who reaches these milestones is immediately tested on their recitation, ensuring that they have mastered the material. This differs from Darul Qur'an, which only conducts evaluations at specific times, which may reduce opportunities to test the durability

of memorization and the potential memory capacity of the students.

According to experts, more structured memorization techniques and stricter evaluations can significantly improve the quality of memorization. As stated by Lestari (2018), methods involving repetition and continuous evaluation are crucial to ensure that memorization is not only achieved quickly but also retained in the students' memory. Therefore, although both have good approaches in educating students, Pondok Pesantren Sulaimaniyah appears to be more superior in creating strong and fast memorization. However, both boarding schools still have a significant contribution in shaping the character of discipline and responsibility in their students, which is an important aspect in tahfidz learning.

Based on the previous comparative analysis, the effectiveness of the tahfidz methods implemented in both boarding schools can be seen from several aspects, including memorization techniques, duration of completion, and the evaluation system applied. This indicates significant differences in how the two boarding schools facilitate the Quran memorization process, which is reflected in the results achieved by the students. This assessment can be seen more clearly in the following table:

Table 2. Effectiveness of the Quran Memorization Method in the Two Islamic Boarding Schools

No	Aspect	Darul Qur'an	Sulaimaniyah
1	Quantity of Memorization	10 Juz in 1 year	10 Juz in 3–6 months
2	Memorization Results	Depends on the initiative of the students and their worship routine	Tends to be stronger due to structured review and high discipline
3	Potential Weakness	Risk of slow progress if self-discipline is low	Less flexible for students with low motivation

Based on the data presented in the comparison table, it is evident that the method implemented at Sulaimaniyah Islamic Boarding School is more effective in accelerating the achievement of Quran memorization, particularly for students aiming to memorize 30 juz in a short period. The Ottoman Turkish method implemented at Sulaimaniyah emphasizes the concept of backward memorization, which facilitates more intensive and structured repetition of memorization. This rapid memorization process is suitable for students with high motivation who wish to complete their memorization within 1-2 years. Strict, tiered evaluations are one of the supporting factors that accelerate the memorization process, where students who achieve certain targets are tested through direct memorization exams.

However, this faster approach also poses risks for students with low motivation. The lack of flexibility in this method can affect the quality of memorization, especially for those who struggle to maintain the order and consistency of their memorization. On the other hand, Darul Qur'an Islamic Boarding School focuses more on self- al control and strengthening consistency in memorization.

Through structured *tasmi'* and *muraja'ah* methods based on a prayer schedule, students are trained to maintain their memorization continuously. This provides an opportunity for students to better understand each verse they memorize and increase their responsibility in maintaining the quality of their memorization. Although the duration of completion at Darul Qur'an is longer, ranging from 2.5 to 3 years, this approach is more suitable for those who prioritize comprehensive and in-depth mastery of memorization.

Practical Innovations in Tahfiz Methods from the Two Islamic Boarding Schools

Based on the findings presented, there is potential to enhance the effectiveness of Tahfiz learning at Darul Qur'an and Sulaimaniyah Islamic boarding schools through an integrative strategy that combines the strengths of both methods.

1. Integration of the Ottoman Turkish Method with Structured *Tasmi'* and *Muraja'ah*

Research indicates that the Ottoman Turkish method at the Sulaimaniyah Islamic boarding school is effective in accelerating memorization through a backward

sequencing system and structured evaluation cycles (Anshori, 2024; Lestari, 2018). However, this can be complemented with the *tasmi'* and collective *muraja'ah* approaches, as practiced at Darul Qur'an, to maintain memorization through repetition and more flexible spiritual guidance. This is consistent with Nasution's (2024) thesis, which explains that the continuous repetition of memorization (*muraja'ah*) is the key to successfully retaining the memorization of the Qur'an (M. A. Nasution, 2023).

Therefore, the practical strategy proposed is that Islamic boarding schools can implement the Sulaimaniyah backward recitation method for students with fast memorization abilities, while still requiring group recitation (*tasmi'*) and *muraja'ah* outside of individual memorization schedules to maintain spiritual unity and the continuity of memorization (Arini & Widawarsih, 2021).

2. Implementation of a Graded Evaluation System

Findings from this study indicate that the evaluation system implemented at the Sulaimaniyah Islamic Boarding School, which is strict and tiered, has proven effective in supporting students' memorization competitiveness (Anshori, 2024). Evaluations conducted at each memorization milestone, such as 5, 10, 15, and 30 Juz, provide extra motivation for students to continue striving to achieve the set targets. This system not only encourages students to improve their memorization skills regularly but also provides them with

clear milestones for each stage of memorization. Through continuous evaluation, students can assess their current level of memorization and identify areas that need improvement.

This tiered evaluation system can serve as a practical innovation that can be adopted by Darul Qur'an Islamic Boarding School. Implementing the same evaluation system can enhance students' motivation and memorization achievements at Darul Qur'an by providing clearer guidance throughout the memorization process. Additionally, peer review among students can be incorporated as an additional component in the memorization supervision process. This allows students to motivate and correct each other's memorization, so that memorization control does not only depend on teachers. With this approach, students can be more active in developing their memorization skills independently and in a supportive environment. The application of this method will strengthen the quality of memorization and build a greater sense of responsibility towards mastering the Qur'an (Syahid & Wahyuni, 2019).

3. Flexibility in Guidance Adjustments

The Ottoman Turkish method implemented at the Sulaimaniyah Islamic Boarding School, known as the approach, which combines backward memorization and a tiered evaluation system, has proven highly effective for students with high motivation and excellent abilities. This method is designed to accelerate the memorization of 30 juz in a relatively

short time, between 1 and 2 years. The system, which involves memorizing new and old material, along with strict evaluations at each achievement level, allows students to continuously train their memory in a more structured manner (Anshori, 2024).

However, for students with average abilities or lower motivation, this method can be a challenge. The inability to keep up with the set pace of memorization, both in terms of quality and quantity, can lead to frustration and decreased motivation. This can create disparities in memorization achievements among students, which has the potential to reduce the overall effectiveness of the method (Rohmah et al., 2022).

To address this, a practical strategy that can be implemented is to design special remedial guidance for students who are struggling or achieving at a slower pace. This guidance can take the form of additional time for memorization or adjustments to the memorization schedule. With flexibility in time and methods, students with slower memorization speeds can still follow the tahfidz process in a more focused manner without feeling pressured. According to Lestari (2018), adjustments in the schedule and approach can improve learning speed and enable students to achieve their memorization targets optimally.

This approach is also important in reducing motivation gaps among students. Remedial guidance is not merely about

providing additional time but also about giving deeper attention to the individual needs of each student, thereby strengthening their motivation to continue progressing in the tahfidz process. Thus, this flexibility in teaching ensures that all students at Sulaimaniyah have a fair opportunity to achieve success in memorizing the Quran without compromising the quality of their memorization (Nurbaiti et al., 2021).

CONCLUSION

Based on the results of the study comparing the tahfidz methods at Darul Qur'an Islamic Boarding School and Sulaimaniyah Islamic Boarding School, it can be concluded that both boarding schools have their own strengths that complement each other in efforts to improve the quality and quantity of students' Quran memorization. Sulaimaniyah Islamic Boarding School, with its structured Ottoman Turkish method, reverse order, and strict evaluation rounds, has proven effective in accelerating memorization achievements up to 30 juz in a relatively short time, namely 1–2 years, through the reinforcement of memory via the system, which involves memorizing new verses, reviewing old verses, and progressing through graded rounds. Meanwhile, Darul Qur'an Islamic Boarding School, through its tasmi' and muraja'ah methods, emphasizes the importance of collective repetition of memorization rooted in a sense of religious devotion, effectively

shaping students into responsible individuals with good self-control in maintaining consistency in their memorization, even with a longer completion period. This study addresses the issue of the effectiveness of the Tahfiz method, where structured repetition patterns, graded evaluation, and a spiritual atmosphere play a crucial role in maintaining long-term memorization. Additionally, the study found that integrating the strengths of both methods can serve as a practical strategy, such as applying the backward recitation method for students who memorize quickly, while still combining it with collective tasmi' and muraja'ah, as well as regular evaluations to ensure that memorization achievements are maintained effectively. Therefore, the selection of the appropriate Tahfiz method must be tailored to the characteristics of the students, the support of the boarding school environment, and innovative guidance to achieve optimal memorization goals.

REFERENCES

- Akbar, A., & Hidayatullah, H. (2016). Metode Tahfidz Al-Qur'an di Pondok Pesantren Kabupaten Kampar. *Jurnal Ushuluddin*, 24(1), 91–102. <http://dx.doi.org/10.24014/jush.v24i1.1517>
- Anshori, Z. (2024). Metode menghafal Al-Qur'an untuk Siswa SMA: Studi Komparasi Metode Tahfiz Sulaimaniyah dan Metode Sabaq, Sabqi, Manzil. *Tawazun: Jurnal Pendidikan Islam*, 17(3), 665–676. <https://doi.org/10.32832/tawazun.v17i3.16270>
- Arini, J., & Widawarsih, W. W. (2021). Strategi dan Metode Menghafal Al-Qur'an di Pondok Tahfidz Darul Itqon Lombok Timur. *Jurnal Penelitian Keislaman*, 17(2), 170–190. <https://doi.org/10.20414/jpk.v17i2.4578>
- Bachri, M. S. (2025, June 13). Wawancara dengan tenaga pendidik pesantren Sulaimaniyah [Personal communication].
- Badriyah, N. (2020). Analisis Awal Waktu Subuh dalam Kalender Fazilet Terhadap Pelaksanaan Ibadah Salat dan Puasa di PP. Al Hikmah Sulaimaniyah Yogyakarta [Tesis]. Universitas Islam Negeri Walisongo.
- Bakri, U., Muntasir, A., & Harahap, I. I. (2025, June 11). Wawancara dengan Tenaga Pendidik Pesantren Darul Qur'an, Medan [Personal communication].
- Fitri, N. N., & Setiawan, H. R. (2024). Analisis Program Tahfidz Qur'an dengan Metode Tawazun dalam Peningkatan Kualitas Hafalan Siswa di Boarding School SMA Plus Jabal Rahmah Mulia Medan. *Al-Ulum: Jurnal Pendidikan Islam*, 5(3), 711–721. <https://doi.org/10.56114/al-ulum.v5i3.11869>
- Lestari, A. N. J. (2018). Sistem Pendidikan Pondok Pesantren Sulaimaniyah Puncak Bogor dalam Pembelajaran Tahfizhul Qur'an Dengan Metode Turki Utsmani [Skripsi]. Universitas Islam Indonesia.
- Nasution, A. G. J., Andriani, P., Tanjung, A., & Juliani, S. F. (2023). Peran Amarullah Nasution dalam Pendidikan Islam di Sumatera Utara. *Attractive: Innovative Education Journal*, 5(2), 287–299.
- Nasution, M. A. (2023). Motivasi Mengajar Pendidik dalam Proses

- Pembelajaran Untuk Menjaga Kualitas Hafalan Al-Quran Peserta Didik di Mts Pondok Pesantren Darul Qur'an Percut Sei Tuan-Deli Serdang, Sumatera Utara [Tesis]. Universitas PTIQ Jakarta.
- Nurbaiti, R., Wahyudin, U. R., & Abidin, J. (2021). Penerapan Metode Muraja'ah dalam Menghafal Al-Qur'an Siswa. *Al-I'tibar: Jurnal Pendidikan Islam*, 8(2), 55–59. <https://doi.org/10.30599/jpia.v8i2.1091>
- Rangkuti, F. R. (2023). Tahfiz Alquran Dalam Kurikulum Pesantren Darul Huffaz Al-Arif dan Pondok Pesantren Darul Quran Jenderal Besar Dr. Abdul Haris Nasution. *Islamijah: Journal of Islamic Social Sciences*, 4(3), 197. <https://doi.org/10.30821/islamijah.v4i3.17998>
- Rohmah, S., Iman, F., & Muslihah, E. (2022). Implementasi Metode Pengembangan Muroja'ah dan Tahsin Pada Program Tahfidz Al-Qur'an dalam Upaya Mempertahankan Hafalan Al-Qur'an: Studi di Pondok Pesantren Daar El-Qolam 4. *Teaching: Jurnal Inovasi Keguruan Dan Ilmu Pendidikan*, 2(3), 316–326.
- Santika, D. & Rahimah. (2024). Manajemen Program Hafalan Al-Qur'an di Pesantren Darul Qur'an Medan: Pendekatan Kualitatif dalam Perancangan, Implementasi, dan Evaluasi. *Edukasia: Jurnal Pendidikan dan Pembelajaran*, 5(1), 1865–1872.
- Syahid, A., & Wahyuni, A. (2019). Tren program tahfidz Al-Qur'an sebagai metode pendidikan anak. *Elementary: Jurnal Ilmiah Pendidikan Dasar*, 5(1), 87–96. <https://mail.e-journal.metrouniv.ac.id/elementary/article/view/1389>
- Wahyuni, E. (2023, June 17). 40 Wisudawan Tahfiz Sulaimaniyah Lanjutkan Pendidikan ke Turki. tribunmedantribunnews.com/2023/06/17/40-wisudawan-tahfiz-sulaimaniyah-lanjutkan-pendidikan-ke-turki
- Waspada. (2025, June 16). Ponpes Tahfiz Darul Qur'an Wisuda 480 Siswa. *Waspada*. <https://www.waspada.id>
- Zamhari, A. (2015). Lembaga Pendidikan Penghafal Al-Quran: Studi Perbandingan Pesantren Tahfidz Sulaymaniyah Turki dan Pesantren Tahfizl Indonesia. *Kuriositas*, 8(2), 53–67.