Teacher Strategies in Enhancing Quranic Memorization and Psychological Implications for Quranic Memorizers: A Study at Mukhtar Syafa'at Banyuwangi's Distinguished Junior High School

Ali Makrus[1] Lailatul Usriyah[2]
Penyuluh Agama Islam KUA Siliragung[1,] UIN Kiai Haji Achmad Siddiq Jember[2]
alimakrus49@gmail.com; lailatulusriyah1978@uinkhas.ac.id

Abstract:
In the practical implementation of enhancing Quranic memorization in various schools, there are challenges involved in selecting and implementing effective strategies. Some teachers may encounter difficulties in applying suitable strategies for teaching Quranic memorization, evident in students' struggles with memorization. This study aims to explore how tahfidz teachers at Mukhtar Syafa'at Banyuwangi Distinguished Junior High School employ strategies to improve Quranic memorization, identify factors that either support or hinder these strategies, and describe the psychological implications experienced by Quranic memorizers at the school. The research utilized a qualitative approach with a case study design. The key findings are as follows: Firstly, teacher strategies for enhancing students' memorization involve classical approaches such as repetition, deposits, and simultaneous memorization. Monthly activities encompass memorization competitions, participation in events, annual programs like pilgrimage visits and tahfidz graduations, and a holiday initiative where groups memorize one juz in a day. Secondly, hindering factors include economic difficulties, broken families, lack of enthusiasm, a lack of self-motivation, and laziness. Supporting factors comprise age, students' intelligence, talents and interests, self-motivation, the environment, teachers, friends, and rewards. Thirdly, psychological implications for Quranic memorizers involve strict self-preparation and management, the obligation to maintain memorization, comprehension of the memorized recitations, and the responsibility for their implementation.

Keywords: *Teacher Strategies in Quranic Memorization, Quranic Memorization, Psychological Implications, Quranic Memorizers*

Introduction

A teacher is an educator who serves as a role model for students and their surroundings. In connection with this, a teacher must possess certain personal quality standards, including responsibility, authority, and discipline[1]. A teacher is an individual highly experienced in their professional field, equipped with knowledge that can nurture students into intelligent individuals. In carrying out their duties, a teacher must have a comprehensive understanding of how the teaching and learning process occurs, as well as the necessary steps to ensure that teaching tasks are executed well and yield results in line with the objectives. A teacher with strategies will have guidelines for

---

Bahri Djamarah dan Aswan Zein, (2010), *Strategi Belajar Mengajar*, Jakarta: PT. Rineka Cipta, 2010, 20

13

action, with various alternative choices that can and should be pursued. Consequently, the teaching and learning activities can proceed systematically, purposefully, and effectively[2]. Thus, strategies can somewhat facilitate the teacher in carrying out their duties.

As for the Quranic verse that provides guidance on how a teacher should act and behave in performing their duties, it is found in Surah An-Nahl, verse 125.

ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَٰدِلْهُم بِٱلَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ ۦ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ١٢٥

> Meaning: Call upon (people) to the path of your Lord with wisdom and good advice, and argue with them in the best manner. Indeed, your Lord knows best who has strayed from His path, and He knows best who is guided. (QS. An-Nahl verse 125)[3].

The verse above explains that the responsibility of a teacher is a trust that must be carried out to the best of their ability, with sincerity and seeking Allah's pleasure. Being a teacher demands competence in various aspects. In connection with this, a teacher should be able to develop teaching strategies, have sufficient knowledge of teaching approaches, various media, teaching skills, and components related to the teaching-learning process. A teacher's task should not only be seen as a professional duty but is reasonable to consider it as a primary profession, as teaching means preparing students for various types of professions. According to the Republic of Indonesia Law No. 14 of 2005 concerning teachers and lecturers, Article 1 states:

> "A teacher is a professional educator with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students" (Law of the Republic of Indonesia No. 14 of 2005).

The presence of students in the learning process is influenced to some extent by the figure of a teacher. A teacher becomes one of the sources of knowledge and is entrusted to transfer knowledge using various methods. One of them is through the use of diverse and appropriately applied strategies to students. Not all students have optimal absorption, so appropriate teaching strategies are needed. The method is one way a teacher implements a plan prepared in an activity to achieve goals optimally. This means that the method a teacher uses to implement the established strategy[4]. A teacher is required to choose the right strategy so that students can learn effectively and efficiently according to the expected goals. However, in reality, in various schools, choosing

---

[2] Mufarokah, Anissatul, (2009), *Strategi Belajar Mengajar.* (Yogyakarta: Teras), 45
[3] DEPAG RI, (2010), *Al-Qur'an dan Terjemah,* Bandung: Jabal, 30
[4] Sanjaya, Wina, (2007), *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan*, (Jakarta: Kencana), 67

and implementing strategies to improve Quranic memorization is not an easy task. Some teachers may still struggle to apply the right strategies in teaching Quranic memorization, as evidenced by students struggling with memorization.

In this study, the researcher focused on SMP Unggulan Mukhtar Syafa'at, specifically in the Blokagung hamlet RT.02 RW.03 Karangdoro Tegalsari, Banyuwangi. The school is characterized by Full Day School, leadership and entrepreneurship programs, religious values, and proficiency in foreign languages, particularly Arabic and English. Based on observations, SMP Unggulan Mukhtar Syafa'at has an outstanding program, one of which is the Quranic memorization (tahfidz) program. The tahfidz program is relatively new but has achieved commendable success, with 20 students who have memorized the Quran receiving scholarships from the school and foundations.

Not all students can join the tahfidz program. Participants must have talent in the Quranic field and undergo screening. Those selected form a combined group of memorizers from seventh, eighth, and ninth grades. The memorization activities take place every day after Fajr and Isha prayers at the Islamic boarding school. Students then present their memorization to the tahfidz teacher, Umi Nadiroh, from 07:00 to 11:30 at SMP Unggulan Mukhtar Syafa'at, under the guidance of the designated teacher according to the programmed schedule.

The uniqueness of SMP Unggulan Mukhtar Syafa'at lies in its ability to attract attention despite being a relatively young school (around 10 years old). Even though the tahfidz program has only been running for four years, the school has successfully graduated 20 tahfidz students who have received scholarships from the memorized Quran. The school is known for its Islamic characteristics and a full-day school system. It competes successfully with private schools in Banyuwangi, earning various accolades and achievements. The school organizes monthly tahfidz competitions to prepare students for various memorization competitions. Considering the above research context, the researcher is interested in delving deeper into the "Tahfidz Teacher Strategies in Improving Quranic Memorization at Mukhtar Syafa'at Distinguished Junior High School in Banyuwangi."

Methods

To gather data on tahfidz teacher strategies in improving Quranic memorization at SMP Unggulan Mukhtar Syafa'at Banyuwangi, the researcher obtained information through observation, interviews, and documents. The data collected by the researcher consists of arguments and documents. Argumentative data includes information obtained from the school principal, tahfidz teachers, students, and the caretaker of the Islamic boarding school. Meanwhile, documentary data is collected from various documents such as photos, organizational structures, vision and mission

statements, and activity schedules. After collecting data through observation, interviews, and documents, the next step for the researcher is to analyze the data to further explain the research findings in accordance with the qualitative descriptive research technique used by the researcher.

Results and Discussion

In this section, the research findings on tahfidz teacher strategies to improve Quranic memorization at SMP Unggulan Mukhtar Syafa'at Banyuwangi will be discussed. This includes the teacher's strategies in enhancing Quranic memorization, inhibiting factors, and supporting factors for the strategies employed by tahfidz teachers in improving Quranic memorization at SMP Unggulan Mukhtar Syafa'at Banyuwangi. Based on the research findings at SMP Unggulan Mukhtar Syafa'at, the researcher obtained the following information:

1. **Strategies of Tahfidz Teachers to Enhance Quranic Memorization at SMP Unggulan Mukhtar Syafa'at Banyuwangi**

SMP Unggulan Mukhtar Syafa'at has a distinguished program known as tahfidz, where learning occurs every day according to the schedule. Students have morning sessions at the Islamic boarding school (Pesantren) after Fajr prayer until 7:00 AM, followed by classes at the school starting at 7:00 AM. The day includes Dhuha prayer and specific programs until 10:00 AM. After returning to the Islamic boarding school, students have a one-hour break after Dhuhr prayer, followed by religious studies (diniyah) for two hours. After Asr prayer, tahfidz students engage in memorization review (muroja'ah) based on assigned chapters. Maghrib prayer is followed by additional religious studies until Isha prayer, and post-Isha, there is muroja'ah with a listening and reciting system. Daily mental tests are conducted alternately, and after completion, students begin preparing memorizations at 10:00 PM for the next day's recitation after Fajr prayer. Monthly activities include a 40-day memorization challenge on Jumat Legi, Quranic memorization competitions with prizes, and participation in events like the Syarhil Quran competition in 2019.

On an annual basis, there are graduation ceremonies for Tahfidz participants, pilgrimage visits to the graves of Sunan Ampel, Gus Dur in Jombang, Batu Ampar K. Samsudin, Mbah Kholil in Bangkalan, and others. These activities take place every month, particularly during the Maulid period before the Pesantren holiday, accompanied by social visits. Before leaving for the holiday break, there is an exam to assess the memorization progress of the chapters that have been learned, according to a predetermined schedule. After the Pesantren holiday, participants in the Tahfidz program are required to create a WhatsApp group to implement the "One Day One Juz" program, directly monitored by Ustadz/Uztadzah Munawar and Umi Nadhiroh to maintain the achieved

memorization. Every day, Tahfidz teachers must be ready to supervise Quranic memorizers 24 hours a day to monitor their progress.

From the above explanation, it is known that the strategy of Tahfidz teachers in improving Quranic memorization involves using classical, individual, and group strategies, as presented by Pestalozzi, who stated that the implementation of learning strategies includes classical, group, and individual approaches. The classical strategy is intended to implement the elements of individual differences while still respecting collective tasks and the rights of others. This model directly provides guidance for managing the teaching or instructional setting and organizing students to take responsibility for the classroom situation in the learning process[5].

Another strategy is the group strategy, where SMP Unggulan Mukhtar Syafa'at distinguishes between dormitories for Tahfidz and non-Tahfidz students. If the Sema'an activity is carried out, the Tahfidz teachers divide the students into 5-6 groups, randomly assigning the acquisition of Juz, as Bern and Erickson suggest that cooperative learning is a strategy that organizes learning using study groups where students are required to collaborate to achieve planned learning goals[6].

In addition to classical and group strategies, the Tahfidz teachers at SMP Unggulan Mukhtar Syafa'at also employ individual strategies, as suggested by Rowntree, who states that individual learning strategies are carried out by students independently. The speed, slowness, and success of learning are determined by the abilities of each individual. Learning materials and how to study are designed for individual learning. In this learning strategy, each individual is required to study on their own without collaboration with others or groups.

The success indicators for individual strategies, according to Nana Sudjana's[7], are as follows: Intellectual development, Language proficiency, Background experience, Learning style, Talents and interests, Personality. The structured daily, weekly, monthly, and yearly programs, as outlined above, are strategies employed by Tahfidz teachers to enhance the memorization of the Qur'an, especially for students who simultaneously memorize alongside general education at SMP Unggulan Mukhtar Syafa'at. These programs are designed to facilitate students in improving their memorization. To measure the strength of memorization, evaluations are conducted in stages: a. Recitations (after Fajr prayer - Achievement Book), b. Daily review (*Muroja'ah*), c. Semesters (daily, weekly, monthly), d. Memorization exams per semester.

Table 1.1

---

[5]Johann Heinrich Pestalozzi, (1859), *How Gertrude Teaches Her Children: An Attempt To Help Mothers To Teach Their Own Children And An Account Of The Method (Classic Reprint)*, Calofornia: FC Bownell, 89

[6] Bern & Erickson, "Contextual Teaching And Learning: Preparing Students For The New Economy", Journal Of Research No. 5, p. 5.

[7] Nana Sudjana, (2009), *Penilaian Hasil Proses Belajar Mengajar*, Bandung: PT. Remaja Roesdakarya, 78

Educational Institution Unit: Mukhtar Syafa'at Boarding School

NO	NAMA LEMBAGA	KEPALA SEKOLAH PENGASUH
1	Pondok Pesantren Mukhtar Syafa'at 1 Putra	H. Mukhtar Basyir, S.E
	Pondok Pesantren Mukhtar Syafa'at 2 Putra	H. Khotibul Umam, S.Pd.I
	Pondok Pesantren Mukhtar Syafa'at 1 Putri	Nyai Hj. Mhmudah Ahmad, M.PdI
	Pondok Pesantren Mukhtar Syafa'at 2 Putri	Nyai Hj. Vina Mawaddah S.Pd
2	LKSA Darul Aitam	Agus Supriyono, S.E
3	Madrasah Diniyah Ula, Wustho, Ulya	Ust. Lubab Hakim
4	TPQ/LPQ Mukhtar Syafa'at	Muhammad Zaini Asrori
5	TK & PAUD Mukhtar Syafa'at	Abdur Rohim, SE
6	Lembaga Tahfidz Qur'an Mukhtar Syafa'at	Putra Ustadz Munawar Putri Ustadzah Umi Nadhiroh
7	SMP Unggulan Mukhtar Syafa'at	Nur Huda, SPd,I
8	MTs Mukhtar Syafa'at	Nadhiful Muhibbin, SPd.I
9	MA Mukhtar Syafa'at	M. Masruhin, SPd.I
10	SMK Mukhtar Syafa'at RPL, TBSM, PBS	M. Mashudi, SPd.I

The interview above is supported by the following documents:

Figure 1.1
Photo of contribution activity

Figure 1.2
Photo of MHQ Sema'an activity every month per dormitory

Figure 1.3
Photo of entertainment after MHQ competition per dormitory

The interview results above are reinforced by the observation findings from the researcher on Monday, January 18, 2021. It was observed that the students were queuing for the memorization submission. While waiting in line, the students were repeatedly reading their memorizations to avoid forgetting when it was their turn to submit, ensuring a smooth submission of their memorizations[8].

---

[8] Observation, November 14, 2023.

The above observation results are supported by the following document, which is the Al-Qur'an learning activity.

Table 1.2
Daily Activity Schedule

No.	Waktu	Kegiatan
1	04.00-05.00	Shubuh berjama'ah di masjid
2	05.00-06.00	LPQ Qiroati dan Setoran hafalan baru bagi yang tahfidz
5	06.00-07.00	Pengajian kitab ihya'ulumudin, sholat dhuha, persiapan sekolah
6	07.00-07.30	Sorogan kitab ke SMP/setoran hafalan
6	07.30-12.00	Sekolah Formal
7	12.00-12.15	Makan siang dan persiapan sholat
8	12.15-12.45	Sholat dhuhur berjama'ah
9	12.45-13.00	Persiapan sekolah madrasah diniyah
10	13.00-14.30	Sekolah madrasah diniyah
11	14.30-15.00	Istirahat
12	15.00-15.15	Persiapan sholat ashar
13	15.15-16.00	Jama'ah sholat ashar dan pembacaan rotibul hadad
14	16.00-17.00	Sorogan kitab
15	17.30-18.00	Jama'ah sholat magrib
16	18.00-19.00	Kegiatan asrama
17	19.15-20.00	Jama'ah sholat isya dan pembacaan wirid Imam Nawawi
18	20.00-23.00	Sekolah diniyah
19	23.00-24.00	Huffadz imrithi/alfiyyah dan Sholat malam
20	24.00-04.00	Tidur

Figure 1.5. Photo of the Routine Activity on Jum'at Legi

Figure 1-6. Photo of Graduation Activity

From the above explanation, it can be understood that in their teaching, the Quranic teachers use classical, individual, and group strategies with the following explanations: repeated reading, recitation after every Fajr prayer until 07:00 AM at the Pesantren. Then they go to school, and learning at SMP Unggulan starts at 07:00 AM until 10:00 AM. Then, they are given a 1-hour break after the Dhuhr prayer, followed by religious studies for 2 hours, and then preparation for the Asr prayer. After the Asr prayer, the Quranic memorization program continues with the revision/recitation according to the memorized chapter (juz). The Maghrib prayer is followed by religious studies until the Isha prayer. After Isha, there is a review session with the listen-and-repeat system. One student stands in front using a microphone, while others listen. The schedule for this is made by the Quranic teacher. Mental tests are conducted alternately every day, and after completion, at 10:00 PM, the students begin memorizing in preparation for the recitation the next morning after the Fajr prayer. Monthly activities include the 40-day sema'an on Jumat Legi, MHQ competitions with prizes and entertainment every month. They also participate in events and competitions, such as winning the 1st place in a district competition and the 3rd place in a regency competition during the Musabaqoh Syarhil Qur'an competition in 2019. Annual activities include the tahfidz graduation, pilgrimage to the graves of Sunan Ampel, Gus Dur in Jombang, Batu Ampar K. Samsudin, Mbah Kholil in Bangkalan, and others. These activities are carried out every month before the pesantren holiday, accompanied by a visit. Before leaving for the holiday, there is a recitation test for the memorized chapters

according to the schedule. After the pesantren holiday, those participating in the tahfidz program are required to create a WhatsApp group to carry out the one day one juz program, monitored directly by Ustadz/Ustadzah Munawar and Umi Nadhiroh to maintain the memorization achieved. Every day, the Quranic teachers must be ready to supervise the Quranic memorizers 24 hours a day to monitor their progress."

2. Factors Constraining and Supporting the Quranic Teachers' Strategies in Improving Quranic Memorization at SMP Unggulan Mukhtar Syafa'at.

In implementing the tahfidz program, the process may not always go as smoothly as planned. Memorizing the Quran is not solely dependent on the teacher and the strategies employed but is also closely tied to the personal qualities of the Quranic memorizer. The intelligence of students is crucial in supporting the success of Quranic memorization. Each individual possesses different levels of intelligence, significantly influencing the memorization process undertaken. These variations serve as both constraining and supporting factors for Quranic memorizers at SMP Unggulan Mukhtar Syafa'at Banyuwangi.

a. Inhibiting Factors

The implementation of the Quranic teacher's strategies to enhance students' memorization at SMP Unggulan Mukhtar Syafa'at is not without its challenges. The identified constraining factors include several students facing economic difficulties, broken families, a lack of motivation to memorize despite not being a daily requirement, some students expressing a desire to quit due to fatigue or boredom, a small portion of students becoming emotionally affected by opposite-gender acquaintances, and some experiencing a lack of self-motivation, leading to laziness.

b. Supporting Factors

Besides the constraining factors, there are also supporting factors. Based on the findings, these supporting factors can be categorized into two groups: internal and external factors.

Internal Factors:

1) Age Factor:

The age of the students is crucial as the material involves memorization. Students at the junior high school level generally have high memory retention and are less influenced by external experiences. This age-related consideration aims to ensure smooth and optimal Quranic memorization.

2) Student Intelligence:

The dominant role of brain activity in Quranic memorization underscores the significance of student intelligence. The selection process upon entering SMP considers intelligence levels corresponding to each class.

3) Talent and Interest:

The speed of Quranic memorization is influenced by the presence of talents and interests among students. Those with inherent talents and interests may show different results compared to those without.

4) Self-Motivation:

Self-motivation is a critical factor that, if strong, significantly supports Quranic memorization. Motivated students tend to excel in the memorization process.

External Factors:

1) Environmental Factors:

a. School Conditions: Creating a comfortable environment is essential for effective Quranic memorization. Collaboration with a pesantren ensures an integrated learning approach.

b. Study Schedule: The school establishes a well-programmed schedule, including daily, weekly, monthly, and yearly plans.

c. Special Quranic Text Usage: Students are advised not to interchange Quranic texts, promoting consistent use of a specific text without borrowing from others.

2) Motivation from Parents, Teachers, and Peers:

Motivation from parents, teachers, and peers plays a crucial role in the speed of Quranic memorization. Varied motivations from these sources contribute to reducing hindering factors and fostering student success.

3) Rewards:

The presence of rewards, such as scholarships based on memorization levels, significantly influences students to complete their memorization. For example,

memorizing one juz leads to one year of free tuition (SPP), creating a supportive factor for students.

These findings are further strengthened by the documents provided below.

Picture of the winners of the tahfidz competition.

3. **Psychological Implications for Quran Memorizers at SMP Unggulan Mukhtar Syafaat Banyuwangi:**

The psychological implications for Quran memorizers at SMP Unggulan Mukhtar Syafaat Banyuwangi involve several aspects:

a) Self-Preparation and Strict Self-Management:

In psychological terms, this can be referred to as self-regulation. Self-regulation is crucial for shaping one's personality as it involves control over thoughts, feelings, impulses, desires, and performance. Carver and Scheier define self-regulation as the efforts individuals make to control their thoughts, feelings, impulses, and actions to achieve a goal. It entails the capacity to internally direct emotions, attention, and behavior to respond effectively to internal and environmental demands. Good self-regulation is essential for meeting the demands of Quran memorization, requiring the ability to maintain intention, strong will in memorization, discipline in submitting memorization, and the ability to preserve what has been memorized. Additionally, it involves managing emotions during Quran memorization.

b) Obligation to Preserve Memorization:

Memorizers are obligated to safeguard their memorization, emphasizing the stability of the acquired memorization.

c) Understanding the Memorized Recitation:

Memorizers are expected to comprehend the recitation they have memorized. This implies not only committing the words to memory but also understanding their meanings.

d) Responsibility for Implementation:

Memorizers are responsible for applying what they have memorized in their daily lives. This extends beyond mere memorization to embodying the teachings and principles of the Quran.

These psychological implications highlight the multifaceted nature of Quran memorization, emphasizing not only the cognitive aspects of memorization but also the emotional, behavioral, and ethical dimensions that contribute to the holistic development of the memorizers.

Conclusion

Based on the in-depth and comprehensive analysis of the data, the author concludes that: Strategies of Quran Memorization Teachers at SMP Mukhtar Syafa'at Banyuwangi: Classical strategy, including review (muroja'ah), submission (setoran), and weekly recitation (sema'an). Group strategy, involving mutual review among friends with listening exercises after Asr and before Isha, monthly recitation activities, MHQ competitions with prizes and entertainment, participation in Quranic competitions, annual programs like pilgrimage, Tahfidz graduation, and holiday programs with one day one juz group activities. Individual strategy, including morning and evening submissions, mutual review sessions, mental training sessions, Sunday submissions at school, night preparations for morning submissions, and scheduled comprehensive exams before holiday breaks.

Factors Inhibiting and Supporting Quran Memorization Strategies: Inhibiting factors: Economic difficulties, broken families, lack of enthusiasm, desire to quit, emotional distractions, lack of self-motivation, and laziness. Supporting factors: Internal factors such as age, student intelligence, talents and interests, and self-motivation, as well as external factors like the learning environment, motivation from parents, teachers, and friends, and the presence of rewards.

Psychological Implications for Quran Memorizers at SMP Unggulan Mukhtar Syafaat Banyuwangi: Preparation and strict self-regulation: Involves psychological self-regulation, ensuring con-

trol over thoughts, emotions, impulses, and behaviors. Obligation to preserve memorization. Understanding the recitation: Memorizers are expected to comprehend the meaning of what they have memorized. Responsibility for implementation: Memorizers are responsible for applying the teachings of the Quran in their daily lives. These psychological implications emphasize the importance of self-regulation, responsibility, comprehension, and implementation of memorized Quranic verses in the holistic development of Quran memorizers at SMP Unggulan Mukhtar Syafaat Banyuwangi.

Acknowledgment

References

Al-Qur'an, Griya https://griyaalquran.id/inilah-dalil-keutamaan-membaca-dan-menghafal-al-quran/.(08 Februari 2021).

Arikunto, Suharsimi. (2014). *Prosedur Penelitian Kuantitatif, Kualitatif dan R&D* Bandung: Alfabeta.

Aunurrahman. (2009). *Belajar dan Pembelajaran*. Bandung:Alfabeta.

Bakri, M. Saikhul. (2020). Strategi Guru Tahfidz dalam Meningkatkan Semangat Hafalan Al-Qur'an Santri di Pesantren Al-Ainy Kertosono Nganjuk. *Prosiding Nasional: Peluang dan Tantangan Studi Islam Interdisipliner dalam Bingkai Moderasi.* Vol 3.

David, Muhammad. (1976). *Teaching Strategies For College Class Room.* London: P3G.

DEPAG RI. (2010). *Al-Qur'an dan Terjemah.* Bandung: Jabal.

Djamal, M. (2015). *Paradigma Penelitian Kualitatif.* Yogyakarta: Pustaka Pelajar.

Djamarah, Syaiful Bahri dan Aswan Zein. (2010). *Strategi Belajar Mengajar.* Jakarta: PT. Rineka Cipta, 2010.

Erickson dan Bern. *Contextual Teaching And Learning: Preparing Student For The New Wconomy*. Journal Of Research No 5.

Fathurrohman, Muhammad dan Sulistyorini. (2012). *Belajar dan Pembelajaran: Meningkatkan Mutu Pembelajaran Sesuai Standar Nasional.* Yogyakarta: Teras.

Gagne, Robert M dan Leslie J. Briggs. (2005). *Principles Of Instructional Design.* (New York : Holt Rinehart & Winston.

Hidayat, Nurul. (2016). *Strategi Pembelajaran Tahfidz Al-Qur'an di Lembaga* Pendidikan, Jurnal Ta'allum Vol 04 No. 01.

Lexy J. Moleong. (2014). *Metode Penelitian Kualitatif Edisi Revisi.* Bandung: PT. Roesdakarya Offset.

_____. (2010). *Metode Penelitian Kualitatif.* Bandung: PT. Remaja Roesdakarya.

Majid, Abdul. (2014). *Strategi Pembelajaran.* Bandung: PT Remaja Rosdakarya.

Maria Ulfa, Lulu. (2017). *Upaya Guru Tahfidz Dalam Meningkatkan Kemampuan Menghafal Alquran Siswa Siswa Madrasah Aliyah Muhammadiyah Metro.* Skripsi IAIN Metro.

Ma'wa, Dzurrotul. (2018). "Strategi Pembelajaran Tahfid Alquran SMP IT Harapan Bunda Kecamatan Purwokerto Selatan Kabupaten Banyumas". Skrpsi IAIN Purwokerto.

Margono. (2000). *Metodologi Penelitian Pendidikan.* Jakarta: Rineka Cipta

Miles, B. Mathew, Michael Huberman Johny Saldana. (2014). *Qualitative Data Analysis A Methods Sourcebook Edition 3.* London: Sage Publications.

Mudofar Muhlis. 2017. "Strategi Pembelajaran Tahfidzul Qur'an di Pondok Pesantren Darul Ulum Boyolali". Tesis Pascasarjana IAIN Surakarta.

Mufarokah, Anissatul. (2009). *Strategi Belajar Mengajar.* Yogyakarta: Teras.

Pestalozzi , Johann Heinrich. (1859). *How Gertrude Teaches Her Children: An Attempt To Help Mothers To Teach Their Own Children And An Account Of The Method (Classic Reprint).* Calofornia: FC Bownell.

Pribadi, Benny A. (2011). *Model Desain Sistem Pembelajaran.* Jakarta: Dian Rakyat.

Ramayulis. (2014). *Metodologi Pendidikan Agama Islam.* Jakarta: Kalam Mulia.

Rosidi Ahmad. (2014). "Strategi Pondok Tahfidz Al-Qur'an dalam meningkatkan motivasi menghafal Al-Qur'an: Studi multi kasus di Pondok Pesantren Ilmu Al-Qur'an (PPIQ) PP. Nurul Jadid Paiton Probolinggo, dan Pondok Pesantren Tahfizhul Al-Qur'an Raudhatusshalihin Wetan Pasar Besar Malang". Tesis Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Rowntree, Derek. (1982). *Educational Technology in Curriculum Development. London*: Harper & Row Publisher.

Sa'dulloh. (2008). *Cara Praktis Menghafal Al-Qur'an.* Jakarta: Gema Insani.

Sanjaya, Wina. (2007). *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan.* Jakarta: Kencana.

_____. (2008). *Kurikulum dan Pembelajaran: Teori dan Praktik Pengembangan* Kurikulum *Tingkat Satuan Pendidikan (Ktsp).* Jakarta: Kencana Prenada Media Group.

_____. (2010). *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan.* Jakarta: Prenada Media Group.

Satori, Djama'an dan Aan Komariah. (2015). *Metodologi Penelitian Kualitatif.* Bandung: Alfabeta.

Sudjana, Nana. (2009). *Penilaian Hasil Proses Belajar Mengajar.* Bandung: PT. Remaja Roesdakarya.

Sugiyono. (2014). *Metode Penelitian Kuantitatif Kualitatif dan R & D.* Bandung: Alfabeta.

Thabrani, Abd. Muis. (2013). *Pengantar & Dimensi-Dimensi Pendidikan.* Jember: STAIN Jember Press.

Undang-undang RI. No 14 Th 2005. (2014). *Tentang Guru dan Dosen.* Jakarta: Sinar Grafika

Yatim Riyanto. (2010). *Paradigma Baru Pembelajaran.* Jakarta: Kencana Prenada Media Group, 2010.

Yatim, Riyanto. (2010). *Metodologi Penelitian Pendidikan.* Surabaya: SIC.