



Implementation of the Repetition Method (Tikrar) in Quran Memorization Instruction at SMPIT Harapan Ummat Boarding School in Purbalingga

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ABSTRACT

This study aims to describe the implementation of the repetition method in Quran memorization instruction at SMPIT Harapan Ummat Purbalingga. This study was motivated by the importance of applying effective methods to help students memorize and retain the Quran. This study uses a qualitative approach with a field research design. The research subjects consist of the principal, tahfidz teachers, and students. Data were collected through observation, interviews, and documentation. Data analysis was conducted through data reduction, data presentation, and drawing conclusions. Data validity was tested using source triangulation and technique triangulation. The results of the study indicate that the implementation of the repetition method in Quran memorization instruction at SMPIT Harapan Ummat Purbalingga is carried out through three stages: planning, implementation, and evaluation. During the planning stage, teachers set memorization targets and design instructional activities. In the implementation stage, students memorized Qur'anic verses by reading and repeating the verses repeatedly, both independently and under the teacher's guidance. Additionally, students engaged in muraja'ah to reinforce the memorization they had achieved. In the evaluation stage, teachers conducted assessments through memorization recitations and regular monitoring of students' memorization progress. This study concludes that the repetition method plays a role in helping students strengthen, maintain, and improve the quality of their Quran memorization through a structured and continuous learning process.

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1. Introduction

The Qur'an is the holy book which, according to the belief of Muslims, is the word of Allah SWT. This revelation was conveyed gradually to the Prophet Muhammad SAW through the angel Jibril. As the primary source of Islamic teachings, the Qur'an serves not only as a guide for Muslims' lives but also governs their daily routines, both in worshiping Allah and in fostering relationships with one another. (Yasir & Jamaruddin, 2016) A Muslim's faith in this holy book is evident in their belief in the truth of its contents and their sincerity in applying the values contained within it. For this reason, every Muslim is encouraged indeed, commanded to regularly read, reflect upon, and study the Qur'an as a guide for daily life. (Fatahilah & Muhammad, 2023)

The process of memorizing the Qur'an is one of the most important efforts in preserving the purity of this holy book. Allah SWT has made it easy for anyone who truly desires to memorize it. In this regard, the practice of tahfidz plays a vital role in helping to ensure that the Qur'an remains preserved, remains unchanged, is protected from attempts at falsification, and is not lost from memory. On the other hand, memorizing the Qur'an is also considered a practice that brings many blessings. Not only that, but this activity is also a path to achieving happiness and blessings, both in this world and in the hereafter.(Fadhillah & Satria, 2024).

Choosing the right learning method is one of the keys to success in a Quran memorization program. The right method not only makes it easier for students to memorize the verses of the Quran, but also helps improve the quality and retention of their memorization so that they do not easily forget. Given that every child has a different learning style, a teacher needs to employ methods that create a sense of comfort while providing an enjoyable learning experience. (Safa'at & Inayati, 2019).

However, in practice, issues with the use of memorization methods still arise. The variety of methods employed is often not supported by structured management. This can lead to inconsistencies, such as varying memorization goals, non-standard repetition techniques, and suboptimal monitoring of memorization quality. As a result, the memorization process becomes less focused, leading to weak memorization skills among students. The *tikrar* method is known as one of the most effective approaches to supporting the process of memorizing the Qur'an. The method is simple yet profound: it involves continuously repeating the recitation of verses until the memorization is fully absorbed and firmly embedded in the memory. When this repetition is done regularly, not only does the memorization process feel easier, but the memorized material also remains more secure and durable over the long term.(Safa'at & Inayati, 2019).

One Islamic school that has made the Quran memorization program its flagship program is SMPIT Harapan Ummat Boarding School in Purbalingga. This program runs regularly and continuously, with a target of memorizing six juz over the three-year study period. Not only does it aim to strengthen students' ability to memorize the Quran, but the program is also designed to shape individuals of noble character, instill a strong Islamic character, and develop students' emotional and spiritual intelligence.(Husna et al., 2021).

The success of the tahfidz program at this school can be seen in the achievements of its students. Several of them won first place in district- and provincial-level tahfidz competitions between 2023 and 2025. However, based on the results of a pre-survey conducted on September 16, 2025, it was found that students' memorization abilities still vary considerably. While some students were able to meet the set targets, there were also many who still required intensive support. Factors such as differences in memorization ability, focus levels, motivation, and recall strength present unique challenges that must be addressed.

Faced with this situation, the tahfidz teachers at SMPIT Harapan Ummat have chosen the *Tikrar* method as their primary approach. They apply this method consistently, both during memorization sessions and review sessions, with the aim of strengthening the students' memorization and improving the fluency of their recitation. The consistent application of the *Tikrar* method is believed to be one of the factors contributing to the success of the tahfidz program at the school.

2. Methods

This study employs a descriptive qualitative approach to examine the application of the *tikrar* method in Quran memorization instruction at SMPIT Harapan Ummat Boarding School in Purbalingga. The research was conducted from February 9 to April 3, 2026. The research focused on the planning, implementation, and evaluation processes in Quran memorization instruction. Data analysis followed the Miles and Huberman model through three stages: data reduction,

presentation of data in narrative form, and drawing conclusions and verification. (Sugiyono, 2019) Data validity was tested through source triangulation (comparing information from the school principal, the tahfidz coordinator, teachers, and students) and methodological triangulation (combining interviews, observations, and documentation) to ensure that the research findings are accountable to field conditions. (Ash-shiddiqi et al., 2025)

a. Data Source

- 1) Primary Data This emphasis on structured Qur'anic learning is also supported by research showing that Qur'anic learning programs require systematic management, parental involvement, and continuous supervision to strengthen students' memorization achievement (Yusuf & Hanif, 2025).

Primary data is data collected directly by the researcher from primary sources in the field to address the research questions under investigation. Primary data was collected directly from informants in the field through interviews and observations, including the school principal, the tahfidz coordinator, the ninth-grade tahfidz teacher, and six ninth-grade female students.

- 2) Secondary Data

Secondary data is data that researchers obtain from existing sources that have been collected by others. This data is used to supplement, reinforce, and support the primary data in the study. Secondary data is obtained from supporting documents such as memorization guidebooks, tahfidz activity schedules, reports on students' memorization progress, daily activity logs, photos of activities, as well as school profiles and curricula relevant to the study. Previous studies on Qur'anic education also indicate that habituation and short but consistent Qur'an learning activities can contribute to students' literacy and engagement with the Qur'an (Mualifah & Hanif, 2025).

b. Objects and Subjects of research

- 1) Research Obejct

The subject of this study is the Qur'an memorization learning process at SMPIT Harapan Ummat Boarding School in Purbalingga, with a primary focus on the application of the tikrar method as a strategy to strengthen students' memorization, including planning, implementation, evaluation, as well as the challenges faced and efforts made by teachers.

- 2) Research Subject

The research subjects were selected using purposive sampling, a sampling technique based on specific criteria or considerations in line with the research objectives. The research subjects included: (a) the School Principal, Ustadz Misyono, S.Pd., M.Pd., who has the authority to establish policies for the tahfidz program; (b) the Tahfidz Coordinator, Ustadzah Eris Tyas, who manages and coordinates the tahfidz program; (c) the 9th-grade tahfidz teacher, Ustadzah Fatimah Zahra, who plays a direct role in the implementation of the tikrar method; and (d) six 9th-grade female students.

c. Data Collection Technique

In this study, the researcher applied three data collection technique:

- 1) Observation

The observation was conducted to obtain firsthand data on the Quran memorization learning process in the classroom. The researcher used a non-participant observation method, which involves direct observation without participating in the learning activities. The observation aimed to examine the implementation of the repetition method in Quran memorization instruction at SMPIT Harapan Ummat Boarding School in Purbalingga.

- 2) Interview

The interviews were conducted through direct interaction and communication between the researcher and the informants. The researcher used structured interviews with a systematically organized set of questions. The interviews were conducted with the school principal, the Quran memorization coordinator, the 9th-grade Quran memorization teacher, and 9th-grade female students.

- 3) Dokumentation The use of a qualitative approach in educational research is also consistent with studies examining Islamic education practices through contextual and field-based analysis (Hanif et al., 2023).

Documentation is used to collect written and visual information to serve as comparative data and to support findings from observations and interviews. The documents collected include: memorization guidebooks, tahfidz activity schedules, reports on students' memorization progress (mutaba'ah books), daily activity logs, photographs of the teaching and learning process, as well as school profiles and the curriculum.

3. Literature Review

Previous research is used as a reference to understand the similarities and differences between the current study and prior studies, thereby strengthening the foundation and direction of the research. Additionally, this review helps to clarify the position and contribution of the proposed study. The following are some of the previous studies:

The study by Julina Maula Sofiya Ayuningrum 2024, titled "The Application of the Tikrar Method in Improving Students' Memorization of Juz 30 at the Roudhotul Quran TPQ in Cerme Ngimbang Village, Lamongan," is relevant to this study because both discuss the application of the tikrar method in Al-Quran memorization instruction and emphasize the importance of memorization repetition in maintaining and improving the quality of students' memorization. That study demonstrated that the tikrar method is effective when applied at TPQ Roudhotul Quran, a non-formal institution with an intensive memorization program. The fundamental difference lies in the type of institution and the memorization targets. The previous study was conducted in a non-formal institution with a limited focus on the memorization of Juz 30, while this study was conducted at SMPIT Harapan Ummat Boarding School Purbalingga as a formal integrated Islamic school with broader memorization targets in accordance with junior high school standards and a general curriculum that must run concurrently with the memorization program.(Ayuningrum, 2024)

The study by Rizki Maulizan's 2021, titled "The Application of the Tikrar Method in Memorizing the Quran Among LTQ-PBA Miftahussalam Students in Medan Petisah District" is closely related because both studies examine the application of the tikrar method as a strategy to improve Quran memorization skills. This study reinforces the finding that the tikrar method can help students maintain long-term memorization and improve their fluency in reading the Quran. The difference lies in the research institutions and environments. The previous study was conducted at a non-formal institution (LTQ) focused on tahfidz activities outside the formal school education environment, while this study was conducted at an integrated Islamic formal education institution with a boarding school system, where tahfidz activities are an integral part of the school curriculum carried out alongside other general subjects.(Maulizan, 2021)

The study by Siti Maratus Solihah 2023, titled "Implementation of the Tikrar Method in Memorizing Short Surahs of the Quran in the Quran and Hadith Course for Fifth-Grade Students at MI Ma'arif NU Singasari," is relevant because it also focuses on the application of the tikrar method in the Quran memorization learning process. This study examines how elementary school students practice memorization repetition in formal classes with limited learning time. The difference in context lies in the educational level and the memorization targets. The previous study was conducted at a Madrasah Ibtidaiyah (MI) with a memorization target of relatively simple short surahs, while this study was conducted at the junior high school level with a larger memorization target and a boarding school system that combines general and religious curricula simultaneously.(Solihah, 2023)

4. Results and Discussion

Based on the results of the research and discussion regarding the implementation of the repetition method (tikrar) in Quran memorization instruction at SMPIT Harapan Ummat Boarding School in Purbalingga, it can be concluded that the tikrar method is implemented through three

main interrelated stages: planning, implementation, and evaluation. Similar findings in tahfidz management research emphasize that the success of memorization programs depends on planning, implementation, and continuous evaluation mechanisms (Nisa & Hanif, 2025).

a. The planning stage for implementing the repetition method in Quran memorization instruction

Learning planning is a crucial step in ensuring that the learning process runs smoothly and effectively. Through careful planning, teachers can understand students' initial levels so that the strategies they use can be tailored to students' needs. (Anggraeni & Nurazizah, 2024)

Before the new school year begins, the school administration, together with the tahfidz coordinators and teachers, develops a tahfidz program plan that includes memorization goals, activity schedules, teaching methods, and the evaluation system to be implemented. This plan serves as a guideline for the implementation of tahfidz instruction, ensuring that activities proceed in a focused and effective manner and help students achieve the memorization goals set by the school.

1) Establishing the TIKRAR Method as the Primary Method

In practice, the repetition method has been established as the primary method used in Quran memorization instruction. This decision is based on the assessment that the tikrar method is effective in helping students strengthen their memorization, maintain the stability of their memorization, and improve the quality of their Quran recitation. As stated by the school principal, Ustadz Misyono:

"The TIKRAR method itself is suitable because it involves repetition that is easy and accessible to everyone."

Based on research findings, the implementation of the repetition method at SMPIT Harapan Ummat Boarding School was selected as the primary method for Quran memorization instruction because it is considered effective in helping students strengthen their memorization, maintain the stability of their memorization, and improve the quality of their Quran recitation. This is evident from the Principal's statement that continuous repetition makes it easier for students to recall their memorization and prevents them from easily forgetting the verses they have memorized.

These findings are consistent with the theory proposed by Asri Wahyuni, who states that the tikrar method is a method of memorizing the Qur'an through repeated recitation, thereby ensuring that the memorized material is retained more firmly in memory. Intensive repetition not only helps students retain what they have memorized but also improves the accuracy of their recitation in accordance with the rules of tajwid. In the context of this study, the consistent application of the tikrar method aligns with this theory, as students were not only able to memorize Quranic verses gradually and continuously but also demonstrated stronger retention and better recitation quality. Thus, the results of this study reinforce Asri Wahyuni's view that the tikrar method is one of the effective methods in Quranic memorization (tahfidz) instruction, particularly in enhancing memory retention and maintaining the quality of students' recitation. (Wahyuni, 2022)

2) Setting the schedule for memorization activities

The lesson plan also includes the development of a schedule for tahfidz activities, which are conducted in a structured and continuous manner. Based on observations, tahfidz activities at SMPIT Harapan Ummat Boarding School are conducted in three sessions each day. These sessions include tahfidz activities after Fajr prayer, after Asr prayer, and after Maghrib prayer. This schedule is designed to provide students with opportunities to expand their memorization, review what they have learned, and maintain the quality of their existing memorization. Additionally, this structured schedule supports the implementation of the tikrar method, as students have the opportunity to review their memorization regularly throughout the day. This was conveyed as follows:

"Here, the recitation sessions are divided into three sessions: after Fajr, after Asr, and after Maghrib. The tahfidz program is held only from Monday through Thursday." The integration of Qur'anic memorization programs within formal Islamic schools is also related

to efforts to build religious character and learning culture among students (Hidayah & Hanif, 2026).

Based on this interview, it is clear that the implementation of the tahfidz program at SMPIT Harapan Ummat Boarding School Purbalingga is well-organized and structured. The division of time into these three sessions also serves different purposes in the learning process. In the sessions following Fajr and Asr, students focus on ziyadah activities. Ziyadah is the initial stage of the tahfidz program, aimed at gradually adding new verses to their memorization. As for the session following Maghrib, activities are focused more on muroja'ah, which involves reviewing previously memorized verses.

3) Supporting Materials and Tools

The plan also addresses the use of learning materials, specifically the Qur'an. During the memorization process, students are encouraged to use a single type of Qur'an consistently. This is intended to help students visually recall the location of verses, thereby reinforcing their memorization. This principle also aligns with the theory of the tikkar method, which emphasizes the importance of using memorization aids. (Ikhwanuddin, 2023)

The school provides a standardized Quran for all students. The Principal stated:

"Differences in Quran editions used to be a challenge, so we standardized them. Upon enrollment, we provide the same Quran so that what students memorize matches what the teacher recites."

Based on this interview, it is concluded that the consistent use of a single type of Quran helps students in the memorization process. The uniformity of the Quran used makes it easier for students to recall the location of verses, the page layout, and the position of previously memorized passages.

The findings of this study support the theory proposed by Munandar, as cited by Gusnarib Wahab. According to this theory, learning should be designed to maximize students' potential, create an active and enjoyable learning atmosphere, and effectively facilitate the achievement of learning objectives. In the context of tahfidz learning at SMPIT Harapan Ummat Boarding School Purbalingga, teachers have strived to create a learning environment that supports the process of memorizing the Qur'an through the boarding school system, a structured schedule, and guidance tailored to students' abilities. (Alwi et al., 2023)

b. The implementation phase of the repetition method in Quran memorization instruction.

Implementation is the stage of putting a previously developed plan into action. At this stage, various planned activities and programs are carried out in practice to achieve the established goals. The implementation of the Tikrar method at SMPIT Harapan Ummat is carried out through structured stages. As explained by Toto Alwi, implementation is the follow-up process of a program or policy realized through decision-making, both strategically and operationally, so that the established goals can be optimally achieved. In practice, the tikkar method is central to the learning process because the repetition is carried out continuously until students are able to recite the verses fluently and accurately.

1) Talaqqi Stage (Initial Recitation)

In the first stage, students read the verses to be memorized in front of the teacher so that their recitation can be listened to and checked for accuracy. Usually, students read a quarter or half a page, depending on their individual abilities. The talaqqi activity aims to prevent errors when reciting the Qur'an, particularly regarding pronunciation (makhrāj) and recitation rules (tajwid). If there are errors in the student's recitation, the teacher will immediately provide corrections and demonstrate the correct recitation. Once the student's recitation is deemed good and accurate, the student is permitted to proceed to the memorization stage.

This talaqqi stage aligns with the tikkar method theory cited by Yunus, which emphasizes the importance of accurate recitation before the memorization process begins.

The theoretical study explains that effective memorization of the Qur'an must begin with correct recitation so that errors are not carried over into the repetition process. Furthermore, the talaqqi activity is also related to Atkinson and Shiffrin's memory theory, in which the verses first heard and read by students constitute the process of information entering sensory memory before being further processed through repetition. (Yunus, 2020)

- 2) Memorization Stage with Tikrar (Repetition) The boarding school environment provides a social setting that supports discipline, habituation, and religious identity formation among students (Akwan & Hanif, 2026).

After completing the talaqqi stage, students enter the stage of memorizing verses through tikrar, or repetition. In this stage, students repeat the verses they are memorizing over and over while looking at the mushaf. Typically, students read the verses they are memorizing approximately 20-40 times so that the verses are more easily retained in their memory.

Based on the explanation above, this aligns with the theory of repetition specifically, maintenance rehearsal in the tikrar method which involves continuous repetition to retain information in short-term memory (Acim, 2022). According to Atkinson and Shiffrin's memory theory, as cited by Yunus, information learned through continuous repetition is more easily stored in memory. This repetition helps information move from short-term memory to long-term memory, so that it can be remembered for a longer period of time and is not easily forgotten. Thus, the continuous repetition performed by students becomes a crucial factor in reinforcing retention to prevent forgetting. (Yunus, 2020)

- 3) Memorization reinforcement stage (without a Quran)

After practicing by looking at the Quran, students move on to the stage without the Quran. After repeating the verse multiple times, students close the Quran and try to memorize the verse without looking at it. The memorized verse is then repeated about 10 times or more until the students can recite it fluently. At this stage, students begin to try to recall the verse independently without visual assistance from the Quran.

Recitation practice is conducted in two ways: independently and with peers. Some students choose to practice independently by reciting the verses slowly and repeatedly on their own until they have fully memorized them. During this process, students focus on the accuracy of their recitation, the order of the verses, and the fluency of their recitation before presenting it to the teacher.

Figure 1. Self-replication



In addition to being done independently, recitation practice is also conducted with peers in pairs or small groups. Based on the observation results, students take turns listening to each other's recitations and then provide corrections if there are errors in recitation or fluency. Reciting with peers is done to boost students' enthusiasm for memorization and to assist those who still struggle when memorizing on their own. Additionally, group repetition helps students reinforce their memorization through continuous listening and repeating of the verses. This peer-based repetition practice is further reinforced by Novitriani and Muhdi (Novitriani & Muhdi, 2025), who found that collaborative takrir, where students listen to and correct each other's recitation significantly

strengthens memorization retention and reduces errors in both fluency and tajwid, as the direct interaction provides immediate corrective feedback



Figure 2. Tikrar with friends

Based on the above observations, group recitation aligns with the findings, which indicates that practicing group recitation with peers can enhance students' learning motivation and the quality of their memorization. (Maulizan, 2021) The memorization reinforcement stage in the tikrar method aligns with the tikrar theory cited by Subhan Acim, which describes the process of elaborative rehearsal that is, active and conscious repetition to strengthen the storage of information in memory. In practice, students do not merely repeat the text but also begin to understand the sequence of verses, reading patterns, and connect new memorization with previous memorization. This process helps the memorized material be stored more firmly in long-term memory, making it easier to recall. (Acim, 2022)

4) Recitation

The final stage in implementing the tikrar method is the recitation to the teacher. Once students feel they have memorized the text, they are asked to recite it without looking at the Quran. During this activity, the teacher listens to the students' recitation and corrects any errors, whether in terms of fluency, tajwid, or accuracy of recitation. The recitation review is a crucial component of Quran memorization instruction. This activity serves not only as an evaluation tool to assess the students' fluency and accuracy in recitation but also as a means to reinforce the memorization they have achieved.

In the implementation of the Tikrar method, the role of the female teacher or tahfidz instructor is crucial, not only as a listener to the students' recitations but also as a mentor, guide, and motivator. The teacher not only listens to the students' recitations but also corrects reading errors and provides motivation to help students remain steadfast in their memorization. Therefore, the implementation of the Tikrar method does not merely emphasize the number of repetitions but also focuses on the quality of memorization, student discipline, and the development of consistent and sustained habits for memorizing the Qur'an. This finding corresponds with research emphasizing that student discipline in boarding-based Islamic education is strengthened through structured supervision and mentoring systems (Fauziyah & Hanif, 2026).

Figure 3. Students reciting memorized verses to their teacher



This finding supports Ikhwanuddin's view that recitations presented to a teacher are of significantly higher quality compared to those practiced independently. (Ikhwanuddin, 2023) This aligns with Atkinson and Shiffrin's memory theory, which states that tested information is stored more firmly in long-term memory. Intensive repetition (rehearsal) allows information to transfer to long-term memory, resulting in strong and lasting memorization. (Yunus, 2020)

c. Evaluation of the Implementation of the Repetition Method in Quran Memorization Instruction.

Evaluation is a crucial component of any program, particularly in the field of education. It is conducted to determine the extent to which learning objectives have been achieved and to assess the effectiveness of the processes that have been implemented. (Ramadhan & Junaidi, 2023) Through evaluation, it is possible to determine how well the learning process has progressed, allowing the evaluation to serve as a basis for assessing both the successes and shortcomings of the instructional process. (Listiani & Ridha, 2024)

An evaluation of the tahfidz learning process using the tikrar method was conducted to assess the students' memorization success rate and the quality of their recitation. Evaluation is a crucial part of the learning process because it is used to measure students' progress in memorization, assess the fluency of their recitation, and identify any obstacles they are facing during the process of memorizing the Qur'an.

The implementation of this evaluation demonstrates that tahfidz learning focuses not only on the quantity of memorization but also on the quality of students' memorization. Teachers do not merely assess the number of verses successfully memorized but also pay attention to the accuracy of recitation and the strength of students' memorization. Thus, evaluations are conducted comprehensively to ensure that students' memorization not only meets established targets but also maintains high quality in terms of fluency, accuracy, and adherence to tajwid rules.

In addition to daily evaluations through recitation sessions, evaluations are also conducted through review sessions of previously memorized material. These review sessions aim to maintain the strength of the memorization and prevent it from being easily forgotten. During these sessions, students are asked to periodically review their previous memorizations, either independently or with their peers. The teacher then listens and ensures that the memorization remains solid and is not easily forgotten. Assessments of the memorization program are also conducted periodically through juz advancement exams. These exams are administered to measure students' memorization progress after they have completed memorizing a specific juz.

With this structured evaluation, the teacher can gain a more comprehensive understanding of the students' memorization progress. The results of this evaluation are then used as a basis for adjusting the learning process to ensure that the Quran memorization using the Tikrar method proceeds more effectively. Therefore, evaluation serves not only as an assessment tool but also as a means of guiding and reinforcing students' memorization to achieve the learning objectives of Quran memorization. The implementation of Qur'anic learning methods through repetition and guided practice is also consistent with previous research on Qur'anic learning strategies that emphasize gradual mastery and reinforcement (Fauziyah & Hanif, 2026).

The implementation of these gradual juz advancement exams aligns with the strategy for applying the Tikrar method proposed by Ikhwanuddin, which involves memorizing in stages by focusing attention on a single verse or small section first until it is memorized well, then proceeding to the next verse or section. (Ikhwanuddin, 2023) Additionally, this exam reflects the principle of memorization reinforcement in Subhan Acim's theory: students not only review their memorization but are also tested on their ability to recall and recite verses without the aid of a Quran in front of others. When students are able to recite their memorization without a Quran in front of the teacher, this indicates a higher level of

mastery and that the memorization is more firmly stored in long-term memory.(Yunus, 2020)

The implementation of the TIKRAR method at SMPIT Harapan Umat Boarding School can be observed in the memorisation process. These obstacles stem from internal factors relating to the pupils (such as cognitive ability, physical condition and motivation). There are also obstacles arising from external factors (the boarding school system and academic workload). Furthermore, the obstacles identified in this study such as time management constraints, differing levels of student ability, and fluctuating learning motivation are consistent with the findings of Zahro and Muhdi (Zahro & Muhdi, 2025), who reported similar institutional challenges in implementing structured tahfidz methods, confirming that these hurdles require consistent teacher guidance, tailored approaches, and disciplined muroja'ah to be effectively mitigated.

Overall, the teachers have successfully overcome the obstacles that have arisen through careful planning, intensive mentoring and a supportive environment for Qur'an memorisation.

5. Conclusion

Based on the results of the study, the implementation of the tIKRAR method in Quran memorization instruction at SMPIT Harapan Ummat Boarding School in Purbalingga has been carried out in a systematic and structured manner. The implementation process begins with a planning stage that includes setting memorization targets, grouping students based on ability, and scheduling regular memorization activities. During the implementation stage, students repeatedly recite verses under the guidance of a memorization teacher, both individually and in groups, until the memorization is firmly embedded in their long-term memory. In addition, studies on Islamic educational environments show that supportive learning communities and social relationships contribute to students' educational development (Hanif 2022).

The application of the tIKRAR method has proven effective in helping students strengthen their memorization of the Qur'an, improve their fluency in recitation, and maintain the quality of their memorization over time. The boarding school system plays a significant role in supporting consistent memorization practice, as students have more study time and a conducive learning environment. Tahfidz teachers play an active role in guiding, monitoring, and evaluating students' memorization progress through regular and scheduled recitation and review sessions.

The success of the tIKRAR method is evident in students' improved ability to memorize the Qur'an, in terms of fluency, accuracy of recitation, and the ability to retain what has been memorized. Consistent repetition helps students more easily remember the verses of the Qur'an and reduces the likelihood of forgetting what has already been memorized. Nevertheless, the implementation of the TIKRAR method still faces several obstacles, including differences in students' memorization abilities, varying levels of learning motivation, lack of concentration during the memorization process, and suboptimal time management.

Additionally, environmental factors and student discipline also influence the success of implementing this method. However, these various obstacles are overcome through the guidance of tahfidz teachers, the provision of motivation, the practice of murojaah, and continuous supervision.

These challenges are similar to findings in educational studies indicating that institutional management and stakeholder support are important factors in sustaining Islamic learning programs (Hanif, Asdlori, and Efendi 2024).

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