



# Integration of the *Wahdah Method* and the *Takrir Method* in Tahfiz Alquran Learning

**Divsi Aprilia Nudri<sup>1</sup>, Zulfajri<sup>2</sup>**

<sup>1</sup>Universitas Negeri Padang, Indonesia

<sup>2</sup>Institut Agama Islam Muhammad Azim Jambi, Indonesia

 [divsinudri@gmail.com](mailto:divsinudri@gmail.com)\*

## Abstract

This study was motivated by the limited research on the integration of the *Wahdah* and *Takrir* methods in Alquran memorization learning at the madrasah tsanawiyah level, even though these methods play an important role in improving the quality and quantity of students' memorization. This study aims to analyze the process of applying the integration of the *Wahdah* and *Takrir* methods, the results of their application on students' memorization abilities, as well as the supporting and inhibiting factors in the Hubbul Quran Tahfidz Madrasah Program at Madrasah Tsanawiyah Negeri 6 Padang. This study uses a qualitative approach with a field research design. Data were obtained through interviews, observations, and documentation of program leaders, tahfidz teachers, and students selected purposively, then analyzed descriptively and qualitatively. The results showed that the integration of the *Wahdah* and *Takrir* methods was applied systematically and complemented each other, where *Wahdah* formed new memorization and *Takrir* strengthened and stabilized memorization. The application of this method was proven to improve the quantity of memorization, reading quality, tajwid accuracy, and students' memory. The success of the application was supported by teacher competence, infrastructure, a conducive learning atmosphere, and student motivation, while the main obstacles included limited learning time and a lack of parental guidance at home. The conclusion of this study confirms that the integration of the *Wahdah* and *Takrir* methods effectively improves the quality of tahfidz learning when supported by the synergy between schools, teachers, students, and parents.

## Article Information:

Received October 21, 2025

Revised November 28, 2025

Accepted December 30, 2025

**Keywords:** *Memorization, Wahdah, Takrir, Madrasah Tsanawiyah*

## INTRODUCTION

all aspects of life, whether spiritual, moral, or intellectual. One form of interaction between Muslims and the Quran that holds a noble position is the activity of memorizing it (*tahfidz Alquran*) (Anjani, 2023). The tradition of tahfidz has been practiced since the time of the Prophet Muhammad SAW as an effort to preserve the purity of revelation and continues to develop to this day, including in the formal education system. In modern Islamic education, tahfidz Alquran is not only seen as an individual act of worship, but also as a strategic instrument in shaping a Quranic generation with noble character, spiritual depth, and academic achievement (Fiteriadi et al., 2025). The increasing interest of the Indonesian people in educational

### How to cite:

Nudri, D. A., Zulfajri, Z. (2025). Integration of the *Wahdah Method* and the *Takrir Method* in Tahfiz Alquran Learning. *Ahlussunnah: Journal of Islamic Education*, 4(3), 733-744.

### E-ISSN:

2827-9573

### Published by:

The Institute for Research and Community Service

institutions that have excellent tahfiz programs shows a collective awareness of the importance of the Quran as the foundation of character and faith education.

Along with these developments, madrasahs as formal Islamic educational institutions face the challenge of managing tahfidz learning in a systematic, effective, and sustainable manner (Asmawati et al., 2025). The reality in the field shows that students' memorization achievements vary greatly, both in terms of quantity and quality, one of which is influenced by the learning methods used. Memorization learning that only emphasizes the addition of new memorization without reinforcing old memorization has the potential to cause memorization to be easily forgotten, while learning that is too focused on repetition without a planned memorization addition strategy can hinder the achievement of memorization targets. Therefore, a pedagogical approach is needed that is able to balance the process of adding memorization and reinforcing memorization simultaneously.

Various methods of memorizing the Quran have been developed and applied in Islamic educational institutions, including the *Wahdah* method and the *Takrir* method. The *Wahdah* method emphasizes repeating verses while looking at the mushaf before memorizing them, which is effective in strengthening visual memory, improving tajwid recitation, and adding new memorization. Meanwhile, the *Takrir* method focuses on intensive and structured repetition of existing memorization, thereby playing an important role in maintaining long-term memorization stability.

Research by Pujianto & Inayati, (2023) shows that the *Wahdah* method is effective in improving the memorization abilities of students in non-formal educational institutions, especially in terms of adding new memorization. Meanwhile, research (Yusuf, 2020) proves that the *Takrir* or *Tikrar* method has a significant effect on long-term memorization strength and memory stability. However, these studies generally examine the two methods separately and are conducted in the context of Islamic boarding schools or non-formal institutions. To date, there has been very limited research specifically examining the integration of the *Wahdah* and *Takrir* methods in a structured tahfidz learning system in formal state madrasahs, so that the aspects of implementation, effectiveness, and integrative contribution of the two methods have not been explained in depth.

The limited research on the application of the *Wahdah* and *Takrir* methods in an integrated tahfidz learning system, especially in formal public madrasahs, indicates a research gap that needs to be further explored. Pedagogically, the integration of these two methods has the potential to produce a more effective learning process because each method complements the other. An integrative approach allows students to not only focus on adding new memorizations, but also to consistently maintain old memorizations so that they remain strong and are not easily forgotten. This concept is in line with integrative learning theory, which emphasizes the continuity of learning strategies to achieve meaningful and sustainable learning outcomes.

Madrasah Tsanawiyah Negeri 6 Padang is one of the state madrasahs that seriously develops the Quran memorization program through the Madrasah Tahfidz Hubbul Quran Program. This program targets measurable memorization achievements and is supported by competent tahfidz teaching staff, a tahnin coaching system, *ziyadah*, *murja'ah*, and structured memorization evaluation. Various achievements made by students, including memorization achievements of up to 30 juz at the Madrasah Tsanawiyah level, show that this program has significant potential for success. This success is believed to be inseparable from the application of planned and integrated tahfidz learning methods, particularly the use of the *Wahdah* method in the memorization addition phase and the *Takrir* method in the memorization reinforcement phase.

Based on these conditions, this study is important to conduct in order to thoroughly examine the application of the *Wahdah* and *Takrir* methods in Alquran memorization learning at Madrasah Tsanawiyah Negeri 6 Padang. This study aims to describe the tahfidz learning patterns applied, analyze the effectiveness of integrating the two methods in improving the quality and quantity of students' Quran memorization, and identify the factors supporting its successful implementation. Thus, the results of this study are expected to contribute theoretically to the development of Quran memorization learning studies, as well as serve as a practical reference for madrasahs and educators in designing more systematic, effective, and sustainable Quran memorization learning strategies.

## METHODS

This study is field research with a descriptive qualitative approach, which is research conducted by collecting data directly from sources in the field to obtain a factual description of the object being studied. The qualitative approach is used to gain an in-depth understanding of the phenomenon of integrating the Wahdah and Takrir methods in Quran memorization learning. Rukin, (2019) explains that qualitative research aims to understand the behavior, perceptions, and actions of subjects in their natural context. The research data was sourced from primary and secondary data, where primary data was obtained through interviews and direct observation of tahfidz madrasah leaders, tahfidz teachers, program managers, and students, while secondary data was obtained through documents, archives, and documentation of relevant madrasah activities (Engkizar et al., 2022; 2023; Ummah et al., 2025).

The main instrument in this study was the researcher himself, assisted by interview guidelines, observation sheets, and documentation. Data collection techniques were carried out through in-depth interviews, structured observations, and documentation to supplement field data. Data validity was tested through credibility tests using source triangulation and technique triangulation to ensure the accuracy and consistency of the data obtained. Data analysis was conducted interactively through the stages of data collection, data reduction, data presentation, and conclusion drawing and verification. To carry out a study, the following steps are required:

The first step in the research began with determining the research topic, which was then followed by formulating the research problems and objectives. Next, the researchers determined the informants who would be used as data sources. After that, the researcher determines the research location, conducts a survey at that location, and designs an interview protocol. The next process is to prepare the research instruments. After preparation, the researcher conducts interviews. With the selected informants, the researcher analyzes and summarizes the interview results, collects documents, and then reports the final research results (Abdussamad & Sik, 2021; Engkizar et al., 2024; 2024; Mutiaramses et al., 2025).

## RESULT AND DISCUSSION

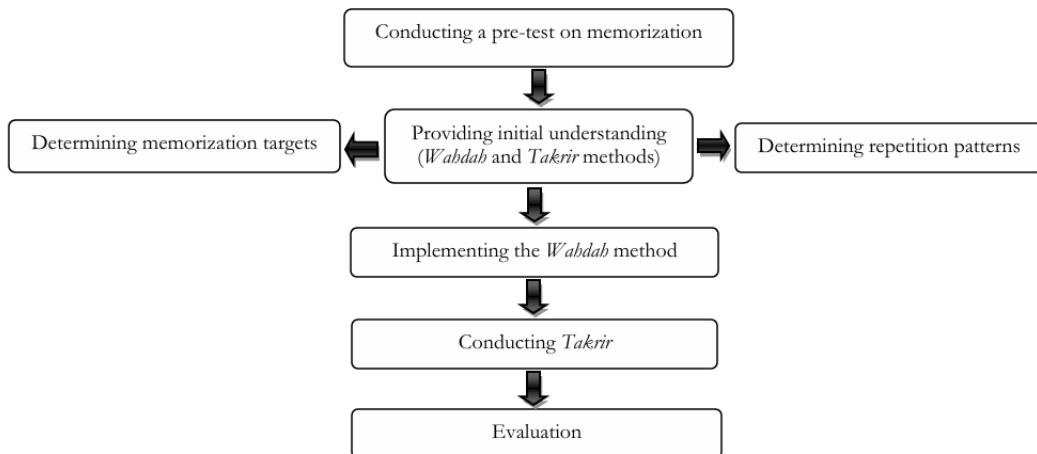
Madrasah Tsanawiyah Negeri 6 Padang is a public madrasah under the Ministry of Religious Affairs of West Sumatra Province, which has been developing the Madrasah Tahfidz Hubbul Quran Program since 2021. This program aims to develop a Quranic generation capable of integrating Qur'an memorization with academic achievement, with a minimum target of memorizing 5 juz over a three-year study period. Supported by 12 certified tahfidz teachers, this program has shown significant achievements until 2025, including students who have successfully memorized up to 30 juz and achievements in the Musabaqah Tilawah Quran and Musabaqah Syarhil Quran at the Padang City level, making Madrasah Tsanawiyah

Negeri 6 Padang a representative location for studying the integration of the Wahdah and Takrir methods.

This study focuses on the integration process of the Wahdah and Takrir methods, the results of their application, and the factors that support and hinder their implementation in the 2024/2025 academic year. The Wahdah method is used to form new memorization through gradual repetition, while the Takrir method serves to maintain and strengthen memorization. The integration of the two methods has been proven to help increase the amount of memorization while maintaining its consistency. The research data was obtained through interviews with program leaders, tahfidz teachers, and students, and was reinforced by observation and documentation. The findings show that the integration of the Wahdah and Takrir methods effectively improves the quality of memorization, reading accuracy, and students' memory, as well as making a real contribution to the development of tahfidz learning in madrasah.

### **The Process of Integrating the Wahdah and Takrir Methods in Alquran Memorization Learning**

Based on the results of interviews conducted by the researcher, it was found that there were several forms of processes in integrating the Wahdah and Takrir methods before conducting learning activities. For clarity, the researcher presents the research results in the form below:



**Fig 1. The Wahdah and Takrir Methods of Quranic Learning**

First, conduct a pre-test of students' memorization. The initial stage of integrating the Wahdah and Takrir methods begins with a pre-test of memorization as a diagnostic assessment to determine the students' initial abilities, including fluency in memorization, accuracy in reading, and application of tajwid. The pre-test is conducted through an oral test by asking students to continue the verses read by the examiner, with a minimum requirement of fluent and correct mastery of three juz of the Quran. In addition, students are also tested on their ability to memorize new verses in about ten minutes from selected surahs, such as Tāhā and Maryam. This pre-test is conducted during the New Student Admission Committee for the tahfidz pathway and forms the basis for determining student admission to the Tahfidz class at Madrasah Tahfidz Hubbul Quran Madrasah Tsanawiyah Negeri 6 Padang.

Second, providing Initial Understanding (*Wahdah* and *Takrir* methods). Providing initial understanding through the *Wahdah* and *Takrir* methods is an important stage in learning to memorize the Quran. At this stage, students are introduced to the technique of memorizing verses through consistent repetition of one verse until a strong and accurate memory is formed. The *Wahdah* method serves to build initial memorization, while *Takrir* strengthens memorization through continuous repetition so that memorization remains in long-term memory. In its implementation, a minimum memorization target of one page per meeting with a

maximum limit of three errors is set, and memorization repetition is carried out in pairs or in halaqah monitored by muhafidz as part of the tahfidz learning plan.

Third is the implementation of the *Wahdah* Method. The implementation of tahfidz learning using the *Wahdah* method is the core stage, where students memorize verses from the Quran in stages through intensive repetition from one verse to the next. The memorization that has been mastered is then submitted to the muhafidz, paying attention to the accuracy of the makhraj, tajwid, and fluency of reading. Before the activity begins, the tahfidz teacher reminds students of the Wahdah method procedure so that they can recite according to the set target. In its implementation, the teacher plays an active role as a guide and quality controller of memorization, correcting recitation, providing correct examples, and creating a conducive learning atmosphere so that the quality of students' memorization is maintained. Based on the above description, the implementation of tahfidz learning using the Wahdah method is carried out through the following sequence of activities:

**Table 1. Tahfidz Learning Flow Structure**

Activity	Method	Duration
Memorization and recitation	<i>Wahdah</i>	60 minutes
<i>Murojaah</i>	<i>Takrir</i>	40 minutes
Evaluation	-	20 minutes

Fourth is the implementation of *Takrir*. The next stage in tahfidz learning is the application of the *Takrir* method, which is the continuous repetition of memorization according to predetermined targets. Repetition is carried out in stages, starting from new memorization to reinforcement of old memorization, with the aim of maintaining memorization stability and minimizing the risk of forgetting. Based on the interview results, teachers emphasized the importance of consistency and discipline in implementing *Takrir* as an integral part of the tahfidz process. *Takrir* is implemented through individual repetition, in pairs, or in small halaqahs monitored directly by muhafidz, with attention to fluency, tajwid accuracy, and verse regularity. This repetition pattern is arranged in accordance with the Hubbul Quran Tahfidz Madrasah curriculum, on a daily, weekly, and monthly basis, so that teachers can monitor the quality of students' memorization and provide appropriate guidance.

Fifth is evaluation. In tahfidz learning, teachers determine the evaluation system as a means of assessing the achievement of learning objectives and the progress of students' memorization. The evaluation is tailored to the students' memorization achievements and is carried out in stages, starting with daily assessments through *tasmi'*, which is listening to new memorizations and *Takrir* memorizations to assess fluency, accuracy of *makhraj*, and tajwid rules. In addition, summative evaluations are carried out at the end of the semester in the form of comprehensive tahfidz exams that cover all memorization targets. This layered evaluation system provides a comprehensive picture of the quality and sustainability of students' memorization and serves as a basis for teachers in determining follow-up learning and further guidance.

The results of the study indicate that the integration of the *Wahdah* and *Takrir* methods at Madrasah Tsanawiyah Negeri 6 Padang was carried out systematically and deliberately. This process began with an initial assessment (pre-test) to map students' basic memorization abilities, which then became the basis for determining learning targets and strategies. These findings are in line with Sadiyah's (2025) opinion, which emphasizes that initial assessments play an important role in determining the effectiveness of tahfidz learning.

The next stage is method orientation, where students are given an understanding of the *Wahdah* mechanism as a method for forming new memorization and *Takrir* as a method for strengthening memorization. *Wahdah* is implemented through intensive repetition of verses in stages with the guidance of a

teacher, while *Takrir* is implemented through structured daily and periodic *murājā'ab*. This pattern is in line with the views of Tanjung & Damanik (2025), who emphasize the importance of systematic repetition in the formation of long-term memory. Overall, the integration of the *Wahdah* and *Takrir* methods is not merely technical in nature, but rather built into a learning system that includes planning, implementation, mentoring, and layered evaluation. This supports the opinion of Pratama et al. (2024), that the success of tahfidz is determined by the continuity of the process and structured habits.

### Results of Integrating the *Wahdah* and *Takrir* Methods in Alquran Memorization Learning

The results of integrating the *Wahdah* and *Takrir* methods show an increase in the quality and quantity of student memorization in the Hubbul Quran Tahfidz Madrasah Program at Madrasah Tsanawiyah Negeri 6 Padang. Based on documentation and memorization monitoring data, students were able to achieve memorization targets of up to 30 juz, 15 juz, and 10 juz with a minimum standard of 5 juz per year. The application of the *Wahdah* method was effective in accelerating memorization through intensive repetition of verses, while the *Takrir* method played a role in maintaining the consistency and durability of the memorization that had been achieved. These findings align with the research results of Pujianto & Inayati, (2023), which state that the integration of memorization and continuous repetition can improve the stability and achievement of student memorization. In practice, students are able to complete an average of two pages of the mushaf per week, and even three pages for students with high abilities.

First, an increase in the quantity of memorization. The integration of the *Wahdah* and *Takrir* methods had a significant impact on increasing the quantity of students' memorization. The average memorization increased from 1–2 juz per semester to around 2.5 juz. Of the five students who were the subjects of the study, the memorization achievements showed significant results, with one student completing 30 juz, one student reaching 15 juz, and one student reaching 14 juz, accompanied by consistent improvement since 2021. Quantitatively, the average memorization of students increased from 1.8 juz per semester in 2021 to 2.68 juz per semester in 2025. These findings indicate that the integration of the *Wahdah* and *Takrir* methods contributes to helping students overcome the initial difficulties of memorizing new verses and gradually improving the sustainability of memorization.

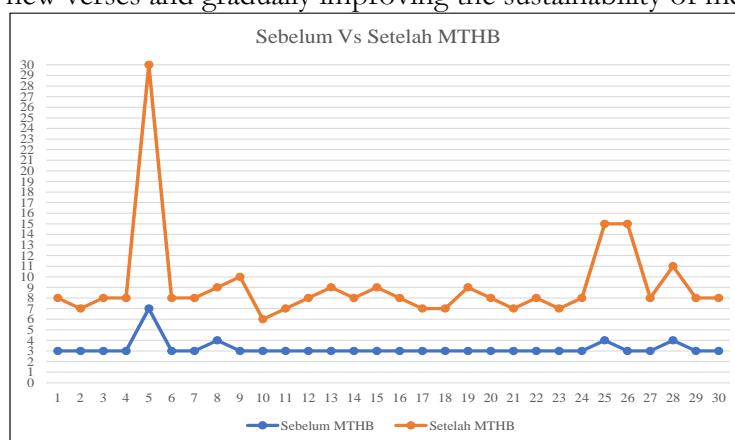


Fig 2. Graph of Memorization Improvement

Second is the improvement in memorization quality. The integration of the *Wahdah* and *Takrir* methods has been proven to improve the quality of students' memorization, as indicated by improvements in tajwid, fluency in reading, and memory retention. Observations and *tasmī'* activities show that most students are able to recite fluently, with minimal errors in *makharijul huruf* and tajwid, and maintain stable memorization during *murājā'ab*. The *Wahdah* method plays a role in accelerating

the mastery of new memorization through repeated reading, while *Takrir* strengthens memory through structured repetition. The synergy between the two produces double memory reinforcement that not only accelerates memorization but also maintains its durability. This improvement in quality is also reflected in the comprehensive tahfidz exam, where students are able to recite and continue verses randomly with correct reading.

In general, improving memorization quality is not only influenced by technical repetition, but also by emotional support and motivation from the tahfidz coach. The integration of the *Wahdah* and *Takrir* methods has created a systematic learning rhythm of receiving new memorization, intensive memorization, then strengthening memory through daily, weekly, and monthly repetition. In other words, this model produces memorization that is not fragile, but mature, fluent, and long-lasting. Impact on student achievement. The integration of the *Wahdah* and *Takrir* methods has a positive impact on students' academic and non-academic achievements. Improvements in memorization correlate with student success in tahfidz and *murottal* competitions, increased self-confidence, and motivation and discipline in learning, which have an impact on the stability of academic achievement. The achievements of students at Madrasah Tsanawiyah Negeri 6 Padang in tahfidz competitions at the city and provincial levels, which continue to improve, show that tahfidz coaching is not only successful internally but also produces students who are competitive externally. These findings confirm the effectiveness of integrating the *Wahdah* and *Takrir* methods as a systematic tahfidz learning model that contributes positively to the quality of Alquran education in madrasahs.

The results of the study indicate that the integration of the *Wahdah* and *Takrir* methods has a positive impact on improving the quantity and quality of students' memorization. Quantitatively, students are able to achieve measurable memorization targets, with some even achieving high memorization scores. These findings are in line with the research by Pujiyanto & Inayati, (2023), which states that the *Wahdah* method is effective in increasing the amount of memorization through intensive repetition of verses.

In terms of quality, the integration of these methods also improves reading accuracy, tajwid quality, and memorization fluency. This is reinforced by the research of Ridiawati et al., (2025), which confirms that the *Takrir* method plays an important role in maintaining the stability and durability of memorization. The integration of the two methods has been proven to not only add new memorization but also retain old memorization so that it is not easily forgotten.

In addition to cognitive aspects, the integration of the *Wahdah* and *Takrir* methods also contributes to the formation of students' religious character, such as discipline, patience, and responsibility. These findings are in line with the concept of holistic Islamic education as emphasized by Nur wahidah et al. (2025), which places tahfidz learning as a means of fostering the morals and spirituality of students.

### **Supporting and Inhibiting Factors in the Integration of the *Wahdah* and *Takrir* Methods in Alquran Memorization Learning**

The success of integrating the *Wahdah* and *Takrir* methods in memorization learning at the Hubbul Quran Tahfidz Madrasah Program at Madrasah Tsanawiyah Negeri 6 Padang is influenced by interrelated internal and external factors. The main factors include the institutional commitment of the Madrasah to make the tahfidz program the identity of the institution, school policy support, the role of teachers, parental involvement, and student motivation. These factors function as enablers and inhibitors in the learning process, in line with the findings of Fitri et al., (2025) regarding factors that support Quran memorization and Izzah & Harfiani, (2023) regarding factors that inhibit tahfidz learning.

First, supporting factors. The implementation of the *Wahdah* and *Takrir* methods of teaching the Quran at Madrsah Tsanawiyah 6 Padang has the following supporting factors: The availability of teachers who are competent in reading the Quran and tajwid. The success of integrating the *Wahdah* and *Takrir* methods in Quran memorization learning at the Hubbul Quran Tahfidz Madrasah Program at Madrsah Tsanawiyah 6 Padang is greatly influenced by the availability of tahfidz teachers who are highly competent in reading the Qur'an according to the rules of tajwid. Tahfidz teachers act as the main reference for students in modeling correct recitation, both in terms of *makharijul huruf*, application of tajwid rules, fluency, and rhythm of recitation. In the context of the *Wahdah* method, the accuracy of the teacher's recitation becomes the initial foundation for the formation of students' memorization because the memorization process is carried out through intensive repetition of verses. If the teacher's recitation is correct and fluent, then the initial memorization formed in students also tends to be more accurate and of higher quality.

Furthermore, in applying the *Takrir* method, teacher competence plays an increasingly important role because the process of repetition of memorization requires high accuracy in detecting reading errors that may reappear. Teachers who have mastered tajwid are able to provide immediate and accurate corrections before these errors become a permanent pattern of memorization. This makes the process of strengthening memorization more effective, systematic, and controlled. Field findings show that students feel more confident in reciting their memorization because they have teachers who are competent and consistent in guiding and supervising the quality of their reading.

The results of observations and interviews also show that the presence of experienced tahfidz teachers, such as those with backgrounds as professional tahfidz teachers, imams, or muezzins, adds value to the learning process. This experience not only improves the technical quality of teaching but also fosters pedagogical authority, which makes students more disciplined and serious in maintaining their memorization. This condition is in line with the views of Primayekti et al., (2024), who emphasize that the competence and professionalism of teachers have a significant effect on the success of al-Qur'an learning, particularly in forming accurate recitation and long-term memorization retention.

In addition to competence, the availability of structured learning time also strengthens the effectiveness of teachers' roles in implementing the *Wahdah* and *Takrir* methods. Tahfidz learning, which is carried out routinely every day after formal learning activities, allows teachers to continuously monitor students' memorization progress. With sufficient time, teachers can optimally carry out their functions of guidance, repetition, and evaluation of memorization. The synergy between teacher competence and learning time management is a major supporting factor in improving the quality and consistency of student memorization.

Thus, the availability of competent tahfidz teachers is a crucial supporting factor in the successful integration of the *Wahdah* and *Takrir* methods. Teachers who have a good command of the Quran and tajwid not only act as teachers but also as role models, quality controllers of memorization, and motivators for students. These findings reinforce the results of Primayekti et al., (2024) research, which states that the quality of educators is the main determinant of the success of Quranic learning, both in terms of the quantity and quality of students' memorization.

Secondly, there are the media, supporting facilities and infrastructure provided by the school. The availability of adequate facilities and infrastructure is an important supporting factor in the successful integration of the *Wahdah* and *Takrir* methods in Qur'an memorization learning at Madrasah Tsanawiyah Negeri 6 Padang. Based on the results of an interview with Ustadz Luthfi, the school has provided

Quranic manuscripts as the main learning medium, both in classrooms and in the prayer room. The provision of these manuscripts makes it easier for students to consistently memorize and repeat verses without the constraints of limited learning media.

This is reinforced by the head of the Hubbul Quran Tahfidz Madrasah Program, who emphasizes that the school specifically provides supporting facilities in the form of a prayer room as a tahfidz learning space. The presence of the prayer room provides a calmer, more conducive, and religious atmosphere, which greatly supports the application of the *Wahdah* method, which requires high concentration in repeating verses, as well as the *Takrir* method, which demands calmness during *muraja'ah* memorization.

Field observations conducted on November 4, 2025, showed that the facilities and infrastructure provided by the school were optimally utilized in the tahfidz learning process. A comfortable learning environment, the availability of *Mushaf Alquran*, and a special learning room allow students to be more focused, disciplined, and consistent in maintaining the quality of their memorization. Thus, adequate facility support contributes directly to the smooth and effective implementation of the *Wahdah* and *Takrir* methods in Quran memorization learning at Madrasah Tsanawiyah Negeri 6 Padang.

Thirdly, the ability of students and a conducive classroom atmosphere. A conducive school atmosphere is one of the main supporting factors in the success of learning to memorize the Quran using the *Wahdah* and *Takrir* methods at Madrasah Tsanawiyah Negeri 6 Padang. Based on the interview results, a comfortable, clean, and well-organized learning environment can increase students' motivation and comfort in memorizing the Quran. Well-maintained classrooms and prayer rooms provide a quiet space with minimal distractions, allowing students to focus more on repeating the verses, which is the core of both methods.

Field observations on November 4, 2025, showed that the learning atmosphere was positive and not stressful. Teachers applied a friendly and enjoyable teaching style without compromising discipline, creating harmonious learning interactions between teachers and students. This approach made students feel more confident and less stressed during the process of reciting and reviewing their memorization.

In addition to environmental factors, students' abilities and persistence are also important supporting factors in tahfidz learning. Students show high enthusiasm for learning, discipline in following the memorization schedule, and sincerity in maintaining their memorization through consistent repetition. The combination of a conducive school atmosphere, an enjoyable pedagogical approach, and students' internal motivation has made the implementation of the *Wahdah* and *Takrir* methods effective and sustainable in improving the quality of students' Quran memorization at Madrasah Tsanawiyah Negeri 6 Padang.

The main supporting factors in the implementation of the *Wahdah* and *Takrir* methods at Madrasah Tsanawiyah Negeri 6 Padang include the competence of the tahfidz teachers, the availability of facilities and infrastructure, and a conducive classroom atmosphere. Teacher competence plays an important role in ensuring the quality of reading and the effectiveness of memorization guidance, as stated by (Zuhriansah et al., 2025). The support of facilities and infrastructure also strengthens the smoothness of tahfidz learning. In addition, student abilities and a conducive classroom climate also support the success of learning.

**Inhibiting Factors.** The inhibiting factors of learning the Quran using the *Wahdah* and *Takrir* methods are not implemented properly, namely limited learning time. Limited learning time allocation is an inhibiting factor in the application of the *Wahdah* and *Takrir* methods at Madrasah Tsanawiyah Negeri 6 Padang. Based on

interviews, the tight tahfidz schedule means that teachers do not have enough time to conduct intensive reading repetition and comprehensive memorization assistance. In fact, both methods are highly dependent on continuity and consistency of time so that initial memorization is formed correctly and remains stable. Due to time constraints, teachers often make technical adjustments such as speeding up the pace of practice or reducing the amount of repetition, which results in suboptimal reading and memorization quality among students.

Second, lack of support from parents. Lack of parental involvement is a factor that hinders the successful integration of the *Wahdah* and *Takrir* methods. Based on interviews, the lack of parental guidance and supervision during *muraja'ah* at home causes the repetition of memorization to not run optimally. Many parents leave the responsibility of memorization entirely to the school, so that practice at home is not continuous. As a result, students' memorization is easily weakened and does not last long. This condition shows that active support and coordination between schools and parents is necessary for the memorization reinforcement process to be effective and sustainable.

The main inhibiting factors are limited learning time and minimal parental support at home. Time constraints mean that the intensity of *Wahdah* and *Takrir* is not always optimal (Widiyanti et al., 2024). Meanwhile, the lack of parental guidance has an impact on the weakness of *muraja'ah* at home, so that students' memorization easily weakens. These findings are in line with Maifa, (2025), who emphasizes that families play an important role in the sustainability of Al-Qur'an learning.

Based on the data description and research findings presented earlier, this discussion aims to analyze and interpret the research results by relating them to relevant theories and previous research findings. The discussion focuses on three main aspects, namely the process of integrating the *Wahdah* and *Takrir* methods, the results of integrating these methods, and the supporting and inhibiting factors in their implementation in the Hubbul Quran Tahfidz Madrasah Program at Madrasah Tsanawiyah Negeri 6 Padang.

## CONCLUSION

The results of the study show that the integration of the *Wahdah* and *Takrir* methods effectively improves the quantity and quality of students' memorization, as seen from the increase in the number of memorizations per semester and improvements in reading fluency, tajwid accuracy, and memorization stability. The success of students in the city-level Musabaqah Hifdzil Quran competition further reinforces that the application of this method has a real impact on the academic and religious achievements of students. The success of the integration of these methods is supported by the competence of tahfidz teachers, the availability of facilities and infrastructure, a conducive learning atmosphere, and student motivation. The main obstacles include limited learning time allocation and minimal parental guidance in *muraja'ah* at home.

Theoretically, this study enriches the study of tahfidz learning by confirming that the integration of the *Wahdah* and *Takrir* methods can be developed as a systematic and sustainable learning model. Empirically, this study validates the effectiveness of integrative methods in the context of madrasah tsanawiyah and confirms the importance of synergy between teachers, students, the school environment, and families. Further research is recommended to use a longitudinal approach to test the sustainability of memorization, expand the research location to increase the generalization of findings, and examine in more depth the role of parents in supporting *muraja'ah* at home through a mentoring model that is integrated with the school's tahfidz program.

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Ahlussunnah: Journal of Islamic Education

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