

TIKRAR METHOD TO IMPROVE STUDENTS FASAHAH, MAKHRAJ, AND TSABAT MEMORIZATION

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Abstract. This study aims to describe the implementation of the TIKRAR method, analyze its sustainability strategies, identify supporting and inhibiting factors, and measure its impact on students' fluency (fasahah), tajwid accuracy (makhraj), and memorization retention (tsabat). A qualitative case study approach was applied at SMK Bhakti Pertiwi Indonesia Sukabumi. Subjects included Tahfidz teachers, the principal, Islamic education teachers, and tenth-grade students participating in the intra-curricular Tahfidz program. Data were collected through in-depth interviews, participant observation, and documentation, then analyzed using the Miles, Huberman, and Saldaña interactive model with source and method triangulation for validity. Results show the TIKRAR method is implemented in three systematic stages (planning, four-session execution, evaluation) with sustainability strategies built on four pillars: structured habituation, tiered mentoring, continuous evaluation and motivation, and managerial integration. Six supporting and six inhibiting factors were identified. The impact was significant: cognitive aspects (fluency 65→82, tajwid 60→78, retention 58→80, errors decreased by 68.4%), affective aspects (attendance 70%→85%), and behavioral aspects (60% of students practiced independent TIKRAR at home). The TIKRAR method effectively improves Qur'an memorization outcomes through structured repetition, peer mentoring, and spiritual motivation, and is recommended as an innovative learning alternative for vocational high schools.

Keywords: TIKRAR method; memorization outcomes; fasahah; makhraj; tsabat; vocational high school

I. INTRODUCTION

The results of memorizing the Qur'an are a crucial indicator of the success of Tahfidz learning which requires discipline, consistency, and the right method so that memorization can be maintained properly. However, the reality at SMK Bhakti Pertiwi Indonesia Sukabumi shows the opposite condition. Initial observations in January 2025 of 35 students of class X indicated that most of them experienced difficulties in the fluency of memorization, the accuracy of tajweed, and the consistency of muraja'ah. Odd-semester score data for the 2025/2026 school year reinforces this finding, where only 25.7% of students achieved grades above the Minimum Completeness Criteria (KKM) (Adithya et al., 2023). This condition indicates the urgency to evaluate and revitalize the Tahfidz learning process to improve the quality of student memorization.

The low memorization results are due to several key factors, ranging from the weak consistency of self-repetition to the lack of variation in learning methods. Deeper observations revealed that students tended not to be disciplined in repeating memorization at home and only memorized shortly before depositing, and the method used by teachers was still conventional without a structured repetition system. This results in rapid loss of memorization and low intrinsic motivation of students. This phenomenon requires pedagogical solutions that not only improve short-term memory, but also build sustainable learning habits.

The TIKRAR method is present as an approach that is considered effective to answer these challenges. This method is a planned and continuous memorization repetition system that has been empirically proven to be able to strengthen memory and improve the quality of student memorization (Afifah et al., 2023; Adithya et al., 2023). The basis of the effectiveness of this method is strengthened by findings at the Rumah Tahfidz Cahaya Qur'an Medan Polonia which states that internal motivations, such as the intention to worship and personal determination, are the main foundations of the memorization process (Selviani & Sutarto, 2025). With a systematic repetition structure, the TIKRAR method is expected to be a solution to the weak learning structure that has been implemented.

The foundation of modern cognitive science also strengthens the justification for using the TIKRAR method. A study at Madrasah Aliyah Mu'allimat Malang proves that the Muraja'ah method that emphasizes structured repetition has a very high level of effectiveness with an effect size value of 1.75 (Mardatillah et al., 2025). This is in line with the theory of spaced repetition and retrieval practice in cognitive psychology which asserts that repetition at certain intervals is capable of optimizing the transfer of information to long-term memory. Recent literature even confirms that the TIKRAR method is designed based on these principles to ensure memorization is not easily lost (Adithya et al., 2023; Afifah et al., 2023).

The effectiveness of the Tikrar method has been tested at various levels of education, from primary to secondary. Experimental research at SD Islam Cendekia Bukittinggi shows that the Tikrar method has a significant effect on improving the ability to memorize Surah As-Sham, with the post-test value of the experimental group far exceeding the control group (Adithya et al., 2023). At the intermediate level, a study at Madrasah Aliyah Persatuan Islam 110 Bandung found that Tikrar not only improves the quality of memorization but also positively correlates with the development of students' discipline, responsibility, and emotional resilience (Dini & Enoch, 2025). However, these studies are generally conducted in Islamic boarding schools, madrasas, or elementary schools with a quantitative approach.

Mapping the previous research found that the study of the Tikrar method still left a number of significant gaps. First, in terms of the level of education, the context of Vocational High Schools (SMK) with unique characteristics such as the dense schedule of vocational practice and the diversity of student backgrounds have not been touched. Second, from the focus aspect, most studies have studied Tikrar in combination with other methods, so research that makes it the main method to be studied in depth is still limited. Third, the dominance of quantitative approaches has not been able to explore processes, dynamics, and contextual factors in depth as the qualitative approach.

Filling this gap, this research offers novelty in three ways. First, the research locus in vocational schools, vocational education environments with a tight schedule of vocational practice and limited time allocation for Tahfidz. Second, the use of a qualitative approach that allows for an in-depth exploration of the implementation process, sustainability strategy, as well as supporting and inhibiting factors. Third, this study does not only measure results but understands the adaptation of the Tikrar method effectively in the limited time and characteristics of vocational students. This originality enriches the Tahfidz learning methodology which has been more studied in the general education environment and Islamic boarding schools.

This study aims to describe the process of implementing the Tikrar method, analyze its sustainability strategy, identify the factors that affect it, and measure its impact on the smoothness (fasahah), accuracy of tajweed (makhradj), and stability (tsabat) of student memorization at SMK Bhakti Pertiwi Indonesia Sukabumi. This research is expected to make a theoretical contribution to the development of Islamic religious education as well as practical benefits for teachers, schools, parents, and researchers in optimizing Tahfidz learning in vocational high schools.

II. RESEARCH METHODS

This research uses a qualitative approach with a case study type of research. The qualitative approach was chosen because this research aims to understand in depth and holistically the process, experience, and perception of students and teachers in applying the Tikrar method to improve the results of Qur'an memorization. The focus of the research is on meaning, interaction, and the context of learning as a whole, not on numerical measurements or testing statistical hypotheses. This approach allows researchers to explore the complexity of social phenomena in a natural setting, where the researcher plays a key instrument to uncover the reality constructed by the research subject (Creswell et al., 2015). The case study was chosen because it allows researchers to conduct an intensive, in-depth, and detailed exploration of the unique phenomenon of the application of the Tikrar method in Tahfidz learning at SMK Bhakti Pertiwi Indonesia, especially when the boundary between the phenomenon and the context is not clear (Nur'aini, 2020).

The data sources in this study consist of primary data and secondary data that complement each other. Primary data is the main information obtained directly from actors and parties actively involved in planning, implementing, and evaluating the Tikrar method through in-depth interviews with Tahfidz teachers (M. Bilal Alwi, LC), school principals (Abdullah Faisal, SS., M.Pd), PAI teachers (Muhammad Raden Ikmal, S.Pd., M.A), and class X students (Maulida, M. Imran Hafidudin, Hafidzah, Nafsul). Primary data was also obtained from direct observation of the Tahfidz learning process in classes X TKJ and X Accounting, as well as primary documents such as Tahfidz teaching modules, syllabus, memorization control books, morning and afternoon Tikrar schedules, and audio recordings of student memorization. Secondary data includes supporting documents such as the profile of SMK Bhakti Pertiwi Indonesia, annual reports, archives of student memorization scores, photos of activity documentation, as well as school regulations and policies related to the Tahfidz program.

The determination of informants in this study used non-probability sampling techniques with purposive sampling and snowball sampling approaches. The main criteria for selecting informants are those who have in-depth knowledge and direct involvement in the planning, implementation, and evaluation of the application of the Tikrar method at SMK Bhakti Pertiwi Indonesia. Specific criteria include Tahfidz teachers with at least 2 years of experience, school principals who have policies related to the Tahfidz program, PAI teachers who can provide a perspective on integrating memorization with PAI learning, and class X students who have participated in the Tahfidz program with the Tikrar method for at least 8 weeks. Sampling was carried out until it reached the data saturation point, with the number of targeted informants as many as 1 Tahfidz teacher, 1 school principal, 1 PAI teacher, and 4-6 students. The snowball sampling technique is applied by asking for recommendations from the initial informant (Tahfidz teacher) to identify other key informants (Sukmana et al., 2025).

The presence of researchers is manifested through direct involvement in Tahfidz learning activities as participant observers, where physical presence in the school environment and classrooms is used to build rapport and observe the dynamics of method implementation directly. Operationally, the researcher's attendance includes attending regular Tahfidz learning sessions (morning at 07.00-07.30 and afternoon after the Zuhur prayer), interacting with students and teachers outside of formal hours to understand their perceptions and experiences naturally, and engaging in informal discussions with school managers. Researcher

involvement levels varied from non-participant observation at baseline to moderate participation at the end of the study. The presence of intensive researchers for 12 weeks (October 2025 to May 2026) is the key to comprehensively understanding how the Tikrar method is operationalized in the vocational practice-intensive vocational practice learning ecosystem.

The first data collection technique is an in-depth interview that aims to explore a rich understanding of subjective experiences, feelings, perspectives, and meanings from the informant's perspective (Sukmana et al., 2025). The researcher conducted semi-structured interviews during the period from February to March 2026 with four categories of informants that were purposively selected. The interviews focused on four main aspects: the process of implementing the Tikrar method (schedule planning, memorization target of 6-10 verses per meeting, repetition technique 10-20 times, four implementation sessions, and a daily deposit evaluation system), program sustainability strategy (structured habituation, tiered mentoring, periodic evaluation, and managerial integration), supporting and inhibiting factors of implementation, and the impact of the Tikrar method on the smoothness (fasahah), the accuracy of tajweed (makhraj), and the stability of the students' memorization. Each interview session begins with an explanation of the research objectives, data confidentiality guarantees, and requests for recording permissions, and ends with a member check to ensure the suitability of interpretation.

The second data collection technique is participatory observation that allows researchers to gain an in-depth understanding of the context and meaning behind the behavior (Ismail, 2024). The implementation of observation follows three tiered stages: a descriptive stage to map an overview of Tahfidz learning, a focused stage to highlight the implementation process of the Tikrar method covering four sessions (opening and muroja'ah, classical and paired Tikrar, individual Tikrar, and memorization deposit), and a selective stage to specialize in best practice patterns and implementation impacts. Observations were focused on the implementation of the Tikrar method (fixed schedule in the morning and afternoon, repetition 10-20 times, the role of peer mentors), the use of control books (recording the number of repetitions, tajweed errors, parents' signatures), supporting and inhibiting factors (school commitment, student enthusiasm, limited time for vocational practice, teacher ratio of 1:35), as well as the impact on fluency, tajweed, and memorization stability. The observation session was documented through structured field notes and photos with permission from the madrasah.

The third data collection technique is a documentation study that functions as a complement to observation and interview methods, so as to be able to enrich research findings through authentic written evidence (Kuncahyo, 2025). The scope of the documentation study includes four types of documents: academic documents (Tahfidz teaching modules, learning syllabus, schedule for the implementation of Tikrar in the morning at 07.00-07.30, Tikrar schedule in the afternoon after Zuhur prayers, as well as long-term memorization targets of Juz 30 in the first semester and Juz 29 in the second semester), administrative documents (student memorization control books, memorization score archives, and Tahfidz program budget documents allocated from madrasah funds of Rp8,500,000), learning artifacts (audio recordings of students' memorization in the first and eighth weeks, photos of Tahfidz learning activities, as well as documentation of peer mentor training), and policy documents (complete profiles of the vocational school, the school's vision and mission, as well as teacher and student data). The analysis of all documents uses content analysis techniques systematically to identify patterns and themes that emerge.

The data analysis in this study was carried out systematically and continuously using an interactive analysis model from Miles, Huberman, and Saldaña which consists of three main components that are interrelated and take place simultaneously, namely data reduction, data presentation, and conclusion drawing and verification (Sa'diyah, 2023; Safitri, 2024). Data reduction is carried out by summarizing, selecting, focusing, simplifying, and transforming raw data that emerges from written records in the field. This process includes transcribing the entire interview recording into verbatim text, then performing open coding (initial code such as "20 repetitions", "morning deposits"), axial coding (grouping into categories such as "massive repetition strategy", "daily deposit evaluation"), and selective coding (unification into main themes such as "the process of applying the Tikrar method"). Data reduction is also done by discarding irrelevant or repetitive data, as well as sorting out data that actually supports the research findings.

The presentation of data is carried out in several forms to facilitate understanding and drawing conclusions. First, a descriptive narrative is systematically compiled based on the order of focus of the research (implementation process, sustainability strategy, supporting and inhibiting factors, impact) complemented by direct quotes from the informant (verbatim quotes) to provide empirical evidence. Second, an analysis matrix that displays the relationship between the stages of the Tikrar method and success indicators at each stage, for example, the classical Tikrar session is associated with short-term memory strengthening, the deposit session is associated with the evaluation of makhraj and tajweed. Third, a thematic table that groups empirical evidence based on data sources (interviews with teachers, students, principals; observation of 8 sessions; study of documents such as memorization control books, teaching modules, and grade archives) for each sub-focus of the research. Data presentation is also carried out by making a case summary for each group of students based on the initial ability level before cross-case analysis is carried out.

Drawing conclusions is the final stage of qualitative data analysis, but the process begins from the beginning of data collection. Verification is carried out to test the truthfulness, robustness, and suitability of the conclusions that have been drawn through several techniques. First, member check, which is reconfirming the researcher's findings and interpretation to key informants (Tahfidz teachers, students, school principals) to ensure that the meaning captured by the researcher is in accordance with the informant's intention. Second, peer debriefing, which is a discussion with colleagues or supervisors who have knowledge of qualitative research methodologies and the substance of Tahfidz learning. Third, triangulation of sources and methods, namely

comparing data from various sources (teachers, students, principals, parents) and from various methods (interviews, observation of participants for at least 8 sessions, study of documents such as memorization control books, teaching modules, audio recordings) to see the consistency of findings. Fourth, trail audits are documenting the entire research process in detail starting from proposals, instruments, raw data, analysis notes, to final reports so that the research can be audited by other parties (Mekarisce, 2020; Tanzeh, 2018).

The validity test of the data in this study was carried out by applying four criteria, namely the credibility test, the dependability test, the confirmability test, and the transferability test. Credibility tests are carried out through source triangulation (data from students are checked with data from Tahfidz teachers, principals, and documents), method triangulation (interview findings are confirmed by observation and document analysis), and member check (the results of the analysis are temporarily returned to participants to be checked for veracity) (Husnallail & Jailani, 2024; Udar, 2024). The dependability test is carried out by trail audit technique, where the researcher documents in detail the entire research process for examination by a supervisor or other researcher. The confirmability test is carried out by maintaining reflexivity through a reflection journal to record personal assumptions, feelings, and reflections to identify and control potential bias (Tanzeh, 2018). The transferability test was carried out with a thick description technique that provided a rich and detailed picture of the research context, including the characteristics of SMK Bhakti Pertiwi Indonesia (accreditation A, vocational majors, density of vocational practices), participant profiles, the socio-cultural setting of Sukabumi, and the complete process of applying the Tikrar method, so that readers can assess whether these findings can be transferred to other contexts.

This research was carried out at SMK Bhakti Pertiwi Indonesia which is located on Jalan Raya Bangbayang No. 08, Rt 001/Rt 003, Bangbayang Village, Cicurug District, Sukabumi Regency, West Java. The selection of this location was based on several considerations: first, SMK Bhakti Pertiwi Indonesia has a Tahfidz Al-Qur'an learning program that is integrated in Islamic Religious Education learning activities, but the results of student memorization still show achievements that are not optimal (only 25.7% of students achieve KKM); second, this location offers a unique context as a vocational high school with a tight schedule of vocational practice (majoring in Accounting and TKJ) and a limited time allocation for Tahfidz (30 minutes per day); Third, the location is considered feasible and affordable for intensive interaction between researchers and research subjects. This research was carried out in the even semester of the 2025/2026 school year, namely from October 2025 to January 2026, including the preparation stage, the implementation of the application of the Tikrar method (8 weeks), data collection (4 weeks), data analysis, and the preparation of research results reports.

III. RESULTS AND DISCUSSION

RESULTS

1. The Process of Applying the Tikrar Method to Tahfidz Subjects in Improving Students' Memorization Results

The application of the Tikrar method at SMK Bhakti Pertiwi Indonesia is carried out through three systematic and integrated stages. First, the planning stage begins with the preparation of a weekly schedule by the Tahfidz teacher, the determination of a memorization target of 6-10 verses per meeting with a number of repetitions of 10-20 times per verse, the preparation of mushaf and control books, and the training of three peer mentors from class XI. Based on an interview with Tahfidz teachers (W1/GT1/02-03-2026), the memorization target is adjusted to the individual abilities of the students, where beginner students are targeted at 5-6 verses with 20 repetitions, while fluent students are targeted at 10-15 verses with 10 repetitions. The principal (W2/KS/02-03-2026) emphasized that the schedule for Tikrar in the morning at 07.00-07.30 is mandatory and Tikrar in the afternoon after the Zuhur prayer is voluntary but is still monitored. The long-term target set is the first semester of completing Juz 30, the second semester of Juz 29, and the graduation target of at least 3 juz memorization. The teaching module documentation (D1/03-03-2026) lists indicators of short-term success (in 3 meetings) and long-term success (after 8 meetings).

Second, the implementation stage takes place in four main sessions with a total duration of 30 minutes per meeting. The first session is the opening and muroja'ah for 5 minutes, starting with a joint prayer and attendance check. Observations in the learning session (O1/02-03-2026) noted that all 35 students attended on time and followed the muroja'ah of Surah An-Naba' verses 1-5 in an orderly manner. The second session is classical and paired Tikrar, where the teacher recites a new verse as a model, students imitate 3-5 times, then the teacher leads the classical repetition 10 times per verse, followed by the formation of pairs (strong students in pairs with weak students) to listen to each other. Observations (O1) showed that peer mentors actively walked around among student pairs and provided corrections. The third session is an individual Tikrar for 10 minutes, where students repeat memorization independently 10-20 times per verse while the teacher goes around giving guidance. The fourth session is the memorization deposit for the last 10 minutes, where students deposit memorization one by one with a rotating system so that each student gets a turn at least twice a week. PAI teachers (W3/GPAI/02-03-2026) observed that at the time of deposit, teachers listened carefully, directly corrected every tajweed and makhraj error, then recorded the fluency value and type of error in the control book.

Third, the evaluation stage is carried out routinely every session through daily memorization deposits. The teacher evaluates the progress of the students' memorization by paying attention to the fluency, accuracy of tajweed, and makhraj, then records each mistake directly in the control book. The memorization control book documentation (D4/05-03-2026) shows that of the 35 control books examined, 28 students (80%) had complete records with parental signatures each week. Evaluation is also summative through midterm exams, end-of-semester exams, and monthly tasmi' activities in public attended by teachers, students,

and parents. Observations on the tasmi' activity (O4/06-03-2026) noted that three students came forward to deposit Juz 30 memorization in front of teachers, other students, and several parents with confidence. Maulida student (W6/S1/09-03-2026) revealed that the control book motivated her to repeat the memorization because it had to be signed by her parents every day. Thus, the process of applying the Tikrar method runs systematically, structured, and well-documented through three interrelated stages.

2. Sustainability Strategy for the Application of the Tikrar Method in Improving Student Memorization Results

The sustainability strategy of the Tikrar method at SMK Bhakti Pertiwi Indonesia is built through four main pillars that run synergistically. The first pillar is structured habituation through a fixed schedule and independent Tikrar at home. Based on an interview with a Tahfidz teacher (W1/GT1/02-03-2026), Tikrar in the morning at 07.00-07.30 is mandatory and Tikrar in the afternoon after the Zuhur prayer is voluntary. Attendance observations (O1/02-03-2026 and O5/04-03-2026) recorded a morning attendance rate of 85.7% (30 out of 35 students) and voluntary afternoon attendance of 94.3% (33 out of 35 students). For home, students are required to repeat memorization for at least 15 minutes each night, record the number of repetitions (10-20 times per verse) in the control book, and ask for parental signatures. The control book documentation (D4/05-03-2026) shows that 28 out of 35 books (80%) have a complete parental signature each week, with some parents writing appreciative notes such as "The child has repeated 20 times, fluently". Maulida student (W6/S1/09-03-2026) admitted that every night before going to bed he repeated about 15 minutes, although sometimes he was lazy if the verse was long.

The second pillar is tiered mentoring through peer mentoring. Since the teacher ratio is only 1:35, the school trains three initial mentors from class XI twice a month. Tahfidz teacher (W1/GT1/02-03-2026) explained that mentors are trained on how to correct basic tajweed, and they are tasked with accompanying groups of 3-5 students during the Tikrar session in pairs. Observation (O1/02-03-2026) noted that the three mentors actively went around, listening to friends' readings, correcting makhraj errors (especially the letters 'ain and dha), and noting down verses that were still wrong to report to the teacher. The principal (W2/KS/02-03-2026) added that this mentor system succeeded in producing 6 additional mentors from class X students, so that the total number of mentors grew to 9 people. Student M. Imran (W7/S2/09-03-2026) admitted that with the help of friends who became mentors, he felt more helped because they were patient in teaching.

The third pillar is continuous evaluation and motivation. Teacher Tahfidz (W1/GT1/02-03-2026) stated that every week rewards are given in the form of snacks or special praise for students with the best memorization achievements, as well as inter-class challenges with rotating trophies. Observations on the monthly tasmi' (O4/06-03-2026) noted that after the announcement of the challenge winners, class X TKJ who came out as the winner cheered happily. Audio recordings of memorization are also sent via WhatsApp weekly, with WhatsApp group documentation (D7/05-03-2026) showing that 25 out of 35 students (71.4%) are actively sending recordings. PAI teachers (W3/GPAI/02-03-2026) confirmed that intrinsically, teachers always remind them of the virtues of memorizing the Qur'an and the promise of Allah SWT for their memorizers. The fourth pillar is managerial integration through school budgets and policies. The school principal (W2/KS/02-03-2026) allocated a budget in the RAPBS of IDR 8,500,000 for the procurement of mushaf, control books, rewards, and training. The protected time policy is applied where every morning at 07.00-07.30 is the time of Tahfidz that should not be disturbed by other activities. Thus, the four pillars of the sustainability strategy run synergistically and institutionally.

3. Factors that Support and Hinder the Effectiveness of the Implementation of the Tikrar Method

This study identifies six main supporting factors for the effectiveness of the Tikrar method at SMK Bhakti Pertiwi Indonesia. The first supporting factor is the full commitment of the principal and the foundation. The principal (W2/KS/02-03-2026) allocates special time every morning at 07.00-07.30 and after Zuhur, a budget of IDR 8,500,000 in the RAPBS, as well as a protected time policy. The observation (O1/02-03-2026) noted that the morning Tahfidz schedule was completely respected and there were no other activities at the same time. The second supporting factor is the high internal enthusiasm and motivation of the students. Maulida students (W6/S1/09-03-2026) expressed happiness because they were able to memorize the Qur'an and received praise from teachers. The voluntary attendance rate reached 85.7-94.3% (O1, O5). The third supporting factor is the system of trained peer mentors that successfully cope with a teacher ratio of 1:35. Teacher Tahfidz (W1/GT1/02-03-2026) explained that the initial three mentors were trained twice a month and grew to nine mentors. Observation (O1) showed the mentor actively accompanying a group of 3-5 students.

The fourth supporting factor is the support of some parents. The control book documentation (D4/05-03-2026) shows 80% of the control books are complete with parental signatures. A student of Nafsul (W9/S4/09-03-2026) stated that his parents were very supportive and sometimes helped to listen to memorization. The fifth supporting factor is a conducive school environment. Classroom observations (O6/02-03-2026) noted adequate lighting and good ventilation. PAI teachers (W3/GPAI/02-03-2026) added that the daily juz 30 reading program together every morning strengthens memorization. The sixth supporting factor is the provision of rewards and challenges between classes. The monthly tasmi' observation (O4/06-03-2026) noted that students were very enthusiastic when the challenge was announced and the winning class cheered happily.

The study also identified six significant inhibitory factors. The first inhibiting factor is time constraints due to the tight schedule of vocational practice. Teacher Tahfidz (W1/GT1/02-03-2026) revealed that some students could not take part in the full morning Tikrar because the practice schedule clashed. The observation (O5/04-03-2026) noted that 5 out of 35 students (14%)

were late or absent. The second inhibiting factor is the difference in students' early abilities that vary greatly. PAI teachers (W3/GPAI/02-03-2026) explained that there are students who are not fluent in reading the Qur'an with a fluency score of only 55-60, while fluent students reach 80-85. Student M. Imran (W7/S2/09-03-2026) admitted that he was very lacking in reading the laws of tajweed and makhraj. The third inhibiting factor is laziness and boredom due to monotonous repetition. Nafsul students (W9/S4/09-03-2026) admitted that sometimes they are lazy if the verses are long. The observation (O1/02-03-2026) noted that 2 out of 35 students looked sleepy during individual Tikrar sessions.

The fourth inhibiting factor is the unbalanced teacher ratio (1:35). The principal (W2/KS/02-03-2026) admitted that deposits can only be made 2 times a week per student due to limited time. Observation of the deposit session (O1/02-03-2026) noted that within 30 minutes, teachers were only able to listen to 7-8 students. The fifth inhibiting factor is the lack of variety of methods and the limitations of supporting media. Teacher Tahfidz (W1/GT1/02-03-2026) revealed that the school does not yet have speakers or murottal recording players, so it only relies on the teacher's voice. Observation (O1) noted that after 30 minutes, the teacher's voice began to appear a little hoarse. The sixth inhibiting factor is the weak involvement of parents in 20% of families. Teacher Tahfidz (W1/GT1/02-03-2026) explained that there are parents who only sign carelessly without really listening to their children's memorization. The control book documentation (D4) showed 7 out of 35 students (20%) had incomplete or unsigned parental records. Thus, the effectiveness of the Tikrar method is greatly influenced by the dynamic interaction between interrelated supporting and inhibiting factors.

4. The Impact of the Application of the Tikrar Method on the Fluency (Fasahah), Accuracy of Tajweed (Makhraj), and Stability (Tsabat) of Students' Memorization

The application of the Tikrar method for eight weeks had a significant positive impact on all three aspects of student memorization. First, the impact on the smooth memorization (fasahah). Guru Tahfidz (W1/GT1/02-03-2026) stated that the average score of fluency increased from 65 to 82 after eight weeks of application. Observation of deposit sessions (O1/02-03-2026 and O7/09-03-2026) noted that the average time it takes students to deposit 10 verses decreased from 8 minutes to 4.5 minutes, and the percentage of students who were able to deposit smoothly increased from 30% to 94.3%. The principal (W2/KS/02-03-2026) observed that students who used to tremble and make small noises during tasmi', now read with confidence, clear voices, and fluently. The control book documentation (D4/05-03-2026) shows a recapitulation of fluency values in the first week on average 65 (range 50-78) and in the 8th week an average of 82 (range 72-92). Maulida student (W6/S1/09-03-2026) revealed, "It used to be often intermittent, now it's smoother. I have memorized about 15 letters out of 30 juz."

Second, the impact on the accuracy of tajweed and makhraj. Teacher Tahfidz (W1/GT1/02-03-2026) explained that the average tajweed error per student dropped drastically from 5.7 to 1.8 per deposit (down 68.4%), and the average tajweed accuracy score increased from 60 to 78 (up 18 points). The observation (O1/02-03-2026) noted that out of 35 students, only 3 people (8.6%) still made significant tajweed errors, while 91.4% were able to read with good tajweed. Errors in difficult letters such as 'ain, ghain, dha', and dhal decreased from 80% of students who were wrong to only 20% who were still wrong. The PAI teacher (W3/GPAI/02-03-2026) confirmed that in the PAI class, when students read the Qur'an, their tajweed errors are drastically reduced. Student Maulida (W6/S1) admitted, "Teachers often correct, so now they know which ones are long and short. The letter 'ain that used to be difficult, now it has started to work."

Third, the impact on the stability of memorization (tsabat). Guru Tahfidz (W1/GT1/02-03-2026) stated that the average score of tsabat increased from 58 to 80 (up 22 points). The principal (W2/KS/02-03-2026) observed that students were able to connect verses randomly and remember long memorizations after a few weeks of not being repeated. Observations on the monthly tasmi' (O4/06-03-2026) noted that when the teacher tested by reciting verses at random, students were able to respond quickly without looking at the mushaf. The control book documentation (D4) showed that students who diligently performed Tikrar independently at home experienced an increase in Tikrar by 25 points (from 55 to 80), while students who only relied on Tikrar at school increased by only 10 points (from 60 to 70). A Nafsul student (W9/S4/09-03-2026) said, "If it is repeated again, I still remember, but if it is not repeated and then tested, it will definitely be messed up. After 8 weeks of the Tikrar method, I feel that my memorization of 8 juz is more stable."

Impact on cognitive aspects, the Tikrar method also has a positive impact on affective and behavioral aspects. The voluntary attendance rate in the morning session increased from 68.6% to 85.7% (O1, O5). Sending memorized recordings via WhatsApp increased from 34.3% to 80.0% per week (D7). Voluntary participation in monthly tasmi' increased from 14.3% to 34.3% (D8). As many as 60% of students routinely do independent Tikrar at home without being told, and 40% make a schedule or personal memorization journal (D4). PAI teachers (W3/GPAI/02-03-2026) emphasized that students who are diligent in independent Tikrar at home experience a higher increase in tsabat (25 points) than those who only at school (10 points), which proves that independent repetition at home is the main key to long-term memorization success. Thus, the application of the Tikrar method has been empirically proven to have a significant positive impact on the fluency, accuracy of tajwid, memorization stability, as well as students' motivation and independence in learning.

DISCUSSION

1. The Process of Applying the Tikrar Method to Tahfidz Subjects in Improving Students' Memorization Results

The main findings of this study show that the process of applying the Tikrar method at SMK Bhakti Pertiwi Indonesia is carried out through three systematic stages, namely planning (setting an individual memorization target of 6-10 verses per meeting with 10-20 repetitions, preparing a fixed schedule in the morning and afternoon, and peer mentor training), implementation (four sessions: opening & muroja'ah, classical and paired Tikrar, individual Tikrar, memorization deposits), and continuous evaluation (fluency assessment, tajwid, makhraj, control book, remedial). These findings are important because they show that the Tikrar method developed in vocational schools not only relies on mechanical repetition, but also integrates a tiered mentoring system and parental verification to overcome the time constraints of vocational practice.

The significance of this finding lies in the success of adapting the conventional Tikrar method into the SMK environment which has different characteristics from pesantren or public madrasas. At SMK Bhakti Pertiwi Indonesia, time constraints (only 30 minutes per day) and an unbalanced teacher ratio (1:35) are the main challenges. However, through the integration of regularly trained peer mentors and control books with parental verification, Tikrar's process remains effective. This proves that the effectiveness of the repetition method is not determined by the quantity of time, but by the quality of the system which includes the consistency of the schedule, the availability of a consistent reading model, and a continuous feedback mechanism. These findings enrich the understanding that the Tikrar method is adaptive and can be implemented in a variety of educational contexts, including in environments with limited time allocation.

The results of this study are in line with the findings of Adithya et al. (2023) which prove that the Tikrar method has a significant effect on improving the ability to memorize the Qur'an Surah As-Syam of grade IV students at SD Islam Cendekia Bukittinggi. The fundamental similarity lies in the principle of structured repetition that is at the core of the Tikrar method, where both studies demonstrate the effectiveness of this method in improving the quality of memorization. However, this research differs fundamentally in terms of context and implementation design. The research of Adithya et al. (2023) used an experimental quantitative approach with a control group at the elementary school level that had a looser time allocation, while this study used a qualitative approach of a case study at the vocational school level with more diverse student characteristics and more extreme time constraints. This difference actually strengthens the argument that the Tikrar method has high flexibility and can be adapted to various levels of education.

The findings of this study are also in line with the research of Afifah et al. (2023) at Pondok Tahfidz Ibn Hajar Sukabumi which categorized the results of the implementation of the Tikrar method in very good qualifications. The similarity lies in the effectiveness of the Tikrar method in improving the quality of Qur'an memorization. However, Afifah et al.'s (2023) research was carried out in a non-formal educational environment (Islamic boarding schools) with a homogeneous religious culture and full support from caregivers, while this research was carried out in vocational schools with heterogeneous student backgrounds (23% are not fluent in reading the Qur'an) and a busy schedule of industrial practices. A uniqueness that was not found in the study of Afifah et al. (2023) is the supervised peer tutoring mechanism in which mentors not only become passive listening friends, but are also trained periodically on basic tajweed correction techniques and how to provide corrections that do not hurt friends' feelings. This innovation allows for the creation of a structured, monitored, and sustainable tiered assistance system.

The findings of this study about the sustainability strategy of the Tikrar method through structured habituation with a fixed schedule in the morning and afternoon are in line with the results of the research of Rosadi et al. (2025) which proves that the habituation of religious activities through discipline has a significant effect on the formation of students' religious character. In the study, structured habituation supported by consistent discipline was able to form a strong and lasting religious character, which is in line with our findings that 60% of SMK Bhakti Pertiwi Indonesia students routinely perform independent Tikrar at home without being told after 8 weeks of implementation.

Analyzed based on the multi-store memory theory of Atkinson & Shiffrin (1968), the findings of this study confirm that the process of applying the Tikrar method consisting of classical repetition (10-20 times), paired repetition, and individual repetition serves as a rehearsal mechanism that prevents rapid information from being lost from short-term memory that has limited capacity. In this context, repetition of 10-20 times per verse acts as a maintenance rehearsal that strengthens the association between recitation and memory, while long memorization muroja'ah at the beginning of each session serves as a long-term memory activation that strengthens the memorization-related neural pathways before students start new material. The theory of levels of processing by Craik & Lockhart (1972) is also relevant to explain why the Tikrar method at SMK Bhakti Pertiwi does not only involve mechanical repetition, but also elaborative rehearsal when the teacher directly corrects the makhraj's mistakes and asks students to repeat them correctly with an understanding of the position of the tongue and lips. This deeper processing through the interconnectedness of meaning and refinement of the reading has been shown to result in stronger and more durable memories, as reflected in the increase in fluency values from 65 to 82 and the decrease in tajweed errors from 5.7 to 1.8 per deposit.

The advantage of the process of applying the Tikrar method in this study is the integration of three mutually reinforcing stages (planning, implementation, evaluation) with the support of a peer mentor system and a verified parental control book. The weaknesses identified were the high reliance on the teacher's voice due to the unavailability of speakers or murottal recording devices, which led to teacher vocal fatigue after 30 minutes of teaching and limited student access to a consistent reading model outside of school hours. Based on these findings, this study resulted in a theoretical modification called the Adaptive Tikrar Model, which states that the effectiveness of the Tikrar method in vocational schools is not only determined by the frequency of repetition in schools, but by the integration of three pillars: (1) structured repetition with a fixed schedule, (2) tiered mentoring through peer

mentoring, and (3) parental verification through a control book. This model differs from conventional Tikrar implementations which generally only rely on direct interaction between teachers and students without a layered support system. Thus, the process of applying the Tikrar method at SMK Bhakti Pertiwi Indonesia has proven to be effective and systematic in improving the fluency (fasahah), accuracy of tajweed (makhrāj), and the stability of students' memorization (tsabat).

2. Sustainability Strategy for the Application of the Tikrar Method in Improving Student Memorization Results

The main findings of this study reveal that SMK Bhakti Pertiwi Indonesia develops a sustainability strategy of the Tikrar method through four main pillars that run synergistically: structured habituation (fixed schedule in the morning 07.00-07.30 and afternoon after Zuhur with a parent-verified control book), tiered mentoring (trained peer mentors supervised by teachers), evaluation and continuous motivation (weekly rewards, inter-class challenges, monthly tasmi', WhatsApp audio recordings), as well as managerial integration (RAPBS budget of Rp8,500,000, protected time policy, memorization score in report cards). These findings are important because they show that the sustainability of the Tahfidz program in vocational schools cannot rely on the enthusiasm of individuals or external donors, but requires an institutionalized system supported by partisan school policies.

The significance of this finding lies in the voluntary approach without sanctions, which actually results in a higher participation rate (85-94%) than mandatory programs with a penal system. These findings challenge the common assumption in conventional Tahfidz learning that often uses a system of fines or punishments for negligent students. At SMK Bhakti Pertiwi, the voluntary approach gives students a sense of autonomy because they are not forced but choose to attend and repeat memorization. This is evident from the students' statements that they filled out the memorized notes because they "felt responsible to Allah and their parents" and not because they were afraid of punishment. These findings indicate that an effective sustainability strategy must build on internal (intrinsic) commitments rather than simply external (extrinsic) compliance. The success of this approach can be seen in the increase in voluntary attendance from 68.6% to 85.7% and the participation in the delivery of memorized recordings from 34.3% to 80.0% in eight weeks, without the application of any administrative sanctions.

The results of this study are in line with the findings of Dini & Enoch (2025) who stated that the Tikrar method not only improves the quality of memorization but also correlates positively with students' self-development, including aspects of discipline, responsibility, and emotional resilience. The research of Dini & Enoch (2025) at Madrasah Aliyah Persatuan Islam 110 Bandung proves that Tikrar has a holistic impact that goes beyond the cognitive aspect of memorization. The similarity with this study lies in the recognition that the Tikrar method has an impact on the formation of students' character. However, this study found a uniqueness that was not present in the study of Dini & Enoch (2025), namely the integration of continuous evaluation through monthly public tasmi' involving parents, so that students are motivated not only by academic grades but also by social and spiritual recognition. At SMK Bhakti Pertiwi, voluntary participation in monthly tasmi' increased from 14.3% to 34.3% after 8 weeks, and students who performed showed a significant increase in confidence.

The findings of this study also strengthen the concept of self-regulated learning from Zimmerman, (2000) who states that independent learning develops through three phases: planning (forethought), implementation (performance), and self-reflection (self-reflection). In the sustainability strategy of the Tikrar method at SMK Bhakti Pertiwi, the planning phase is realized through weekly memorization targets and fixed schedules; implementation phase through independent Tikrar with a control book; and the phase of self-reflection through the evaluation of recorded tajweed errors and correction from the teacher. The three phases run simultaneously every day, which ultimately results in 60% of students who routinely do independent Tikrar at home without being told and 40% who make a schedule or personal memorization journal. These findings confirm that effective sustainability strategies should be designed to develop student learning independence, not simply maintain dependence on teachers.

Skinner (2019) operant conditioning theory provides a foundation for understanding the effectiveness of the evaluation and motivation pillars in this sustainability strategy. Skinner explained that positive reinforcement in the form of praise, appreciation, or personal attention will increase the frequency of the appearance of the desired behavior. In the context of this study, weekly snack rewards and revolving trophies for challenge winners act as effective booster stimulus. The success of this strategy can be seen from the increase in voluntary attendance without sanction and student enthusiasm when the interclass challenge is announced (100% participation). However, this study also found limitations of Skinner's theory when applied to the context of Qur'an memorization, as intrinsic motivation derived from spiritual awareness (sincere intention for Allah's sake) proved to be more sustainable than extrinsic rewards. Students who stated that they memorized because they wanted to draw closer to God showed higher consistency than students who were motivated only by rewards.

The supporting factors in the form of a conducive school environment and integration with daily religious activities (juz 30 am program) found in this study reinforce the findings of (Rosadi, 2024) that religious culture in schools is positively correlated with students' emotional intelligence and morals. A religious environment creates an ecosystem that supports the memorization process, where students feel comfortable and motivated to keep repeating memorization.

The main advantage of the sustainability strategy developed at SMK Bhakti Pertiwi is its systemically integrated nature, not dependent on the enthusiasm of individuals or external donors. The budget allocation of Rp8,500,000 in the RAPBS proves that the Tahfidz program has become part of the institutionalized school policy. The shortcomings identified are the weak involvement of parents in 20% of families (incomplete control books) and the absence of systematic training programs for parents on how to guide independent Tikrar at home. Based on these findings, this study resulted in a theoretical modification called the Quadruple Sustainability Model, which states that the sustainability of the Tahfidz program in vocational schools is determined

by the synergy of four pillars: structured habituation, tiered mentoring, continuous evaluation and motivation, and managerial integration. This model differs from conventional approaches that generally focus only on one aspect, for example only on the repetition method or only on the reward system. Thus, the sustainability strategy of implementing the Tikrar method at SMK Bhakti Pertiwi Indonesia has proven to be effective in maintaining the consistency of student memorization in the long term.

3. Factors That Support and Hinder the Effectiveness of the Implementation of the Tikrar Method

The main findings of this study identify six supporting factors and six inhibiting factors that interact dynamically with each other in the effectiveness of the implementation of the Tikrar method at SMK Bhakti Pertiwi Indonesia. Supporting factors include the commitment of the principal (budget of IDR 8,500,000, protected time policy, memorization score in report cards), a system of trained peer mentors (3 initial mentors developed into 9 mentors), enthusiasm and internal motivation of students (attendance rate 85-94%), support from some parents (80% complete control books), a conducive environment, and rewards and challenges between classes. Inhibiting factors include limited time in vocational practice (14% of students are late/absent), differences in students' initial abilities (23% are not fluent in reading the Qur'an), laziness and boredom, unbalanced teacher ratios (1:35), lack of variety of methods and media (no speakers), and weak parental involvement (20% of control books are incomplete). These findings are important because they show that the effectiveness of the Tikrar method is not determined by the method itself, but by the school's ability to optimize supporting factors to suppress the negative impact of inhibiting factors.

The significance of these findings lies in the identification that managerial commitment and peer mentoring systems are the most dominant supporting factors, while limited time for vocational practice and differences in early abilities are the most critical inhibiting factors. These findings indicate that in the vocational school environment, the success of the Tahfidz program is highly dependent on school policy support because structural time constraints cannot be overcome with the enthusiasm of teachers or students alone. The principal at SMK Bhakti Pertiwi not only gives permission, but is physically present in the monthly *tasmi'* and allocates a special budget, which creates the effect that all elements of the school feel the Tahfidz program as a top priority. On the other hand, the difference in students' initial abilities (23% are not fluent in reading the Qur'an) is the most difficult obstacle to overcome because it requires long-term interventions involving a pre-Tikrar intensive tahsin program, which is currently not available systematically.

The results of this study are in line with the findings of Aji (2024) who stated that supporting factors in the process of memorizing the Qur'an include structured methods such as depositing memorization to caregivers and the use of control books, conducive facilities and environments, the role of disciplined teachers, and optimal preparation and age. The similarities with this study lie in the recognition that structured methods and a conducive environment are important supporting factors. However, this study found a unique supporting factor that was not identified in Aji's (2024) study, namely a system of peer mentors who are trained regularly. At SMK Bhakti Pertiwi, the initial three mentors managed to grow to nine mentors, and the success of this mentor system can be seen from the significant increase in the fluency of the students guided, as well as the growth of nine new mentors from class X students who showed the best memorization progress, creating a continuous regeneration of learning leadership.

The findings of this study are also in line with the identification of inhibiting factors carried out by (Furqoni, 2025; Setiawati, 2025). Setiawati (2025) identified inhibiting factors in the application of the Tikrar method, including differences in students' abilities and limited time available to perform repetition optimally. Furqoni (2025) revealed that the inhibiting factors in the implementation of the memorization method include the habit of students often giving permissions, a tight study schedule, and laziness in repeating memorization. The study confirms both findings, where limited time of vocational practice causes 14% of students to be late or absent, and laziness is a self-acknowledged complaint by students. However, this study makes a new contribution by revealing that the unbalanced teacher ratio (1:35) is a managerial inhibiting factor that has not been widely discussed in previous research on the Tikrar method, which is generally carried out in Islamic boarding schools with more ideal teacher ratios.

Analyzed based on the theory of dynamic systems in learning proposed by Fauzi Hamidy (2025), the findings of this study confirm that the success of memorizing the Qur'an is highly dependent on the synergy between internal factors (intention, motivation, physical condition, cognitive ability, discipline) and external factors (teacher competence, family support, conducive environment, structured methods, adequate facilities) that interact dynamically. At SMK Bhakti Pertiwi, the principal's commitment (dominant external factor) was able to reduce the negative impact of limited time and teacher ratios, but it was not able to fully overcome the difference in initial ability and weak parental involvement because both factors required long-term interventions involving the ecosystem outside the school. Vygotsky (1978) Zone of Proximal Development theory is also relevant to explain the effectiveness of the peer mentor system as a supporting factor. Vygotsky stated that more proficient students can help less proficient students complete tasks that cannot be completed on their own, and that support is gradually reduced as the self-reliance of the tutored students increases. In this study, a peer mentor system trained twice a month succeeded in creating effective scaffolding in the midst of a limited number of teachers.

The main advantage of the Tikrar method implementation model at SMK Bhakti Pertiwi in dealing with inhibiting factors is its ability to adapt and innovate based on the available resources. The school does not wait for additional teachers or advanced devices, but instead optimizes peer mentors, control books, and rewards as a solution to limitations. The shortcomings that still need to be fixed are the lack of an intensive tahsin program for beginner students, the integration of tadabbur into the Tikrar

process (so that memorization tends to be mechanical and prone to forgetting), and the absence of a systematic parent training program. Based on these findings, this study resulted in a modification of a theory called Balanced Constraint-Support Theory, which states that the effectiveness of the implementation of the Tikrar method in vocational schools is not determined by the presence or absence of obstacles, but by the ability of schools to optimize supporting factors to suppress the negative impact of inhibiting factors. Schools with strong managerial commitments (key supporters) are able to overcome time and resource constraints, while schools with weak parental support and mentor systems will struggle to maintain program sustainability. Thus, the main recommendations to increase the effectiveness of the Tikrar method are the strengthening of existing supporting factors and systematic anticipation of the identified inhibitory factors.

4. The Impact of the Application of the Tikrar Method on the Fluency (Fasahah), Accuracy of Tajweed (Makhraj), and Stability (Tsabat) of Student Memorization

The main findings of this study show that the application of the Tikrar method for eight weeks has a significant positive impact on all three aspects of student memorization. In the fluency aspect (fasahah), the average score increased from 65 to 82 (up 17 points), the one-page deposit time decreased from 8 minutes to 4.5 minutes, and the percentage of students who were able to deposit smoothly increased from 30% to 94.3%. In the aspect of the accuracy of tajweed and makhraj, the average error per deposit decreased from 5.7 to 1.8 (down 68.4%), tajweed scores increased from 60 to 78 (up 18 points), and difficult letter errors ('ain, ghain, dha', dhal) decreased from 80% of students wrong to only 20%. In the aspect of stability (tsabat), the average score increased from 58 to 80 (up 22 points), the ability to connect random verses increased from 10% to 70%, and the retention of old memorization increased from 60% to only 25% forgetting. These findings are important because they not only measure the quantity of memorization, but comprehensively measure the quality of memorization through three interrelated indicators, and reveal that independent repetition at home is the main differentiating factor between students who experience a high (25 points) and low (10 points) increase.

The significance of this finding lies in the empirical evidence that the Tikrar method is most effective in strengthening the stability of memorization (tsabat) compared to other aspects (22 points vs 17 points of fluency and 18 points of tajweed). This indicates that the Tikrar method is not just about making students read fluently, but rather about building memorization durability in long-term memory. The findings also reveal that long-term memorization success is not enough with repetition alone in school, but requires the consistency of independent repetition at home supported by control books and the active role of parents. Students who were diligent in doing independent Tikrar at home experienced an increase of 25 points, while those who only relied on Tikrar at school only increased by 10 points. This proves that the transfer of memorization from short-term memory to long-term memory requires consistent repetition, not only at school but also at home, at regular intervals (at least 15 minutes every night).

The results of this study are in line with the findings of Rahmi et al. (2025) which prove that the systematic and consistent application of the Tikrar method is able to improve the ability to memorize the Qur'an effectively. The similarity with this study lies in the recognition that the Tikrar method is effective in improving memorization. However, the study of Rahmi et al. (2025) only focused on the quantity of memorization without measuring the three aspects (fluency, tajweed, tsabat) simultaneously, while this study comprehensively measured all three and found that tsabat experienced the highest increase (22 points) compared to fluency (17 points) and tajweed (18 points). A uniqueness that was not found in previous studies was the identification that independent repetition at home was the main differentiating factor between students who experienced an increase in high (25 points) and low (10 points). These findings enrich the theory that the Tikrar method is not enough to be applied only in schools but should be reinforced with parent-verified repetition at home.

The findings of this study are contrary to the results of the research of Sholika et al. (2025) which stated that the Tikrar method did not have a significant influence on the quality of Qur'an memorization of students at the Darul Ulum Sukaraja Islamic Boarding School, with a calculation of $0.864 < a$ table of 2.064 and a contribution of only 0.9%. This contradiction is significant and indicates that the effectiveness of the Tikrar method relies heavily on contextual factors such as managerial commitment, peer mentoring systems, parental involvement, and consistency of implementation, and not solely on the method itself. At SMK Bhakti Pertiwi, the success of the Tikrar method is inseparable from the existence of eight supporting factors that function synergistically (principal's commitment, mentor system, rewards, conducive environment, parental support, PAI integration, challenges, and control books), while it is suspected that Sholika et al.'s (2025) research lacks these supporting factors so that the results are not significant. This contradiction reinforces the argument that learning methods are inseparable from the context of their implementation, and that the effectiveness of a method is largely determined by the supporting ecosystem that surrounds it.

The impact of the Tikrar method on student learning independence (60% of students routinely repeat at home without being told) can be explained through a constructivist perspective as stated by (Ilma, 2023) that effective learning occurs when students actively build their own knowledge through experience and interaction with the material. The Tikrar method, which emphasizes self-repetition at home, provides space for students to actively construct their memorization, rather than simply receiving knowledge transfer from the teacher.

Analyzed based on the theory of retrieval practice Roediger & Karpicke (2006), the findings of this study confirm that active efforts to recall information (such as those that occur in monthly memorization and tasmi' deposit sessions) are more effective than simply relearning (such as reading repeatedly without being tested). Roediger & Karpicke (2006) proved that retrieval practice resulted in better memorization retention for up to one week compared to restudying. In this study, students who

routinely deposited memorization with the teacher (at least twice a week) and followed the monthly tasmi' (once a month) experienced a significant increase in tsabat. The spaced repetition theory developed from the multi-store memory model of Atkinson & Shiffrin (1968) is also relevant to explain why a fixed Tikrar schedule every day (morning 07.00-07.30) and a self-paced repetition at home every night (15 minutes) is effective in moving memorization from short-term memory to long-term memory. Regular (daily) repetition intervals prevent disposing that occurs if repetition is done at too long intervals.

The advantage of the impact of the Tikrar method in this study is its ability to activate three mechanisms at once: massive repetition (maintenance rehearsal), direct correction (elaborative rehearsal), and self-verification through a control book. Sold (2025) emphasizes that the principles of long-term memory storage include elaboration, organization, visualization, and spaced learning, all of which are integrated in the Tikrar method at SMK Bhakti Pertiwi. The shortcomings identified are the systematic integration of tadabbur (understanding of meaning) into the Tikrar process, so that the memorization produced tends to be mechanical and has the potential to be quickly forgotten if independent repetition is stopped, as reminded by Wandana (2025) that the integration of tadabbur in Tahfidz learning is able to improve the quality of memorization because verses whose meaning is understood are easier to stick to long-term memory than mechanical memorization Only. Based on these findings, this study resulted in a modification of a theory called the Spaced Repetition Effectiveness Theory, which states that the effectiveness of the Tikrar method in improving the repetition of the repetition is not determined by the frequency of repetition in schools alone, but by the consistency of self-repetition at home at regular intervals (at least 15 minutes every night) and supported by a tiered feedback mechanism (teacher-mentor-control book). Thus, the application of the Tikrar method at SMK Bhakti Pertiwi Indonesia has been empirically proven to have a significant positive impact on the fluency (fasahah), accuracy of tajweed (makhrāj), and stability (tsabat) of students' memorization.

III. CONCLUSION

This study concludes that the implementation of the Tikrar method at SMK Bhakti Pertiwi Indonesia Sukabumi significantly improves students' Qur'an memorization quality across cognitive, affective, and behavioral dimensions. The method operates through three systematic stages (planning, four-session implementation, and evaluation) with four sustainability pillars: structured habituation, tiered peer mentoring, continuous evaluation and motivation, and managerial integration. The logical consequence for educational science is that Tikrar is not merely a mechanical repetition technique but an adaptive system addressing vocational school time constraints through peer mentoring and parental verification. Theoretically, this finding strengthens multi-store memory theory (Atkinson & Shiffrin, 1968) and levels of processing theory (Craik & Lockhart, 1972) by demonstrating that spaced repetition with consistent intervals effectively transfers information from short-term to long-term memory. Moreover, the study introduces theoretical modifications: the Adaptive Tikrar Model for vocational schools, the Spaced Repetition Effectiveness Theory emphasizing home-based consistency, and the Tiered Scaffolding Extension of Vygotsky's ZPD for large-class settings (1:35 ratio).

The findings strongly support previous research by Adithya et al. (2023) and Afifah et al. (2023) on Tikrar's effectiveness, with fluency increasing 17 points and tajwid accuracy 18 points after eight weeks. However, this study partially contradicts Sholika et al. (2025), who reported no significant effect of Tikrar, and challenges the assumption that intensive direct teacher contact is indispensable for quality tahfidz learning (Dilla, 2025; Rakhman, 2025). At SMK Bhakti Pertiwi Indonesia, with a 1:35 teacher-student ratio and limited time due to vocational practice, the Tikrar method proved effective, indicating that consistency of repetition, peer mentoring systems, and parental involvement are more determinative than the frequency of direct teacher contact. The study also demonstrates that independent home repetition (minimum 15 minutes nightly) is the key differentiator between high-improvement (25 points) and low-improvement (10 points) students, challenging the universal applicability of school-centered memorization models.

The practical implications are significant for vocational school educators and policymakers, offering an evidence-based model for implementing tahfidz with limited time and imbalanced ratios using peer mentors, control books with parental verification, and weekly tasmi' sessions. Prospects for further research include longitudinal studies (6-12 months) to measure long-term retention, experimental designs comparing pure Tikrar with integrated approaches, development of mobile applications with automatic tajwid correction and repetition tracking, examination of learning styles and family support as moderating variables, and cross-contextual studies across different vocational specializations. Finally, developing a validated instrument to measure tsabat (memorization stability) under various conditions (random connection, reverse order, contextual questioning) would significantly advance both research and practice in Qur'an memorization education.

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