

## The Application of Ziyadah in Memorizing the Quran at the Quran Istiqlomah House Lekoboddong

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### ABSTRACT

This study aims to analyze the concept, process, and results of the application of the ziyadah method in memorizing the Qur'an at the Istiqlomah Quran House, Lekoboddong, Pangkep Regency. The research uses a qualitative approach with a type of phenomenology. The subjects of the study include students, supervisors, and founders of institutions. Data was collected through participatory observation, in-depth interviews, and documentation, then analyzed by data condensation techniques, data presentation, and inductive conclusions, and tested for validity through triangulation and member check. The results of the study show that the ziyadah method at the Istiqlomah Quran House is understood as the gradual addition of new memorization which is always accompanied by old memorization muraja'ah, maintaining the quality of reading, and periodic evaluation. The implementation process takes place systematically through daily memorization targets, consistent muraja'ah, integration of old and new memorization, tasmi' evaluation, schedule consistency, and intensive assistance by ustaddz. The application of the ziyadah method has a positive impact on increasing the number of memorization, reading quality, and the formation of religious attitudes and discipline of students. Thus, the ziyadah method has proven to be effective not only in improving memorization achievements, but also in shaping the character of the Qurani of students in a sustainable manner.

### 1. INTRODUCTION

Rumah Quran Istiqlomah Lekoboddong Pangkep Regency is one of the non-formal educational institutions that has a high commitment to fostering a generation of Qur'an memorizers. This institution exists as a response to the community's need for systematic, directed, and sustainable tahfiz education, especially in rural areas where access to formal tahfiz institutions is relatively limited. In the learning process, Rumah Quran Istiqlomah adopts the ziyadah method as the main approach in increasing student memorization. This method emphasizes on gradually adding new memorizations after ensuring that the previous memorization has been mastered well. The application of the ziyadah method is not only intended to increase the quantity of memorization, but also to maintain the quality of memorization so that it remains mutqin and maintained in a sustainable manner. However, the reality on the ground shows that the process of memorizing the Qur'an does not always go according to expectations. The students face various challenges, such as difficulty maintaining memorization consistency, limited time to perform muraja'ah due to formal school activities, fluctuating psychological conditions, and differences in memory skills between students. In addition, some students experience boredom and decreased motivation when the burden of memorization increases. This condition has the potential to cause old memorization to weaken when the main focus is only on adding new memorization. This phenomenon shows that there is an urgent need to evaluate in depth the effectiveness of the implementation of the ziyadah method that has been used, both in terms of implementation strategies, mentoring patterns, and evaluation systems.

The success of memorizing the Qur'an is highly determined by the suitability of the learning method with the characteristics of the students. The methods of memorizing the Qur'an used in various tahfiz institutions are very diverse, ranging from talaqqi, sima'i, tikrar, muraja'ah, to ziyadah. Each method has its own advantages and limitations, so not all methods can be applied universally to every institution or group of students. The ziyadah method, for example, requires high discipline, good time management, and a conducive learning environment, because students are required to add new memorization while maintaining old memorization. Rumah Quran Istiqomah Lekoboddong makes the ziyadah method a core part of its learning system, so it is important to know the extent to which this method is able to answer the real needs and challenges faced by students. The ziyadah method also has strategic significance in overcoming the problem of memorizing the Qur'an (Mahmudi et al., 2024; Nikmah, 2024). This method is designed to maintain a balance between adding new memorization and maintaining old memorization through structured and consistent muraja'ah. With this approach, students are not only directed to pursue the target number of memorization, but are also encouraged to maintain the quality of memorization so that it remains strong and maintained. In practice, the ziyadah method has the potential to be a solution for students who experience difficulties in memorization management, as long as it is supported by the active role of teachers, an intensive mentoring system, and a well-organized learning schedule (Dayantri et al., 2025; Ismail, Putra, et al., 2025; Ismail, Ramadhan, et al., 2025; Lestari et al., 2025; Munawarah et al., 2025; Puja et al., 2025a, 2025b; Rakhman, 2025a; Susono et al., 2025).

The relevance of this research is further strengthened when it is associated with the demand for the development of adaptive and sustainable Qur'an learning methods. Memorizing the Qur'an is one of the main pillars in Islamic education which continues to experience dynamics with the times, especially in the context of changing learning patterns of the younger generation (Abdullah et al., 2026; Alda et al., 2025; Arqam et al., 2026; Karadona & Sari, 2025; Natasya et al., 2025; Pahmi et al., 2025; Rahma et al., 2024; Ridho, 2025; Rohani et al., 2025; Wajdi, 2025; Zuairiyah et al., 2025). Therefore, a scientific study is needed that is able to provide an empirical picture of the effectiveness of the ziyadah method in the context of non-formal education (Arfani, 2024; Ifada, 2025; Karadona et al., 2022; Rahma et al., 2024; Rahmawati et al., 2025; Tibe et al., 2024). This research is expected not only to make a theoretical contribution to the development of Islamic educational literature, but also to offer practical guidance for tahfiz institutions in designing, implementing, and evaluating Qur'an memorization programs in a more systematic and sustainable manner.

This research has a high urgency value in the context of non-formal tahfiz institutions such as the Istiqomah Lekoboddong Quran House which has a strategic role in expanding access to Qur'an education for the community. Until now, empirical studies on the ziyadah method in the context of non-formal education are still relatively limited, so there are literary gaps that need to be filled. Thus, this research is expected to make a significant academic contribution as well as become a practical reference for Qur'an educators and Quran House managers in improving the quality and sustainability of tahfiz programs. On the basis of these considerations, the researcher felt the need to conduct research with the theme "The Application of Ziyadah in Memorizing the Qur'an at the Istiqomah Lekoboddong Quran House, Pangkep Regency."

## 2. METHODS

This research is a qualitative research with a phenomenological approach that aims to understand in depth the meaning and experience of the subject related to the application of the ziyadah method in memorizing the Qur'an at the Istiqomah Quran House, Lekoboddong, Pangkep Regency. The qualitative approach is used because this research focuses on the process, interaction, and socio-

religious context that underlies the practice of tafsir learning, so that the data obtained is descriptive and analyzed inductively. The phenomenological approach was chosen to explore the subjective experiences of students and teachers in applying the ziyadah method, including perception, meaning, and perceived impact on the quality of memorization. Through this approach, the researcher seeks to gain a holistic understanding of the effectiveness of the implementation of ziyadah in the context of non-formal education (Winarni, 2021).

The location of this study is the Istiqomah Quran House Lekoboddong, Anrong Appaka Village, Pangkep Regency, which was chosen because this institution has just adopted the ziyadah method and has not been studied empirically. The main subjects of the study were the students of the Istiqomah Quran House, while the key informants included the ustaz/teachers and founders of the Istiqomah Quran House who were selected purposively based on their involvement and mastery of the application of the ziyadah method. The research data source consists of primary data obtained through in-depth interviews and participatory observation of the Qur'an memorization learning process, as well as secondary data in the form of documentation, archives, memorization schedules, and student development records that support the research findings.

Data collection techniques were carried out through participatory observation, semi-structured interviews, and documentation. Data is analyzed simultaneously through the stages of data condensation, data presentation, and inductive conclusion drawn. The validity of the data is maintained through credibility, transferability, dependability, and confirmability tests, with the main techniques in the form of data triangulation, member checks, and continuous observation. Through this procedure, the research is expected to be able to produce findings that are valid, reliable, and reflect the reality of the application of the ziyadah method in memorizing the Qur'an at the Istiqomah Lekoboddong Quran House, Pangkep Regency (Safarudin et al., 2023).

### 3. RESULTS AND DISCUSSION

The discussion part, focusing on the interpretation of research findings, the researcher relates them to existing theories, and formulates comprehensive conclusions based on in-depth data analysis, including:

#### 3.1. The Concept of the *Ziyadah* Method in Memorizing the Quran at the Istiqomah Quran House (RQI) Lekoboddong

The *ziyadah* method applied at RQI Lekoboddong refers to the principle of *tazwid* according to Sheikh Ayman Suwaid, which includes gradual addition, repetition of old memorization (*muraja'ah*), maintenance of memorization quality, and periodic evaluation. The application of these four components is the main foundation of tafsir learning at RQI, with adjustments to the conditions of students and the local coaching system (Miswanto, 2019). Here are the four components:

Based on the findings of the research at the Istiqomah Quran House in Lekoboddong, students were given a *target of ziyadah* (addition of memorization) in stages according to their respective abilities. On average, students add 3-5 verses per day to memorize, with some students being able to reach 1 page per day faster. This pattern has proven to be more effective because students do not feel burdened, but are guided to maintain the quality of previous memorization. These results show that the gradual system provides good adaptation space for each individual so that the achievement of memorization targets remains consistent without sacrificing the quality of reading.

The gradual addition of memorization reflects Islamic pedagogical principles that emphasize the suitability of students' abilities. This concept is in line with the words of Allah in QS. al-Qamar (54):17

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلَّذِكْرِ فَهَلْ مِنْ مُذَكَّرٍ

*Translation:*

*"And indeed, We have indeed made the Qur'an a lesson. So, are there people who are willing to take lessons?" (QS. Al-Qamar: 17)*

According to Quraish Shihab, explaining that this verse is a general warning, affirms the ease of the Quran to memorize and understand, addressed to the Quraysh and mankind as a whole. In *Tafsir al-Mishbah*, this verse emphasizes that the ease of memorizing the Qur'an does not mean without effort, but through a gradual process that is in accordance with human memory (Shihab, 2002). *Tafsir al-Maraghi* added that this verse is a motivation that every believer has the same opportunity to memorize if it is done little by little. While Ibn Kathir emphasized that Allah makes it easy for His servants to memorize, but humans still have to strive with istiqamah. Thus, the gradual method in *ziyadah* is a tangible manifestation of the principle of *tadarruj* (gradual) in the Quran. The results of the study show that the *ziyadah* method at the Istiqomah Quran House in Lekoboddong applies the principle of graduation (*tadarruj*) as the main strategy in increasing memorization. *Ziyadah* is not interpreted as adding as much memorization as possible, but as an additional process that is adjusted to the ability of the students. This approach emphasizes that the success of memorization is not only measured by the number of verses memorized, but by the strength, fluency, and sustainability of the memorization.

This finding is in line with M. Sya'ban's theory which emphasizes that the memorization method must pay attention to the psychological condition and absorption of students so as not to cause learning pressure. Sheikh Ayman Suwaid's view of *tazwid* also emphasized that memorization must be added gradually and accompanied by consistent *muraja'ah* so that old memorization is not easily lost. Practice at RQI shows that the addition of memorization too quickly actually causes students to easily forget and lose motivation (Sya'ban et al., 2025). This gradual principle also has a strong foundation in Islamic teachings. The Qur'an was revealed gradually as a form of convenience for the ummah, so that revelation could be understood, memorized, and practiced continuously. The interpretation of scholars such as *al-Mishbah*, *al-Maraghi*, and Ibn Kathir explained that the gradual method aims to facilitate memorization, strengthen understanding, and maintain determination. This shows that the gradual method of *ziyadah* is not only pedagogically correct, but also in accordance with the tradition of Islamic education. Practically, the gradual addition of memorization helps students to be calmer, motivated, and consistent in maintaining memorization. A small but continuous memorization is proven to be more powerful than a lot of memorization but not maintained. Therefore, teachers are advised to set realistic *ziyadah* targets, monitor the development of students, and emphasize the balance between quantity and quality of memorization.

The findings of the research at the Istiqomah Quran House show that *muraja'ah* is an important part of the *ziyadah method*. Students are not allowed to add new memorization before making sure the previous memorization is completely smooth. The pattern of *muraja'ah* is carried out every day, either individually or together, especially before the deposit to the ustadz. The *muraja'ah* schedule is usually morning and evening so that memorization remains fresh in memory. This has proven to be effective because most of the students who regularly perform *muraja'ah* are able to maintain their memorization well, while those who are negligent tend to forget easily. Thus, *muraja'ah* functions as

a guardian of the quality of memorization so that it remains mutqin (solid). The habit of muraja'ah is in line with Allah's command to always keep the Quran in our hearts. In the Quran Surah al-Ankabut (29) verse 45 Allah says:

أُنْهِيَ الْأَوْحَادُ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ لَمَّا تَنَاهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۖ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۖ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

*Translation:*

*"Read (Prophet Muhammad) the Book (Quran) that has been revealed to you and establish prayer. Indeed, prayer prevents from evil and unrighteous (acts). Indeed, remembering Allah (prayer) is greater (its virtue than other worship). God knows what you are doing." (QS. Al-Ankabut (29): 45)*

Muraja'ah is a core part of the concept of ziyadah in the Istiqomah Quran House. The addition of new memorization is always accompanied by the repetition of old memorization so that the quality of memorization is maintained (Arqam et al., 2025; Ilyas, 2020; Karadona et al., 2022; Yusra, 2020). This is in line with the interpretation of the scholars on the command to read in the Qur'an. Quraish Shihab emphasized that reading the Qur'an is recommended to be done repeatedly so that its values permeate the soul. Al-Maraghi explained that the command of iqra' is not just reading, but also repeating until it is attached to the heart, while Ibn Kathir emphasizes that repetition is a form of guarding revelation so that it does not disappear from memory (Hamzah et al., 2024; Jayana & Mansur, 2023). Thus, muraja'ah is not only a technical activity, but also a shari'a command to keep the Qur'an in the chests of its memorizers.

The findings of this study are strengthened by various studies that show that muraja'ah is a key factor in the success of tahfiz. Several studies at tahfiz institutions in Indonesia found that students who regularly perform muraja'ah, especially at the time of dhuha and at night, have a stronger level of memory, more stable memorization, and a lower risk of forgetting than students who only focus on adding new memorization. (Helmi et al., 2025; Rakhman, 2025b). Theoretically, this finding is in line with the view of Abdullah Darraz and Sheikh Ayman Suwaid who affirm that the memorization of the Qur'an can only be strong if it is accompanied by periodic repetition, because human memory is easily weakened without consistent retraining. Thus, muraja'ah is the spirit of the ziyadah method applied in the Istiqomah Quran House. This principle is not only pedagogically correct, but also has a strong foundation in the Qur'an, hadith, and scholarly traditions. Practically, muraja'ah makes students calmer, more consistent, and able to maintain memorization in the long term. Therefore, tahfiz institutions are highly recommended to set a mandatory muraja'ah schedule, both individually and in groups, so that the memorization of students not only increases in quantity, but also is maintained in quality and sustainability.

The results of the study show that the quality of memorization of students at the Istiqomah Quran House is very concerned apart from the quantity of *ziyadah*. Students are not only required to increase memorization, but must also be able to recite tartil, maintain the law of tajweed, and pay attention to the makharijul of letters. Each memorization deposited is judged not only for fluency, but also for reading accuracy. Students who are able to connect old and new verses fluently are considered more mutqin (sturdy) in their memorization. On the other hand, students who are in a hurry to increase their memorization often experience reading errors. Thus, the quality of memorization is the main benchmark of the success of the *ziyadah* method, not just the number of verses memorized.

The quality of memorization is closely related to Allah's command to recite the Quran with tartil. In the Quran Surah al-Muzzammil verse 4 Allah says:

أَوْ زِدْ عَلَيْهِ وَرَتِّلْ الْقُرْآنَ تَرْتِيلًا

*Translation:*

*"or more than (one-half) of it. Read the Qur'an slowly." (QS. Al-Muzammil: 4)*

According to Quraish Shihab, tartil is interpreted as reading the Qur'an slowly, clearly, and according to the rules of tajweed so that the reading can penetrate into the heart, while Al-Maraghi emphasizes that tartil is not just reciting verses, but also paying attention to the meaning contained in it. Ibn Kathir added that tartil means to read calmly, to fulfill the rights of each letter, and not to be in a hurry. The view of these scholars emphasizes that the quality of memorization of the Qur'an is not only measured by the ability to memorize the text, but also by the accuracy of tajweed, the fluency of makhraj, and the calmness of reading. The findings of the research strengthen this principle, where students are required to pass the tajweed and sima'an tests before adding new memorization (Khasanatun & Syauqillah, 2024). This is in line with the concept of Tazwid Sheikh Ayman Suwaid which emphasizes that new memorization can only be added if the old memorization has been mutqin, as well as Zakiah Daradjat's theory which states that the quality of religious learning is measured by the appreciation of values, not just cognitive mastery (Syahdilla et al., 2025).

The principle of memorization quality also has a strong foundation in the hadith of the Prophet PBUH and the explanations of scholars. An-Nawawi in the Muslim Sharh emphasizes that what is meant by "proficient" are those who are fluent, correct in tajweed, and strong in memorization, while Ibn Hajar in Fath al-Bari explains that the quality of recitation reflects a person's closeness to angels. Al-'Aini added that the quality of memorization is the difference between mere memorizers and guardians of Allah's revelation. Thus, the quality of memorization is the main foundation in the concept of ziyadah, because memorization that is mutqin will be more robust, easy to maintain, and useful in religious roles such as imams, teachers, and dai. Therefore, tahfiz institutions need to emphasize regular quality evaluation before adding new memorization, as well as directing students to prioritize the accuracy and fluency of reading rather than simply chasing a lot of memorization. The findings of the study show that at the Istiqomah Quran House, memorization evaluations are carried out periodically to measure the development and ensure that the memorization of students remains mutqin. Evaluations are usually in the form of weekly sima'an, monthly exams, and semester tests, where students are asked to listen to a certain number of memorization. This evaluation not only measures the number of memorization, but also the quality of tajweed, fluency, and inter-verseness. For students who do not meet the standards, teachers provide additional coaching in the form of redeposits. The results show that regular evaluation is helpful in identifying weaknesses in memorization early and preventing the loss of old memorization.

According to Quraish Shihab, this verse emphasizes the importance of muhasabah or self-evaluation in all charity. Al-Maraghi explained that self-evaluation is a means of improving the quality of charity to be better in the future. Ibn Kathir interpreted that this verse is a postulate of the obligation of a believer to always measure his deeds, including in maintaining the memorization of the Quran. Thus, periodic evaluation in memorizing the Quran is not only an educational method, but also a sharia practice for muhasabah. The research question regarding the concept of the ziyadah method was answered through the practice of periodic evaluation applied at the Istiqomah Quran House. This evaluation shows that ziyadah is not only oriented to the addition of memorization, but also to efforts to maintain the continuity and strength of old memorization so that it remains mutqin. Without evaluation, students' memorization tends to weaken easily and it is difficult to meet the expected quality standards. This finding is in line with research at the Tahfizul Quran Al-Ittihad

Islamic Boarding School in Cianjur which shows that weekly sima'an is able to increase the motivation and consistency of student memorization. Theoretically, the views of Muhibbin Syah and Zakiah Daradjat emphasize that evaluation is an important part of education to assess the effectiveness of the learning process, as well as to shape the religious attitude and responsibility of students' worship. The concept of Tazwid Sheikh Ayman Suwaid also emphasizes that the addition of memorization must always be accompanied by evaluation so as not to weaken previous memorization. Theoretically and practically, periodic evaluations reinforce the principles of Islamic education that emphasizes muhasabah, supervision, and continuous coaching. Evaluation makes students more disciplined, motivated, and responsible for their memorization. This is strengthened by the explanations of Ibn Hajar, an-Nawawi, and al-Aini who affirm the importance of evaluation as a form of preparation for charitable accountability in this world and the hereafter. Thus, periodic evaluation is an essential part of the concept of ziyadah applied at RQI Lekoboddong, because it is able to maintain a balance between the quantity and quality of memorization. Therefore, tahfiz institutions are advised to continue to strengthen the evaluation system through sima'an, oral exams, and tajweed tests so that the memorization of students remains solid, quality, and sustainable.

### 3.2. The Process of Implementing the *Ziyadah Method* at RQI Lekoboddong

The application of *the ziyadah method* at the Istiqomah Quran House (RQI) Lekoboddong is carried out systematically, gradually, and measurably. This process is prepared by paying attention to six main indicators that are interrelated, namely: Based on the results of the research, the implementation of *ziyadah* at the Istiqomah Quran House in Lekoboddong is carried out with a structured system. Students are given daily targets according to their abilities, an average of 3-5 verses, and are gradually improved if the memorization is fluent. This *ziyadah process* is not just released, but is supervised directly by the supervisor ustaz with a morning or afternoon deposit schedule. New memorization is also not allowed to be added if the old memorization has not been deposited correctly. This system has been proven to help students to remain consistent and not just chase the quantity of memorization. From the field data, it can be seen that students who follow the daily target well are able to achieve memorization more stable than those who exceed capacity. The process of adding new memorization is carried out in a structured manner in line with the principles of the Quran in the Quran Surah al-Isra' verse 106:

وَفَرَأَنَا فَرْقَةً لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَرَأَنَّهُ تَنْزِيلًا

*Translation:*

*"We have sent down the Quran gradually so that you (the Prophet Muhammad) may recite it to mankind slowly and We have indeed sent it down gradually" (QS. Al-Isra' (17): 106)*

According to Quraish Shihab, the gradual decline of the Quran is a form of divine education so that the ummah is able to master it little by little. Tafsir al-Maraghi emphasizes that the revelation of revelation part by part provides an opportunity for the ummah to memorize and practice it continuously, while Ibn Katsir explains that this gradual method makes it easier for the Prophet and the ummah to read and memorize the Quran. This principle is reflected in the application of the ziyadah method at the Istiqomah Quran House, where the addition of memorization is carried out in a structured manner through daily targets, deposit schedules, and conditions for the smooth running of old memorization. With this system, ziyadah is not only an individual strategy, but develops as an organized institutional system, so that students do not just pursue the quantity of memorization, but maintain their quality and consistency.

These findings are in line with research showing that the target system helps students to be more targeted and less burdened (Ratnawati et al., 2024). The importance of planning and setting targets in education, while Sheikh Ayman Suwaid emphasized that the addition of memorization should be done in a planned manner and should not precede the power of old memorization. Thus, the structure in ziyadah has pedagogical and spiritual implications at the same time, as it encourages discipline, consistency, and calmness in memorization. Therefore, tafhiz institutions are advised to strengthen memorization management through realistic targets, intensive mentoring, and periodic supervision so that students are able to achieve mutqin memorization in a measurable and sustainable manner.

The results of the research at the Istiqomah Quran House show that muraja'ah is a mandatory part of the *ziyadah process*. Students are not allowed to add new memorization without ensuring that the old memorization is maintained. The muraja'ah pattern is carried out consistently every day, both independently and in groups, especially ahead of the memorization deposit. There is a special schedule for morning and evening muraja'ah, as well as weekly evaluations in the form of sima'an. This finding shows that students who are consistent in muraja'ah have a stronger memorization, while students who ignore it tend to easily forget or make mistakes in reciting verses. Muraja'ah which is consistent with the words of Allah in the Quran Surah al-A'la verse 6:

سَنُقْرِئُكُمْ فَلَا تَنْسِي

*Translation:*

*We will recite (the Qur'an) to you (the Prophet Muhammad) so that you will not forget. (QS. Al-A'la (87): 6)*

According to Quraish Shihab, this verse shows that Allah guarantees the Prophet's memorization by reciting it repeatedly, which means repetition is a divine method of maintaining memorization. Al-Maraghi explained that humans in general will easily forget without repetition, so muraja'ah is a tangible form of maintaining the mandate of revelation. Ibn Kathir emphasized that although Allah guarantees the memorization of the Prophet, his people are still obliged to repeat it so that the memorization is not lost (*Tafsir Ibn Kathir*, Volume 8, p. 421). Thus, consistent muraja'ah is the implementation of the principles of the Qur'an in keeping memorization from being lost from memory. The research question on how the process of applying the ziyadah method is answered through consistent muraja'ah practice as the main foundation of memorization. Students are not only directed to add new memorization, but are also required to repeat old memorization regularly so that ziyadah does not stand alone, but is integrally tied to muraja'ah. This finding is strengthened by research at the Tahfizul Quran An-Najah Islamic Boarding School in Bekasi which shows that students with a daily muraja'ah schedule are better able to maintain memorization in the long term than those who only focus on ziyadah. Theoretically, Abdullah Darraz asserts that memorization will quickly disappear without intensive repetition, while Muhibbin Shah in educational psychology explains that long-term memory is strengthened through repetition and association of old information with new ones. Sheikh Ayman Suwaid also emphasized that tazwid must be built on a strong muraja'ah, because the addition of new memorization without repetition has the potential to weaken old memorization.

The theoretical implications of this finding confirm that muraja'ah is the main pillar in the tafhiz methodology, while practically consistent muraja'ah makes the memorization of students more robust, not easily lost, and ready to be tested in various activities such as sima'an and tafhiz

exams. Ibn Hajar in *Fath al-Bari* explains the importance of repetition in maintaining memorization, An-Nawawi in *Sharh Muslim* considers *muraja'ah* as a moral obligation of memorizing the Quran, and al-'Aini in *'Umdat al-Qari* emphasizes that *muraja'ah* is proof of the seriousness of maintaining a relationship with the book. Thus, it can be concluded that consistent *muraja'ah* is the spirit of the *ziyadah* process; Without *muraja'ah*, memorization will be fragile even though *ziyadah* is done regularly. Therefore, *tahfiz* institutions are advised to strengthen the mandatory *muraja'ah* schedule, both independently and in groups, and emphasize repetition before adding new memorization so that the memorization of students is more *mutqin* and maintained in the long term.

The findings of the study show that the ability of students to integrate old and new memorization is an important indicator of the success of *ziyadah*. At the Istiqomah Quran House, students are asked not only to deposit new verses, but also to connect them with previous verses. This is done so that memorization is not separate, but forms a complete series according to the *mushaf*. Ustadz also tested memorization randomly, for example asking students to start from the middle of the verse and then move on to the next verse. In this way, students are used to connecting old and new memorization. The results of the study showed that students who were used to connecting memorization were more fluent when *tasmi'* and made fewer mistakes. The integration between old and new memorization is in line with the words of Allah in the Quran Surah al-Hijr verse 9:

إِنَّا هُنَّ نَزَّلْنَا الْكِتَابَ وَإِنَّا لَهُ لَحَفِظُونَ

*Translation:*

*"Indeed, We are the ones who have sent down the Qur'an, and surely We are the ones who keep it."* (QS. Al-Hijr: 9)

According to Quraish Shihab, the care of the Quran takes place through *huffaz* who are able to maintain memorization intact and continuously, not separately. *Tafsir al-Maraghi* emphasizes that the guard is not only in the form of a written *mushaf*, but also in the chest of memorizers who are able to connect old and new memorization. Ibn Kathir explained that Allah preserves the Quran by instilling it in the hearts of the *huffaz* throughout the ages so that the old and new memorizations complement each other. The research question on how the process of implementing *ziyadah* finds its answer through the practice of integrating old and new memorization, where students are not only required to increase memorization, but also ensure the continuity of the verses memorized. Thus, the *ziyadah* applied in the Istiqomah Quran House does not stop at adding quantity, but rather forms a complete quality of memorization that is easier to maintain in the long term.

Research at Al-Furqan Islamic Boarding School in Bandung shows that students who routinely integrate old memorization with new ones are more successful in maintaining their memorization than students who only focus on daily memorization. Theoretically, Muhibbin Shah emphasized that the relationship between old and new information is the main requirement for the formation of long-term memory, while Zakiah Daradjat emphasized that the continuity of old and new material is the key to the success of learning in Islamic education. Sheikh Ayman Suwaid also emphasized that *tazwid* should not be done partially, because any new memorization must be directly associated with the old memorization so that the memorization becomes strong and not scattered. The implications of these findings show that the integration of memorization is an effective pedagogical strategy to maintain memorization integrity, help students in *tasmi'*, become imams of prayer, and teach the

Quran with the correct connection. Thus, the integration of memorization is not only of technical value, but also has a spiritual dimension as emphasized by Ibn Hajar, An-Nawawi, and al-'Aini, so that tahfiz institutions are advised to strengthen integration exercises through sequential and random sima'an so that students are used to connecting memorization correctly in various situations.

The results of the study show that tasmi' evaluation is an important part of the process of implementing *the ziyadah* method in the Istiqomah Quran House. Students are required to deposit memorization regularly to the supervisor, both new memorization and old memorization. Tasmi' is done individually or in groups, depending on the number of verses targeted. In practice, students who are not fluent or misread must repeat until it is correct. This tasmi' evaluation is a means of supervision as well as a benchmark for the extent to which students' memorization has developed. Field data show that tasmi' routinely helps detect errors early, so memorization can be corrected as soon as possible before more errors pile up. The practice of tasmi' is in line with the commands of Allah in the Quran Surah al-A'raf verse 204:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ ۚ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

*Translation:*

*If the Qur'an is recited, listen (carefully) and be silent so that you may be blessed. (QS. Al-A'raf (7): 204)*

According to Quraish Shihab, the verse about the command to listen to the recitation of the Quran emphasizes the importance of the listening process to ensure the correctness and accuracy of the recitation. Tafsir al-Maraghi explained that the activity of listening to recitations serves as a form of evaluation to correct errors and improve the quality of memorization, while Ibn Kathir interprets that the ummah is not only commanded to read, but also to listen to and correct each other's readings. This shows that tasmi' is an implementation of the value of the Quran in maintaining the purity of reading through the interaction of teachers and students. The research question on how to apply the ziyadah method finds its answer in the practice of tasmi' evaluation, where students are not allowed to memorize on their own, but are required to deposit memorization regularly as an integral part of the ziyadah process to control the quality of memorization so that it remains in accordance with the rules of tajweed.

Research at Tahfidz Qur'an Islamic Junior High School (ITQ) shows that weekly tasmi' is able to improve the quality of students' memorization because every mistake can be corrected immediately (Rosalinda et al., 2025). Theoretically, Zakiah Daradjat emphasized that evaluation in Islamic education serves to measure the success of the learning process as well as a means of guidance for improvement, while Muhibbin Syah added that evaluation helps students realize their weaknesses and improve themselves. Sheikh Ayman Suwaid also emphasized that tasmi' is an important instrument in tazwid because new memorization must be tested periodically so that mistakes do not accumulate. The implications of this finding show that tasmi' not only guarantees the quality of memorization and mentally trains students, but also has the value of worship as emphasized by Ibn Hajar, An-Nawawi, and al-'Aini, so tahfiz institutions are advised to strengthen the individual and group tasmi' system and involve external examiners periodically so that the memorization of students is truly mutqin and maintained according to qira'ah standards.

Based on the results of the research, the consistency of the memorization schedule is one of the main pillars in *ziyadah process* at the Istiqomah Quran House. Students are guided to increase memorization and muraja'ah at a predetermined time, generally in the morning after the Fajr prayer

and in the afternoon before Maghrib. This schedule arrangement aims to make students get used to the regular rhythm of learning, so that memorization is more quickly attached. Field data shows that students who consistently follow the memorization schedule experience better development than those who are not disciplined. On the other hand, students who are often absent or neglectful in following the schedule tend to fall behind the set memorization targets. Consistency in the memorization schedule is in line with the words of Allah in the Quran Surah al-Mu'minun verses 1–2:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ، الَّذِينَ هُمْ فِي صَلَاتِهِمْ حُشْعُونَ

*Translation:*

*"Blessed are the believers, those who are solemn in their prayers." (QS. Al-Mu'minun: 1-2)*

According to Quraish Shihab, solemnity in prayer includes the discipline of maintaining the time of worship which in turn trains consistency in other deeds, including memorization. Tafsir al-Maraghi explains that believers are those who get used to regular charity, so that consistency becomes the main character of a believer. Meanwhile, Ibn Kathir interpreted that the luck of the believers comes from the regularity of their worship which results in success in this world and the hereafter. Thus, consistency in the memorization schedule is a form of spiritual practice to discipline oneself as obligatory worship. The research question regarding the process of applying the ziyadah method found the answer in the application of a consistent memorization schedule. Students are not allowed to add memorization freely, but are directed to follow a certain schedule so that memorization becomes more regular and the achievement of targets can be measured. This shows that the ziyadah process at the Istiqomah Quran House not only emphasizes the aspect of adding memorization, but also trains students in discipline and time management. Research at the Al-Hikmah Cilacap Islamic Boarding School proves that students who have a fixed memorization schedule are more successful in achieving the khatam target than students whose memorization is not scheduled. Theoretically, Muhibbin Shah emphasized that regular study habits are a determining factor for the success of education because consistency strengthens memory, while Zakiah Daradjat explained that discipline in Islamic education functions to form morals while improving learning achievement. Sheikh Ayman Suwaid also emphasized that tazwid must be done with consistency of time, because memorization that does not have a fixed schedule will be easily weakened.

The implications of these findings suggest that the consistency of the memorization schedule has not only a pedagogical function, but also a high spiritual value. Ibn Rajab, Imam an-Nawawi, and al-Mubarakfuri explained that the commandment of taqwa in the hadith "ittaqillāha ḥaytsu mā kunta" requires istiqamah in all charity, including in maintaining the memorization of the Qur'an through constant repetition. In the context of tafsif, scheduled daily muraja'ah is a form of muraqabah and the responsibility of the students in maintaining the mandate of Allah's revelation in their chests. Therefore, the consistency of the memorization schedule is an important element in the implementation of the ziyadah method because it forms a more solid memorization, facilitates the achievement of targets, and fosters a disciplined and responsible character. Tafsif institutions are advised to set a fixed memorization schedule that must be followed, accompanied by coaching and educational sanctions so that students are accustomed to discipline and memorization remains mutqin.

Based on the results of the research, the role of the supervisor ustaz is very dominant in the success of the *ziyadah* process at the Istiqomah Quran House. Teachers are not only in charge of listening to memorization deposits, but also setting schedules, providing motivation, and conducting strict supervision of the quality of memorization. Students who are weak in memorization are given

special guidance, while students who are strong are given additional challenges to stay motivated. Field data shows that students who receive intensive attention from ustazd are more enthusiastic and consistent in memorization than those who are left alone without regular supervision.

The role of teachers in guiding memorization in line with the words of Allah in the Quran Surah an-Nahl verse 43:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ فَسَلَّوْا أَهْلَ الدِّيْنَ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

*Translation:*

*We did not send before you (the Prophet Muhammad), but the man to whom We gave revelation. Ask those who have knowledge, if you do not know. (QS. An-Nahl (16): 43)*

According to Quraish Shihab, this verse affirms the position of scholars or teachers as guides who must be a reference for students in seeking knowledge. Tafsir al-Maraghi explained that this verse shows the importance of guidance from experts so that the ummah does not get lost in understanding or practicing the teachings. Meanwhile, Ibn Kathir interpreted this verse as a postulate that a student is obliged to ask for direction from the teacher, because the teacher is the will of Allah to convey knowledge. Thus, the role of teachers in tahfiz of the Quran is part of the sunnatullah in Islamic education. The research question regarding the process of applying the ziyadah method found its answer in the role of the teacher as a key factor of success. Ziyadah will not run optimally without guidance, supervision, and motivation from ustazd, so that the process is not just an individual effort of students, but the result of pedagogical interaction between teachers and students. This emphasizes that the concept of ziyadah is collaborative and cannot be separated from the role of the supervisor. Research at the Tahfizul Quran Daarul Quran Islamic Boarding School in Tangerang shows that teachers play a big role in maintaining the motivation of students through the application of educational rewards and punishments. Theoretically, Zakiah Daradjat emphasized that the success of Islamic education is highly dependent on the quality of teachers who are able to educate with compassion and supervision, while Muhibbin Syah added that the external motivation of teachers is the dominant factor in learning success. Sheikh Ayman Suwaid also emphasized that tazwid requires a murabbi who continues to supervise the memorization of students so that the quality of memorization does not weaken.

The implications of this role of teachers show that tahfiz education is relational, where the presence of teachers ensures the quality of memorization while building discipline, enthusiasm, and students' attachment to the Quran. Ibn Hajar, an-Nawawi, and al-'Aini emphasized the virtue of Qur'anic teachers as agents of guardians of revelation and connectors of intergenerational scientific relays, so that their role has the value of worship and has a civilizational impact. Overall, the process of implementing the ziyadah method at the Istiqomah Quran House takes place in a structured, consistent, and integrated manner through a combination of memorization target systems, continuous muraja'ah, integration of old and new memorization, tasmi' evaluation, schedule discipline, and the active role of teachers. All of these elements form a complete learning system, not only producing technically strong memorization, but also fostering the discipline, responsibility, and spirituality of students, so that it is worthy of being used as a model for other tahfiz institutions in developing effective and sustainable Qur'anic learning strategies.

### 3.3. Results of the Application of Ziyadah to Student Memorization

The application of the ziyadah method at the Istiqomah Quran House in Lekoboddong has been proven to have a positive impact on the development of student memorization, both in terms of number, quality, and the formation of Quranic attitudes. Students are able to increase memorization gradually and regularly, an average of 3-5 verses per day, even some students are able to reach one

juz per month. The addition of this memorization takes place without ignoring the quality of reading, so that the memorization produced is not only a lot but also maintained smoothly. In addition to increasing the number of memorization, the ziyadah method also improves the quality of student memorization. This can be seen from the accuracy of tajweed, the eloquence of makhraj, and the ability to connect verses well. Consistency of muraja'ah is the main factor that maintains the strength of student memorization. Students who routinely repeat memorization are more fluent in deposits and rarely forget. The daily muraja'ah, weekly tasmi', and monthly sima'an programs have been proven to help students maintain old memorization while adding new memorization.

The ziyadah method also affects the formation of the attitude and character of the students. Students become more disciplined, responsible, diligent in worship, and maintain morals in daily life. The success of the implementation of ziyadah is strongly supported by the patient, meticulous, and communicative teaching skills, as well as the periodic evaluation of memorization. Thus, ziyadah at the Istiqomah Quran House not only increases memorization achievements, but also forms the personality of students who have Quranic morals and are ready to be role models in society. Based on a study on the Application of *Ziyadah* in Memorizing the Quran at the Istiqomah Quran House in Lekoboddong, Pangkep Regency, several main findings were found in this study. This study found that the concept of *ziyadah* in the Istiqomah Quran House is understood as the addition of new memorization gradually, little by little, which is always accompanied by *old memorization muraja'ah*. Memorization should not be added without repetition, so that the quality of reading is maintained. This finding answers the formulation of the first problem that *ziyadah* is not just an addition to quantitative memorization, but a concept that combines the addition of new memorization with the continuous reinforcement of old memorization.

The process of implementing *ziyadah* at RQI is carried out systematically and in a structured manner. Students deposit new memorization every day, do *muraja'ah* with their peers, and are tested with weekly tasmi' and monthly sima'an. Teachers play the role of supervisors who emphasize discipline, manners, and the accuracy of tajweed. The documentation of the mutaba'ah of the students shows the regularity of weekly and monthly evaluations. This finding answers the formulation of the second problem that the implementation of *ziyadah* is carried out with planned steps that integrate new memorization, old memorization, and periodic evaluation. The implementation of *ziyadah* at RQI has given significant results to the development of student memorization. In terms of quantity, students are able to add an average of 1-2 pages per day to memorization. In terms of quality, the students' memorization is smoother, according to tajwid, and stronger because of the consistency of *muraja'ah*. In addition, there is also an increase in affective aspects such as discipline, responsibility, and Quranic morals. Periodic evaluation through exams and sima'an proves that there is an increase in memorization scores over time. This finding answers the formulation of the third problem that *ziyadah* results in an increase in the memorization of students in terms of number, quality, consistency, and the practice of Quranic values in daily life.

The findings of this study as a whole show that *ziyadah* is an effective strategy in learning tafhizul Quran at the Istiqomah Quran House. The concept emphasizes the balance between the addition of memorization and repetition, the application process is structured and disciplined, and the results not only add memorization but also form the character of students who are Quranic.

#### 4. CONCLUSION

Based on the results of the research and discussion, it can be concluded that the ziyadah method at the Istiqomah Quran House in Lekoboddong is understood as the concept of gradually adding new memorization which is always accompanied by strengthening old memorization through

muraja'ah. Ziyadah is not interpreted solely as increasing the quantity of memorization, but as a learning strategy that emphasizes the balance between the number and quality of memorization so that it remains mutqin and sustainable. The process of implementing the ziyadah method is carried out systematically and structured through the determination of daily memorization targets, consistent muraja'ah, integration of old and new memorization, evaluation of weekly tasmi' and periodic sima'an, consistency of memorization schedule, and intensive assistance by the supervisor. All of these elements form a directed, disciplined, and continuous tafsir learning system. The application of the ziyadah method has significant results for the development of student memorization, both in terms of quantity, reading quality, and the formation of Quranic characters. Students show a steady increase in memorization, more fluent reading according to tajwid, and the formation of discipline, responsibility, and good morals. Thus, the ziyadah method at the Istiqomah Lekoboddong Quran House can be considered as an effective tafsir learning model and is worthy of being recommended to be applied in other non-formal tafsir institutions.

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