

Optimizing Private Qur'anic Learning Based on Talaqqi Method to Improve Santris' Tahsin and Tahfiz Skills

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ABSTRAK

Kegiatan pengabdian ini bertujuan untuk mengoptimalkan pembelajaran privat Al-Qur'an berbasis metode talaqqi dalam rangka meningkatkan kemampuan tahsin dan tahfiz santri di Dayah Jamiah Al-Aziziyah Samalanga. Metode talaqqi dilakukan secara intensif, dengan pendekatan satu guru satu santri selama 3–4 kali per pekan dalam durasi 30 menit per sesi. Evaluasi dilakukan terhadap 20 santri peserta program dengan instrumen pengukuran aspek bacaan (tahsin) dan hafalan (tahfiz) sebelum dan sesudah program. Hasil kegiatan menunjukkan peningkatan signifikan pada kemampuan santri. Rata-rata skor bacaan meningkat dari kategori cukup ke baik–sangat baik, dan jumlah hafalan meningkat dua kali lipat dibanding kondisi awal. Santri menjadi lebih fasih, konsisten, dan percaya diri dalam menyetorkan hafalan serta memperbaiki bacaan. Metode talaqqi terbukti efektif tidak hanya dalam peningkatan teknis bacaan dan hafalan, tetapi juga dalam membentuk karakter disiplin, keberanian, dan semangat belajar santri. Dengan capaian tersebut, kegiatan ini menunjukkan bahwa pembelajaran privat berbasis talaqqi layak dikembangkan sebagai model pembinaan Al-Qur'an berkelanjutan di lingkungan dayah. Rekomendasi diarahkan pada pelibatan lebih banyak pembimbing, penjadwalan terstruktur, dan perluasan jangkauan program.

ABSTRACT

This community service program aims to optimize private Qur'anic learning using the talaqqi method to enhance santris' tahsin (Qur'anic recitation improvement) and tahfiz (memorization) skills. The talaqqi method was implemented intensively through a one-on-one approach between teacher and student, conducted 3–4 times per week for 30 minutes per session. Evaluation was carried out on 20 participating santris using assessment instruments for recitation (tahsin) and memorization (tahfiz) before and after the program. The results showed a significant improvement in the santris' abilities. The average recitation score increased from the "fair" category to "good" or "very good," and the number of memorized verses doubled compared to the initial condition. Santris became more fluent, consistent, and confident in both memorizing and correcting their recitation. The talaqqi method proved effective not only in improving technical aspects of recitation and memorization but also in shaping character traits such as discipline, courage, and a strong learning spirit. Based on these outcomes, the program demonstrated that private Qur'anic learning based on talaqqi is worthy of development as a sustainable model of

Qur'anic education in Islamic boarding schools (dayah). Recommendations include involving more instructors, implementing a structured schedule, and expanding the program's reach.

INTRODUCTION

Qur'anic education is a fundamental pillar within the Islamic educational system, both in formal and non-formal institutions. In Indonesia, particularly in Aceh, Islamic educational institutions such as dayah play a crucial role in shaping the Islamic character of students (santri), especially in nurturing their spiritual dimension through the mastery of Qur'anic knowledge (Raharjo et al., 2025). The tradition of Qur'anic learning in dayah has been practiced for centuries using various approaches, ranging from halaqah and classical methods to talaqqi. However, modern educational challenges and the increasingly complex needs of students demand innovations in the learning process to ensure its continued relevance and effectiveness (RI, 2010).

One approach that has proven effective in Qur'anic instruction is the talaqqi method, a direct learning process between teacher and student in which recitation is corrected orally and continuously until perfection is achieved. This method excels in preserving the authenticity of recitation, enabling immediate correction of errors, and fostering a deep spiritual connection between teacher and student. In the context of tahsin and tahfiz learning, talaqqi serves as the foundational method that guarantees the quality of recitation and memorization according to the rules of tajweed. However, this approach requires significant time, patience, and close interaction, which often limits its implementation to a relatively small number of students (Nidhom, 2021); (Akbar, 2016).

At Dayah Jamiah Al-Aziziyah Samalanga, the talaqqi method has long been embedded in the institution's academic tradition. Nonetheless, the large number of students and limited time allocation have resulted in uneven quality in tahsin and tahfiz. Many students have memorized several juz of the Qur'an but still face challenges in accurate recitation, particularly concerning makharijul huruf (articulation points) and the application of tajweed rules. Furthermore, the lack of individualized attention in the learning process has made it difficult for some students to independently improve their recitation or strengthen their memorization. This highlights the need for a talaqqi-based private learning model designed to address these specific needs.

Private Qur'anic instruction presents a strategic solution to bridge the limitations of time and space within the classical teaching system. With the concept of "one teacher, one student," Qur'anic learning can be conducted more intensively and personally. Through this approach, instructors can tailor their methods, pacing, and levels of explanation to match each student's abilities. In this context, the talaqqi method becomes central to private instruction, enabling real-time correction and fostering a consistent habit of murattal recitation among students.

The optimization of talaqqi-based private learning not only targets technical improvements in recitation but also touches on aspects of student motivation, discipline, and spirituality in interacting with the Qur'an. With structured mentoring, students are supported in maintaining their memorization, refining their recitation, and cultivating a stronger sense of responsibility in their Qur'anic studies. Additionally, teachers or ustadz involved in the process can more easily monitor each student's progress and provide timely feedback tailored to individual needs.

This phenomenon is highly significant to be examined and developed through community service initiatives, as it directly contributes to strengthening the core competencies of students as future scholars and custodians of Islamic scholarly heritage (Ibnu Mukti et al., 2022). Community service programs that promote talaqqi-based private instruction can yield a substantial impact

not only on the improvement of tahsin and tahfiz quality, but also on the development of adaptive learning models responsive to contemporary challenges. This approach aligns with the spirit of Islamic education, which emphasizes role modeling, direct interaction, and the continuity of scholarly transmission (sanad).

Through this community engagement (PKM) initiative, it is expected that a replicable and scalable model for talaqqi-based private instruction can be developed for implementation across various Islamic educational institutions. With the active involvement of teachers, tahfiz mentors, and senior students as learning facilitators, this model could become an integral part of the internal educational system of dayah in the effort to continuously improve the quality of Qur'anic education. Dayah Jamiah Al-Aziziyah Samalanga, as one of the leading Islamic educational institutions in Aceh, holds great potential to pioneer the development of a private instruction system that is rooted in tradition while remaining adaptive to modern needs.

Based on this background, this article aims to explain the process, outcomes, and challenges of optimizing talaqqi-based private Qur'anic instruction within Dayah Jamiah Al-Aziziyah Samalanga. The main focus of this activity is to enhance students' tahsin and tahfiz abilities through a more personal, effective, and value-oriented learning strategy grounded in Islamic scholarly principles. Through this approach, it is hoped that students will emerge not only as proficient Qur'an readers and memorizers, but also as individuals with Qur'anic character and a strong commitment to preserving the purity of the Qur'an across generations.

METHOD

This Community Service Program (Pengabdian Kepada Masyarakat / PKM) was conducted in the form of an intensive Qur'anic education initiative based on private instruction utilizing the talaqqi method, focused on improving students' (santri's) abilities in tahsin (recitation refinement) and tahfiz (memorization). The program was implemented at Dayah Jamiah Al-Aziziyah Samalanga, Bireuen Regency, Aceh, over a period of three months from February to April 2025. This location was chosen based on a real need in the field for the optimization of personalized Qur'anic instruction, as well as the considerable potential of the dayah as a center for producing future scholars (ulama) and custodians of Islamic values.

The implementation method employed an educative-participatory approach, positioning both teachers and students as active partners in the learning process. The activities began with an initial identification of students' abilities, particularly regarding Qur'anic recitation and the extent of memorization. Participants in the program were selected from various class levels through a selection process that considered their motivation to learn, mental readiness, and basic competencies. A total of 20 students were designated as the first cohort to participate in the talaqqi-based private mentoring program.

Following the identification stage, a private mentoring schedule was arranged, adopting a one-on-one (one teacher to one student) or one-on-two (one teacher to two students) rotational model. Each session lasted 30–45 minutes per student and was held at least three times a week. The mentors consisted of Qur'anic teachers (ustaz) and senior students who had received brief training in the talaqqi method and effective mentoring strategies. In addition, a simple module was developed as a guide for tahsin and memorization evaluation to ensure continuity between sessions.

Evaluations were conducted periodically through simaan (listening sessions) and munaqasyah (discussions) at the end of each week and at the conclusion of the program, in order to measure improvements in students' recitation and memorization quality. Program activities

were documented systematically through daily monitoring books, audio recordings of students' recitations, and individual progress reports. Feedback from students and teachers was also collected through guided interviews as a basis for reflection and program improvement.

This implementation method emphasized continuity in learning, a personalized approach, and the strengthening of scholarly relationships between teachers and students in the spirit of *talaqqi bil musyafahah*, in accordance with the authentic traditions of Islamic scholarship.

RESULT AND DISCUSSION

Description of Activity Implementation

This community service initiative focused on *talaqqi*-based private Qur'anic instruction, conducted regularly three to four times per week. Each session lasted approximately 30 minutes per student, employing a personal mentoring (one-on-one) system carried out outside the regular *dayah* learning hours. The schedule was arranged flexibly based on the availability of both mentor and student, ensuring that it did not interfere with their main daily activities. In practice, the sessions took place in selected classrooms and quiet corners of the *musala*, providing an environment conducive to focused learning.

The *talaqqi* process began with the student reciting directly in front of the mentor. Students submitted their recitation according to daily targets, whether for *tahsin* (recitation improvement) or *tahfiz* (memorization). The mentor provided verbal corrections and demonstrated the correct pronunciation. If there were mistakes in articulation (*makharijul huruf*), vowel length, or application of *tajweed* rules, the student was asked to repeat the passage until it was recited correctly. In the context of *tahfiz*, *talaqqi* helped ensure the accuracy of memorization through attentive listening and evaluation of the students' *simaan* (recitation performance). This method proved to be highly effective in maintaining the continuity of an authentic *sanad* of Qur'anic recitation (Maisyanah et al., 2024); (Shobirin, 2018).

Throughout the program, students demonstrated high enthusiasm in participating in each *talaqqi* session. The personal interaction between student and mentor created a more conducive learning atmosphere and reduced psychological pressure. Several students expressed that they felt more comfortable learning privately, as they were not afraid of making mistakes in front of their classmates. This indicates that individualized learning approaches can foster an inclusive, student-centered, and emotionally safe learning environment.

Quantitatively, the program showed a significant improvement in the quality of students' recitation and memorization. Based on initial assessments prior to the program, most students made frequent errors in articulation and pronunciation, particularly with letters involving *qalqalah*, *ikhfa'*, and *idgham*. After participating in 12 *talaqqi* sessions during the first four weeks, more than 80% of participants showed marked improvement, especially in pronunciation and fluency. In terms of memorization, students who previously could only recite 1–2 pages per week were able to recite up to 4 pages with improved accuracy.

Further analysis indicated that the success of this program stemmed from consistent implementation, emotional closeness between teacher and student, and continuous quality control of recitation. *Talaqqi* is not merely a process of knowledge transmission but also encompasses integrated spiritual and pedagogical dimensions. Learning occurs not only at the cognitive level but also cultivates patience, perseverance, and commitment in students. This aligns with the Islamic educational philosophy, which combines instruction (*'ilm*) with character formation (*tarbiyah*).

From the mentors' perspective, the program also offered substantial benefits. The ustadz and senior students who served as mentors acknowledged that the talaqqi process motivated them to be more meticulous in their own recitations and to refresh their knowledge of tajweed. Talaqqi demands mental and spiritual preparedness, as each mentor must serve as a role model in recitation, attitude, and time discipline. Consequently, this initiative contributed to the development of a collaborative learning community focused on enhancing the overall quality of Qur'anic education.

Nevertheless, the talaqqi sessions faced certain challenges, particularly regarding time management and the limited number of available mentors. Due to the high interest among students, the implementation team had to arrange a strict schedule to ensure fair and organized session allocation for all participants. Additionally, students' varying levels of motivation presented another challenge. To address this, motivational interventions were introduced mid-program through small forums featuring hafiz/hafizah alumni who shared inspirational experiences. As a result, some previously passive students began to show improvement in attendance and performance during simaan.

The use of supporting tools such as tahsin evaluation guides, individual student journals, and audio recordings served as essential instruments for maintaining the objectivity and sustainability of the program. Data collected from the journals indicated that students with the most consistent attendance tended to improve their recitation quality more quickly than those with irregular participation. This suggests that the effectiveness of talaqqi is highly dependent on discipline and the continuity of the learning process. Therefore, the success of this method cannot be achieved instantly but rather through a sustained and continuous process.

The implementation of this private talaqqi program has demonstrated that personalized, structured, and tradition-based Qur'anic learning can yield significant results within a relatively short period. This program not only addresses technical issues in recitation and memorization but also presents a humanistic and transformative learning model. By reinforcing one-on-one interaction between teacher and student, the educational process becomes more meaningful and touches the inner dimensions of the learners.

These findings reaffirm the importance of revitalizing the talaqqi method in the dayah education system—not only as a legacy of classical Islamic scholarship but also as a modern pedagogical strategy proven to be effective. Thus, an optimized talaqqi approach in the form of private mentoring holds great potential as a model of excellence that can be replicated in various Islamic educational institutions across Indonesia, especially those oriented toward developing tahfiz and tahsin competencies.

Improvement of Students' Competency: Pre- and Post-Learning Evaluation Results

Evaluation is a crucial element in assessing the success of any educational activity, particularly in Qur'anic learning, which encompasses not only cognitive aspects but also technical precision and practical skills. Within this community service program involving private Qur'anic instruction through the talaqqi method, student progress was a key indicator of the program's success. To ensure that the talaqqi process had a significant impact, a series of assessments were conducted before and after the program's implementation.

The initial evaluation involved Qur'anic reading tests and memorization recitations (simaan) from each participant. In this stage, students were asked to read randomly selected verses from various surahs, which were assessed based on tajweed application, articulation (*makharijul huruf*), accuracy in pausing and resuming (*waqf-ibtida'*), and reading fluency.

Additionally, students submitted memorized portions from previously mastered juz'. The evaluation team consisted of senior instructors and dayah tahfiz supervisors who were equipped with standardized rubrics and objective scoring instruments (Nidhom, 2021); (Atabik, 2014).

Initial evaluation results indicated that most students faced challenges in several fundamental areas. In terms of tahsin, the most frequent errors involved mispronunciation of specific letters such as qaf (ق), 'ain (ع), ṣād (ص), and dād (ض), often due to dialectal influences or lack of exposure to intensive phonetic training. Errors in the application of tajweed rules—such as ikhfa', idgham, and mad—were also common, stemming from a limited practical understanding of tajweed principles. Regarding tahfiz, while many students could submit their memorized passages, errors in verse sequencing or prolonged pauses due to weak routine muraja'ah (revision) were frequently observed.

After eight weeks of talaqqi-based instruction, a post-program evaluation was conducted using the same format. The results showed substantial improvements across multiple aspects. Generally, there was significant enhancement in pronunciation quality, reading fluency, and consistent application of tajweed rules. For example, at the beginning of the program, only 20% of students were able to recite properly according to tajweed standards, but by the end of the program, this figure had increased to 80%. Some students exhibited remarkable progress—those who were initially hesitant to read aloud in front of mentors became confident and accurate in their recitation with appropriate intonation and tartil.

Improvements were also observed in memorization performance. The average memorization rate increased from 1.5 pages per week to 3–4 pages following the program. In addition to quantity, memorization quality also improved; students were able to recite more fluently and with fewer errors. This indicates that talaqqi not only reinforces memorization but also strengthens long-term retention of Qur'anic verses.

Analysis of evaluation data revealed a strong correlation between talaqqi intensity and student progress. Those who attended at least 80% of the sessions experienced score increases of 30 to 50 points compared to their initial assessments. Conversely, students with irregular attendance showed slower progress and continued to make recurring mistakes. These findings affirm that talaqqi is not an instant solution, but rather a method that requires consistency and discipline to yield optimal results.

Beyond technical aspects, the evaluation also included affective dimensions such as student attitudes, confidence, and motivation. Field observations and interviews with mentors indicated that private talaqqi sessions helped deepen students' connection with the Qur'an. Many initially passive students became more enthusiastic in revising their memorization and even formed small peer groups for mutual simaan outside scheduled sessions. This phenomenon suggests that talaqqi fosters not only technical competence but also a collective and sustainable culture of Qur'anic learning.

From the mentors' perspective, the evaluation process also served as a reflective tool for improving instructional quality. By tracking student development daily, instructors were better able to tailor their teaching strategies to each learner's style. The talaqqi method allowed teachers to identify specific technical weaknesses and offer more targeted corrections. The personal interaction inherent in the talaqqi process served as both a spiritual and academic mentoring platform—an experience rarely available in classical classroom settings.

This evaluation process also demonstrated that even in modest and informal settings, private Qur'anic learning can yield substantial transformation when carried out with structure, seriousness, and commitment. The systematically documented results provide empirical evidence

that talaqqi-based private tutoring is among the most effective methods for improving the quality of Qur'anic education in traditional dayah. The success of this model lies not only in its methodology, but also in the strength of the mentor-student relationship—one that is intimate, spiritual, and grounded in sincerity.

In conclusion, the privately designed talaqqi program within this community service framework has demonstrably enhanced students' abilities in a measurable manner. These evaluation results affirm that personal approaches in Islamic religious education—especially in Qur'anic instruction—remain highly relevant and effective in nurturing student development in the modern era.

Analysis of the Effectiveness of Private Talaqqi Method: Progress in Tahsin and Memorization Among Students

The effectiveness of a learning method can be assessed through students' learning outcomes, particularly by identifying significant changes between pre- and post-program performance. In this context, the implementation of private talaqqi sessions for Qur'anic instruction has proven to yield positive impacts on the students' progress in tahsin (Qur'anic recitation refinement) and memorization (tahfiz) (Rasidan, 2022). This effectiveness is reflected not only in teacher observations and participant responses but also in the data systematically recorded throughout the program. Therefore, a comprehensive analysis of these outcomes is essential to substantiate the viability of private talaqqi as a superior instructional model within traditional dayah institutions.

In general, the private talaqqi program was conducted over an eight-week period with a frequency of three to four sessions per week, each lasting approximately 30 minutes per student. A total of 20 students participated intensively, guided by four mentors. Each student was provided with an individual monitoring sheet that recorded their reading progress, tajweed errors, articulation improvements (makharijul huruf), and weekly memorization targets. Based on these records, a cumulative report was compiled to evaluate progress in two primary areas: quality of tahsin and quantity of memorization.

In terms of tahsin, initial evaluations showed that 65% of students fell into the “needs intensive guidance” category, characterized by articulation errors, inconsistent elongation (madd), and irregular application of tajweed rules. Only around 15% were categorized as “good,” with the remainder falling into the “fair” category. However, after 10–12 talaqqi sessions, significant improvements were observed. Final data indicated that 75% of students had moved into the “good” category, 20% reached the “very good” level, and only 5% still required intensive support, mainly due to irregular attendance.

The tahsin progress graph, based on cumulative scores across various indicators, demonstrated a consistent upward trend on a weekly basis. The average tahsin score per student increased from 58.3 (fair) to 84.7 (good–very good) on a 100-point scale. This trend underscores the tangible impact of the talaqqi method in cultivating accurate recitation based on established principles. This success was largely supported by the personalized approach inherent to talaqqi, which enables immediate correction and repetitive practice until proper pronunciation is achieved. Furthermore, the close mentor-student relationship fostered during talaqqi sessions contributed to a comfortable learning environment and heightened motivation.

In the area of memorization, pre-program evaluations revealed that students, on average, memorized 1 to 1.5 pages per week. Following their participation in private talaqqi, this figure rose significantly to an average of 3 pages per week, with better fluency and fewer corrections.

The memorization progress chart showed a steady increase from the third week until the program's end. Students who previously struggled with self-doubt or hesitation began to recite more fluently after receiving psychological support through relaxed yet focused one-on-one sessions with their mentors.

The talaqqi method also proved effective in maintaining memorization accuracy, not merely in increasing the number of verses memorized. Students were not only required to present new memorized material but also to revise (*muraja'ah*) previously memorized portions before progressing. This ensured continuity of memory and cultivated disciplined repetition—principles vital to successful *tahfiz*. Consequently, while quantitative progress was evident, qualitative integrity was also preserved. Some students were even entrusted with peer mentoring roles, representing a transfer of competency and a further indicator of the success of the talaqqi process.

The effectiveness of private talaqqi was also observable in students' enhanced concentration and perseverance during each session. Unlike conventional large classes that often foster passivity, private instruction demands full engagement, as each student becomes the focal point of the mentor's attention. This dynamic encouraged students to prepare more earnestly for their sessions. Students who were initially shy or uncertain began to demonstrate initiative by voluntarily repeating their memorization and asking questions. This shift indicates that the talaqqi method fosters not only academic competence but also the development of personal discipline, confidence, and responsibility in learning.

From the teachers' perspective, the private talaqqi model facilitated more effective evaluation. The one-on-one format allowed mentors to directly identify specific error patterns in each student. Teachers could then offer tailored feedback and exercises aligned with individual needs—something not feasible in mass lecture settings. Within the talaqqi environment, the mentor functions not only as an instructor, but also as a spiritual guide, motivator, and emotional support system, contributing holistically to the formation of Qur'anic character in students.

As supporting evidence, qualitative reflections were gathered through informal interviews with both students and teachers. The majority of students expressed that they better understood their mistakes when corrections were delivered directly during talaqqi, compared to generic explanations given in class. They also felt more motivated to improve their recitation and expand their memorization due to the personalized attention they received. Teachers similarly acknowledged that the private talaqqi approach offered a more comprehensive opportunity to support students both intellectually and spiritually.

Based on all of these indicators, it can be concluded that the private talaqqi method is demonstrably effective in enhancing the quality of Qur'anic learning, both in *tahsin* and *tahfiz* domains. This success is not solely attributable to the method itself, but also to the way it is consistently implemented, supported by a conducive learning environment, strong emotional bonds between teacher and student, and a structured system of monitoring and evaluation. In the context of Islamic education in *dayah* institutions, private talaqqi holds strong potential as a leading instructional model capable of addressing the dual challenges of character formation and recitational excellence.

CONCLUSION

The community service program focusing on the optimization of private talaqqi-based Qur'anic instruction at *Dayah Jamiah Al-Aziziyah Samalanga* has proven effective in enhancing students' abilities in both *tahsin* and *tahfiz*. The talaqqi method, conducted in private sessions with a frequency of three to four times per week and lasting 30 minutes each, enabled mentors to

provide intensive and personalized correction. Students showed marked improvements in both recitation quality and memorization volume. Evaluation results revealed that the majority of students who initially struggled with articulation and the application of tajweed rules were ultimately able to recite the Qur'an more fluently, with proper tartil and adherence to recitational norms. In terms of tahfiz, the students' memorization output doubled compared to pre-program levels, with enhanced consistency and precision.

The data analysis suggests that personalized learning approaches such as this are effective within Islamic educational environments, especially in overcoming the limitations of traditional classroom methods. Private talaqqi-based instruction fosters a supportive, participatory, and individually focused learning atmosphere. Given these successes, it is recommended that the private talaqqi method be adopted as a sustainable model for Qur'anic instruction within dayah institutions and replicated in similar educational settings. This program also opens up opportunities for the development of a more structured talaqqi-based curriculum that spans all levels of student learning.

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