



Community-Based *Tahfidz* Program Model Without Target: A Study at Rumah Qur'an Nurus Salam

Lutfiatul Badriah Pulungan*¹, Desri Ari Engharitano², Dahliati Simanjuntak³

Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidimpuan^{1,2,3}

Email: viabadri@gmail.com¹, desriariengharitano@uinsyahad.ac.id², dahliati@uinsyahada.ac.id³

Abstract

The purpose of this research is to deeply explore the *tahfidz* program at Rumah Qur'an Nurus Salam, analyzing its implementation, challenges, and positive impact on the local community, as well as reviewing strategies for involving parents and the family environment to overcome obstacles such as lack of student interest and the negative influence of gadgets on memorizing the Qur'an. The methodology employed is descriptive qualitative research (field research), gathering primary data through observation, interviews, and documentation from *ustadz/ustadzah*, parents, and students, and secondary data from the founder and related literature. The findings (focusing on implementation and challenges) indicate that Rumah Qur'an Nurus Salam, which operates without strict administrative fees or requirements, successfully increases accessibility for the local community to engage in *tahfidz* learning, despite facing challenges such as gadget issues and student motivation. Therefore, it is recommended to strengthen collaborative strategies that involve parents more intensively to ensure the sustainability and quality of the *tahfidz* program.

Keywords: Nurus Salam Quran House; *Tahfidz* Program; Strategy Implementation; Parental Role; Community Accessibility; Aek Badak Julu Village.

Abstrak

Tujuan penelitian ini adalah untuk mengeksplorasi secara mendalam program *tahfidz* di Rumah Qur'an Nurus Salam, menganalisis implementasi, tantangan, dan dampak positifnya terhadap masyarakat lokal, serta meninjau strategi pelibatan orang tua dan lingkungan keluarga untuk mengatasi hambatan seperti kurangnya minat peserta didik dan pengaruh negatif gadget terhadap hafalan. Metode yang digunakan adalah penelitian kualitatif deskriptif (field research), dengan mengumpulkan data primer melalui observasi, wawancara, dan dokumentasi dari *ustadz/ustadzah*, orang tua, dan peserta didik, serta data sekunder dari pendiri dan literatur terkait. Hasil penelitian (yang difokuskan pada implementasi dan tantangan) menunjukkan bahwa Rumah Qur'an Nurus Salam, yang memiliki sistem tanpa biaya atau syarat administrasi ketat, berhasil meningkatkan aksesibilitas bagi masyarakat setempat untuk belajar *tahfidz*, meskipun menghadapi tantangan seperti isu gadget dan motivasi siswa. Oleh karena itu, direkomendasikan penguatan strategi kolaboratif yang melibatkan orang tua secara lebih intensif untuk menjamin keberlanjutan dan kualitas program *tahfidz* tersebut.

Kata Kunci: Rumah Qur'an Nurus Salam; Program *Tahfidz*; Implementasi Strategi; Peran Orang Tua; Aksesibilitas Komunitas; Desa Aek Badak Julu

INTRODUCTION

Qur'an houses have experienced significant growth. This is evidenced by the large number of Qur'an houses that are opened every year. This is no exception in villages and cities, where many people are competing to find a place to memorise the Qur'an. The aim is none other than to improve the understanding of the meaning and content of the Qur'an among the younger generation so that they can learn lessons (*ibrah*) from it. This phenomenon also emerged as a response to the fact that there are still many individuals whose recitation of the Qur'an does not comply with the correct rules of *tajwid* (Fayer et al., 2023). The existing Qur'an houses have management systems that start from the administration of entrance fees, monthly fees, participant restrictions, requirements set by the Qur'an house foundation, and written rules that must be obeyed during the memorisation process.



Quran houses are managed institutionally, and there are differences not only in the financing model, admission requirements, and learning methods used. The Quran houses studied by the researcher have several differences from other Quran houses or tahfidz houses in general. This Quran house does not have admission procedures, financing, or written requirements for participants. Thus, this programme offers greater accessibility for the local community to participate in Al-Quran *tahfiz* learning without being burdened by strict administrative procedures or costs (Astuti et al., 2022). There are no set targets in the memorisation process, coupled with inadequate facilities such as dormitories for participants, so that the memorisation process has ample time and is well controlled. Nevertheless, the enthusiasm of the Indonesian Muslim community for the Qur'an memorisation programme remains high, which shows significant progress in Islamic education and traditions that have long been practised in various Islamic boarding schools (Nurdiah et al., 2023). However, inadequate facilities can have a negative impact on the students, such as their continued use of gadgets, which makes memorisation more difficult, especially when it comes to repetition (R. T. Nasution, personal communication, Oktober 2024). This should be taken into consideration in order to improve the Qur'anic boarding schools. However, these Quranic homes are a good step, even though they are still far from systematic. As a result, many children have the desire to participate in preserving the words of Allah SWT.

To fully understand Islamic teachings, the steps that must be taken are to understand the contents of the Qur'an and to practise them in daily life sincerely and consistently because the Qur'an is a book whose authenticity is preserved and is a book that is preserved by Allah SWT (Muliani & Ahmatnihar, 2022). This holy book of Muslims is the only heavenly holy book that is still pure and original. Unlike the previous holy books, namely the Torah and the Gospel, which have undergone *Tahrif* or changes in terms of both wording and meaning (Shihab, 1994). Changes to this holy book, both in terms of meaning and wording, have serious implications for religious life. Allah's protection of the Qur'an does not mean that Allah directly protects the phases of the writing of the Qur'an, but Allah involves His servants to help protect the Qur'an. As Allah SWT says in Surah al-Hijr verse 9 as follows: "*Indeed, it is We who sent down the Qur'an, and indeed, We will guard it.*" (Q.S. Al-Hijr: 9), emphasising that the preservation of the Qur'an is a divine promise that involves the participation of His people (Azmi et al., 2020). One form of realisation of this preservation is through the efforts of memorising and practising the Qur'an by selected individuals who consistently maintain the purity of its words and recitation (Arifin, 2021; Bahtiar & Sholihin, 2023). A concrete effort in the process of preserving the Qur'an is to memorise it in every generation. Memorising the Qur'an is certainly not easy, as it cannot be memorised after reading it once. However, there is a specific method for this. Preserving and maintaining the Qur'an is a very noble deed in the sight of Allah (Harahap et al., 2023). This is because memorising the Qur'an is one way to preserve its purity. Therefore, those who can preserve the Qur'an well, namely by memorising, understanding, and practising its contents, are fortunate people (S. Siregar, 2022). Previous research mentions that there are various methods of learning to memorise the Qur'an, the effectiveness of which often depends on the context of the institution and the characteristics of the students (Fatmawati, 2019). In addition, the Ummi method has been proven effective in improving the ability to read the Qur'an and is one of the most diverse methods in Indonesia (Sholiha, 2023). Other research mentions that the role of parents has a significant influence on children's motivation in memorising the Qur'an, where family support and environment are determining factors for the success of tahfidz (Karimah, 2023).

Memorising the Qur'an Some people find it easy, while others find it difficult. Their specific experience, which has been internalised through memorising the Qur'an, is that when they understand the meaning of the Qur'an, they always feel the desire to improve themselves and become better people in accordance with the morals of the Qur'an (M. S. A. Siregar, 2019). To maintain the memorisation of the Qur'an, the tip is to keep repeating the memorisation. Thus, it becomes more deeply ingrained and stronger in the heart and memory. The psychology of children aged 6-12 years is a period of growth and development from previous stages (Ahmadi & Supriyono, 2004). Therefore, some contemporary educators criticise the practice of memorising the Qur'an during childhood, arguing that children memorise the Qur'an without understanding it. Humans should memorise what they understand. However, this opinion cannot be applied to the Qur'an. It is not a problem for a child to memorise the Qur'an during childhood and then understand it in adulthood. This is because memorising during childhood is like carving on stone, as has often been said in the past. Although adults are more mature in their reasoning, they are much busier. At a normal age, the minds of primary school children develop gradually and calmly. Children are truly in the learning stage. In addition, the school environment has a systematic influence on the formation of children's minds and their knowledge develops rapidly (Yusuf Qardawi). Therefore, people who sincerely seek Allah's pleasure and a place in heaven will accustom their children to memorise the Qur'an from an early age because it is easier at that time (Mukhofifin et al., 2022; Sholiha, 2023). This is in line with the view that children aged 4-8 years are in the most conducive age range for memorising the Qur'an, where their memory is still clear and not yet burdened by the complexities of adult life (Jamil & Mariana, 2024). Age plays a crucial role in the effectiveness of memorising the Qur'an, with childhood being the most productive period due to sharp memory capacity that has not yet been contaminated (Ferdinan & Ibrahim, 2018; Husna et al., 2021). Given their superior memory capacity at a young age, children have an extraordinary ability to internalise new information, including the holy verses of the Qur'an, with an efficiency that often surpasses that of adults (Slamet, 2019). Therefore, early childhood, especially primary school age, is considered the optimal period to begin learning to read the Qur'an and *tahfidz*, given the strong memory and high potential for understanding at that stage (Hidayah, 2017; Sapitri et al., 2023). Training the ability to read the Qur'an from an early age not only helps with fluency in reading, but also shapes a personality that reflects the values of the Qur'an.

There is a saying that "*memorising at a young age is like carving on stone*". The Nurus Salam Qur'an House is a *tahfizh* programme carried out by children aged 6-17 years old from MI-MA. They have been trained in how to memorise the Qur'an, with the aim of building a generation that memorises the Qur'an (forming a generation of Qur'an memorisers starting from an early age). One aspect that can influence children's discipline in memorisation is the use of teaching methods and systems that are tailored to a child's abilities, as well as encouragement from the family. Based on the previous research above, there are gaps in the research with the current study, namely in terms of focusing on the implementation of strategies that involve parents and the family environment in more depth to overcome the challenges that have been identified previously, such as the lack of student interest and the negative influence of gadgets on memorising the Qur'an. Given the importance of preserving the Qur'an and the various methods available, this study aims to explore in depth the *tahfidz* programme at Rumah Qur'an Nurus Salam, by analysing its implementation, challenges, and impact on the local community.



METHOD

The research used is field research in the form of qualitative research using descriptive methods. There are two types of data sources used. Primary data sources were obtained from ustadz and ustadzah, parents, and children who are in the process of memorisation. Secondary data sources were obtained from the founder of the Qur'an house, ustadz and ustadzah, parents, and books related to the issues discussed in this study. With this type of research, the data collection techniques used included observation, interviews, and documentation. The data analysis technique in this study is to systematically compile data obtained from interviews, field notes, and other materials so that it can be easily understood (Moh Nazir). Because the research in this article is field research, it requires information on the time and location of the research. The research was conducted from October to December 2024. The location of this research is at the Nurus Salam Qur'an House in Aek Badak Julu Village, Sayur Matinggi District, South Tapanuli Regency, North Sumatra Province. This study will comprehensively examine how the Qur'an memorisation programme, is implemented in the institution, evaluate the effectiveness of the teaching methods applied, and analyse the supporting and inhibiting factors in the achievement of Qur'an memorisation among children.

RESULTS AND DISCUSSION

History of the Establishment of the Qur'an House in Aek Badak Julu Village, Sayur Matinggi Sub-district, South Tapanuli Regency.

The Nurus Salam Qur'an House, which is the focus of this study, was established on the initiative of the local community who were concerned about the low interest of the younger generation in studying and memorising the Qur'an (Azkiya, 2023). Based on an interview with Mrs Rumolanna Pulungan, a donor to the Qur'an house, the establishment of this Qur'an house has an interesting history. Initially, this Qur'an house was inhabited by several siblings, but the eldest child, H. Basyaruddin Pulungan, became the main occupant. However, since 2023, his health has declined and due to his advanced age, he no longer lives in the Aek Badak Quran house. He lives in the city of Medan with his children. During his illness, he was treated in hospital for approximately 10 days, but his condition did not improve. On 3 October 2023, his children celebrated his 90th birthday by gathering to cheer him up and pray for his recovery. In addition, prayers for his recovery were also offered by his sisters, Hj. Rumolanna Pulungan and Rohani Pulungan. Unfortunately, after the birthday celebration, his health deteriorated and he passed away on 17 October 2023, bringing deep sorrow to his family and wife. Nevertheless, the spirit to continue the mission of Rumah Qur'an Nurus Salam remains strong, with a focus on strengthening the tahfidz programme that has been initiated (Sutarto, 2022). Therefore, the heirs agreed to hold a meeting on 20 October 2023, at Restu Kembang Medan, with representatives from several family members, including: a) Ikram Pulungan from the family of the late Saruddin Pulungan; b) Irham Pulungan from the family of the late Burhanuddin; c) Nurhayati Siregar from the family of the late Budiman Pulungan; d) Hj. Rumolanna Pulungan and Rohani Pulungan; and e) Ginda (a family member who was not present in Medan, only via telephone) from the family of Batara Murni Pulungan.

The deliberations resulted in a decision to turn the house into a *tahfidz* house (a house for memorising the Qur'an) with the hope that it would become a source of ongoing charity, especially for families who had returned to Allah SWT, while also bringing blessings to the beloved village of Aek Badak. Based on these deliberations, they continued to communicate with each other to realise this noble intention. Shortly thereafter, another meeting was held to inaugurate the *tahfidz* house, attended by family members including Mrs. Andi, Ginda,

Inang, Roihan, Uni, Rumolanna Pulungan, and Rohani Pulungan. The responsibility for supervising the tahfidz house was entrusted to Ginda and Roihan. This decision reflects the family's strong commitment to continuing the legacy of Al-Qur'an education and strengthening the role of tahfidz institutions in the local community (Syarifuddin & Baso, 2020).

Rumah Qur'an Aek Badak Julu has a vision of "*Producing a generation of hafiz, mutqin, and amil who have good and correct makhraj and tajwid recitation, fluent memorisation, and Islamic morals through tahsin and tahfiz learning*", as well as a mission of 1) To introduce the Uthmani script of the Qur'an, which is the method of writing the Qur'an that was used during the time of Uthman bin Affan; 2) To introduce how to read the Uthmani script; 3) To implement tahsin and tahfidz learning using the Uthmani method; 4) To provide guidance and moral education through learning. This vision and mission are in line with the objectives of establishing tahfiz houses in general, namely to produce a Qur'anic generation that is not only proficient in reading and memorising the Qur'an, but also able to practise Islamic values in their daily lives (Arobi, 2019).

Portrait of the Tahfiz Programme at the Nurus Salam Qur'an House in Aek Badak Julu Village.

Based on data obtained in the field through interviews with the ustadz/ah in the Qur'an house, there are two methods used in Qur'an learning, which are divided into three halaqah, namely:

1. Tahfiz Method

This method involves memorising the verses of the Qur'an little by little after reading them repeatedly. For example, memorising one page means memorising each verse thoroughly, then stringing together the verses that have been memorised perfectly, starting from the first verse, the second verse, and so on. This halaqah is led by a female teacher who has memorised 30 juz of the Qur'an, named Ustadzah Siti Aminah. The learning time for this halaqah starts at 4:30 p.m. until close to the maghrib call to prayer, and runs from Monday to Friday. In this halaqah, memorising the Qur'an begins with juz 30, then continues to juz 1 and so on. There are 15 students (male and female) in this halaqah, but the students in this halaqah are not permanent due to several constraints. Many of them already have memorised the Qur'an. One student has memorised 3 juz, two students have memorised 2 juz, and the rest have memorised 1 juz. Four students have recited their memorisation of 1 juz in one sitting. This method directly supports the development of students' capacity to become proficient memorizers of the Qur'an, in line with the national education goal of forming a generation that is faithful and devout (Zulfikar et al., 2024). The application of this method, including *bin-nazhar, talaqqi, takrir, and tasmi'*, is integrated to strengthen the students' memory and fluency in reciting the holy verses (Hartanti et al., 2021).

However, some students have difficulty memorising due to various factors, such as poor pronunciation of letters and *tajwid* rules, so it is possible that they will be transferred to a lower *halaqah* than before. This shows the adaptation of the coaching programme to suit the students' ability levels, ensuring that each individual receives optimal support in the process of memorising the Qur'an (Fayer et al., 2023). Since the *halaqah* led by Ustadzah Siti Aminah is the highest level, generally, if someone memorises the Qur'an, their *makharijul huruf* and *tajwid* will be good, making memorisation easier. However, if their knowledge of the Qur'an is not good, the memorisation process will be difficult. The system created for reviewing memorisation is to give students three days to repeat what they have memorised, after which they are not allowed to add any more memorisation until they can repeat what they have memorised fluently. After the three days are completed, the student will be tested on their



memorisation to prove that it has been properly reviewed. If there are questions that cannot be answered, additional days will be added for review to ensure the memorisation is maintained (S. Aminah, personal communication, Oktober 2024).

2. *Tahsin (Makharijul Huruf)*

This method is a method of learning the Qur'an that focuses on improving the quality of recitation, including the pronunciation of letters (*makharijul huruf*) and the correct application of *tajwid* rules. This activity is essential for forming a solid foundation before students move on to the stage of memorising the Qur'an, ensuring perfect *makhraj* and *tajwid* (Ferdinan & Ibrahim, 2018). It also helps students who have difficulties in pronouncing letters or *tajwid* rules to improve before they continue to higher *tahfidz halaqah*, adapting the coaching programme to suit individual ability levels. However, this *halaqah* has students who are younger than the previous two *halaqahs*, so this *halaqah* can be said to be a substitute for MDTA school. This is because, in addition to focusing on learning about the Qur'an, it is also interspersed with other lessons such as the *sirah nabawiyah*. The learning schedule for this *halaqah* is as follows: Monday to Tuesday is *tahsin (Iqra)*, Wednesday to Thursday is *tajwid*, and Friday is the application of what has been learned on the previous days. However, sometimes they also learn the Prophet's biography, which is done so that the students do not get bored and learn more about other subjects.

There are 40 students in this *halaqah*. Like the previous *halaqah*, this *halaqah* also has students who do not attend every day. In this *halaqah*, there are four students who are already fluent in reciting the letters and *tajwid* rules but have not been transferred to the second *halaqah* because of the specific time frame for this *halaqah*, which is four to six months (one semester). This *halaqah* starts at 4:30 p.m. to 6:00 p.m. from Monday to Friday (R. T. Nasution, personal communication, Oktober 2024). The application of this *tahsin* method is in line with the practices in various other Islamic educational institutions, which emphasise the importance of mastering the basics of reading the Qur'an before proceeding to more complex memorisation (Nasoha & Khoironi, 2024).

The parents' opinion regarding the Qur'an house is that it is a very good start for students, especially those who live in villages. This is because the Qur'an house helps students to be more disciplined in terms of socialising and other aspects. This reflects the crucial role of Al-Qur'an educational institutions in shaping the character and morality of students, especially in rural areas (Fathah, 2021). Since the Qur'an house is held in the afternoon, children's playtime, which would otherwise be unproductive, can be made productive by participating in the Qur'an memorisation programme (E. Wani, personal communication, Oktober 2024). Not only that, they also said that the Qur'an house greatly helps children to learn the Qur'an well without incurring any costs for their education. The children are only asked to come without worrying about any costs, such as entrance fees, monthly fees, and so on (Lehani, personal communication, Nopember 2024). However, this is the obstacle that prevents each *halaqah* from having permanent students, because at the beginning of registration, it was not yet structured or formalised like most Quran houses. This is in line with Esmael's research findings, which state that parents feel proud and happy to see their children learn to read the Qur'an and practise religious values in their daily lives, given the importance of religious education from an early age in shaping children's religious character (Esmael, 2018). The importance of early introduction to the Qur'an is also reinforced by literature showing that early exposure to religious teachings and Arabic symbols can facilitate children's understanding of the Qur'an and Hadith as they grow (Imroatun et al., 2023). Parents play an important role in the success of their children's Qur'anic education, including encouraging them to read the Qur'an after Maghrib, which is

in line with the teachings of the Prophet Muhammad SAW regarding character building in children (Mukhofifin et al., 2022). This parental support includes providing learning support facilities such as the Qur'an and *tajwid* books, as well as continuous motivation for children to always read and repeat their memorisation at home, which is significantly correlated with an increase in children's ability to read the Qur'an (Mukhofifin et al., 2022).

Supporting and Hindering Factors in the Qur'an Memorisation Programme.

Supporting factors in the implementation of the Qur'an memorisation programme include the intrinsic motivation of the students, parental support, and the availability of competent teachers (Hakim & Permatasari, 2020; Imroatun et al., 2023). Several supporting factors for the *tahfidz* programme at the Qur'an house based on interviews with teachers include: a) The enthusiasm of students to learn and memorise the Qur'an; b) Teachers who are also hafiz and competent in their field; c) Support from parents and family; d) Rewards for students. In addition, there are also factors that hinder the *tahfidz* programme at the Qur'an house, namely: a). The varying memory abilities of students; b). The lack of parental involvement in guiding students at home; c). The students' ability to read, memorise, and understand the Qur'an; d). An environment that does not support the process of learning the Qur'an; e). Inadequate facilities and infrastructure; f). The existence of compulsory extracurricular activities at school at the same time (R. T. Nasution, personal communication, Oktober 2024). These two factors play a crucial role in determining the effectiveness and sustainability of the *tahfidz* programme, as has been widely discussed in the literature on Qur'anic education (Rhamadan & Ikhlis, 2022).

Parental support, for example, is a crucial factor that can accelerate the achievement of Qur'anic learning targets and complete memorisation, given the importance of repetition at home (Sutarto, 2022). Parents can provide attention and motivation by assisting with *muroja'ah*, correcting recitation, setting an example, or giving rewards when children successfully memorise certain surahs, which is significantly correlated with an increase in children's ability to read the Qur'an (Mukhofifin et al., 2022). This is in line with research showing that parental involvement in children's religious education, including guidance in memorising the Qur'an, is a major factor in children's success and increased motivation (Syatina et al., 2021).

Benefits of Memorising the Qur'an for Santri

Memorising the Qur'an has various holistic benefits, including increased cognitive capacity, spiritual character development, and strengthened self-discipline in santri (Mercellina et al., 2020). After the researchers conducted interviews with the santri at the Qur'anic boarding school, they said that with their willingness and participation in the process of memorising the Qur'an, they found it easier to understand their lessons at school and felt closer to the *Sharia*, such as no longer neglecting their prayers (I. N. Syarif, personal communication, Desember 2024). They also stated that they now understand the meaning and content of verses better, are more fluent in reading the Qur'an, feel more at peace, and most importantly, they hope to be able to intercede for their parents in the hereafter and wear a crown of light on the Day of Judgement, as mentioned in a hadith (A. Taisir, personal communication, Desember 2024). In addition, the students also feel that memorising the Qur'an fosters a strong sense of brotherhood and togetherness among them, creating a supportive and mutually motivating learning environment. Other studies also confirm that parental support significantly improves the success of Qur'anic learning and accelerates the



memorisation process, especially when students repeat their recitations at home (Syarifah & Sa'idah, 2024).

Based on interviews with these students, it can be concluded that extrinsic motivation, such as the hope of providing intercession and a crown of glory for parents, significantly encourages students' enthusiasm in memorising the Qur'an (Febrani et al., 2022). This factor is reinforced by the role of parents as part of the three pillars of education, which include family, school, and community, in shaping children's character and religious abilities (Mukhofifin et al., 2022). In addition, internal motivations such as a spirit of positive competition with peers and encouragement from mentors also accelerate the process of memorising the Qur'an among students (Suhri, 2023). Research shows that parental motivation is the key to students' success in memorising the Qur'an, where the desire to make their parents happy is often the main driving force (Sholeh & Sholehuddin, 2022).

CONCLUSION

Based on the results of the research obtained by the researcher after reviewing the Tahfidz Programme at the Qur'an House in Aek Badak Julu Village, Sayur Matinggi District, South Tapanuli Regency, there are several main conclusions from this thesis, namely: First: The *tahfidz* programme at the Qur'an House in Aek Badak Julu Village is very good. With a systematically structured learning method, starting with improving the students' recitation, teaching the rules of *tajwid* in the Qur'an, and providing additional lessons such as how to perform prayers properly and learning about the *sirah nabawiyah*. Then, once their recitation is good, they are allowed to memorise the Qur'an, so that memorisation becomes easier. Second: A supporting factor for this Quranic boarding school is the enthusiasm and desire of the students to memorise the Quran, as well as the parents of each student, who feel proud of their children because instead of playing, their children spend their time doing things that are beneficial. The inhibiting factors of this Quranic boarding school are inadequate facilities, such as the lack of dormitories for students, which results in their memorisation not being properly maintained because there is no one to monitor their learning. Similarly, some parents only expect their children to learn at school, but do not instruct or encourage them to memorise or review their memorisation at home. The environment is also not conducive to learning. Third: The benefits that students feel from memorising are that they are more fluent in reading the Qur'an, closer to Allah (religious law) as they do not neglect their prayers, in the learning process at school, the lessons explained by the teacher are easier to understand, they also feel proud of themselves for being able to memorise the Qur'an, even if it is not much, and they know the meaning contained in the verses of the Qur'an.

The researcher's suggestions for this study are as follows: To the Teachers' Council, pay more attention to the memorisation and reading abilities of each student, so that you can identify obstacles and solutions in implementing the Qur'an memorisation programme to make it even better. Parents should pay more attention to their children's learning process and provide full supervision by encouraging students to always repeat the lessons they have learned, especially in memorising the Qur'an, in order to maintain their memorisation well and consistently. Finally, to future researchers, it is recommended that they conduct further and more in-depth research and use this as a bridge for further research, especially in the

same field of study, by expanding the research variables used to produce more accurate research. Additionally, it is recommended to apply a qualitative approach to obtain more comprehensive data, considering the limitations of previous research, which was dominated by a quantitative approach. Research on the memorisation of the Qur'an has many aspects that have not been fully explored, so further research with a different focus, both in terms of location and object of study, would be very valuable.

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