

OPTIMIZING MAHARAH QIRA'AH LEARNING THROUGH HABITUATION OF MEMORIZING THE QUR'AN

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Abstract:

The habituation of Tahfidz Al-Quran is closely connected to the ability of maharah qira'ah in Arabic language learning. This research examines the role of habituation of committing the Qur'an to memory in Arabic language learning, and the resulting impact, especially on the capability of maharah qira'ah. The teacher at the Al-Muhajirin Antang Al-Qur'an Islamic Boarding School in Kuala Kapuas is the main subject of this research. This research method uses qualitative methods. Thorough interviews, observations, and documentation were used to gather data regarding the habituation process carried out by the teacher so that it becomes a habit that has an importance on the ability of maharah qira'ah. The results obtained are the habituation of memorization through a consistent schedule, the application of the repetition technique, not continuing to memorize the next verse if the previous verse has not been completely memorized and understanding the meaning. This process makes individuals naturally familiar with Arabic letters. Indirectly, students can read Arabic writing well and fluently. The impact of the habituation of memorizing the Qur'an on the ability of maharah qira'ah is that students can pronounce hijaiyah letters correctly according to tajweed, improve grammar skills, increase vocabulary mastery/mufradat, and increase concentration and memory of the meaning of the vocabulary. This study recommends further quantitative research related to the relationship between the habit of memorizing the Quran and the ability of maharah qira'ah.

Keyword: *Tahfidz, Habituation, Maharah Qira'ah*

Received: September 4, 2024

Revised: December 26, 2024

Accepted: December 27, 2024

Published: January 31, 2025

INTRODUCTION

Reading ability is one of the basic things that must be possessed in language skills.¹ Especially when learning a foreign language. A foreign language that is also an international language and the language of the Qur'an, namely Arabic. Learning an unfamiliar language requires reading skill. The benefits of reading are not limited to passive interaction with the text, but also include the social interaction that develops among readers.² This social interaction is sometimes referred to as reading partners. Reading partners is a system of learning in schools

¹ Erwin Harianto, "Keterampilan Membaca Dalam Pembelajaran Bahasa," *Didaktika*, vol. 9, 2020, <https://jurnaldidaktika.org/>.

² Jeff Bezemer and Kate Cowan, "Exploring Reading in Social Semiotics: Theory and Methods," in *Reading* (Routledge, 2022), 107–18.

to read aloud during class on a consistent schedule throughout the school year.³ Collaborative read aloud provides a strong foundation for student development. This is because it emphasizes not only reading but also reading as a social activity.⁴ The importance of the personal relationships established between student during shared reading sessions and any interactions that occur outside of shared text reading are important elements that should not be overlooked in reading skills.⁵ Good relationships between student not only build a supportive environment, but also increase their motivation and interest in the reading process, which in turn can strengthen their ability to master reading skills.

The reading skill in Arabic language learning is called *maharah qira'ah*. Learning *maharah qira'ah* is a challenge because it has different characteristics from other languages.⁶ Problems in learning Arabic also stem from students lack of motivation to learn because this lesson is often considered boring.⁷ In the process of learning to teach, student motivation is crucial. Low motivation among students during Arabic learning will negatively affect their learning outcomes.⁸ So that not a few students have difficulty reading Arabic. This is evident in students' lack of fluency in reading Arabic script and inconsistent learning outcomes, particularly in cases involving specific learning conditions like developmental dyslexia. Developmental dyslexia is a specific learning disorder marked by significant and ongoing challenges in recognizing written words, decoding, and spelling, which can hinder both reading fluency and comprehension.⁹

The lack of fluency in reading texts and unstable learning conditions in *maharah qira'ah* are caused by several factors. Among them are in terms of strategies for achieving goals,

³ Victoria Watkins, "Reading Collaborative Reading Partnerships in a School Community," *Changing English* 27, no. Reading aloud (2020): 15–33, <https://doi.org/https://doi.org/10.1080/1358684X.2019.1682966>.

⁴ Angela Charalambous and Carien Wilsenach, "A Longitudinal Study of the Efficacy of the Cellfield Reading Intervention in a South African Context," *Australian Journal of Learning Difficulties* 29, no. 1 (2024): 75–95.

⁵ Jarkko Hautala et al., "The Goal to Perform in Readers' Theater Motivates Boys Who Struggle With Reading," *Journal of Research in Childhood Education*, 2024, 1–17.

⁶ Aulia Mustika Ilmiani and Sri Normuliati, "Motivasi Membaca Kritis Teks Bahasa Arab (Analisis Faktor Motivasi Baca Bagi Mahasiswa Prodi PBA)," *Komposisi: Jurnal Pendidikan Bahasa, Sastra, Dan Seni* 23, no. 2 (2022): 92–109.

⁷ Dian Febrianingsih, "Keterampilan Membaca Dalam Pembelajaran Bahasa Arab," *Salimiya: Jurnal Studi Ilmu Keagamaan Islam*, vol. 2, 2021, <https://ejournal.iaifa.ac.id/index.php/salimiya>.

⁸ Akhsan Akhsan and Ahmadi Muhammadiyah, "Analisis Terhadap Motivasi Belajar Siswa Pada Pembelajaran Bahasa Arab Di Mts-Nu Al-Islamiyah Asembagus Menurut Teori Mc Clelland," *Lahjah Arabiyah: Jurnal Bahasa Arab Dan Pendidikan Bahasa Arab* 3, no. 2 SE-Articles (July 27, 2022): 132–38, <https://doi.org/10.35316/lahjah.v3i2.132-138>.

⁹ Yuan-Ke Sun and Man-Ho Chan, "Pathways to Early Science Literacy: Investigating the Different Role of Language and Reading Skills in Science Literacy among Early Primary School Children," *International Journal of Science Education*, 2024, 1–16.

materials, media, and evaluation.¹⁰ Therefore, teachers must make learning *maharah qira'ah* more interesting and proportional.¹¹ So that it is not only applied by students, but also applied by Muslim communities who cannot read Arabic properly and correctly.¹² Therefore, learning *maharah qira'ah* is crucial and useful for a Muslim.

Maharah qira'ah is crucial and has a great influence in reading and even memorizing the Qur'an. Mentioned by Sholehah in her research that a quick or easy way to memorize the Qur'an and in my opinion one of the quick or easy ways to memorizing the Qur'an is closely tied to understand Arabic. This *maharah qira'ah* learning aims to pronounce letters according to the correct makhraj and can distinguish letters that are similar in pronunciation.¹³ In general, students ability in *maharah qira'ah* is considered successful if they can read Arabic texts in terms of makhraj and structure with a high level of accuracy.¹⁴ In addition, *maharah qira'ah* also aims to enable the reader to comprehend the word's meaning.¹⁵ So that it can optimize the Qur'anic memorization system.

The importance of memorizing the Qur'an in Islam is not only limited to personal goals, but is also considered a form of worship and an effort to preserve the divine heritage conveyed

¹⁰ Ahmad Nurcholis, Ihsan Hidayatullah, and Asngad Rudisunhaji, "Karakteristik Dan Fungsi Qira'ah Dalam Era Literasi Digital" 18, no. 2 (2019), <https://journal.uinmataram.ac.id/index.php/eltsaqafah>.

¹¹ Aulia Mustika Ilmiani and Delima Delima, "Innovation in Learning Arabic Reading Skills Using Higher Order Thinking Skills," *Al-Ta'rib: Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangka Raya* 9, no. 1 (2021): 99–110.

¹² Sartika Sari and Aulia Mustika Ilmiani, "Reading Habits In The Digital Age: Study On Arabic Language Education Study Program Students," *Multaqa Nasional Bahasa Arab* 4, no. 1 (2021).

¹³ Ahmad Rathomi, "Pembelajaran Bahasa Arab Maharah Qira'ah Melalui Pendekatan Saintifik," *Ta'dib: Jurnal Pendidikan Islam* 8, no. 1 (May 1, 2019): 558–65, <https://doi.org/10.29313/tjpi.v8i1.4315>.

¹⁴ Siti Nur Khasanah et al., "Pengaruh Strategi Kwl Berbantu Sorogan Terhadap Keterampilah Maharah Qira'ah Santri Usia Dini," *Lahjah Arabiyah: Jurnal Bahasa Arab Dan Pendidikan Bahasa Arab* 5, no. 2 SE-Articles (July 15, 2024): 229–40, <https://doi.org/10.35316/lahjah.v5i2.229-240>.

¹⁵ Ilmiani and Normuliati, "Motivasi Membaca Kritis Teks Bahasa Arab (Analisis Faktor Motivasi Baca Bagi Mahasiswa Prodi PBA)."

through the Qur'an.¹⁶ So it is important to familiarize yourself with reading and learning the Qur'an by memory from the earliest possible stage, especially among students. Qur'an memorization programs are often found in madrasah, pesantren, or other Islamic educational institutions. In addition to memorization, this habituation also includes an understanding the value of the verses in the Qur'an and the application of Islamic values in everyday life. Student are valuable assets for the future of society and Muslims, they are the next generation who will shape the future of the people and the country, so it is important to understand how to increase the love of reading the Qur'an in students, especially in the context of habituation of tahfidzul Qur'an.

There are several research studies that are relevant to this research, including the following. First, research conducted by Icha Rezyika, and Alimni with the title "Tahfizh Learning Strategy in Improving the Ability to Read, Memorize and Write the Qur'an by Using Media Book Read Write Al-Qur'an (BTQ) class VIII students at MTsN 1 Bengkulu City". This study aims to improve the ability to read the Qur'an with the tahfizh learning process using the Qur'an reading and writing book media. The results of this study indicate that class VIII students at MTsN 1 Bengkulu City have very good Al-Qur'an reading skills which are influenced by tahfizh learning. In the process, a teacher gives an example of reading the correct Al-Qur'an verse then followed and memorized by students, so that students can memorize Al-Qur'an verses and have good reading skills.¹⁷

Second, research conducted by Mukhtar Zaini Dahlan entitled "Application of Reading Habituation Method in Improving Students Juz Amma Memorization Ability at MI Nurul Islam Kraton Yosowilangun Lumajang". The purpose of this study is to plan, implement, and evaluate methods that are suitable for students in memorizing Juz Amma. In this study, students read the Qur'an together in the morning, and the teacher can find out students who have difficulty in reading the Qur'an, so that additional guidance and evaluation can be given. Based on the results of this study, it can be concluded that the reading method has a great influence in increasing students in memorizing Juz Amma.¹⁸

¹⁶ Nur Asyifa Aini et al., "Pembiasaan Tahfidzul Qur'an Dalam Meningkatkan Kecintaan Membaca Al-Qur'an Pada Peserta Didik," *Jurnal Pendidikan Dan Media Pembelajaran* 1, no. 1 (2023): 47–58.

¹⁷ Icha Rezyika and Alimni Alimni, "Strategi Pembelajaran Tahfizh Dalam Meningkatkan Kemampuan Membaca, Menghafal Dan Menulis Al-Qur'an Dengan Menggunakan Media Buku Baca Al-Qur'an (BTQ) Siswa Kelas Viii Di MTsN 1 Kota Bengkulu.," *JIM: Jurnal Ilmiah Mahasiswa Pendidikan Sejarah* 8, no. 2 (2023): 121–29, <https://doi.org/10.24815/jimps.v8i2.23917>.

¹⁸ Mukhtar Zaini Dahlan, "Penerapan Metode Pembiasaan Membaca Dalam Meningkatkan Kemampuan Menghafal Juz Amma Siswa Di MI Nurul Islam Kraton Yosowilangun Lumajang," *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran* 3, no. 3 (2022): 523–30, <https://doi.org/10.62775/edukasia.v3i3.156>.

Third, a study conducted by Salma Roidah et al. entitled “The Relationship Between the Ability to Memorize Al-Qur'an and the *Qira'ah* Skills of Santri at Insan Mulia Punggur Islamic Boarding School”. This study aims to explain the relationship between the students *qira'ah* skills and their Qur'an memorization at the Insan Mulia Punggur Islamic Boarding School. The findings of this study indicate that there is a relationship between the students *qira'ah* ability and their memorization of the Qur'an at the Insan Mulia Punggur Islamic Boarding School. The students proficiency in understanding and pronouncing Arabic reading accurately has a close correlation with their ability to memorize the Qur'an. Students who have strong *qira'ah* abilities found it simpler to memorize Qur'anic verses and understand the content of Qur'anic verses.¹⁹

Fourth, research conducted by Imroatus Solehah entitled "The Correlation Between Arabic Reading Ability and the Achievement of Al-Qur'an Memorization Targets at Miftahul Ulum Islamic Boarding School, Kebun Baru Kacok Palengaan Pamekasan". This study aims to obtain a correlation between the ability to read Arabic and the achievement of the Qur'an memorization goals. The results showed that there was a very high correlation in the ability to read Arabic with the accomplishment of the goal of memorizing the Qur'an obtained from the product moment interpretation table.²⁰

Fifth, research conducted by Syafiqul Lathif in the form of “The Effect of Tahfizul Qur'an Program on Learning Outcomes of Qiraatul Kutub *and* *Maharah Qira'ah* in Class XII Religion Madrasah Mu'allimin Muhammadiyah Yogyakarta”. This study aims to determine the effect of tahfizul qur'an program in the ability of qiraatul kutub and *maharah qira'ah*. The results of this

¹⁹ Salma Roidah, Siti Hamida, and Rizka Widayanti, “The Relevance Between Ability to Memorizing Al-Qur'an and the *Qira'ah* Skills of Students at the Tahfidz Insan Mulia Punggur Islamic Boarding School| Keterkaitan Antara Kemampuan Menghafal Al-Qur'an Dan Keterampilan *Qira'ah* Santri Pondok Pesantren Insan M,” *An-Nahdloh: Journal of Arabic Teaching* 1, no. 2 SE-Articles (August 1, 2023): 39–49, <https://journal.nabest.id/index.php/JAT/article/view/86>.

²⁰ Imroatus Sholehah, “Korelasi Antara Kemampuan Membaca Bahasa Arab Dan Ketercapaian Target Hafalan Al-Qur'an Di Pondok Pesantren Miftahul Ulum Kebun Baru Kacok Palengaan Pamekasan,” *Tanfidziya: Journal of Arabic Education* 2, no. 01 (2022): 40–50, <https://doi.org/10.36420/tanfidziya.v2i01.180>.

study indicate that the tahfizul qur'an program has an influence on the ability of *maharah qira'ah* with the calculation of 4.829 which means it is very influential.²¹

Based on multiple prior research, it can be seen that the habituation of Tahfidz activities is closely connected to *maharah qira'ah*, this is also what researchers found in Arabic language learning at the Al Muhajirin Al-Qur'an Islamic Boarding School Antang Kuala Kapuas, on the results of observations researchers obtained relevant information to the role of habituation of memorizing the Qur'an with the *maharah qira'ah* ability of students there, interestingly learning Arabic at this boarding school using examples directly from the Al-Qur'an text, to be studied both in terms of translation, lughowiyah rules, and also nahwiyah rules. What distinguishes previous research from the research that researchers will do is the difference in the focus of study, object and subject of research. The focus of this research upon how learning Arabic especially in *maharah qira'ah* involves memorization of the Qur'an. The object is the learning of *maharah qira'ah* carried out seen from the process and the results obtained, and the subject is the teacher who teaches at the Al Muhajirin Al-Qur'an Islamic Boarding School Antang Kuala Kapuas.

METHOD

The present research takes uses a descriptive qualitative approach that describes the process of habituation of memorizing the Qur'an and its impact on Arabic language learning, especially on the skill of *maharah qira'ah* at the Al Muhajirin Al-Qur'an Islamic Boarding School Antang Kuala Kapuas. This research was carried out over a period of two months from March to April. The subjects of this research are Arabic Language Teachers as the main source of information and students of Pondok Pesantren Al-Qur'an Al Muhajirin Antang Kuala Kapuas as an additional source of information. The purpose of this research emphasize the role of habituation of committing the Qur'an to memory and the resulting impact specifically on the *maharah qira'ah* ability of students. Researchers explore data using in-depth interviews, observation, and documentation regarding the habituation process carried out by teachers to students so that these activities become habits that have an impact on the ability of *maharah qira'ah*. Data collection in this study was performed in multiple steps. Initially, researchers conducted interviews with Arabic language teachers to collect detailed information about the routines used by educators when committing the Qur'an to memory and learning Arabic. Then

²¹ Syafiqul Lathif, "Pengaruh Program Tahfizul Quran Terhadap Hasil Belajar Qiroatul Kutub Dan Maharah Qiraah Di Kelas Xii Agama Madrasah Mu'allimin Muhammadiyah Yogyakarta" (Uin Sunan Kalijaga Yogyakarta, 2022).

the researcher made direct observations in the classroom. Researchers also collect documentation that supports the data obtained from interviews and observations during the research process. The documentation collected is related to matters relevant to learning maharah qira'ah such as learning materials and media, as well as photographs of activities during the practice of memorizing the Qur'an.

Based on the data collection process that has been carried out, from the results of interviews, observations and documentation revealed the methods employed by Arabic language teachers in the learning process of maharah qira'ah. The data collected was then analyzed. A reduction method was used to do the data analysis, namely organizing the necessary data from the results of interviews and observations from research subjects so as to get the final results. The research results were also analyzed to provide a clear and accurate picture of the research findings. Researches may find it simpler to gather data as a result. Furthermore, data presentation is carried out. Data that has been classified can be analyzed so that researchers present the results of the study in narrative form. Finally, the conclusion is drawn. Researchers provide final results based on data analysis obtained from interviews, observations, and documentation. Data analysis in this study is based on the theory of habituation to memorize the Qur'an which has an importance on the ability of maharah qira'ah by memorizing the Qur'an both from an internal and external perspective.

RESULTS AND DISCUSSION

Habituation of Al-Qur'an Memorization in Al Muhajirin Al-Qur'an Islamic Boarding School Antang Kuala Kapuas

Memorizing the Qur'an is an activity that involves contemplating and understanding the verses of the Qur'an with an open mind until the Qur'an is understood in its entirety. Reading, reading it again, and committing it to memory as three activities at once when memorizing the Qur'an is at the most advanced level when referred from reading and listening only.²² Memorizing the Qur'an is one of the educational programs that are useful for increasing their religious potential.²³ Achieving the memorization of the Qur'an requires habituation.

²² Sania Sania and Ahmad Kosasih, "Implementasi Metode Talaqqi Dalam Menghafal Alquran," *An-Nuha* 2, no. 1 (2022): 88–95.

²³ Awwaliya Mursyida Lubis and Syahrul Ismet, "Metode Menghafal Alquran Pada Anak Usia Dini Di Tahfidz Center Darul Hufadz Kota Padang," *Aulad: Journal on Early Childhood* 2, no. 2 (2019): 8–14.

Until now, there are still several methods of memorizing the Qur'an as stated by M. Satiri Ahmad in Much.Saikhuni Lutfi as follows: First, the Synthetic Method. Second, the sound method, third, the imitation method. Fourth, mixed methods and the last method of habituation.²⁴ Habituation is a practical effort in coaching and shaping children. The result of habituation carried out by educators is the creation of habits for students.²⁵ In fostering reading the Qur'an, it should be through habituation because it takes a long time and needs continuous practice.

Habituation is a collection of activities that come from the same thing regularly. This habituation must be done consistently to ensure that the relationship between stimulus and response becomes very strong, so it is not easily forgotten.²⁶ Habituation is also defined as the process of making something or activity more familiar.²⁷ Habituation is expected to make students accustomed to memorizing the Qur'an.²⁸ Habits have a crucial role in helping or even impeding the achievement of continual objectives, such as academic results.²⁹

For Muslim students, there is a possibility that the habit of memorizing the Qur'an can be used as a trigger in the capacity to remember something.³⁰ Memorizing the quran means reading the quran repeatedly so that it is memorized from one verse to the next, one surah to the next surah so that it can be pronounced properly without looking at the quran.³¹

Thus, through the habituation of memorizing the Qur'an, students not only take spiritual values, but also get various knowledge contained in it. Based on some of the definitions above, a conclusion can be drawn that what is meant by habituation is a method used by educators to familiarize students repeatedly so that by itself and automatically these habits can be done without coercion from others.

²⁴ Bukhari Muh, "Implementasi Pelajaran Bahasa Arab Dalam Pembiasaan Bacaan Al Qur'an Di Smp Darussalam Kuposari Cileungsi," *Risoma: Jurnal Riset Sosial Humaniora Dan Pendidikan* 2, no. 1 (2024): 1–13; Sania and Kosasih, "Implementasi Metode Talaqqi Dalam Menghafal Alquran."

²⁵ Logan Fiorella, "The Science of Habit and Its Implications for Student Learning and Well-Being," *Educational Psychology Review* 32, no. 3 (2020): 603–25.

²⁶ Abdul Mudjib, *Pendidikan Karakter Melalui Pembiasaan Salat Jamaah*, 2022, [https://www.google.co.id/books/edition/Pendidikan Karakter melalui Pembiasaan](https://www.google.co.id/books/edition/Pendidikan_Karakter_melalui_Pembiasaan)

²⁷ Asok Kumar Das, "An Evaluative Study of the Reading Habits of the Ug Students Regarding the Documents Related to the Career Guidance in the Prafulla Chandra College Library," *College Libraries* 35, no. III (2020): 108–19.

²⁸ Sobikhin Abdillah Hakim Nazil And Abdur Rahim, "Pembiasaan Menghafal Juz 'Amma Pada Siswa Kelas V Madrasah Ibtidaiyah Al-Washliyah Perbutulan Sumber Cirebon," *Joel: Journal of Educational and Language Research* 2, no. 3 (2022): 441–50.

²⁹ Fiorella, "The Science of Habit and Its Implications for Student Learning and Well-Being."

³⁰ Novianti Novianti, "Pengaruh Kebiasaan Menghafal Al-Qur'an Terhadap Kemampuan Pemecahan Masalah Matematika Siswa," *Edu Society: Jurnal Pendidikan, Ilmu Sosial Dan Pengabdian Kepada Masyarakat* 1, no. 1 (2021): 69–77.

³¹ Nazil and Rahim, "Pembiasaan Menghafal Juz 'Amma Pada Siswa Kelas V Madrasah Ibtidaiyah Al-Washliyah Perbutulan Sumber Cirebon."

The results obtained from this study are the habituation of memorizing the Qur'an can have an impact on learning *maharah qira'ah*. The habit of memorizing the Qur'an can have a significant impact on learning *maharah qira'ah*. The habit of committing the Qur'an to memory involves repeated and regular activities in repeating the recitation of the Qur'an, which directly affects the ability to read and understand the Qur'an. By repeating the recitation of the Qur'an regularly, one can improve better reading ability and understand the meaning of the Qur'anic verses more deeply.³² This, in turn, can improve the ability of *maharah qira'ah*, which is necessary for understanding the Qur'an and Al-Hadith.

According to certain sources, knowing the Qur'an by heart is also seen as an essential literacy exercise in the educational process, particularly in Arabic classes. Students can develop their critical thinking abilities and get a wider knowledge base by becoming accustomed to memorizing the Qur'an. Consequently, acquiring *maharah qira'ah* and developing one's spiritual awareness and faith can both be greatly impacted by the practice of memorizing the Qur'an.

Students are instructed to fix their intention before starting the Qur'an memorization procedure. Set the desire to memorize because of Allah SWT and motivate yourself by remembering the importance of the Qur'an and its verses. Then, a regular schedule in organizing the habit of committing the Qur'an to memory.

The purpose of a regular schedule is to help students develop the habit of memorizing the Qur'an. Students can more easily set aside time to memorize the Qur'an and gain discipline as a result. Likewise, when memorizing, students must be in a conducive environment free from distractions, and supported by friends around who have the same goal. A conducive environment makes students more focused in memorizing. A regular and consistent schedule is considered an important factor in developing the habit of memorizing the Qur'an. Making a regular schedule for memorizing the Qur'an can help increase awareness and commitment in repeating the recitation of the Qur'an regularly.³³ Thus, a person can more easily remember the Qur'anic verses and comprehend their meaning more deeply, thus improving the capability

³² Lathif, "Pengaruh Program Tahfizul Quran Terhadap Hasil Belajar Qiroatul Kutub Dan Maharah Qiraah Di Kelas Xii Agama Madrasah Mu'allimin Muhammadiyah Yogyakarta."

³³ Hafisa Idayu, "Bimbingan Dan Konseling Belajar: Manajemen Waktu Penghafal Al-Qur'an Dalam Meraih Prestasi Akademik," *Pascasarjana UIN Sunan Kalijaga Yogyakarta* 4, no. 1 (2020).

when committing the Qur'an to memory. In addition, a consistent schedule can also help reduce fatigue and stress that can hinder the process of memorizing the Qur'an.

There are several methods applied by students when memorizing the Qur'an at the Al Muhajirin Antang Kalang Al-Qur'an Islamic Boarding School. First, that is repetition. Repetition is the most widely used method because this method is in the form of repetition of verses, so that the memorized Al-Qur'an verses are well recorded in the memory. Rifki mentioned the repetition technique so that it enters the subconscious mind so that it makes it easy for someone to remember something they want.³⁴ Hafiz from ancient times to the present are known to memorize using the repetition method. Repetition of Al-Qur'an verses is the key to success in memorizing, the more often it is repeated, the stronger the memorization.³⁵ So that by repeating the verse, it can strengthen memory and deepen understanding which reflects love for the verse.

The second method of learning Qur'an by memory is not to continue memorizing the next verse if the previous verse has not been completely memorized. One of the challenges faced by Qur'an memorizers is wanting to memorize immediately in a short time. This is what makes memorization not optimal, because there are verses of the Qur'an that are easy to understand, and some are difficult to understand. Verses that are difficult to memorize can be mastered if repeated until they stick to the memory. Therefore, a memorizer of the Qur'an should not continue if the verse being learned is the following one, continue memorizing it if it has not been fulfilled.³⁶ This action shows that quality is more important and valuable than quantity. This activity can also train patience, perseverance, and tenacity in order to master every verse of the Qur'an, even these traits can be useful in everyday life.

The third method is understanding the meaning. Using this method, students not only memorize, but also understand the meaning of the memorized verse. The method of understanding the meaning in memorizing the Qur'an involves the process of understanding the meaning and context of the Qur'anic verses to be memorized. In this method, students not only memorize the verses of the Qur'an, but also understand the meaning and context of the verses. By understanding the meaning, students can help remember the Qur'anic verses better

³⁴ Erdayanti Rifki, "Metode Repitisi Dalam Memudahkan Santri Menghafal Al-Qur'an Di Pondok Pesantren Nurussalam Sidogede Oku Timur Sumatera Selatan" (Uin Raden Intan Lampung, 2021).

³⁵ Adiana Septiara, Nurudin Santoso, and Agi Putra Kharisma, "Pengembangan Aplikasi Al-Quran Untuk Membantu Hafalan Al-Quran Secara Mandiri Menggunakan Metode TIKRAR," *Jurnal Pengembangan Teknologi Informasi Dan Ilmu Komputer* 3, no. 3 (2019): 2807–13, <http://j-ptiik.ub.ac.id>.

³⁶ Junita Arini and Winda Wahyu Widawarsih, "Strategi Dan Metode Menghafal Al-Qur'an Di Pondok Tahfidz Darul Itqon Lombok Timur," *Jurnal Penelitian Keislaman* 17, no. 2 (2022): 170–90, <https://doi.org/10.20414/jpk.v17i2.4578>.

and improve critical thinking and analysis skills. Thus, memorization is more memorable and easy to apply in everyday life.³⁷ A good understanding of meaning will facilitate the memorization process, and vice versa if memorizing without understanding the meaning will slow down the memorization process.³⁸ Memorizing the Qur'an without understanding the meaning can reduce the spiritual value in it. In addition, understanding the meaning makes a person feel and absorb the message contained in the Qur'anic verse more, so that it can improve the individual's relationship with Allah SWT. Therefore, understanding the meaning is an important aspect in committing the Qur'an to memory.

The method used to keeping memorization is murajaah. This method is a way to keep memorization from being lost. Memorization will be smoother and maintained with murajaah.³⁹ However, memorization that is never repeated will fade over time. Through murajaah memorization can be maintained strongly and last long. A hafizh can renew or strengthen his memory by taking the time to murajaah. Thus, murajaah becomes a practice that not only ensures the strength of memorization in the short term, but also maintains the solidity of memorization in the long term.

Here are some ways to do muraja'ah in memorizing the Qur'an: First, Muraja'ah with Ustadz / Ustadzah: An Ustadz reads the Qur'an and then is followed by his students. If don't have an Ustadz who can recite, listening to the reading of the Qur'an from a recording can also be an alternative. Second, Muraja'ah with Tasmi': A student recites the Qur'an for the ustadz to listen to. This helps in maintaining memorization and correcting errors in reading. Third, Muraja'ah with Friends: A person who memorizes the Qur'an does muraja'ah together with two or more friends. For example, sitting in a circle and each person reads one page each. Fourth, Muraja'ah with the stages of Talqin (reading the Qur'an with Ustadz), Tafahhum (understanding

³⁷ Nida Syauqia Albi et al., "Metode Menghafal Alquran Tawazun Dan Peningkatan Self Esteem Santri Di Pesantren Daarul Huffadz Indonesia," *Jurnal Online Studi Al-Qur'an* 16, no. 2 (2020): 213–32, <https://doi.org/10.21009/jsq.016.2.06>.

³⁸ Yuniarti Yuniarti, "Hubungan Menghafal Al-Quran Dengan Kemampuan Bahasa Arab Di Pesantren Dempo Darul Muttaqien," *Al-Fathin: Jurnal Bahasa Dan Sastra Arab* 3, no. 02 (2021): 220, <https://doi.org/10.32332/al-fathin.v3i02.3098>.

³⁹ Luthviah Romziana dkk, "Pelatihan Mudah Menghafal Al-Qur'an Dengan Metode Tikrar, Murajaah& Tasmi' Bagi Siswi Kelas XI IPA Tahfidz Madrasah Aliyah Nurul Jadid," *Jurnal Karya Abdi Masyarakat* 5, no. 1 (2021): 162, <https://online-journal.unja.ac.id/JKAM/article/view/14095>.

the meaning of the Qur'anic recitation), and Tasmi' (reading the Qur'an to be heard by the ustadz).

The Impact of Memorizing the Qur'an on the Ability of *Maharah Qira'ah*

The ability of *maharah qira'ah* is significantly impacted by the practice of memorizing the Qur'an. Repetition of passages, memorization until you truly recall and can speak them smoothly, and comprehension of the content of the verses are all steps in the process of memorizing the Qur'an. According to Purwanto, developing the habit of memorizing the Quran will help students become more proficient at reciting, translating, and comprehending the information found in Arabic readings as well as expanding their vocabulary in the language.⁴⁰ Thus, learning the Qur'an by heart can aid pupils in correctly and smoothly reading Arabic texts. Similarly, proficient *qira'ah* abilities will facilitate students' memorization of the Qur'an and comprehension of its verses.

This process makes individuals naturally familiar with Arabic letters. Indirectly, students can read Arabic writing well and fluently. The impact of memorizing the Qur'an in the ability of *maharah qira'ah* is to be able to pronounce hijaiyah letters correctly according to tajweed.

When memorizing the Qur'an is inseparable from the science of tajweed and makhorijul huruf. Tajweed and makhorijul huruf are very important so that there are no errors in pronunciation. Errors in pronunciation will cause differences in meaning.⁴¹ The letters in the Qur'an are read correctly and in accordance with the origin of the letter, the character of the letter, and the consequences of the nature of the letter. Thus, understanding tajweed and makhorijul huruf allows the reader of the Qur'an to read fluently and clearly, and to distinguish the sounds of the letters in the Qur'an according to the origin of the letters. The same applies when reading Arabic texts. This is the same as reading the Qur'an, because it has the same hijaiyah letters. In order to be able to read Arabic fluently, it is necessary to have the right pronunciation, and to be able to pronounce clearly the letters whose pronunciation is similar.⁴² In addition, it is also necessary to have the same reading ability and understanding ability when

⁴⁰ A Syahid Robbani and Ahmad Muzayyan Haqqy, "Al-'Alaqah Baina Nasyathi Hifzhil Qur'an Wa Maharatil Qira'ah Al-'Arabiyyah," *Maharaat: Jurnal Pendidikan Bahasa Arab* 3, no. 1 (2020): 1–22.

⁴¹ Ibnu Rusydi and Fitria Amalin Christia'Nisa, "Implementasi Mengaji Al-Qur'an Dengan Tajwid Dan Makhorijul Huruf Bagi Anak-Anak Desa Kedokanbunder Wetan Kecamatan Kedokan Bunder Kabupaten Indramayu," *Journal Of Psychology, Counseling And Education* 1, no. 1 (2023): 7–13.

⁴² Ekayanti Ekayanti, "Analisis Kesalahan Makhorijul Huruf Dalam Kemampuan Membaca Kalimat Sederhana Pada Pembelajaran Bahasa Arab Siswa Kelas X Ipa Sma Muhammadiyah 1 Unismuh Makassar" (Universitas Negeri Makassar, 2019).

reading the Qur'an.⁴³ Thus, students who are familiar with reading the Qur'an will easily understand and read these Arabic texts during the learning process.

The second impact of Qur'anic habituation on *maharah qira'ah* is improving grammar skills. Habituation to the Qur'ān enables students to understand and master the structure and syntax of the Arabic language used in the Qur'ān. Thus, students can improve their grammar skills, such as the ability to identify and use hijaiyah letters, punctuation marks, and Arabic rules related to the Qur'an. Improved grammar skills also enable students to better understand the meaning and context of Qur'ānic verses, as well as improve their ability to memorize and recall the contents of the Qur'ān.⁴⁴

Grammar in Arabic is called *nahwu*. It is the science used to understand the Arabic language based on its patterns and structures, both when independent or paired with other words in a structured manner. The two most important things that must be understood in order to read Arabic texts are nahwu and shorf. By strengthening your Arabic language skills, you will be able to speak the language with ease⁴⁵. Nahwu must be learned in Arabic so that language users can express their understanding clearly, both in written form when reading and writing, as well as in oral form when speaking and listening.⁴⁶ In addition, the existence of nahwu science will certainly make it easier for students to analyze the form of a word, whether the ending changes or remains, and can analyze punctuation marks at the end of words such as dhammah, fathah, kasrah, or sukun..⁴⁷ Thus, memorizing the Qur'an makes students familiar

⁴³ Robbani and Haqqy, "Al-'Alaqah Baina Nasyathi Hifzhil Qur'an Wa Maharatil Qira'ah Al-'Arabiyyah."

⁴⁴ Erma Nidia, Muh Haris Zubaidillah, and M Ahim Sulthan Nuruddaroini, "Dampak Pembelajaran Bahasa Arab Terhadap Penghafal Al-Qur'an," *Jurnal Basicedu* 6, no. 4 (2022): 6012–22.

⁴⁵ Almannah Wassalwa and Anisatul Mardiyah, "Pengaruh Kemampuan Membaca Kitab Kuning Terhadap Keterampilan Berbicara Bahasa Arab," *Lahjah Arabiyah: Jurnal Bahasa Arab Dan Pendidikan Bahasa Arab* 2, no. 1 SE-Articles (January 30, 2021): 63–66, <https://doi.org/10.35316/lahjah.v2i1.63-66>.

⁴⁶ Nailis Sa'adah, "Problematika Pembelajaran Nahwu Bagi Tingkat Pemula Menggunakan Arab Pegon," *Lisanan Arabiya: Jurnal Pendidikan Bahasa Arab* 3, no. 1 (2019): 15–32.

⁴⁷ Mudafiq Riyan Pratama and Muhammad Yunus, "Sistem Deteksi Struktur Kalimat Bahasa Arab Menggunakan Algoritma Light Stemming," *Matrik : Jurnal Manajemen, Teknik Informatika Dan Rekayasa Komputer* 19, no. 1 (2019): 109–18, <https://doi.org/10.30812/matrik.v19i1.509>.

with the structure of sentences in Arabic, and when presented with Arabic text, of course, these students are more skilled in reading it even though the text given does not have punctuation marks in the form of harakat.

The third impact is to improve mastery of vocabulary/mufradat. Understanding mufradat is very important for someone who is learning Arabic.⁴⁸ Students ability to read Arabic text affects their mastery of Arabic vocabulary. Students who have good Arabic text reading skills tend to have better vocabulary mastery.⁴⁹ Mastery of mufradat is an activity of understanding and applying a set of words that have not been assembled. Sufficient mastery of mufradat makes it easier for students to learn Arabic.⁵⁰ Mastery of mufradat is the main determinant of one's success in Arabic. The greater the mastery of mufradat, the greater the possibility of language skills.⁵¹ In the context of memorizing the Qur'an, mastery of mufradat also plays an important role. Students who have a lot of vocabulary will find it easier to understand the meaning of the memorized verses, so that their memorization becomes more meaningful and well integrated. Thus, mastery of mufradat not only helps in learning Arabic in general, but also improves the quality of memorization of the Qur'an.

Reading translations of the Qur'an can help improve understanding of the contents of the Qur'an, thus facilitating the memorization process. Most students read the translation first before memorizing the Qur'an or even study the tafsir until they can feel the beauty of each memorized verse. This can certainly make it easier for them to understand the meaning of the verse they want to memorize, resulting in additional vocabulary in Arabic which can maximize memory when memorizing the Qur'an. This increase in vocabulary certainly affects *maharah qira'ah*. When reading Arabic text, students can understand the meaning of the word and can read it without hesitation with correct punctuation, appropriate emphasis, and correct pronunciation according to the rules of tajweed because they are familiar with the word.

A good mastery of mufradat allows students to recognize and understand words in Arabic texts, which directly improves fluency and accuracy in reading. A deep understanding of vocabulary also helps students to apply the rules of tajweed more precisely. They are able to

⁴⁸ Ridwan Ridwan and A. Fajar Awaluddin, "Penerapan Metode Bernyanyi Dalam Meningkatkan Penguasaan Mufradat Dalam Pembelajaran Bahasa Arab Di Raodhatul Athfal," *DIDAKTIKA : Jurnal Kependidikan* 13, no. 1 (2019): 56–67, <https://doi.org/10.30863/didaktika.v13i1.252>.

⁴⁹ Safira Aura Rachmawati, Zaim Elmubarok, and Muchlisin Nawawi, "Analisis Kesulitan Penguasaan Kosakata Bahasa Arab Pada Siswa," *Lisanul Arab: Journal of Arabic Learning and Teaching* 12, no. 1 (2023): 46–50.

⁵⁰ A Barzan Lutfi and Mochamad Afroni, "Efektivitas Metode Bernyanyi Dalam Penguasaan Mufradat Bahasa Arab Di Kelas Vii Amambaul Ulum Tegal Tahun Pelajaran 2020/2021," *Bashrah* 01, no. November (2021): 51–61.

⁵¹ Sulfikar Sulfikar and Nurul Fawzani, "Pemanfaatan Instagram Dalam Meningkatkan Penguasaan Mufradat Mahasiswa," *Jurnal Tahsinia* 4, no. 1 (2023): 19–27.

distinguish between letters that have similar pronunciation, understand the context that affects punctuation, and apply appropriate emphasis in reading Qur'anic verses and other Arabic texts. This not only improves fluency in reading but also deepens understanding of the text being read. Thus, a solid command of mufradat is a key element in the development of Arabic language skills, both in academic and religious contexts. Students who have a good command of vocabulary will be more confident and efficient in reading and understanding Arabic texts, thus supporting them in achieving higher educational goals.

The fourth impact is to improve concentration and memory. Students find it easier to remember the meaning of Arabic words and sentences. One of the important things in the learning process is concentration. Through concentration, students can understand and remember well what has been taught by the teacher. This good concentration will improve the ability of students, especially in *maharah qira'ah*.⁵² With concentration in memorizing the Qur'an, it is hoped that students will have the same concentration and calmness when learning other lessons.⁵³ This increased focus is certainly beneficial for students in reading Arabic texts. It can help students to improve their reading quality and become more thorough in reading Arabic texts. As a result, they can become more competent and skillful readers in Arabic contexts, both in reading the Qur'an and in understanding other texts. With increased concentration, students can focus more on the subject matter under scrutiny, in order for the procedure of memorizing and understanding Qur'anic verses becomes more effective. Through the habituation of memorizing the Qur'an, students are taught to allocate time consistently and be in a conducive environment. This helps them to improve their focus and concentration during the learning process. Good concentration allows students to absorb information faster and remember it for a longer period of time. In addition, improved concentration also has an impact on students ability to learn other subjects. When students are accustomed to high concentration in memorizing the Qur'an, this ability will carry over to other learning activities. They become more thorough and careful in processing information, reducing errors and improving overall learning outcomes.

⁵² Sri Wahyuni, "Pengaruh Konsentrasi Dan Daya Ingat Terhadap Kemampuan Menghafal Alquran Siswa Di Mts N 04 Madiun" (2019).

⁵³ Fatmi Fatmi, Fatrima Santri Syafri, and Poni Saltifa, "Pengaruh Kemampuan Menghafal Al-Quran Terhadap Pemahaman Konsep Matematika Bagi Siswa Madrasah Aliyah Pondok Pesantren Pancasila Kota Bengkulu," *Jurnal Pendidikan Mipa* 12, no. 3 (2022): 464–71.

Strong memory is the result of a habituation process that involves repetition and deep understanding of the memorized material. With methods such as repetition and comprehension of meaning, students not only memorize mechanically, but also understand the context and meaning of the memorized verses. This makes the memorization more durable and easy to recall when needed.

Overall, the habit of memorizing the Qur'an contributes significantly to improving students concentration and memory. This ability is not only beneficial in religious contexts but also in various aspects of academic and daily life, making them more effective in learning and carrying out other activities.

CONCLUSION

This study presents the methods used by Arabic language teachers for students of Pondok Pesantren Al-Qur'an Al Muhajirin Antang Kuala Kapuas when memorizing the Qur'an. The methods used are repetition of verses, focus on the memorized verse until it is completely fluent, and understanding the meaning. In addition, *murajaah* is needed so that memorization is well maintained. The habituation of memorizing the Qur'an has a huge impact on learning *maharah qira'ah*. In Arabic language learning, especially the ability of *maharah qira'ah*, students can read Arabic text correctly according to the rules of *tajweed*, improve grammar skills, increase vocabulary/*mufradat*, and improve memory and concentration.

The benefit of this research is to present an extensive understanding of the habituation process of memorizing the Qur'an and its impact on *maharah qira'ah* skills, so that it can provide new insights for educators to generate more effective learning approaches in improving *maharah qira'ah* skills in Arabic language learning. The results of this study are expected to be a reference for further research on quantitative research on the correlation, relationship or effectiveness of habituation to memorize the Koran on Arabic speaking ability by highlighting the factors that influence it so that the study of Arabic reading ability can be sustainable. Thus, this research is expected to be a foundation for further research.

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