

THE ROLE OF REPETITION-BASED LEARNING IN ENHANCING QUR'ANIC RECITATION FLUENCY AND MEMORIZATION PERFORMANCE

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Abstract

The effectiveness of Qur'anic memorization depends partly on instructional strategies that support recitation fluency and long-term retention. However, students at MTs Makarimal Akhlak demonstrate limited recitation fluency and memorization quality, highlighting the need for more structured learning approaches. This study examines the effect of the takrir strategy, which emphasizes systematic repetition, on students' Qur'anic recitation fluency and memorization retention. A quantitative approach was employed using a quasi-experimental design with a nonequivalent control group and a posttest-only framework. The participants were eighth-grade students from MTs Makarimal Akhlak, with 31 students in the control group, Class VIII A, and students from Class VIII B assigned to the experimental group. Data were collected through direct observation, oral Qur'anic memorization tests, and documentation. The findings revealed a statistically significant difference in students' recitation fluency and memorization performance, with a reported two-tailed significance value of 0.001, below the 0.05 threshold. These findings suggest that systematic repetition through the takrir strategy may support Qur'anic memorization learning. This study contributes empirical evidence to the development of instructional strategies for Qur'anic education, particularly in strengthening recitation fluency and memorization retention. Further research involving larger samples, baseline measurements, and effect-size analysis is needed to establish the magnitude and generalizability of the observed effects.

Keywords: *Takrir Method, Reading Fluency, Memorization Strengthening.*



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INTRODUCTION

The Qur'an is the primary source of Islamic teachings and a guide for Muslims in building a relationship with Allah SWT and interacting with fellow human beings. Its contents function not only as spiritual and moral guidance but also as a foundation for living life (Rudi et al., 2022: 94). Therefore, learning the Qur'an is not sufficiently limited to reading ability; it must also include understanding the meanings of the verses, both those that are explicit and those requiring

interpretation (Aistah, 2020: 204). Diverse perspectives in understanding its contents also enrich the treasury of Islamic scholarship (Nara, 2022: 325).

As a miracle. The Qur'an is believed to have been preserved in its authenticity and purity from the time of its revelation to the present (Azhar et al., 2022: 103; Najib, 2018: 333). In addition, reciting the Qur'an is an act of worship that carries reward, even if the reciter does not fully understand its contents (Nurzannah & Estiawani, 2021: 46). The multiplied reward for its reciters is also affirmed by Anwar and Hafiyana (2018: 182). Thus, Qur'anic learning needs to be directed not only toward reading ability but also toward understanding and practicing its values in life.

Functionally, it is the Muslim ummah's responsibility and obligation to care for and preserve the Qur'an, and one manifestation of this is memorizing the sacred text (Mulia, 2022: 217). However, it is deeply regrettable that at present the number of Muslims willing to undertake Qur'anic memorization is relatively small; in order to encourage Muslim individuals to be motivated to memorize, a systematic learning method is required so that the process of memorizing the Qur'an becomes more enjoyable.

It is a challenge in itself for a select few to memorize the Qur'an (Ikhwanuddin & Husnah, 2021: 16-17). The skill of understanding written text depends heavily on reading fluency; this includes reciting its verses smoothly, without interruption, hesitation, or delay. Similarly, maintaining the memorization of Qur'anic verses is an obligation and a challenge in itself in order to prevent the forgetting of verses that have been memorized. Therefore, a method for memorizing the verses of the Qur'an is essential (Izzan & Noviana, 2022: 5).

One of the methods employed to facilitate reading fluency and reinforcement in memorization is the *takrir* method (Nardawati, 2021: 54). Siregar (2019: 19) stated that the *takrir* method is an effective strategy in transferring information from short-term memory to long term memory through a process of repetition. This effort aligns with the responsibility of the Muslim ummah to ensure the preservation and deep understanding of the Qur'an, as well as being an integral part of the overall development of Islamic education.

Based on this background, this study applies the *takrir* method through repetition of memorization to improve reading fluency and strengthen students' long-term memory. This study aims to analyze the effect of the *takrir* method on reading fluency and memorization reinforcement among students at MTs Makarimal Akhlak. Theoretically, this study is expected to enrich the study of the *takrir* method in tahfiz Qur'anic learning, particularly regarding the improvement of reading fluency and the strengthening of students' memorization retention. Practically, the results of this study are expected to serve as a reference for teachers in selecting and implementing effective memorization learning strategies, as well as to help students maintain memorization more fluently and sustainably. For MTs Makarimal Akhlak, this study can serve as material for evaluation and development of the Hafiz Qur'an program.

METHODS

This study employs a quantitative approach with a quasi-experimental design, namely a posttest-only control group design. The quantitative approach is used to analyse the effect of treatment based on numerical data obtained and processed statistically (Rahadi, 2020: 6; Payadnya & Jayantika, 2018: 1). This design was chosen by considering the naturally formed classroom

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conditions, so the researcher did not perform individual randomization. The research was conducted at the end of 2026 at MTs Makarimal Akhlak, Situbondo Regency, which was selected because it has a tahfiz Al-Qur'an program as part of the school's educational development.

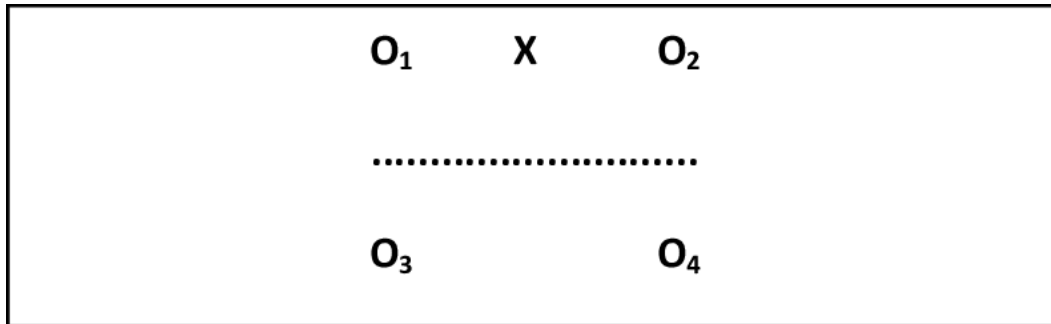


Figure 1. *Posttest-only control group design*

Note:

- O1 : Experimental Sample
- O2 : Posttest of Experimental Sample
- O3 : Control Sample
- O4 : Posttest of Control Sample
- X : (Treatment)

The research population comprised all Grade VIII students who were prepared to participate in the *munaqasah*, totaling 283 students distributed across nine classes, with 28-33 students per class. The sample was determined using a purposive sampling technique based on the relative equivalence of tahfiz scores in the previous semester (Priadano & Sunarsa, 2021: 164). Based on these criteria, class VIII B was designated as the experimental group, while class VIII A served as the control group. The experimental group received Qur'anic memorization instruction using the *takrir* method, whereas the control group used an independent memorization method. Furthermore, the results of both groups were compared through a final measurement (posttest) to analyze the effect of the *takrir* method on students' reading fluency and memorization reinforcement.

Data collection was carried out using an oral test. The test administered was an oral/practical final examination consisting of 25 orally presented questions, as well as one specific surah used as a reference in memorization. Furthermore, an assessment rubric was developed and subsequently applied in this study. The indicators measured in the test include:

Table 1. Assessment Indicators

No	Indicators	Score
1	<i>Makbraj Hurf</i>	0-100
2	<i>Abkamul Mad wal Qashr</i>	0-100
3	<i>Abkamul Huruf</i>	0-100
4	<i>Tartil</i>	0-100
5	Mastery of Material	0-100
6	Repetition of Material	0-100

The data analysis strategy in quantitative research is a procedure carried out after all data from the existing respondents have been obtained. Data analysis is conducted by collecting data

based on factors from all respondents, displaying all variables, and performing calculations to obtain results that support the testing of the hypotheses that have been constructed (Millah et al., 2023: 60). In this study, the author applies various data analysis strategies, namely Expressive Measurement; subsequently, the values obtained will be translated into the score categories below:

Table 2. Score Categories

Interval	Category
100 - 80	Very Good
79 - 66	Good
65 - 56	Fair
55 - 40	Poor
39 - 10	Very Poor

Subsequently, the Normality Test, Homogeneity Test, and Hypothesis Testing, namely the Independent Samples T-Test. Descriptive analysis is used to describe the results obtained in the form of calculation tables. The researcher used Excel for Windows software to assist in data analysis.

RESULT AND DISCUSSION

Data collection was carried out through an oral test to measure students' reading fluency and memorization reinforcement of Surah Al-A'la. The research was conducted over 12 meetings by comparing learning in the control group and the experimental group. In the control group, students memorized Surah Al-A'la independently without the application of the *takrir* method, whereas the experimental group received memorization guidance through structured verse repetition using the *takrir* method. The memorization material was given gradually, starting from verses 1-10, then continuing with verses 11-19.

After the learning treatment was completed, a posttest was administered to measure students' reading fluency and memorization reinforcement in both groups. The test results of the control group were used as comparative data against the experimental group in analyzing the effect of the application of the *takrir* method. The posttest results of the control group are presented in the following table.

Table 3. Descriptive Statistics of Posttest Scores for Reading Fluency in the Control Class

	N	Range	Minimum	Maximum	Mean	Std. Deviation
Score	31	33.00	40.00	73.00	60.096	
					8	8.22336
Valid N (listwise)	31					

Based on Table 3, the Clear Measurement of posttest familiarity scores in the control class, it can be found that the lowest score obtained by students was 40, which falls into the poor category, and the highest score obtained by students was 73, which falls into the good category, while the mean (average score) was 60.0968 (60) and the standard deviation was 8.22336 (8). Therefore, if looking at the posttest results showing an average score (Familiarity) of 60.0968,

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which means it is classified in the “Fair” category, then the learning of Qur’anic surah memorization will be processed using the *takrir* method. Based on the posttest results conducted on 31 students regarding the ability to memorize surahs of the Qur’an independently without the *takrir* method, the following data were obtained: 1) A total of 6 students were classified in the good category with scores below 80. 2) A total of 16 students were classified in the fair category with scores below 66. 3) A total of 9 students were in the poor category with scores below 56.

Table 4. Descriptive Statistics of Posttest Scores for Memorization Reinforcement in the Control Class

	N	Range	Minimum	Maximum	Mean	Std. Deviation
Score	31	27.00	40.00	67.00	54.1613	7.33074
Valid N (listwise)	31					

Based on Table 4, Descriptive Statistics of Posttest Scores for Memorization Reinforcement in the Control Class, it can be seen that the lowest score obtained by students was 40, which falls into the poor category, and the highest score obtained by students was 67, which falls into the good category, while the mean (average score) was 54.1613 (54) and its standard deviation was 7.33074 (7). This conclusion indicates that the score for memorization retention ability without using the *takrir* method is very low, namely 54.1613, which falls into the “poor” category. Based on the post-test results conducted on 31 students regarding their ability to memorize surahs of the Qur’an independently without the *takrir* method, the following data were obtained: 1) A total of 2 students were in the good category with scores below. 2) A total of 11 students were classified in the fair category with scores below 66. 3) A total of 18 students were in the poor category with scores below 56.

Hypothesis testing in this study was carried out through data analysis applying the t-test method. Before the t-test was applied, it was first ensured that the collected data were homogeneous and normally distributed. Based on the analysis result, the data were declared homogeneous and met the requirement for normal distribution. Therefore, the t-test was appropriate for testing the research hypothesis. The data calculation process was performed using SPSS version 30 for Windows software, which produced the following output:

Table 5. Independent Samples Test for Reading Fluency

Indicators	F	Sig.	t	df	Significance		Mean Dif.	Std. Error Dif.	95% Confidence Interval of the Difference	
					One Sided	Two Sided			Lo wer	Uppe r
					p	p				

Reading Fluency	Equal variances assumed	2.794	.100	4.144	60	.001	.001	10.258	2.475	15.209	5.307
	Equal variances not assumed			4.144	55.408	.001	.001	10.258	2.475	15.218	5.298

From the results of the hypothesis test presented in Table 11 through the Independent Samples T-Test, a Sig. value (Sig. 2-tailed) of 0.001 was obtained. Since this value is smaller than 0.05, H_a is accepted, and H_0 is rejected. Therefore, it is concluded that the *takrir* method has a significant effect on students' reading fluency at MTs Makarimal Akhlak.

In addition, the decision-making is also reinforced by comparing the t-count and t-table values. From Table 4.19, the t-count value is recorded as 4.144. Meanwhile, the t-table value with degrees of freedom (df) of 60 and a significance level of 0.05 is 1.671. Since the t-count (4.144) is greater than the t-table value (1.671), H_0 is again rejected, and H_a is accepted.

Table 6. Independent Samples Test: Memorization Reinforcement

Indicators		F	Sig.	t	df	Significance		Mean Dif.	Std. Error Dif.	95% Confidence Interval of the Difference	
						One Sided p	Two Sided p			Lower	Upper
Memorization	Equal variances assumed	2.959	.091	5.756	60	.001	.001	12.419	2.158	16.735	8.103
	Equal variances not assumed			5.756	56.329	.001	.001	12.419	2.158	16.741	8.098

Based on Table 112, the results of hypothesis testing using the Independent Samples T-test indicate that, for students' Memorization reinforcement, a Sig. (2-tailed) Value of 0.001 was obtained. Since the significance value is < 0.05 , H_a is accepted, and H_0 is rejected. Consequently, the findings demonstrate that a significant effect of the implementation of the *takrir* method on students' memorization reinforcement at MTs Makarimal Akhlak is identified. Decision-making may also be observed through the calculated t value, with the condition that the calculated t value

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> the t table value. From Table 4.20 above, the calculated t value is 5.756, whereas the t table value with $df = 60$ and a significance level of 0.05 is 1.671. Thus, it may be concluded that the calculated t value > the t table value ($5.756 > 1.671$), so that H_0 is rejected and H_a is accepted.

Implementation of the *Takrir* Method

In the learning process employing the *takrir* method, the researcher concluded that students were highly enthusiastic and more motivated prior to commencing the memorization of surahs of the Qur'an. Students were also able to collaborate in groups and engage in discussion, thereby rendering the classroom atmosphere more enjoyable and less monotonous. Moreover, students tended to find it easier to retain the material learned through this method.

Takrir, or the activity of repeating memorization, must be studied as an inseparable part of the memorization process (Mubarokah, 2019: 8). This means that anyone who intends to memorize the Qur'an must be vigilant in continuously repeating their memorization. When an individual *hafizh* or *hafizhab* repeats the verses they have memorized, the strength of their memorization will gradually increase (Masduki, 2018:21). As in the hadith narrated by the Prophet Muhammad (SAW), which was reported by Uqbah bin Amir (RA):

عن عُقْبَةَ بْنِ عَامِرٍ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَعَلَّمُوا كِتَابَ اللَّهِ، وَتَعَاهَدُوهُ وَتَعَنُّوا بِهِ، فَوَالَّذِي نَفْسِي بِيَدِهِ هُوَ أَشَدُّ تَفَلُّتًا مِنَ الْمَخَاضِ فِي الْعُثْلِ

Translation: From 'Uqbah bin 'Amir radhiyallaahu 'anhu he said, "The Messenger of Allah ﷺ said: 'Learn the Book of Allah (The Qur'an) and preserve it, and beautify your voice when reciting it. By Allah, in Whose Hand is my soul, indeed the memorization of the Qur'an is more liable to escape than a camel from its tether.' "

This repetition is of paramount importance in preventing the loss of memorization that has been mastered. There is a theory positing that memorizing in the morning merely stores such information in temporary memory.

The following constitutes the foundation of the *takrir* method for memorizing the Qur'an, which is in accordance with the words of Allah SWT in the Qur'an, Surah Al-Furqan, verse 32:

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً ۖ كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا

Translation: "The disbelievers say, 'Why has the Qur'an not been revealed to him in one single revelation?' Thus, it is so that We may strengthen your heart with it, and We have recited it in a distinct and measured manner."

Nevertheless, through repetition during the daytime on the second and third days, such memorization may be retained in long-term memory. Consequently, repetition is ideally performed one to two days following memorization to achieve more optimal outcomes.

The *takrir* method constitutes one of the active learning approaches applied in the teaching of reading and memorizing the Qur'an (Hamid & Bashori, 2023:158). This method is capable of transforming a classroom atmosphere that is initially passive into a more dynamic one, thereby enhancing students' learning enthusiasm. Throughout its implementation, the *takrir* method encourages students to collaborate with their peers, while simultaneously deepening their

understanding of aspects of Qur'anic recitation, such as the pronunciation of *makharijul huruf*, *tajwid* rules (*nun sukun* and *tanwin*), as well as *mad thobi'i*.

Through this method, learning becomes more engaging for students. Initially, they merely memorized individually, which often resulted in boredom and led to unfocused discussion with peers, thereby rendering memorization less effective. However, with the *takrir* method, students can participate directly in the collective recitation of surahs as well as listen to and follow the teacher in *tasmi'* (Basir, 2014: 18). This assists them in enhancing their ability to comprehend and apply *tajwid* rules, regulate the length and brevity of recitation, and improve the pronunciation of *makharijul huruf* more effectively than before. In the implementation of the *takrir* method for memorizing the Qur'an, there exist various stages that must be undertaken; for instance, among others (Yusuf, 2020: 13), 1) determining the scope of the material, 2) reading repeatedly and meticulously, 3) memorizing verse by verse up to the designated material limit, 4) repeating the memorization until it is declared fluent, 5) *tasmi'*.

The findings from the researcher's observations of the implementation of the *takrir* method at MTs Makarimal Akhlak indicate that this method is implemented through various stages. These stages include:

1. Preparation

At this stage, the instructor selects surahs that can be memorized and prepares instructional material, including Juz'amm as well as a book containing short surahs that have been divided by verse or by sentence. This is intended to facilitate the direct presentation of the material; although the surahs being taught have been memorized, instructional materials are still required to ensure that no pronunciation errors occur. Pronunciation errors may lead to inaccuracies in *lafẓ* (articulation), which have the potential to distort meaning, *i'rab*, or the perfection of the recitation's characteristics.

2. Implementation

The next stage is the implementation of memorization activities, which involves teaching-learning interaction between instructors and learners within an educational setting. This process aligns with various aspects of learning in achieving the established educational objectives. The learning stage plays a crucial role in education, since educational success is highly contingent upon the quality of learning activities undertaken by learners.

3. Evaluation

Teachers measure students' memorization ability by conducting evaluations. The evaluation process aims to analyze the students' developmental levels, both in terms of memorization and attitude. Learning evaluation is conducted at the end of each learning session as well as at the end of the week; these activities are designed to assess the extent to which individual students are able to learn the material that has been presented.

Based on observations at MTs Makarimal Akhlak, the *Takrir* method is implemented with an initial step in which students listen to the instructor's recitation repeatedly while observing its *tajwid* rules. Subsequently, students follow the recitation until they are able to memorize one verse fluently. Once the first verse is mastered, the process continues to the next verse using the same pattern. The instructor also frequently selects several students randomly to present their memorization, which generally can be performed well. After being given practice time, students recite their memorization to the instructor. At the end of the lesson, the instructor and students

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collectively read the verses memorized on that day. Overall, the implementation of the *takrir* method at MTs Makarimak Akhlak is carried out effectively and has a positive impact on students' reading ability and memorization capacity. This indicates that the *takrir* method can serve as an effective alternative for learning, particularly in memorization- and pronunciation-based instruction.

CONCLUSION

This research indicated that the implementation of the *takrir* method has the potential to enhance reading fluency and strengthen Al-Qur'an memorization among students at MTs Makarimal Akhlak. The implementation of this method by teachers aims to maintain the objectivity of the learning process and reduce potential researcher bias. Based on descriptive statistics, the experimental group achieved an average reading fluency score of 70 (good category), which was higher than the control group's score of 60 (fair category). On the memorization strengthening indicator, the experimental group achieved an average of 67 (good category), whereas the control group achieved 54 (poor category). This difference is supported by statistical test results with a significance value ($P = 0.001$; $P < 0.05$), indicating a significant difference between the two groups. These findings suggest that the *takrir* method can serve as an alternative *tahfiz* learning strategy to support students' reading fluency and memorization quality. Future research needs to involve a larger sample, pre-test and post-test measurements, and effect size analysis to strengthen evidence regarding the effectiveness of this method

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