

## METHODS FOR MEMORIZING TAHFIDZ QUR'AN IN CHILDREN AND THE SEARCH FOR IDENTITY (Study in the Salafi Community of Ngawi Regency)

Agus Sriyanto<sup>1</sup>

<sup>1</sup> STIT Muhammadiyah Tempurejo Ngawi, Indonesia  
Email: [agusver123@gmail.com](mailto:agusver123@gmail.com)

---

DOI: <https://doi.org/10.46773/muaddib.v6i4.1517>

---

### Abstract:

*This research aims to analyze the Tahfidz Al-Qur'an memorization method for children in the Salafi Community of Ngawi Regency and how this method contributes to children's search for identity. Using a qualitative approach, data was collected through in-depth interviews, observation and documentation studies. The research results show that the memorization method applied does not only focus on cognitive aspects but also on the formation of children's character and self-identity. Apart from that, there is a significant relationship between the memorization method applied and increased self-confidence and understanding of religion in children.*

**Keywords:** *Al-Qur'an Memorization Method, Salafi Group, Search for Identity.*

### Abstract:

Penelitian ini bertujuan untuk menganalisis metode hafalan Tahfidz Al-Qur'an pada anak-anak di Komunitas Salafi Kabupaten Ngawi dan bagaimana metode tersebut berkontribusi terhadap pencarian identitas anak. Dengan menggunakan pendekatan kualitatif, data dikumpulkan melalui wawancara mendalam, observasi, dan studi dokumentasi. Hasil penelitian menunjukkan bahwa metode hafalan yang diterapkan tidak hanya berfokus pada aspek kognitif tetapi juga pada pembentukan karakter dan identitas diri anak. Selain itu, terdapat hubungan yang signifikan antara metode hafalan yang diterapkan dengan peningkatan rasa percaya diri dan pemahaman agama pada anak-anak.

**Keywords:** *Metode Hafalan Al-Qur'an, Kelompok Salafi, Pencarian Identitas.*

## INTRODUCTION

Al-Qur'an education is one of the important pillars in forming a child's character and identity in Muslim society. Abdul Kareem Musa Kayode explains that the Koran functions as a comprehensive guide to moral values, which includes principles such as honesty, kindness, patience, and compassion (Kayode & Jibril, 2023). By internalizing these values from an early age, children are better prepared to develop strong moral character. Slamet Pamuji further stated in his research that children who are involved in Al-Qur'an education often develop skills in time management and self-discipline, which are beneficial for them in

various aspects of life.

In the context of the Salafi Community in Ngawi Regency, the Tahfidz Al-Qur'an memorization method has a very strategic role. Namely, the Koran is not only to be memorized or studied, but must be interpreted as a guide for life. This research aims to explore the methods used in memorizing the Qur'an by the Salafi community in Ngawi Regency and how these methods contribute to the search for identity of children in this community.

The memorization method applied in the Salafi Community in Ngawi Regency often prioritizes a systematic and structured approach. This is in line with the principles of Islamic education which emphasize the importance of mastering the Koran as a guide to life. The Qur'an is seen as the main source of teachings in Islam and functions as a comprehensive guide for various aspects of life, including education (Akhyar et al., 2024). The Al-Qur'an provides basic values that differentiate Islamic education from other education systems, which aim to grow a generation that is intelligent, faithful and has noble morals (Dhaifi, 2012). This process not only involves memorizing the text, but also understanding the meaning and application of the teachings of the Qur'an in everyday life. In this way, children not only become memorizers, but also become individuals who understand and practice the values contained in the Al-Qur'an.

One important aspect of the memorization method in the Salafi Community is the use of intensive repetition techniques. Children are taught to repeat verses they have memorized many times, so as to strengthen their memory. This technique is not only effective in helping children memorize, but also gives them a sense of confidence when they are able to recite the verses well. For example, a child who succeeds in memorizing one juz of the Koran will feel proud and motivated to continue their memorization until they reach a higher target. This creates an intrinsic drive for them to continue learning and trying.

Furthermore, the process of memorizing the Qur'an also involves significant social elements. Children often learn in groups, where they can support and motivate each other. This social interaction is very important because it creates a sense of togetherness and solidarity between them. In the

process of learning together, children not only learn from teachers, but also from their friends. They share experiences, challenges, and successes, all of which contribute to the formation of a collective identity as part of the Salafi community.

However, in the context of searching for identity, children often face complex challenges, especially in the current era of globalization (Kaul, 2012). Many children are exposed to various cultural influences that can influence their views and behavior (Mialiawati, 2020). For example, social media and information technology give children access to various lifestyles and values from other cultures. This can be a challenge for those who are in the process of forming an identity based on the teachings of the Koran. Therefore, it is important to understand how Al-Qur'an education, especially through the memorization method, can provide a strong foundation for children in facing these challenges.

In this case, Al-Qur'an education functions as a fortress that protects children from negative influences that they may encounter outside their community (Nursikin & Aji Nugroho, 2021). By having a strong understanding of the teachings of the Koran, children can more easily assess and choose values that suit their identity as Muslims. For example, when they are faced with choices that conflict with Islamic teachings, a deep understanding of the Qur'an can help them to make the right decisions and stay true to their identity.

This research also seeks to understand how children respond to the method and how they build their self-identity through the memorization process. Children's identity in this context is not only limited to religious aspects but also includes broader social and cultural aspects. In the memorization process, children learn values such as discipline, hard work, and perseverance. These values are not only useful in the context of Al-Qur'an education, but also in their daily lives. Children who are used to the discipline of memorizing tend to apply the same attitude in other things, such as studying at school or interacting with their friends.

For example, a child who has memorized several short surahs may feel more confident in participating in religious activities at the mosque. They may

feel proud when asked to recite verses from the Koran in front of the congregation, which in turn increases their sense of self-confidence and identity as part of the Muslim community. Additionally, these positive experiences can strengthen their sense of belonging to their community, which is an important part of identity formation. When individuals engage with their communities, they develop a clearer understanding of who they are in relation to others (Aistear, 2017).

In a broader context, Al-Qur'an education can also help children understand their position in society. By memorizing and understanding the Qur'an, they learn about their role as Muslims in the larger society. They are taught to be individuals who not only focus on themselves, but also care about other people and the environment around them. This creates important social awareness and shapes their identity as responsible members of society.

Al-Qur'an education, especially through the memorization method, has a very important role in forming the character and identity of children in the Salafi Community in Ngawi Regency. Through a systematic and structured approach, children not only learn to memorize verses of the Koran, but also develop a deep understanding of Islamic teachings. This process helps them face identity challenges in the era of globalization, gives them a strong foundation for assessing external cultural influences, and strengthens their sense of self-confidence and solidarity within the community. Thus, Al-Qur'an education not only functions as a tool for memorizing, but also as a means to form individuals with character, responsibility and a clear identity in Muslim society. This research asks questions about the relationship between the method of memorizing the Qur'an and the formation of children's identity in the Salafi community in Ngawi Regency.

## RESEARCH METHOD

This research uses a qualitative approach with a case study design. The research location was carried out at several Tahfidz educational institutions in Ngawi Regency which are members of the Salafi Community. The selection of this location was based on the consideration that this community has unique characteristics in applying Al-Qur'an education methods, and has a significant number of students. Data was collected through in-depth interviews with teachers, parents and children involved in the memorization process.

Interviews were conducted using a semi-structured interview guide which allowed researchers to explore information in depth. In addition, direct observations were carried out in rote classes to understand the dynamics of learning and interactions between teachers and students. Secondary data was also obtained through documentation studies, including educational curricula, memorization guidebooks, and student progress records.

Data analysis was carried out by categorizing information obtained from interviews and observations into relevant themes. This process involves coding the data to identify emerging patterns, as well as comparing the findings with existing theories regarding Al-Qur'an education and children's identity formation. To increase the validity of the data, triangulation was carried out by comparing information from various sources.

## FINDINGS AND DISCUSSION

The research results show that the memorization method applied in the Salafi Community of Ngawi Regency includes several different approaches, including the talaqqi method, muraja'ah method, and the use of technology in learning. The talaqqi method, in which the teacher recites verses from the Koran and students repeat them, has proven effective in helping children memorize well. Data shows that around 70% of students are able to memorize more than one juz in less than six months (Results of Interviews with Teachers, 2024). Reni Marlana explained that the talaqqi method emphasizes face-to-face interaction between teachers and students (Marlana et al., 2023). Apart from that, according

to Nida Nurhaliza, this method relies heavily on repetition, which is fundamental in memory storage (Nurhaliza et al., 2024).

The talaqqi method, which comes from Arabic which means "listening", is one of the traditional approaches to learning to memorize the Al-Qur'an (Rosyidatul et al., 2021). In practice, the teacher will read the verses of the Koran clearly and tartly, while the students try to repeat the reading correctly. Ratnasari Diah Utami in her research found that the talaqqi method helps students to read and memorize the Al-Qur'an according to the correct rules of tajwid science (Diah Utami & Maharani, 2018). This process does not only rely on auditory abilities, but also involves visual and kinesthetic aspects when students write or follow the teacher's movements. This creates a more holistic and in-depth learning experience. In this way, students do not just memorize, but also understand the meaning behind the verses they study (Puspitaningrum, Oktaviani Rizka Asih. Komussudin, 2024).

A concrete example of the effectiveness of the talaqqi method can be seen in one student named Ahmad, who managed to memorize two juz in five months. Ahmad revealed that this method really helped him because he felt more connected to his teacher and better understood each verse he memorized. Through experiences like this, we can see that the talaqqi method is not just a technique, but also builds strong relationships between teachers and students, which is very important in the educational process (Interview, 2024). Septri Larasati in her research on MI Tunas Cendikia Muslim Pekanbaru students found that the Talaqqi and Kitabah methods made a positive contribution in increasing the strength of memorizing the Al-Qur'an (Alwizar, Risnawati, 2024).

Apart from that, the muraja'ah method which is applied regularly also contributes to strengthening memorization. Children are required to repeat their memorization periodically, thereby improving their memory and understanding of the contents of the Koran. This research found that children who regularly performed muraja'ah showed significant improvements in their ability to read and understand the text of the Qur'an, with higher average test scores compared to children who did not perform muraja'ah (Observation Data, 2024).

Muraja'ah, which means "repetition", is an important practice in the process of memorizing the Qur'an. By repeating memorization regularly, students not only strengthen their memory, but also train concentration and discipline (Prahastiwi et al., 2023). For example, in Salafi communities, children are usually scheduled to perform muraja'ah every day after prayer. They gathered in small groups and tested each other's memorization. This process not only improves memorization skills, but also builds a sense of togetherness and mutual support between them. Nursidik explained that carrying out muraja'ah in evening prayers (qiyamullail) in congregation with alternating imams according to the schedule determined by the asatidz council can help students memorize (Nursidik, 2022).

Deeper analysis shows that children who do muraja'ah regularly tend to be better prepared to face tests and challenges in learning. Easy Nurnaningsih in his research stated that the activity of memorizing the Qur'an using the muroja'ah system was proven to have a positive influence on academic scores on national exams in mathematics, English and Indonesian subjects (Nurnaningsih et al., 2021). They not only memorize, but also understand the context and meaning of the verses they study. This can be seen from the data which shows that children who actively carry out muraja'ah get an average of 15% higher test scores compared to those who do not. Thus, muraja'ah is not just a repetition activity, but is an integral part of the learning process that supports understanding and mastery of the Al-Qur'an (Abdurrahman et al., 2024).

The use of technology is also an important part of the memorization method. It is hoped that the understanding gained through the use of information technology can help students explore the divine wisdom contained in the Holy Koran (Ardhani Widya Setiani, Jovienca Hevianie Makkaraka, 2024). Several institutions have utilized applications and online platforms to support the teaching and learning process. Din Azwar Uswatun explained in his research that the use of online applications and platforms makes learning easier (Dera Sulastri et al., 2021). This not only makes it easier to access memorized material but also provides additional motivation for children to learn. According to a

survey conducted on parents, 85% of them admitted that the use of technology in Al-Qur'an education really helped their children in the memorization process (Parent Survey, 2024).

In today's digital era, technology has become a very useful tool in education. Saripudin explained that the integration of technology in education not only improves access and quality of learning, but also equips students with relevant skills for the future (Saripudin, 2020). In the Ngawi Regency Salafi Community, the use of Al-Qur'an memorization applications such as Qoran Academy and Quran Companion has become popular among students. This application not only provides memorized material, but also interactive features such as daily reminders, quizzes, and discussion forums. This makes the learning process more fun and interesting for children. For example, a student named Fatimah revealed that by using the application, she felt more motivated to learn because there were game elements that made her want to keep trying (Interview, 2024).

However, although this memorization method provides many benefits, there are also challenges faced by children. Some children have difficulty remembering certain verses, which can affect their motivation to continue learning. Therefore, it is important for teachers to provide appropriate emotional support and motivation so that children remain enthusiastic in the memorization process. This research found that children who receive support from parents and teachers tend to have a higher level of success in memorizing (Results of Interviews with Students, 2024).

The challenges of memorizing the Qur'an cannot be ignored. Some children feel frustrated when they cannot remember certain verses, which can lead to a decrease in motivation. This is where the role of teachers and parents is very important. Teachers need to provide a more personal approach and understand the needs of each student. For example, if a student is having difficulty, the teacher can provide alternative methods or different learning techniques. Emotional support is also very important; giving praise for small progress can help increase a student's self-confidence. Ibrahim M. Jamil in his research found that the role of parents in their children's rote learning process is by properly

guiding and directing their children to memorize the Qur'an, giving examples and giving orders to imitate, giving encouragement (motivator), giving tasks and responsibilities, giving opportunity to try, carry out supervision and recheck (Jamil & Mariana, 2024).

In the context of the search for identity, the method of memorizing the Koran plays an important role in shaping children's character and moral values. Through the memorization process, children not only learn about the contents of the Koran but also apply these values in everyday life. This research notes that children who are active in memorizing tend to have higher self-confidence and are better able to interact with their social environment (Observation Results, 2023). Sri Nurhayati explained that forming Islamic character through tahfidz Qur'an education can be done using various models, including: 1) command model (al-amr) 2) prohibition model 3) motivation model (targib) 4) tarhib model 5) dialogue model and debate 6) habituation model (Nurhayati et al., 2023).

Memorizing the Qur'an is not just an academic activity, but is also a process of character formation. The values contained in the Koran, such as honesty, compassion and discipline, become part of the personality of children who memorize them. For example, a student named Ali who was active in memorizing showed an improvement in his social behavior. He often helps his friends and shows high empathy. This shows that the memorization process can form positive character in children, which is very important in their development as individuals with integrity.

Through in-depth analysis, we can see that the memorization method applied in the Ngawi Regency Salafi Community does not only focus on academic aspects, but also pays attention to children's emotional and social development. With a holistic approach, children will not only become memorizers of the Koran, but also individuals who have strong character and good moral values.

## **CONCLUSION**

From this research, it can be concluded that the Tahfidz Al-Qur'an

memorization method applied in the Salafi Community of Ngawi Regency is not only effective in improving children's memorization abilities, but also contributes to the formation of their self-identity. Diverse methods, including talaqqi, muraja'ah, and the use of technology, provide a comprehensive approach to Qur'an education.

However, challenges in the memorization process still exist, and support from parents and teachers is very important to ensure children's success in memorizing. In addition, good Qur'anic education can help children face identity challenges in this modern era, by giving them a strong foundation in religious values. It is hoped that this research can become a reference for developing better Al-Qur'an education methods in the future.

## REFERENCES

- Abdurrahman, J. M., Tinggi, S., Tarbiyah, I., & Haironi, A. (2024). The Effectiveness of the Muroja'ah Method in Memorizing the Al-Qur'an for Students at the Yogyakarta Civil Tarbiyah College of Science. *Journal of Research and Scientific Work*, 2(4), 43–51.
- Journey (2017). *Identity and Belonging Theme: Identity and Belonging*. <http://www.ncca.ie/en/Practice-Guide/Aistear/Identity-and-Belonging.pdf>
- Akhyar, M., Batubara, J., & Deliani, N. (2024). The central role of the Quran in the development of the Islamic educational paradigm. *Journal of Islamic And Social Studies*, 9(1), 26–38. <http://dx.doi.org/10.29240/jf.v9i1.9489>
- Alwizar, Risnawati, S. L. (2024). The Influence of the Talaqqi Method and the Kitabah Method on the Strength of Memorizing the Qur'an. *Journal Al-Qayyimah*, 7(2), 33–50.
- Ardhani Widya Setiani, Jovienca Hevianie Makkaraka, O. N. A. (2024). THE ROLE OF INFORMATION TECHNOLOGY IN IMPROVING STUDENTS'/I UNDERSTANDING OF THE AL-QURAN. *Journal of Educational Image*, 4, 10–12.
- Dera Sulastri, Luthfi Hamdani Maula, & Din Azwar Uswatun. (2021). Utilization

- of Digital Platforms in Online Learning During the Covid-19 Pandemic in Elementary Schools. *Journal of Elementary Education*, 11(02), 219–229. <https://doi.org/10.21009/jpd.v11i02.15891>
- Dhaifi, Z. (2012). Islamic Education Optimized Towards the Essence of Education in Islamic Teachings Ilzam Dhaifi Zukhriyan Zakaria Mohammad Salehudin. *Journal Islamic Education Optimized*, Vol 1(2), 137–145. <https://ojs.pps-ibrahimy.ac.id/index.php/ris/article/view/428%0A> <https://ojs.pps-ibrahimy.ac.id/index.php/ris/article/download/428/225>
- Diah Utami, R., & Maharani, Y. (2018). Strengths and Weaknesses of the Talaqqi Method in the Tahfidz Al-Qur'an Juz 29 and 30 Program for Upper Class Students of Madrasah Ibtidaiyah Muhammadiyah. *Basic Education Profession*, 1(2), 185. <https://doi.org/10.23917/ppd.v1i2.7353>
- Jamil, I. M., & Mariana, M. (2024). The Role of Parents in Children in Memorizing the Al-Qur'an. *Obsession Journal : Journal of Early Childhood Education*, 8(2), 415–422. <https://doi.org/10.31004/obsesi.v8i2.5533>
- Kaul, V. (2012). Bactericidal Activity of Ciprofloxacin on Gram-negative Microorganisms Inside Human Pmn Leukocytes. *Journal of Research in International Business and Management*, 6(1), 57–61.
- Kayode, A. M., & Jibril, A. O. (2023). ASEAN Journal of Religion , Education , and Society Impact of Traditional Qur ' anic Schools on Islamic Education. *ASEAN Journal of Religion, Education, and Society*, 2(2), 101–108.
- Marlena, R., Cahya, M., Iskandar, M. Y., & Kakoh, N. A. (2023). Methods for Memorizing the Quran for Higher Education. *Ahlussunnah: Journal of Islamic Education*, 2(2), 77–82. <https://doi.org/10.58485/jie.v2i2.210>
- Mialiawati, I. (2020). the Effect of Globalization on Culture, Information Technology, and Education. *Proceeding ICTESS, 2020*, 767–783.
- Nurhaliza, N., Darmawan, H., Hakti, F., Khairani, A., & Kassim, Z. (2024). Analysis of the Al-Qur'an Memorization Program's Implementation at the Rumah Tahfidz Al-Haramain Banjarmasin. *Journal of Islamic Education*, 14(2), 78–89. <https://doi.org/10.38073/jpi.v14i2.1805>
- Nurhayati, S., Hermawan, I., & Farida, N. A. (2023). Improving Students' Islamic

Character Through the Tahfidz Qur'an Program in Educational Institutions.

*Hijri*, 12(1), 64. <https://doi.org/10.30821/hijri.v12i1.16590>

Nurnaningsih, M., Rifa'i, A. A., & Supriyanto. (2021). Contribution of the Muroja'ah Tahfidzul Quran Method Using the Relay Simaan Model to Increasing Student Learning Achievement. *Al-I'tibar: Journal of Islamic Education*, 8(2), 60–65.

<https://journal.unha.ac.id/index.php/JPIA/article/view/1092>

Nursidik. (2022). Implementation of the Muraja'Ah Method in Memorizing the Al-Qur'an at Darul Asyfiya Islamic Boarding School, Pematang. *Al-Athfal*, 3(2), 137–153. <https://doi.org/10.58410/al-athfal.v3i2.583>

Nursikin, M., & Aji Nugroho, M. (2021). Internalization of Qur'anic Values in the Islamic Multicultural Education System. *Didaktika Religia*, 9(1), 19–38. <https://doi.org/10.30762/didaktika.v9i1.3241>

Prahastiwi, E. D., Cahyono, D. D., Wibawa, G. A., Tentiasih, S., Ruhadi, R., Ismail, & Suprayitno, K. (2023). Application of the Muraja'ah Method as an Effort to Improve the Ability to Memorize Short Surahs in Elementary Schools. *ELSE (Elementary School Education Journal): Journal of Elementary School Education and Learning*, 7(1), 129–135.

Puspitaningrum, Oktaviani Rizka Asih. Komussudin, A. N. (2024). Al-Qur'an, Ability, Talaqqi Method. *Journal of Social Sciences and Education*, 5(1).

Rosyidatul, I., Suhadi, S., & Faturrohman, M. (2021). Improving Al-Qur'an Memorization Through the Talaqqi Method. *Al'Ulum Journal of Islamic Education*, 1(2), 83–94. <https://doi.org/10.54090/alulum.114>

Saripudin. (2020). Technology Integration in Islamic Education. *Islamic Education Technology*, 18(2), 35–49.