



## Tahfidzul Qur'an based on Brain Based Learning

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Receive: 12/01/2023

Accepted: 22/02/2023

Published: 01/03/2023

### Abstract

Countless Muslims who want to memorize the Koran, but they have difficulty, especially easy to forget. There are various methods of memorizing the Qur'an, but only limited to the verses, so they do not understand the meaning. Therefore, a new method is needed to memorize the Qur'an that is easy, both verses and meanings. In addition, there are various methods that can be used to help the process of memorizing the Qur'an at this time, one of which is the brain-based learning method. The purpose of this research is to examine Tahfidzul Qur'an brain-based learning. The approach of this research is qualitative in the description of the library study. The source of data in this study is a study of publications both articles and books in the Google Scholar database with the keyword, "tahfidzul qur'an and brain-based learning". The results prove that to memorize the Koran by using the forebrain as well as the limbic system.

**Keywords:** Tahfidzul, Brain based learning

### Introduction

The Al-Qur'an, the sacred book of Muslims, serves as a manual and a source of instruction for people in general and Muslims in particular. As Muslims, it is our responsibility to preserve and read the Qur'an because it possesses noble values. The Qur'an also leaves us with absolutely no room for uncertainty, even when we read it calmly. He must carefully attend recitations, especially the study of the Qur'an, and study in depth by studying with specialists because he is a man of little understanding and does not fully comprehend the meaning contained in the Qur'an. The Qur'an also functions as a universal medicine (Bintan Silmihalwah, Tajuddin Nur, 2021).

The head of the Indonesian Foundation Koran, Komjen Pol Syafruddin, revealed that just 65% of all Muslims in Indonesia are proficient readers of the Qur'an. This information comes from a survey and research conducted by Islamic youth leaders and Islamic youth groups. The Qur'an can only be read well by 35% of the 87.2% of Indonesians who practice Islam, meaning that 65% of Indonesians are not proficient readers of the Qur'an. The information indicates that a few Islamic youth organizations and

youth leaders conduct extensive research on the Qur'anic reading abilities of Indonesian Muslims. I found an Indonesian Muslim group that is proficient at reading the Qur'an only (Komjen Pol Syafruddin).

If attempts are made to memorize the Qur'an without stress or worry, there is a greater chance of success. A technique for remembering the Qur'an based on brain knowledge or a process-compatible brain-based learning technique. Brain-based learning is a method of instruction that can provide students time to calmly contemplate, support their academic interests, and offer several incentives to boost their thinking inventiveness. Jensen claims that this issue was evident throughout the phases of the Brainbase Learning Learning Model (E, 2008). Additionally, learning that follows the structure of the human brain is designed to be learned.

Implementing strategies for learning brain-based learning has an effect on the advancement of rational and directed thinking expertise at the core of the discussion static fluid, according to Henda Diani, Irwandani, and Dwi Fujiani in their article "Learning Physics with Brain-Based Learning Model: Impact on

Critical Thinking Skills." The general effectiveness of critical thinking skills tests for students reveals this issue, showing that brain-based learning improves as a result of the critical thinking skills test findings. Students typically employ traditional models. So that students are more engaged until learning becomes more effective, the adoption of the Brain-Based Learning learning model is highly helpful during the phase of instructional activities in physics learning (Henda Diani, Irwandani Irwandani, 2019).

Brain-Based Learning has seven learning steps, including pre-parakan (giving a new learning review), preparation (forming curiosity), acquisition and initiation (making brain neuron relations), elaboration (information construction), coding memory and incubation (prioritizing knowledge), checking trust and verification (examination of students' kn), and so on, according to Iwan Kuswidi in his article "Brain-Based Learning to Increase Student Mathematical Literacy" (involvement of pleasure and emotions). The ability to create, apply, and interpret mathematics under a range of circumstances is known as mathematical literacy. It is also the calculated ability to use methods, concepts, and facts to comprehend, explain, or take into account occurrences or phenomena. Growing mathematical literacy may be possible by utilizing brain-based learning techniques. Curiosity during the planning stage will lead kehliah to (Kuswidi, 2015).

In light of the aforementioned reasoning, it is clear that brain-based learning, including a particular learning approach, genuinely has a compelling individual bargaining strategy. Particularly when used in conjunction with memorizing the Qur'an. Because the brain-based learning paradigm centers on the goal they are pursuing, the learner becomes engaged and significant in each process. Since preparation is fundamental to the learning process, there is unquestionably an adequate plan in place prior to conducting learning to ensure that the learning objectives can be met.

Based on the foregoing context, the study's issue is the Tahfidzul Qur'an method, which is appropriate for brain-based learning. As a result, I am interested in raising a title so that readers will be able to study about the Tahfidzul Qur'an using brain-based learning. Although this article's presentation of the issue focuses on how the Tahfidzul Qur'an approach is based on brain-based learning,

## Methodology

In this study, researchers used a literature study method and library research to evaluate non-numerical

sources such journals, books, notes, etc. Using books, journals, literature, and other notes that are relevant to the issue at hand, library study is a research technique used to gather data. And the fact that library data might assist researchers in finding solutions to their study difficulties is another reason I selected this library approach (library research). Researchers can still use the facts or actual data that have been gathered by others, whether in the form of books, reports from previous studies, or scientific reports, however there are some problems for which field data is not pertinent enough to provide solutions.

## Discussions

### The methods of tahfidzul Qur'an

To develop the memorization of the Qur'an based on brain-based learning, there are at least a few different techniques that can be suggested. These techniques:

#### 1. Talqindan Method Tikrar Method

This method of guiding memorization of the Qur'an involves reading the verse that is to be memorized first frequently until the youngster has actually memorized it. Once the youngster has memorized, move on to the verse (Rahmawati, 2016). Listening to the verse that is launched by the recording of the verse being read by a prominent Qari, such as Al-Hushari, Muhammad Ayub, Al-Ghamidy, and others, sometimes only requires repetition one time. And play the recording repeatedly until the kid has it down pat. utilizing recordings and contemporary technology to obtain a different approach, namely the repeating of voice records This technique employs media to record and necessitates third parties.

#### 2. Movement and Signal Methods

Where Mr. Husein Ath-Thaba led this method, which made his kid a qualified student starting at the age of six. Children who struggle with concentration but remain active can benefit from this method. This approach is special for kids who have trouble recalling the verse they are remembering as well as showing interest in it. For instance, when teaching students to memorize the poem "wa aqimush prayer," educators do takbir for prayers, jerk their right hand when they say "lafadz" wa atuz zakata, as if applying zakat, and perform ruku when they say "wark'u ma'ar raki'in." Teachers that employ this method must be fully aware of the significance of the memorable verses. The movement's

implementation then requires creativity on the part of educators as well. the benefit.

### 3. Qiraah Method (Reading)

The qiraah method and the tikhar approach, which calls for repeated repetitions, are comparable. The child must be able to read the Qur'an flawlessly in order for this qiraah method to work. The Qur'anic verses that have been repeatedly memorized are read to children, who then memorize them. The Al-Uttrujah Jakarta students use this technique so they can learn 10 Juz in about 10 months. As a result, they effectively learned 1 juz of the Qur'an in one month.

The determination of a hafidz is highly anticipated when using the qiraah procedure. Maintaining disciplined memorizing objectives is a duty. The goal of memorizing is to divide each surah of the Qur'an into seven parts. Row targets and consistency are anticipated during the memorizing deposit phase.

### 4. Hearing Methods of Children

The previous strategy and this one are similar. The distinction is in the sound's origin and its outcome. Depending on where the voice they prefer comes from, each person has a varying level of remembering ability. the voice of elderly individuals, well-known figures, or friends of friends. The component that has to be put into practice is the release of the recording that sounds like the primary Soalan, how to copy from a group of kids who can read and speak clearly, follow repeatedly many times many times at home recording, and put into practice in a joyful scenario. Therefore, the kids will make sure that they retain the reading; alternatively, they'll keep repeating it to their pals. This approach is used under the presumption

### 5. Wahdah Method

Wahdah is the practice of memorizing the Qur'an by going through each verse one at a time. Each verse can be read ten to twenty times if you wish to start memorizing it. However, until it truly takes shape in response to his words, this stage can still create shapes in the shadow. It is possible to continue using the same methods in the following verse if you have completely mastered it. When one face is reached next. Once the passage on one face has been committed to memory, it is time to organize your memorizing of it. To memorize something like that, the next

step is to read the sheet repeatedly until you can really repeat the verses (Susianti, 2016).

### 6. Sima'i/Tasmi Method '

a way for memorizing the Qur'an using listening skills. And you do that by hearing the Qur'anic verses you want to be introduced to, either through electronic devices like laptops, netbooks, mobile phones, and the like, or from someone by the name of Hafidz. The account of his habit of placing the Murattal Al-Qur'an CD at home is similar to that of Dr. Kamilal Labudy, the father of three young hafidz, Yazid, Tabarak, and Zaina. His son was released to participate because he was of playing age. As they continue to play, they are listening to murattal. They had previously learned the verses.

### 7. Combined Method

This strategy involves combining two ways or departing from them, such as the chitabah and sima'i procedures, in order to memorize the Qur'an. The combined approach combines the kitabah and wahdah methods from the first and second categories as well as other techniques (Susianti, 2016).

### 8. Muraja'ah Method

Muraja'ah is a method for remembering the Qur'an that aims to continuously maintain memorization by using methods to keep learning what has already been learned. Asking friends for assistance in memorization can be done; when repeating the prayer, muraja'ah to the Koran teacher can also be done. For Abdul Azizbahwa, you should first learn the verse such that it may be read out repeatedly, at least 35 times. It will feel relief using this method, especially when recording these verses. However, this method takes a very long time to complete. According to what Abu Hurri said, muraja 'ah was the institution's and one individual's strength in the field of tahfidz (Hurri, 2010).

### 9. Jama Method '

Jama is a method for memorizing the Qur'an that involves a group that is led by its chairman. The method of the Ustad or Ustazah reading one, two, or more verses was thereafter adopted by his disciples. The students are then supposed to slowly remove their manuscripts, learn, and then accurately recite the verses that the teacher has given them.

Through the method of memorizing this kind of jama, at least, it can encourage students to be enthusiastic when memorizing. Because with the community, friends and together will certainly motivate themselves to be more enthusiastic.

#### 10. Kitabah Method

This kitabah is a method for remembering the Qur'an that makes use of verses from the Qur'an that have been inscribed with specific notes and paper pieces that can help with memorization. Additionally, past students frequently used this method, writing down all of the information they had memorized. This is expressed in their poetry, which encourages the documentation of knowledge.

#### 11. Tasmī method'

The tasmī method is quite often implemented as the method for memorizing the Qur'an. And carried out in the technique of a student who has memorized  $\frac{1}{4}$ ,  $\frac{1}{2}$ , or 1 juz is expected to recite the memorization of the ustāz or his friends, and those who listen are given the opportunity to correct it if there is inaccuracy. Yahya Abdul Fattah revealed a technique to memorize the Qur'an: use the technique of reciting it to others (Fattah, 2013).

#### 12. Talaqqi method

This approach is a way that the Prophet Muhammad taught and learned the Qur'an from his friends, who then passed it on to the successor along the way to the present day. The Qur'an can be read well with this method, which is highly thorough and tried-and-true. It is also very pleased to be accessible to all groups. This approach is a historical manual for the sacredness of the Qur'an, which is a revelation from Allah SWT. The Qur'an can therefore be effectively memorized through the Talaqqi method, leading to the Qur'ani accurately remembering the Qur'an as well as correctly following its instructions for living (Qawi, 2017).

Because the most important factor in memorizing the Qur'an is not the tahfidz method alone, but rather, there are certain qualities that a person who wants to be a hafidz person must possess, such as how much he loves the Qur'an, how many people are reading the Qur'an, and how tough his istiqamah is as compared to what the word of Allaah is, the author of the various methods of tahfidz. This is one of the qualities that humans can possess in order to become true Hafidz and not only hafidz in their thoughts. When accompanied by genuine effort, not just playing around, Hayalan can alter reality.

### Neuroscience-based tahfidzul qur'an methods

#### 1. Metode Al-Barqy

Efforts to update neurology-based Al-Qur'an learning methods are now expanding, with "Al-Barqy" one of them being the method known as the anti-forgetful method because if students forget, they can remember themselves without assistance from others or teachers. In addition, this method has been demonstrated to be the most effective and efficient learning method of the Qur'an, and it prioritizes happiness, is quick, and is simple. It is exemplified by the word al-barqy.

Al-barqy is defined as "like lightning" in terminology, and according to al-barqy epistemology, it is an organized way of learning the Al-Qur'an that helps pupils become methodical and love reading the Qur'an (Sulthan, 1992).

This method uses semisas and is both synthetic and analytical in character. It is a straightforward way to interpret the letters of the Qur'an that have been kept as a guide. This indicates that the Al-Barqy method's strategy is skilled at separating letters, blending letter sounds with words, and striving for each arrangement to have meaning and be joyful to be understood.

The Al-Barqy Method Learning System, however Before Tut Wuri Handayani, who is the lone teacher, teaches the method's nature, it is urgent. Students have planned using prior information; they observe instructional aids or open texts rather than bare classrooms (Kholiyudz Dzihni). Students only read alone, split themselves, have their own, and combine independently because they already have plans in place. This Al-Barqy approach meets the criteria to be referred to as an active way of teaching students because it makes the students appear intelligent.

#### 2. Wafa Method

Wafa is designed for novices who, after understanding the underlying theory, are based on the learning framework. It will eventually be a remedy for kids' learning challenges when studying the Koran. The method is rather simple and aims to make learning enjoyable for kids so that they can grow to love the Qur'an and become addicted to hard work (Fithriyah, 2019).

Learning the Qur'an involves using the five volumes of Wafanya, each of which has its own set

of stages that are introduced in grades one, two, and three. The right brain approach is used in its application, which entails learning that is intermingled with the beats of the Hijaz song. The Wafa method is also seen as an all-encompassing, right-brain approach to learning the Al-Qur'an that emphasizes quantum teaching, learning methods to grow, name, experience, repeat, celebrate, and exhibit, and learning concepts for students as well. explains the teacher's strategy for ensuring that all pupils have favorable learning conditions (Rini Nurul Hikmi, Agus Halimi, 2018).

### 3. Iqra Method '

The Iqra method is a rapid, effective approach for learning the Qur'an or other languages as well as how to read. Additionally, this method of reading the Koran emphasises direct reading advice, and the handbook includes six volumes that range in difficulty from simple to complex. Since this approach focuses on reading rather than spelling, it is provided hijaiyah letters that are independent and based on active student learning methods, thus in practice it does not need facilities.

### 4. Ummi Method

The Ummi foundation was utilized to create the Ummi approach, which is a simple, provocative, and enjoyable way to read the Koran. The Ummi Method is another method for directly reading the Qur'an that involves practice while also entering the tartil in accordance with the rules of recitation science. The goal is to meet the demands of educational institutions in administering the Al-Qur'an learning method and, as an institution, to ensure that every student will be proficient in Tajweed and Qur'anic reading by the time they complete their education (Afdal, 2016).

And the three benefits of quality that the Ummi Foundation has developed are: quality systems that are of good dignity; quality educators; and quality approaches. The Arabic word for "my mother" is "Ummi," and the addition is "ya' mutakalim." It is required of me as a human being to consider and value Mother's services. Except for our own parents, especially Mother, there are no other people who hold any significance for us. Our mother is the one who has imparted knowledge and taught us numerous skills.

### 5. Hanifide method

Hanifuddin Mahadun and Khoiratul Idawati Mahmud developed the Hanifida method to make memorizing the Koran simpler. The hanifida technique itself is composed of five to seven pieces, including the name of the letter, its number, a different name for it, its meaning, its main content, the location where it drops, and the number of verses. Each of these ideas is weaved into a narrative that is odd and humorous, frequently even irrational. This is consistent with accelerated memory conditions. But the old Hanifida technique, which was primarily used in training to swiftly learn the lovely names of Husna, is fascinating to peel back (Mahmud, 2009).

The hanifida method directly improves students' cognitive, affective, and psychomotor intelligence by using brain visualization and body movement at the same time. It also creates easy memorization, activates inner motivation, persuades students to be comfortable in memorizing, strengthens student memorization, and builds strong character in students.

### **The Tahfidzul Qur'an Method Based on Brain Based Learning**

Brain-based learning is learning that modifies the brain's naturally occurring learning strategies. According to Sapa'at's response to that query, brain-based learning puts forth a theory of instruction that focuses on ways to improve students' cognitive abilities. The environment, mind maps, sports and movements, games, music, and the appearance of the educator are some issues that must be taken into account while applying the brain-based learning strategy because they will affect the phases of learning. This idea aims to use the student's brainpower to create learning and strengthen empowerment activities (Yulvinamaesari, 2014).

There are several structures in the brain, including the limbic system, thalamus, basal ganglia, and hypothalamus, as well as the cerebral cortex. *First*, the limbic system. Starting with the Latin name meaning "boundary," these parts form a kind of boundary between the high and low components of the brain, located in the cerebral cortex, below which are the main components of emotion and memory. There are 2 most important systems, namely the amygdala and hippocampus (Wade & Tavis, 2007; King, 2010). *Second*, the thalamus is the primary input source for the cerebral cortex. All sensory information enters the

thalamus first, after which it will be operated on and channeled to the cerebral cortex. The thalamus will concentrate the messages received by the brain at a higher level. For example, when the sun sets, it will give a signal, and the thalamus will focus it on the area of vision (Wade, C dan Tavis, 2007). *Third*, the basal ganglia, in this section, have 3 arrangements in the basal ganglia, namely: the globus pallidus, the caudate nucleus, as well as the putamen. The basal ganglia have various elements that frequently exchange information with different parts of the cerebral cortex. The network is most often found in the frontal cortex of the cerebrum, a component that is responsible for planning a series of behaviors and for making some emotional perspectives and memory expressions (Kalat, 2010). *Fourth*, the hypothalamus and pituitary gland, the hypothalamus is related to individual or species survival stimuli, for example emotions, thirst, sex hunger, as well as reproduction. The hypothalamus controls body temperature by causing sweating and chills. Meanwhile, the hypothalamus also controls the complicated work of the autonomic nervous system. *Fifth*, the cerebral cortex, the cerebrum is lined with various thin, highly structured parts that are called a cerebral cortex. In the cortex, the obtained tissue is referred to as the "gray matter" on the cell bodies. In other parts of the brain, there is myelin covering long axons and highly formed and prominent "white matter." Although the thickness of the cerebral cortex is only about 3 mm, or 1/8 inch, the cortex contains nearly 3/4 of all existing brain cells. The cortex has several wrinkles and gaps, so it can store billions of nerves. (Wade, C dan Tavis, 2007).

The forebrain, notably the limbic system, is said to be the best area of the brain to memorize the Koran because it contains the hippocampus, which is the entrance to memory in this part of the hippocampus, according to studies.

## Conclusion

The Tahfidzul Qur'an method, which uses brain-based learning to promote Qur'anic memorizing, is available. They include: Talqindan Methods The talaqqi method is the last, followed by the tkrar method, movement and signal methods, qira'h methods, hearing methods used in their offices, the sima'i method, the wahdah method, the combination method, the muraja'ah method, the kitabah method, the jama method, and the tasm' method. There are five components to the neuroscience-based Tahfidz Qur'an method: Al-Barqy, Wafa, IQRA, UMMI, and Hanifida methods are some examples. And for the proper brain-based learning technique for memorization of the

Qur'an, which utilizes the front of the brain specifically in the limbic system because the limbic system is known as the hippocampus part, which in this hippocampus section.

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