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EFFECTIVE TECHNIQUES FOR MEMORIZING THE QUR'AN USING THE *BI-NADZAR* METHOD FOR CHILDREN AT THE ILHAMI AL-MUHAJIRIN QUR'ANIC SCHOOL

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Abstrak

Kemampuan anak dalam menghafal Al-Qur'an di lembaga pendidikan nonformal sering menghadapi persoalan kelancaran bacaan, ketepatan tajwid, konsentrasi, dan daya ingat. Kajian terdahulu telah banyak membahas metode tahfidz secara umum, namun belum banyak menjelaskan bagaimana metode *bi-nadzar* bekerja sebagai strategi visual-recitative dalam pembelajaran tahfidz anak di TPA. Penelitian ini bertujuan mengeksplorasi implementasi metode *bi-nadzar* dalam hafalan Juz 30 di TPA Ilhami Al-Muhajirin serta menafsirkan persepsi guru dan santri terhadap perannya dalam mendukung memori visual, akurasi tajwid, dan retensi hafalan. Penelitian menggunakan desain kualitatif deskriptif berbasis studi kasus. Data diperoleh melalui observasi pembelajaran, wawancara semi-terstruktur dengan informan guru dan santri, serta dokumentasi kegiatan; data dianalisis melalui kondensasi data, pengodean tematik, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan lima tema utama: pembacaan visual berulang sebagai scaffolding hafalan, terbentuknya imajinasi tekstual dalam memori anak, koreksi guru terhadap tajwid dan makharijul huruf, tantangan kebosanan dalam pembelajaran anak, serta kontribusi pedagogis *bi-nadzar* dalam pendidikan Islam nonformal. Temuan ini menunjukkan bahwa *bi-nadzar* dipersepsikan membantu proses hafalan secara bertahap, tetapi efektivitasnya tetap perlu dipahami secara proporsional sesuai konteks penelitian yang terbatas.

Kata Kunci: Metode *Bi-Nadzar*; Hafalan Al-Qur'an; Memori Visual; Pendidikan Islam; Pembelajaran Tahfidz Anak

Abstract

Children's Qur'anic memorization in non-formal Islamic education often faces challenges related to reading fluency, tajwid accuracy, concentration, and memory retention. Previous studies have discussed tahfidz methods broadly, yet limited attention has been given to how the *bi-nadzar*

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method functions as a visual-recitative strategy for children in Qur'anic schools. This study explores the implementation of *bi-nadzar* in memorizing Juz 30 at Ilhami Al-Muhajirin Qur'anic School and interprets teachers' and students' perceptions of its role in supporting visual memory, tajwid accuracy, and memorization retention. The study employed a descriptive qualitative case-study design. Data were collected through classroom observation, semi-structured interviews with teacher and student informants, and learning documentation; the data were analyzed through data condensation, thematic coding, data display, and conclusion drawing. The findings reveal five main themes: repeated visual reading as memorization scaffolding, the emergence of textual imagination in children's memory, teacher correction of tajwid and makharijul huruf, boredom and motivation in child learning, and the pedagogical contribution of *bi-nadzar* in non-formal Islamic education. The study concludes that *bi-nadzar* was perceived as helpful for gradual memorization, while its effectiveness should be interpreted cautiously within the limits of a small qualitative context.

Keywords: *Bi-Nadzar* Method; Qur'anic Memorization; Visual Memory; Islamic Education; Children's Tahfidz Learning

INTRODUCTION

Qur'anic memorization is a central practice in Islamic education because it combines religious devotion, literacy formation, discipline, and the cultivation of children's attachment to sacred text. In Indonesia, this practice is not limited to formal schools; it is also sustained by non-formal institutions such as Taman Pendidikan Al-Qur'an (TPA), where children learn to read, recite, and gradually memorize short surahs. In this context, memorization is not merely an act of storing verses in memory. It is a pedagogical process that requires correct pronunciation, attentiveness to tajwid, repeated practice, teacher guidance, and a learning environment that is emotionally suitable for children. The Ilhami Al-Muhajirin Qur'anic School represents this non-formal educational space, where Juz 30 memorization is developed through a teacher-guided process that emphasizes reading before memorizing.

The major pedagogical challenge in children's tahfidz learning is that children often wish to memorize quickly before their reading is fluent. Such a tendency may lead to errors in makharijul huruf, inaccurate application of tajwid, and weak retention. Children also have limited concentration spans, diverse memory capacities, and varying levels of Qur'anic reading competence. Therefore, memorization methods for children should not be evaluated only by how quickly a child recites a surah without looking at the mushaf,



but also by how the method supports gradual understanding of verse structure, accurate recitation, confidence, and sustained motivation. From a learning perspective, repeated visual exposure can help children recognize word placement, verse patterns, and the sequence of sounds before independent recall occurs (Baddeley, 2012; Mayer, 2020; Paivio, 1991).

Previous studies have examined several Qur'anic memorization methods, including *wahdah*, *sama'i*, *kitabah*, *jama'*, *juz'i*, *muraja'ah*, and *bi-nadzar* (Arif & Rosyidi, 2024; Ritonga et al., 2025; Sunarya et al., 2025). These studies are useful for mapping various *tahfidz* strategies, but many of them still present methods descriptively and do not explain how a particular method works cognitively and pedagogically in children's learning. In particular, *bi-nadzar* is often defined simply as reading while looking at the *mushaf*, whereas its potential as a visual-memory strategy, teacher-scaffolded practice, and child-centered recitation process remains underexplored. This gap is important because children's memorization cannot be separated from visual attention, repeated reading, teacher correction, and affective conditions such as boredom and confidence.

This study addresses the following research question: How is the *bi-nadzar* method implemented in children's Qur'anic memorization at Ilhami Al-Muhajirin Qur'anic School, and how do teachers and students perceive its role in supporting visual memory, *tajwid* accuracy, and memorization retention? The objective is not to claim statistically measurable effectiveness, but to interpret how the method is practiced and experienced in a specific TPA context. The argument developed in this article is that *bi-nadzar* can function as a visual-recitative scaffolding strategy: it helps children build familiarity with the text before independent memorization, but it requires teacher guidance, motivational variation, and continuous *muraja'ah* to avoid dependence on the *mushaf* and to maintain memorization quality.

LITERATURE REVIEW

Qur'anic memorization pedagogy for children should be understood as a developmental process rather than a mechanical act of repetition. Children learn through gradual exposure, imitation, correction, and social support. In *tahfidz* learning, the teacher functions not only as a corrector of recitation but also as a scaffold who helps children move from assisted reading to independent recall. This view is close to the idea that learning occurs through guided participation, where children's ability develops through interaction with more competent others (Vygotsky, 1978; Rogoff, 1990). In Qur'anic education, such guidance is visible when teachers recite first, invite children to repeat, correct articulation, and only then allow students to submit their memorization.



Therefore, memorization success should be assessed through the quality of the learning process, not merely the quantity of verses memorized.

Memory studies also help explain why repeated reading while looking at the text may be pedagogically meaningful. Working memory has limited capacity, particularly among young learners, so complex tasks such as recognizing Arabic letters, applying tajwid, regulating breathing, and recalling verse order can create cognitive load (Baddeley, 2012; Sweller, 2020). Visual and verbal information can support one another when learners repeatedly connect what they see with what they hear and pronounce (Paivio, 1991; Mayer, 2020). In the *bi-nadzar* process, children repeatedly see the written verse while pronouncing it aloud. This repeated visual-verbal pairing may strengthen the child's familiarity with textual patterns before memorization without looking at the mushaf is attempted.

Bi-nadzar is commonly defined as reading the Qur'an while looking at the mushaf before entering the memorization stage. In practical terms, the method includes tartil reading, repeated recitation, gradual fluency building, and transition to memorization after the child becomes sufficiently familiar with the verse. Unlike a purely auditory method, *bi-nadzar* prioritizes the visual presence of the text. This does not mean that sound is neglected; rather, visual reading and oral recitation are integrated. The method is particularly relevant for children who still need support in recognizing the shape of letters, the position of verses, shakal, waqaf signs, and line structure. In this sense, *bi-nadzar* is not simply a preliminary technique, but a pedagogical bridge between reading literacy and memorization practice.

Teacher scaffolding is crucial because repeated visual reading alone does not automatically guarantee accurate memorization. Children may still misread long and short vowels, confuse similar letters, or ignore rules of tajwid if they are not corrected. The teacher's role is therefore to monitor pronunciation, demonstrate correct recitation, give immediate feedback, and adjust the pace according to the child's readiness. This is also why *bi-nadzar* should be combined with talaqqi, muraja'ah, and individual recitation submission. The method becomes pedagogically stronger when it is not treated as an isolated technique but as part of a sequence: collective reading, individual repeated reading, teacher correction, memorization attempt, and routine review (Arif & Rosyidi, 2024; Ritonga et al., 2025).

Another important issue is motivation. Children's memorization is affected not only by cognitive capacity but also by emotional readiness, fatigue, boredom, and learning atmosphere. Repetition may strengthen memory, yet excessive repetition without variation can make children tired or impatient. Therefore, child-centered tahfidz



learning requires short breaks, encouragement, praise, variation in rhythm, and meaningful explanation when possible. Studies on children's religious learning emphasize that affective support and a positive environment help children internalize religious practices more sustainably (Fitriah, 2020; Nasaruddin et al., 2024; Sari et al., 2024). This means that *bi-nadzar* needs to be implemented with sensitivity to children's learning rhythms and not merely as a strict memorization drill.

Based on this literature, the conceptual framework of this study positions *bi-nadzar* as a visual-recitative scaffolding strategy. The method involves three interconnected dimensions. First, the visual dimension helps children recognize textual layout, word sequence, and verse structure. Second, the recitative dimension trains correct pronunciation, tajwid, rhythm, and fluency through repeated oral reading. Third, the pedagogical dimension depends on teacher correction, motivation, and review. These dimensions guide the analysis of the field data: the study examines not whether *bi-nadzar* is universally effective, but how it is implemented, how participants perceive its role, and what challenges emerge in children's memorization practices at Ilhami Al-Muhajirin Qur'anic School.

RESEARCH METHODS

This study employed a descriptive qualitative case-study design because it aimed to understand the implementation of the *bi-nadzar* method in a specific non-formal Islamic education context rather than to measure memorization outcomes statistically. The research site was Ilhami Al-Muhajirin Qur'anic School, where children learn Qur'anic reading and memorize Juz 30 through teacher-guided activities. Field observations were conducted during the tahfidz learning process, including the observation sessions on February 10, 2026, and April 16, 2026. The participants were selected purposively because they were directly involved in the implementation of the method. The primary informants consisted of one Qur'anic teacher who guided the memorization class and one student informant who had experienced the *bi-nadzar* learning process. Additional information was supported by classroom observation and learning documentation.

Data were collected through non-participant observation, semi-structured interviews, and documentation. Observation focused on the learning sequence, children's reading behavior, teacher correction, muraja'ah activities, and memorization submission. Interviews explored the teacher's experience in applying *bi-nadzar*, perceived benefits, challenges, and strategies for maintaining children's motivation; the student interview explored how repeated reading helped recall and how the child experienced memorization after closing the mushaf. The data were analyzed using Miles, Huberman, and Saldaña's interactive model: data condensation, data display, and conclusion



drawing/verification (Miles et al., 2014). The coding process generated themes related to repeated visual reading, visual memory, tajwid correction, boredom and motivation, and pedagogical contribution. Trustworthiness was strengthened through source triangulation, method triangulation, member checking with informants, thick description of the learning context, and an audit trail of observation and interview notes. Since the study involved children, ethical considerations included institutional permission, parental consent, child assent, anonymity protection, and the use of blurred or non-identifying documentation in publication.

RESULTS AND DISCUSSION

Results

The results are organized into interpretative themes rather than a chronological report. This structure responds to the need to connect field evidence with theory and to explain how *bi-nadzar* operates as a pedagogical strategy in children's tahfidz learning. Based on the researcher's observations at the Ilhami Al-Muhajirin Quranic School, on February 10, 2026, the researcher observed that the process of memorizing Surah Juz 30 proceeded smoothly and received a positive response from the students. Based on the interview results, it was found that this Quran memorization program has only been implemented for three years at the Ilhami Al-Muhajirin TPA. The students studying there are those who have a strong determination to learn and memorize the words of Allah SWT. This program was created to bring children closer to the Qur'an, instill the values of monotheism, and help them understand and practice the teachings of the Qur'an. The *bi-nadzar* method was chosen as an effective learning strategy for teaching children to memorize the Qur'an. Based on an interview with Umi Sri Wahyuni (Umi Yuyun), a teacher at the TPA, she explained:

"We've been using this method since 2023. Although it's still relatively new, I feel that by applying the bi-nadzar method, the children don't feel burdened when asked to memorize a surah. Additionally, this method can strengthen the children's memory, as every child has different memory capacities. Therefore, this method is very suitable for teaching children to memorize the Qur'an, as it makes it easier for them to read the mushaf, allowing them to practice their memory."

In addition, the Quran teacher at the Ilhami Al-Muhajirin TPA also explained that the implementation of the *bi an-nadzar* method consists of two stages. The first stage involves having the children read the surah to be memorized together. After that, they are given the opportunity to read the



Quran independently multiple times to practice reading fluently, verse by verse, in accordance with proper tajwid and the correct articulation points of the letters. The second stage is review (*murajaah*). After the children have read on their own, the teacher invites them to review together, because fundamentally the bi-nadzar method is a method of repeated reading in memorizing the Qur'an.



Figure 1 Documentation of children reading Juz 'Amma.



Figure 2 Documentation of children coming to the front one by one to recite what they have memorized

"This memorization learning serves as a form of guidance for the children, especially when they are already quite tired from understanding the school curriculum. In practice, the children are guided to read the surahs they will memorize using the Juz 'Amma book for greater convenience, so they can memorize anywhere without having to carry the Quran."

The interview results also revealed that after the children read Juz Amma repeatedly, they were asked to recite the verses they had read and memorized. *"After the children read Juz 'Amma repeatedly until they had memorized the verses in the surah one by one, I called them up one by one to come to the front and recite the verses they had memorized."* By using the *bi-nazhar* method, this approach received a positive response and enthusiasm from the children, and was able to enhance their memorization development, particularly in their memory, which became very strong.

"After I started using the bi-nazhar method, the children's memorization progress has been excellent. When the children hear the recitation – such as the recitation played at the



mosque before prayer time – they immediately recognize the verses and surahs being played. Without even realizing it, their mouths automatically join in reciting those verses and surahs.”

In addition to showing good results, the application of the *bi-nazhar* method also has a challenge, namely in the pronunciation of tajwid.

“Every activity inevitably faces challenges. The first challenge is that some children still struggle to read according to tajwid. This is because not all children can immediately read verses fluently using proper tajwid. However, I continue to explain the correct pronunciation of tajwid and ask the children to follow the proper way of pronouncing each letter according to tajwid. I do this using language appropriate for children.”

Furthermore, the TPA teacher also explained the challenges the children face during the implementation of this method, namely boredom and impatience to move on to the next surah.

“After all, they’re just children; it’s only natural for some to feel bored. Even we as adults, when asked to memorize, inevitably feel sleepy, tired, and so on. It’s the same for them. When boredom sets in, they’ll complain and often ask when they can move on to the next surah. In such situations, I give them about two minutes to rest – like washing their faces or performing wudu – so that the drowsiness goes away and the child is refreshed again when memorizing.”

In addition, the Quran teacher also expressed his hope to the students that they would always maintain and continue their memorization wherever they may be. *“My hope for them is that they continue to maintain and preserve their memorization, even though there are many obstacles they face in preserving their surah memorization.”* In addition to interviewing Umi Sri Wahyuni (Umi Yuyun), a teacher at the TPA, the researcher conducted a follow-up study on April 16, 2026, at the Ilhami Al-Muhajirin TPA, and then interviewed Aini Syahputri, a student. Aini explained *“Memorizing using this method has been going on for 3 years, by sitting in a corner of the room while reading the Quran 3–5 times, then closing Juz Amma and continuing to memorize.”*

Aini said that when memorizing using this method, she feels as though she is “seeing” the text of the verse in her mind while closing her eyes to memorize *“After reading the verse using Juz Amma, I close Juz Amma and memorize with my eyes closed. At that moment, I feel as though I’m opening the Quran and seeing and reading those verses”* Finally, Aini also explained that memorizing using this method makes it easier for students in the process of memorizing the Qur’an *“This method makes it*



easier for us to memorize, because it helps us remember difficult parts, such as long verses, regulate our breathing while memorizing, and memorize in accordance with proper tajwid."

Based on the results of the observations and interviews conducted, it can be concluded that the application of the *bi an-nazhar* method in memorizing Juz 30 at the Ilhami Al-Muhajirin TPA has yielded effective results. This is because, in addition to earning religious merit, the memorization activity also strengthens memory, improves fluency in reciting verses, and fosters a love for the Qur'an.

Table 1. Thematic organization of findings

No.	Theme	Field Evidence	Analytical Meaning
1	Repeated visual reading as memorization scaffolding	Collective reading, independent repeated reading, muraja'ah, and individual memorization submission.	Bi-nadzar functions as step-by-step memorization scaffolding.
2	Visual memory and internalized textual imagination	Student reported "seeing" the text mentally after closing Juz 'Amma.	Repeated visual reading helps form textual imagination as a recall cue.
3	Tajwid accuracy and teacher correction	Teacher corrected tajwid and makharijul huruf using child-friendly explanation.	The method supports accuracy only when accompanied by teacher guidance.
4	Motivation, boredom, and child-centered learning	Children sometimes felt bored and were given short restorative breaks.	Repetition must be balanced with child-centered motivation.
5	Pedagogical contribution in non-formal Islamic education	The method formed a routine linking reading, correction, recall, and preservation of memorization.	The method contributes to TPA pedagogy but requires cautious claims.

Repeated Visual Reading as Memorization Scaffolding

The first finding shows that *bi-nadzar* was implemented as a staged learning process. Based on the teacher interview, the method had been used since 2023 and was introduced because children needed a memorization approach that did not force them to close the mushaf too early. The teacher explained that children were first invited to read the surah collectively, then asked to read independently several times while looking at Juz 'Amma. After the reading became more fluent, the teacher led a muraja'ah session



and asked the children to recite what they had memorized individually. This sequence indicates that *bi-nadzar* functions as scaffolding: the child is not immediately required to memorize independently, but is first guided to build familiarity with the text.

This finding responds to the problem of children rushing into memorization before mastering recitation. In the observed learning process, repeated visual reading helped children slow down, pay attention to verse order, and practice pronunciation before submitting memorization. The teacher's statement that children did not feel burdened suggests that the method reduced psychological pressure in the early memorization stage. Pedagogically, this process aligns with child learning principles because complex tasks are broken into manageable steps. Children first recognize the text, then repeat it, then internalize it, and finally recite it without looking. Thus, the contribution of *bi-nadzar* lies not in instant memorization, but in creating a gradual bridge from reading to memorizing.

Visual Memory and Internalized Textual Imagination

The second finding concerns the emergence of visual memory. The student informant explained that after reading the verse three to five times, she closed Juz 'Amma and felt as if she could still "see" the text of the verse in her mind. This statement is important because it reveals that repeated visual reading does not only support oral repetition; it may also form a mental image of the textual layout. The child's experience of imagining the Qur'anic text while closing her eyes illustrates how visual attention and verbal recitation interact during memorization.

From a learning perspective, this finding can be interpreted through dual-coding and working-memory perspectives. When children repeatedly combine visual text with oral recitation, they may create a stronger association between what is seen and what is pronounced. This does not mean that *bi-nadzar* automatically guarantees long-term retention, but it explains why the method was perceived as helpful by the student. The child's ability to remember difficult parts, long verses, and breathing patterns suggests that visual memory functions as a cue for recall. Therefore, the concept of "textual imagination" can be considered one of the main conceptual contributions of this study to Qur'anic memorization pedagogy.

Tajwid Accuracy and Teacher Correction

The third finding shows that *bi-nadzar* supported tajwid learning, but also revealed children's ongoing difficulties. The teacher stated that some children still struggled to apply tajwid correctly and could not immediately read fluently. The teacher responded by explaining correct pronunciation using language appropriate to children and asking them to repeat the proper articulation. This finding demonstrates that *bi-nadzar* is not a



substitute for teacher correction. Looking at the mushaf helps children see letters, vowel marks, and verse structure, but accuracy still depends on guided recitation and feedback.

The implication is that claims about effectiveness must be stated carefully. The method appeared to help minimize some reading errors because children repeatedly saw the text and received correction before memorizing; however, the data do not provide a systematic count of error reduction. Therefore, it is more appropriate to state that *bi-nadzar* was perceived to support tajwid accuracy rather than proving measurable improvement. In non-formal Islamic education, this distinction is important because pedagogical value should be described based on observed processes and participant perceptions, while stronger evaluative claims require additional assessment instruments, before-after comparison, or larger participant data.

Motivation, Boredom, and Child-Centered Learning

The fourth finding concerns children's boredom and impatience. The teacher acknowledged that repeated reading can make children tired, sleepy, or eager to move to the next surah. In response, the teacher provided a short rest period, such as allowing children to wash their faces or perform wudu, so they could return to memorization with renewed attention. This strategy indicates that the teacher did not apply *bi-nadzar* as a rigid drill, but adjusted the process according to children's emotional condition.

This theme is significant because repetition, although useful for memory, may become monotonous when not accompanied by variation and encouragement. Child-centered tahfidz learning requires sensitivity to children's concentration span, mood, and motivation. The observed strategy of giving short breaks shows that the teacher recognized the affective dimension of memorization. Thus, *bi-nadzar* should be combined with motivational support, praise, flexible pacing, and meaningful interaction. Without such support, the method may produce dependence on repetitive reading and increase boredom; with appropriate guidance, it can become a manageable and enjoyable route to memorization.

Pedagogical Contribution in Non-Formal Islamic Education

The fifth finding is that *bi-nadzar* contributed to the learning culture of Ilhami Al-Muhajirin Qur'anic School by organizing memorization into a clear routine: reading together, reading individually, muraja'ah, teacher correction, and memorization submission. The teacher hoped that children would continue to maintain their memorization beyond the classroom, while the student informant reported that the method made it easier to remember difficult verses and regulate breathing. These findings show that the method is valued not only as a technical memorization tool, but also as a disciplined learning habit.



The study contributes to Qur'anic pedagogy by explaining *bi-nadzar* as a visual-recitative scaffolding strategy in a TPA setting. Its value lies in the integration of text, voice, repetition, teacher feedback, and gradual independence. At the same time, the method has limitations. The study involved a small number of informants and did not measure memorization outcomes quantitatively. Therefore, the findings should be understood as contextual qualitative evidence rather than universal proof. Future studies should involve more students, document memorization progress over time, and compare *bi-nadzar* with other tahfidz methods using both qualitative and quantitative indicators.

CONCLUSION

This study found that the *bi-nadzar* method at Ilhami Al-Muhajirin Qur'anic School was implemented through a gradual sequence of collective reading, repeated individual reading, muraja'ah, teacher correction, and memorization submission. The method was perceived by the teacher and student as helpful because it allowed children to become familiar with the Qur'anic text before memorizing without looking at the mushaf. The most important finding is that repeated visual reading can create textual familiarity and, in some cases, a form of internalized visual memory that helps children recall verse structure, difficult parts, and recitation flow.

The strength of this study lies in its conceptual interpretation of *bi-nadzar* as a visual-recitative scaffolding strategy rather than merely a routine of reading while looking at the mushaf. The study contributes to non-formal Islamic education by showing that children's tahfidz learning requires the integration of visual attention, oral repetition, tajwid correction, motivational support, and teacher guidance. Practically, TPA teachers can use *bi-nadzar* as a foundation before independent memorization, while still combining it with talaqqi, muraja'ah, and child-centered learning strategies to prevent boredom and dependence on the text.

The limitation of this study is its small qualitative context, which involved a limited number of informants and did not include systematic measurement of memorization speed, error reduction, or long-term retention. Therefore, the findings should not be generalized as proof of universal effectiveness. Further research is recommended to involve more TPA institutions, more student participants, longitudinal observation, structured tajwid assessment, and comparative analysis with other memorization methods. Such studies would provide stronger evidence on how *bi-nadzar* contributes to memorization quality, retention, and children's Qur'anic literacy development.



Attachment

Below is documentation of the children's activities during the memorization process, up to the submission of their memorized results.



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