





RESEARCH ARTICLE

Memorizing the Quran with hypnotherapy method

 <https://doi.org/10.32505/inspira.v4i2.7101>

 Utami Syahdiah¹,  Budiman²,  Umi Nur Kholifah³

¹ Department of Tasawwuf and Psychotherapy, Universitas Islam Negeri Raden Fatah Palembang, South Sumatra, Indonesia

² Department of Islamic Psychology, Universitas Islam Negeri Raden Fatah Palembang, South Sumatra, Indonesia

³ Department of Tasawwuf and Psychotherapy, Universitas Islam Negeri Raden Fatah Palembang, South Sumatra, Indonesia

Corresponding Author:

Utami Syahdiah (email: utami_syahdiah_uin@radenfatah.ac.id)

ABSTRACT

Memory productivity in the brain can work in Quran memorization activities through hypnotherapy. It can increase the function of neurotransmitters and manage the hippocampus, which works in memory storage. This study aims to examine hypnotherapy as one of the methods of memorizing the Qur'an. The research subjects were selected through the hypnotherapy stage, where a suggestibility test was conducted. The total number of students in Rumah Tahfidz Al-Muhajirin is 22 students. In the results of the suggestibility test, there are nine children with high trance conditions and 13 students with lower trance conditions. The research subjects were nine students with high trance states. The research subjects are female students with an age range from 9 to 13 years. This research is quantitative with an experimental method and a one-group pretest-posttest research design. The data source was obtained directly from the research subject, using data collection through the interview method and data collection tools in the form of Al-Qur'an memorization intensity instruments. Data analysis uses percentage techniques based on the Wilcoxon signed ranks test method with descriptive analysis results. The results of this study based on the pre-test score of 72% and the post-test score of 90% showed an increase of 18%. This research offers an influence in improving the memorization of Al-Quran with the hypnotherapy method. This result implies that hypnotherapy is not only a technique that can be used in healing or therapy but can also improve the memorization of the Quran.

Article History:

Received 03 October 2023

Revised 30 October 2023

Accepted 31 December 2023

Keywords:

Qur'an; hypnotherapy; memorization; method; therapy

INTRODUCTION

In addition to being considered a noble act and a noble charity, memorizing the Qur'an in the recommendation of the Prophet Muhammad is to keep the content of the Qur'an awake and pure (Fitri, 2014). Nowadays, many people have memorized the Qur'an since the Qur'an was revealed (Syamsudin, 2001). The word memorization is an attempt to absorb something into the mind so that it always remembers and can say it outside the head (Hakim, 2020). Memorization is a cognitive process in the brain in the meta-cognitive layer that stores information (sends information and retains)

How to cite (APA 7th Edition)

Syahdiah, U., Budiman, B. & Nur Kholifah, U. (2023). Memorizing the quran with hypnotherapy method. *INSPIRA: Indonesian Journal of Psychological Research*, 4(2), 214-222. <https://doi.org/10.32505/inspira.v4i2.7101>



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and rebuilds (retrieves and decomposes information) in long-term memory (Faqihuddin, 2015). Memorization activities involve memory. Memory is the ability to store and recall sensations, impressions, and ideas. Memorizing the Quran requires an operational approach, such as a firm intention, and an intuitive process (clarity of heart), such as fasting dhikr, and so on (Ahsin Al-Hafidz, 2005). Memorizing the Quran means reading the Quran repeatedly so that it is remembered from one verse to the following, one letter to the next letter so that it can be appropriately pronounced without looking at the Quran (Anwar & Hafiyana, 2018).

Some studies that discuss the memorization of the Quran or examine the activities of memorizing the Quran find problems in conducting research. One is research conducted by (Pohan & Sudarmanyah, 2021). Researchers found issues in the field, among these problems, namely the lack of talent for teenagers to become memorizers of the Quran. For this reason, volunteers or facilitators are needed as a forum for channeling talent for teenagers who have the potential to memorize the Quran. The purpose of this activity is so that children of their age are not busy with their gadgets, but they can fill their time with positive things related to the Quran.

In research conducted by (Saptadi, 2012), there are several difficulties and obstacles in memorizing the Qur'an students, including the location of the cottage in the center of Semarang, which is very crowded and noisy near the economic center, namely the Johar market, thus reducing the concentration of students in memorizing. In implementing a research program conducted by (Nisa et al., 2021), it cannot be separated from a problem in its implications, covering infrastructure, methods, and human resources. Other problems that may be faced, such as adjusting curriculum content to the level of development of science and technology at this time, certainly require a process, and a lot of time is used to plan and test a program. Many challenges and obstacles are faced, specifically at Mbah Bolong Islamic Junior High School in Jombang, such as students' lack of interest in pursuing the Qur'an Tahfidz program.

Research problems conducted by (Najib, 2018) are the background of his research. This research is motivated by the many complaints from friends, both those who memorize the Qur'an and those who have learned the Qur'an. They find it difficult to remember and smooth the Qur'an. Therefore, it is necessary to apply the Takrir method in memorizing the Qur'an, which is an effort to maintain the memorization that has been memorized so that it remains in the heart.

Hypnotherapy can also be said to be a technique of mind therapy and healing that uses hypnotic methods to give positive suggestions or commands to the subconscious mind to cure a psychological disorder or change thoughts, feelings, or behavior for the better. People who are experts in using hypnotes for therapy are called "hypnotherapists" (Ismail, 2022). Hypnotherapy is a form of psychotherapy that involves a state of hypnosis as part of the healing process, intending to explore past events that can affect the current situation. Not only medical, but the art of hypnotherapy has also spread and entered into non-medical with the aim of motivation, habit control, and others (Hunter, 2015). In this study, hypnotherapy is used as the same method to help memorize the Quran by using a direct suggestion technique. Hypnotherapy is a healing with hypnosis. Hypnotherapy is a branch of psychological science (psychotherapy) that studies the benefits of suggestion to overcome problems of thoughts, feelings, and behavior by giving suggestions to the subconscious mind (Cahyadi, 2017). Hypnotherapy and Qur'an memorization activities both use brain memory performance, and there is a performance relationship between hypnotherapy and memorizing the Qur'an (Susianti, 2016).

Hypnosis differs from *gendam*, *jampe jampe*, or other magic techniques because hypnosis depends on the verbal skills of the hypnotherapist who runs the hypnotherapy SOP (Al-Khudry, 2022). The

process of remembering the Qur'an involves the ability of one's memory to capture, store, and master the verses of the Qur'an by rote with precision. By practicing the capacity of memory in remembering the Qur'an, a person can develop and improve the quality of memory in his brain (Susianti, 2016). The hippocampus can receive sufficient nutrient intake thanks to hypnotherapy's ability to maintain optimal hormone production and improve neurotransmitter function (Christiyawati & Estuningsih, 2021). Maintaining the health and part of the hippocampus is vital to maintaining brain health and memory ability (Akbar et al., 2020).

Some previous studies discuss memorizing the Qur'an, such as research conducted by the title "Hypnotherapy Practice for Qur'an Memorizers at Pondok Hindun Annisa Krapyak Yogyakarta." This research is a type of exploratory sequential mixed research that is descriptive-analytical and uses a psychological approach. In the descriptive stage, it will be explained how the practice of Quranic hypnotherapy, then in the analysis stage, the NLP theory pioneered by Richard Bandler and John Thomas Grinder, is used. Interviews with resource persons and direct observation of the practice of Quranic hypnotherapy are primary data, while books, articles, journals, and so on are secondary data. The author uses interview, observation, and documentation techniques to collect these data. The result of this study explains that in the Quranic hypnotherapy at Pondok Hindun Annisa Krapyak Yogyakarta, the therapist has applied four pillars in Neuro-Linguistic Programming (NLP), which are the skills that the counselor must possess, among others: directing the shaping of the outcome, forming a harmonious rapport, using sensory acuity, and being flexible in communication. The percentage of students who responded that hypnotherapy did not change the development of their memorization was around 84.84%.

Meanwhile, the other 15.15% responded that the hypnotherapy program immensely helped them. The percentage is seen from the students' enthusiasm for the hypnotherapy program. The key to the success of hypnotherapy is the trust between the therapist and the client. The trust can be seen in the enthusiasm of the students in the program (Sholikhah, 2020). Other research on hypnotherapy has also been conducted by Christiyawati and Estuningsih (2021), which concludes that there is an effect of acupuncture therapy YNSA method and hypnotherapy on increasing IQ (understanding, memory, general knowledge) and EQ (self-regulation, independence, and sensitivity) in children (Christiyawati & Estuningsih, 2021).

Research on the effect of hypnotherapy in improving concentration has been done by previous researchers conducted by Aguss & Yuliandra (2020) with the title "Perception of Male Futsal Athletes of Ternokrat University of Indonesia Towards Hypnotherapy in Increasing Concentration When Competing." This research uses a descriptive sampling technique using purposive sampling. Researchers use a questionnaire as a survey method and instrument (Aguss & Yuliandra 2020).

This method is conceptualized by giving students positive suggestions to provide good signals in developing cognitive, affective, and psychomotor aspects (Imron, 2017). Children's cognitive abilities are closely related to their memory abilities (Stephanie et al., 2016). Kartomo in Mustian (2015) states that children's memory at 8-12 years reaches the most significant and robust intensity.

The problem in this study is the mismatch of Al-Quran memorization targets at Rumah Tahfidz Al-Muhajirin Palembang. The purpose of this research is to discuss hypnotherapy as a method of memorizing Al-Quran. The results of this study are expected to provide theoretical and practical implications. Theoretically, this research is expected to contribute to enriching the scientific treasure of psychotherapy related to memorizing the Quran using hypnotherapy. Practically, this research is expected to be a reference for Quran memorizers with the hypnotherapy method.

METHOD

This research is quantitative with an experimental method and a one-group pretest-posttest research design. The participants in this study were students in Rumah Tahfidz Al-Muhajirin in Palembang. The procedure for conducting this research starts with a pre-test, also known as the first observation, and a post-test run after the intervention is given—an experimental study or one that alters data to determine whether it affects individual behavior. The instrument used in this study is the Al-Qur'an memorization intensity instrument (Umbara, 2020). Data analysis uses percentage techniques based on the Wilcoxon signed ranks test method with descriptive analysis results.

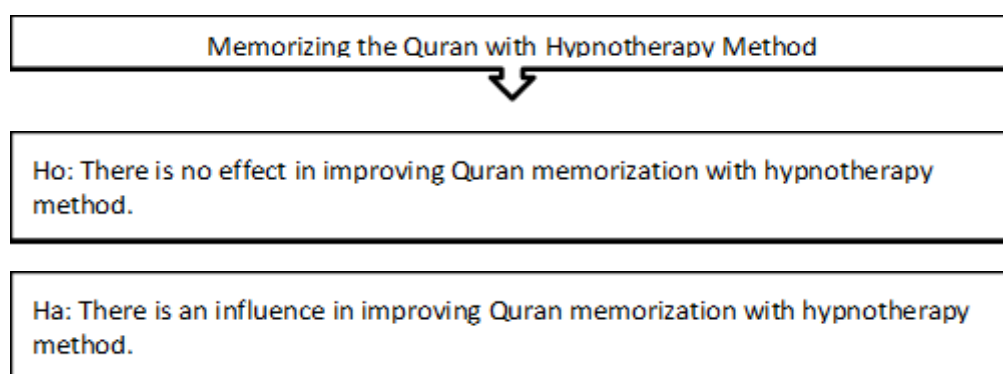


Figure 1. Hypothesis model

The subject profile serves as the basis for subject Selection in this research: The subjects are students at Rumah Tahfidz Al-Muhajirin, and research subjects were selected through the hypnotic suggestion test phase. The total number of students at Rumah Tahfidz Al-Muhajirin is 22, with the hypnotic suggestion test resulting in 9 children in a high trance condition and 13 in a lesser trance condition. Therefore, the research subjects consist of 9 students in a high trance condition. This study employs a repeated-measures design, also known as a one-group pretest-posttest design, which is an experimental design involving only one group of subjects (single case) with actions taken before and after the treatment.

Primary data sources are data obtained directly from the research subjects. In other words, the data for this research must come now from the field or its sources, such as information from informants and interviews with the students, teachers, and the Head of the Rumah Tahfidz Al-Muhajirin. On the other hand, secondary data can be summarized as data obtained from theoretical statements found in the literature that indirectly provide information to the researcher, discussing topics related to hypnotherapy and improving Quranic memorization

RESULT

The research was conducted in several stages. First stated is subject Selection, which involves categorizing subjects who would receive treatment. The second stage is baseline assessment, which focuses on understanding the initial conditions of each issue before receiving treatment through subject interviews and observations. The third stage is a post-treatment assessment that aims to determine the requirements of the issues after receiving hypnotherapy treatment through interviews and observations. The fourth stage is the memorization intensity, which involves comparing the intensity of Quranic memorization before and after the hypnotherapy treatment among the subjects. Data processing in the initial stage provided a general overview of the intensity of Quranic memorization, which can be observed in the following table:

Table 1. Assessment categories based on the percentage scale of Quranic memorization intensity

Category	Score Interval	% Interval
High	109-144	≥75%
Medium	72-108	51%-75%
Low	36-71	≤50%

The passage above shows the assessment categories based on the number of items on the intensity scale for memorizing the Quran and the number of subjects from Rumah Tahfidz Al-Muhajirin. In the research, the subjects who received treatment were high-suggestibility students tested with the suggestibility test in hypnotherapy. The test results indicated that nine of 22 Rumah Tahfidz Al-Muhajirin students exhibited high suggestibility and became subjects in this study. The data for each subject before undergoing hypnotherapy treatment can be seen in the following table:

Table 2. Summary of results before treatment (pre-test)

Subject	Percentage	Criterion
S1	75%	Medium
S2	72%	Medium
S3	71%	Low
S4	73%	Low
S5	75%	Medium
S6	75%	Medium
S7	72%	Medium
S8	75%	Medium
S9	67%	Low

After undergoing treatment through the hypnotherapy method, there was an improvement. The data for each subject after hypnotherapy treatment can be seen in Table 3.

Table 3. Summary after receiving treatment (post-test)

Subject	Percentage	Criteria
S1	93%	High
S2	88%	High
S3	86%	High
S4	89%	High
S5	90%	High
S6	90%	High
S7	91%	High
S8	94%	High

The data in Table 3 above indicates an improvement in the intensity of Quran memorization after being treated with hypnotherapy. Thus, the difference in results between subjects before and after treatment can be observed. Here is the data comparing the results of Quran memorization intensity before and after hypnotherapy treatment in the students of Rumah Tahfidz Al-Muhajirin.

Based on Table 4, the pre-test and post-test percentage results show that the pre-test was 72%, and the post-test was 90%. This indicates an improvement of 18%. Based on the data comparing the intensity of Quran memorization among students at Rumah Tahfidz Al-Muhajirin to test for significant differences in Quran memorization intensity between subjects before and after being treated with hypnotherapy, statistical analysis using the Wilcoxon signed-ranks test was conducted with the assistance of IBM SPSS Statistics 23.

Based on the data from the pre-test and post-test results of Quran memorization intensity among subjects, a p-value of .007 was obtained, indicating a significant difference in Quran memorization among students before and after receiving hypnotherapy treatment. The memorization of the Quran by the students showed improvement and effectiveness after being treated with hypnotherapy.

Table 4. The comparison of the results of Quran memorization intensity before and after being treated with the hypnotherapy method

Subject	Pre-test	Post-test
S1	75%	93%
S2	72%	88%
S3	71%	86%
S4	73%	89%
S5	75%	90%
S6	75%	90%
S7	72%	91%
S8	75%	94%

DISCUSSION

Several factors can increase the intensity of Quranic memorization. These include extending the research period to three or six months, with a daily duration of three hours and five hypnotherapy sessions after obligatory prayers. The research environment should be quiet and peaceful, and subjects should be motivated to improve their Quranic memorization. This research also incorporates cognitive style, where cognition refers to how an individual processes, organizes and comprehends received information. Each person has different preferences and abilities when it comes to processing information. Common cognitive styles include visual, auditory, and kinesthetic. A person's cognitive style can affect their ability to learn and memorize the Quran, making it essential to consider and understand learners' cognitive styles in teaching (Darmono, 2012).

Before the research, the researcher created a module as an intervention for the research process. The study begins with a suggestibility test conducted on all the students on the first day. Students with high trance conditions are categorized as subjects, totaling 9 out of 22 students at the Rumah Tahfidz Al-Muhajirin. On the second day, the subjects receive treatment. The process involves subjecting them to hypnotherapy. Once the subjects are ready to obtain suggestions, the teacher recites Quranic verses, which are listened to by the subjects under hypnosis. This treatment is conducted for the following six days. This method is also referred to as the *Tabarak* method, which aims to utilize and maximize a child's ability to memorize the Quran with proper *Tajweed* (pronunciation). It involves mentally reciting the verses to be memorized by the child, who then imitates the recitation. In practice, the teacher or guide provides a correct and accurate recitation with proper *Tajweed*, which the child imitates. With this method, it is hoped that children can memorize the Quran more easily and quickly while mastering *Tajweed*. The *Tabarak* method also teaches children to imitate the recitation correctly, avoiding errors in Quranic recitation (Lubis & Ismet, 2019).

The Talqin method involves repeating verses to be memorized repeatedly until the child masters them. This method is usually done with a teacher or guide who recites the verses slowly and clearly for the child to understand easily. Once the child has mastered a verse, the guide recites the next one, and so on, until the child successfully memorizes all the desired verses. The Talqin method effectively memorizes the Quran because the repetitive recitation simplifies remembering and understanding the Quranic text (Hidayah, 2018). The researcher combines the *Tabarak* and Talqin methods in the hypnotherapy process.

The success of hypnotherapy depends greatly on the condition and level of suggestibility of the individual being intervened with. Interviews were conducted considering that each individual has unique characteristics and different scores. The nine subjects are as follows: the first, with initials KO, aged 11, with a memorization of 2 *Juz'* (parts), *Juz'* 30, and *Juz'* 29. The second, initials NA, aged 11, with a memorization of 2 *Juz'*, *Juz'* 29, and *Juz'* 30. The third, initials QNS, aged 10, with a memorization of 1 *Juz'*, *Juz'* 30. The fourth, initials RR, aged 13, with memorization of 2 *Juz'*, *Juz'* 29

and *Juz' 30*. The fifth, initials, aged 11, with memorization of 1 *Juz'* and *Juz' 30*. The sixth, initial A, aged 9, with a memorization of 1 *Juz'* and *Juz' 30*. The seventh, initials AN, aged 12, with a memorization of 1 *Juz'* and *Juz' 30*. The eighth, initials Z, aged 11, with a memorization of 1 *Juz'* and *Juz' 30*. The ninth, initials N, aged 9, with a memorization of 1 *Juz'* and *Juz' 30*. The nine subjects were interviewed using counseling, sharing, lectures, and discussions.

All nine informants were asked the same questions and provided their opinions or answers individually about their feelings after receiving hypnotherapy. On average, the subjects felt drowsy and lighter after waking from hypnosis. They felt more relaxed and comfortable after undergoing hypnotherapy. During the hypnotherapy process, the tahfidz teacher recited Quranic verses that the students were to memorize. However, after returning to consciousness, the students could only recall fragments of the verses, not the entire text. During the deepening phase, students reported hearing the teacher's recitation and only remembered fragments of the verses recited. Observations during the research indicated that the students at Rumah Tahfidz Al-Muhajirin were enthusiastic about the upcoming study. Based on the researcher's observations, the 22 students at Rumah Tahfidz Al-Muhajirin were friendly, polite, well-behaved, and somewhat shy. They exhibited enthusiasm when the researcher and team arrived to conduct the suggestibility test, where the researcher selected subjects with high trance conditions during this test. From the attitudes and actions of the students when the hypnotherapy was about to begin, it was evident that some of them were afraid and anxious due to the effects of hypnosis they had seen on television. However, after the researcher explained hypnotherapy, the students appeared more relaxed and calmer, although some still seemed hesitant and fearful.

This research was conducted over one week, with one hypnotherapy session per day, lasting two hours each day. During the seven-day treatment, there was only a slight improvement in memorization of Quranic verses. One week after the research was completed, the Quranic verses that they remembered during the treatment remained, but there was no additional progress due to the absence of further treatment. The success of hypnotherapy depends greatly on the condition and level of suggestibility of the individual being intervened with. Some inhibiting factors in this study include the limited duration or time.

CONCLUSION

Based on the results and discussion, this study concludes that hypnotherapy is not only a technique that can be used in healing or therapy but can also be a method for improving the memorization of the Quran. There is a significant difference in Quran memorization among students before and after hypnotherapy treatment. Students showed considerable improvement in the memorization of the Quran after hypnotherapy.

DECLARATION

Acknowledgment

The author would like to thank and sincerely appreciate the participation of the students and teachers of Rumah Tahfidz Al-Muhajirin Palembang.

Author contribution statement

Utami Syahdiah contributed to developing the research design, collecting data, distributing the scale, analyzing the research results, conducting the research by going to the field, and writing the manuscript. Budiman acted as a supervisor who supported and approved the development of the

research design, supervised the data collection process, and reviewed the research results and manuscript. Umi Nur Kholifah contributed as a supervisor who helped develop the research design, oversaw the data collection process, provided input related to the discussion of theory, reviewed the research results, and related to the writing of the manuscript.

Funding statement

This research did not receive any specific grant from funding agencies in the public, commercial, or nonprofit sectors.

Data access statement

The data described in this article are not publicly available, so that the research results can be seen directly in the presented manuscript.

Declaration of interest's statement

The author declares no conflicts of interest.

Additional information

No additional information is available for this paper.

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