Memorizing the Qur'an for Busy People: A Study of the Contribution of T.E.S. (Tilâwah Evaluasi Sederhana) Method in Enhancing Memorization of the Qur'an

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Abstract
Facts show memorizing the Qur'an is difficult, especially considering contemporary man's busyness. The memorizers of the Qur'an admit

that they have difficulty finding time to repeat (*murâja'ah*) the memorizations they have consistently. This study tries to reveal the contribution of the T.E.S. method, a method of memorizing the Qur'an discovered by Ustadz Jemmi Gumilar ST., in improving the memorization of the Qur'an. Using a qualitative approach and descriptive method, this study shows that the T.E.S. method has positively contributed to improving the quality and quantity of memorization of the Qur'an of the tahfîzh participants. Many beneficiaries and recognition of the training participants for the effectiveness of the T.E.S. method prove this. Theoretically, the success of the T.E.S. method lies in time management and discipline or consistency in reading the Qur'an, memorizing, and repeating memorization.

[Fakta menunjukkan bahwa menghafal Al-Qur'an bukan hal yang mudah, apalagi mengingat kesibukan manusia modern saat ini. Para penghafal Al-Qur'an mengakui bahwa mereka kesulitan menemukan waktu untuk dapat secara konsisten mengulangi (*murâja'ah*) hafalan yang mereka telah miliki. Penelitian ini mencoba mengungkapkan kontribusi metode T.E.S., metode menghafal Al-Qur'an yang ditemukan oleh Ustadz Jemmi Gumilar ST., dalam meningkatkan hafalan Al-Qur'an. Melalui penggunaan pendekatan kualitatif dan metode deskriptif, penelitian ini menunjukkan bahwa metode T.E.S. telah memberikan kontribusi positif dalam meningkatkan kualitas dan kuantitas hafalan Al-Qur'an peserta tahfîzh. Hal tersebut dibuktikan dengan banyaknya penerima manfaat dan pengakuan peserta pelatihan atas efektivitas metode T.E.S. Secara teoretis, keberhasilan metode T.E.S. terletak pada manajemen waktu dan disiplin atau konsistensi dalam membaca Al-Qur'an, menghafal, dan mengulang hafalan.]

Keywords: memorizing the Qur'an; tahfîzh method; T.E.S. method

Introduction

Due to its function and the virtue of memorizing it, many people memorize the Qur'an.[1] Many significant Muslim figures also exemplify it. Imam Shafi'i, one of the four (four) imams of the fiqh madhhab, for example, studied the Qur'an since the age of seven and memorized it at

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[1] Andrias Nurkamil Albusthomi Andrias, "Tinjauan Penyelenggaraan Tahfidz Al-Qur'an Di Sekolah," *Textura* 6, no. 1 (2019): 50–60.

the age of ten. Husain Ath-Thabathabai, an Iranian Muslim figure, memorized the Qur'an at an early age, namely, at six.[2]

Although many people have memorized the Qur'an, it is not easy for Muslims who are still in the process of memorizing it, especially in this contemporary era.[3] It is mainly because of the busyness they experience in their daily lives. They have difficulty dividing their time between work and other activities and memorizing the Quran. A student cannot divide his or her time between school activities and memorizing the Qur'an.[4]

Moreover, Chairani said that various obstacles often occur when memorizing the Qur'an, such as boredom, low motivation, romantic disturbances, and difficulty.[5] When memorizing the Qur'an, a person also often gets problems, such as not mastering *makhraj* and *tajwîd*, feeling lazy, and lacking concentration.[6]

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[2] Khoirul Anwar and Mufti Hafiyana, "Implementasi Metode ODOA (One Day One Ayat) Dalam Meningkatkan Kemampuan Menghafal Al-Quran," *Jurnal Pendidikan Islam Indonesia* 2, no. 2 (2018): 181–98.

[3] Wulan Agustina B R Tarigan, "Efektivitas Penggunan Metode Tes (Tilawah Evaluasi Sederhana) Pada Program Tahfizhul Qur'an Siswa Di MTs Hasanah Pekanbaru" (UIN Syarif Kasim Riau, 2021); Meti Fatimah, "Metode Tahfizh Al-Qur'an Di Pondok Pesantren Muhammadiyah Boarding School Klaten," *Mamba'ul'Ulum*, 2020, 112–27; Neneng Maelani, "Strategi Peningkatan Minat Menghafal Al-Qur'an Di SMPIT Al-Multazam Kuningan," *Guau: Jurnal Pendidikan Profesi Guru Agama Islam* 2, no. 1 (2022): 439–50; Zaki Zamani and Muhammad Syukron Maksum, *Menghafal Al-Qur'an Itu Gampang* (Yogyakarta: Mutiara Media, 2009).

[4] Junita Arini and Winda Wahyu Widawarsih, "Strategi Dan Metode Menghafal Al-Qur'an Di Pondok Tahfidz Darul Itqon Lombok Timur," *Jurnal Penelitian Keislaman* 17, no. 2 (2022): 170–90, https://doi.org/10.20414/jpk.v17i2.4578.

[5] Suci Eryzka Marza, "Regulasi Diri Remaja Penghafal Al-Qur'an Di Pondok Pesantren al-Qur'an Jami'atul Qurro'Sumatera Selatan," *Jurnal Intelektualita: Keislaman, Sosial Dan Sains* 6, no. 1 (2017): 145–60.

[6] Arini and Widawarsih, "Strategi Dan Metode Menghafal Al-Qur'an Di Pondok Tahfidz Darul Itqon Lombok Timur"; Abdul Gani Jamora et al., "Penanganan Santri Lupa Hafalan Al-Qur'an Di Pondok Pesantren Darul Huffazh Al Arief Kecamatan Percut Sei Tuan," *Jurnal Pendidikan Dan Konseling (JPDK)* 5, no. 4 (2023): 104–8; Maqfirah Mahbengi and Retno Triwoelandari, "Strategi Guru Tahfidz Dalam Meningkatkan Hafalan Al-Qur'an Santri Rumah Qur'an Umar Bin Khatab Bogor," *Reslaj: Religion Education Social Laa Roiba Journal* 6, no. 3 (2024): 799–808; Laila Nur Safitri, Akil Akil, and Acep Nurlaeli, "Penerapan Metode One Day One Ayat Dalam Meningkatkan Motivasi Menghafal Al-Qur'an Surat An-Naba'dan An-Nazi'at

Apart from all that, one factor that affects the success of learning, including memorizing the Qur'an, is the learning method. Teachers can use this method to deliver learning materials to students.[7] Using and selecting methods to understand the right teaching material is also essential because it will impact the learning outcomes. The learning method is a benchmark for systematically and precisely implementing learning according to the teacher's goals. So, the learning method is a tool to achieve a goal that has been formulated.[8]

For the memorization process to be easy and the memorization of the Qur'an to remain strong, a method must be used. One of the most frequently used methods is the *murâja'ah* method. The *murâja'ah* method, which involves repeating memorization many times, is very effective in maintaining the memorization of the Qur'an.[9] It also follows the research results by Jamora et al. because memorization that is not repeated simultaneously is easily forgotten and lost.[10] and Fauziah et al.,[11] regarding the effectiveness of the *murâja'ah* method.

Several studies on the effectiveness of this *murâja'ah* method have been carried out in various settings, ranging from Islamic boarding schools, elementary schools, and secondary schools to universities. Among those who examined the effectiveness of the *murâja'ah* method in Islamic boarding schools were Siti Shobah Fauziyah in 2018, who examined the effectiveness of the *murâja'ah* method in improving the memorization of the Qur'an among students in Ali Maksum Krapyak

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Pada Santri Kelas 4 Di Rumah Tahfidz Daarul Hijrah," *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah* 7, no. 4 (2023): 1898–1910.

[7] Kadar M. Yusuf, *Tafsir Tarbawi: Pesan-Pesan al-Qur'an Tentang Pendidikan*, 2nd ed. (Jakarta: Azmah, 2015).

[8] Abdul Majid Khon, *Hadits Tarbawi Hadis-Hadis Pendidikan* (Jakarta: Kharisma Putra Utama, 2012).

[9] N Rizkiyah, C Sa'diyah, and A Sudrajat, "Penerapan Metode Tilawati Dalam Meningkatkan Kemampuan Membaca Al-Qur'an Taman Pendidikan Al-Qur'an Di Desa Jeruk," *Vicratina: Jurnal Pendidikan Islam*, 2020.

[10] Jamora et al., "Penanganan Santri Lupa Hafalan Al-Qur'an Di Pondok Pesantren Darul Huffazh Al Arief Kecamatan Percut Sei Tuan."

[11] Hapsah Fauziah and Risma Amelia, "Pengaruh Penerapan Metode Muraja'ah Pada Pembelajaran Tahfidz Al-Qur'an Terhadap Keberhasilan Menghafal Al-Qur'an (Juz 30) Siswa Kelas Vi Di Mi Rohmaniyah Sukawening Garut," *Masagi* 1, no. 1 (2022): 211–19.

Islamic Boarding School, Yogyakarta;[12] Yuliani Rahmi, who researched the *murâja'ah* method in memorizing the Qur'an at Al-Mubarok Tahtul Yaman Islamic Boarding School, Jambi City;[13] Najamuddin Petta Solong and Ihyauddin Jazimi 2020 examined the effectiveness of the *murâja'ah* method in tahfîdz Al-Qur'an activities at Al-Muttaqiin Taki Niode Islamic Boarding School, Gorontalo City;[14] Abdul Khamid et al. 2021 examined the effectiveness of the *murâja'ah* method in memorizing the Qur'an in Islamic boarding school students at Al-I'tishom Kliwonan Grabag Islamic Boarding School;[15] and Dian Hidayah in 2023, who examined the effectiveness of the *murâja'ah* method in improving the memorization of the Qur'an for students at KH Syamsuddin Durisawo Islamic Boarding School Ponorogo in 2023.[16] The scholars who have researched the *murâja'ah* method of memorizing the Qur'an at the elementary school level are Novita Rizqi et al., who in 2013 researched the effectiveness of the *murâja'ah* method for students at Al-Khair Barabai Integrated Islamic Elementary School, South Kalimantan.[17] The one who has studied the effectiveness of the *murâja'ah* method at the high school level is Nur Atmi in 2023, who examined the effectiveness of the *murâja'ah* method in improving the quality of memorization of the Qur'an for students of the *Takhassus*

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[12] Siti Shobah Fauziyah, "Efektivitas Metode Muraja'ah Dalam Peningkatan Hafalan Al-Qur'an Santri Di Komplek Hindun Pondok Pesantren Ali Maksum Krapyak Yogyakarta," 2018.

[13] Yuliani Rahmi, "Metode Muraja'ah Dalam Menghafal Al-QurAn Di Pondok Pesantren Al-Mubarok Tahtul Yaman Kota Jambi," *INNOVATIO: Journal for Religious Innovations Studies* 19, no. 1 (2019): 65–76.

[14] Najamuddin Petta Solong and Ihyauddin Jazimi, "Efektivitas Metode Muraja`ah Dalam Kegiatan Tahfîdz Al-Qur`an Di Pondok Pesantren Al-Muttaqiin Taki Niode Kota Gorontalo," *Irfani* 16, no. 1 (2020): 96–114, https://doi.org/10.30603/ir.v16i1.1783.

[15] Abdul Khamid, Rofiqotul Munifah, and Aida Dwi Rahmawati, "Efektifitas Metode Muraja'ah Dalam Menghafal Al-Qur'an Pada Santri Pondok Pesantren," *Al-TA'DIB: Jurnal Kajian Ilmu Kependidikan* 14, no. 1 (2021): 31, https://doi.org/10.31332/atdbwv14i1.1432.

[16] Dian Hidayah, "Efektivitas Metode Muraja'ah Dalam Meningkatkan Hafalan al-Qur'an Santri Di Pondok Pesantren KH. Syamsuddin Durisawo Ponorogo Tahun 2023" (IAIN Ponorogo, 2023).

[17] Novita Rizqi et al., "Efektivitas Metode Muraja'ah Hafalan Alquran Siswa Pada SD Islam Terpadu Al Khair Barabai Kalimantan Selatan," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 17, no. 6 (2023): 4484–4501.

class at Nurul Fikri Makassar Integrated Islamic Junior High School.[18] Meanwhile, researchers who have measured the effectiveness of the *murâja'ah* method in memorizing the Qur'an at the university level are Jawad Musyaffa Abdurrahman and Adi Haironi in 2024, who researched students of the Tarbiyah Madani College of Sciences, Yogyakarta. And many more.[19]

All the research that has been carried out shows that the *murâja'ah* method is effective in memorizing the Qur'an. This paper reviews the effectiveness of the process and the aspects of the results. The *murâja'ah* method makes it easy for a person to memorize the Qur'an. At the same time, from the results aspect, effectiveness can be seen from the indicators, namely *tajwîd, fashahah*, and fluency in memorizing.

In this article, the authors explore the effectiveness of the Tilâwah Evaluasi Sederhana/Simple Evaluation Tahfîzh method, often abbreviated as the T.E.S. method. The Tilâwah Evaluasi Sederhana (T.E.S.) method memorises the Qur'an and emphasizes the *murâja'ah* method. The inventor of this method is Ustadz Jemmi Gumilar, S.T. He is the coach of the Tahfîzh AEEN school (AEEN The School of Huffadz). Several studies have also shown the effectiveness of this T.E.S method. Among them is Epik Taopik's research, which concluded that the T.E.S method can significantly improve the quality of reading and the number of memorizations of students.[20] Also, research by Tarigan examined the effectiveness of the use of the T.E.S. method in students of the Tahfizhul Qur'an program at MTs Hasanah Pekanbaru, and the results were very effective.[21] In 2023, Nur Chasanah

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[18] Nur Atmi and Muhammad Hasibuddin, "Efektivitas Metode Muraja'ah Dalam Meningkatkan Kualitas Hafalan Al-Qur'an Peserta Didik Kelas Takhassus Di SMP Islam Terpadu Nurul Fikri Makassar," *Education and Learning Journal* 4, no. 2 (2023): 128–33.

[19] Jawad Musyaffa Abdurrahman and Adi Haironi, "Efektivitas Metode Muroja'ah Dalam Menghafal Al-Qur'an Mahasiswa Sekolah Tinggi Ilmu Tarbiyah Madani Yogyakarta," *Mutiara: Jurnal Penelitian Dan Karya Ilmiah* 2, no. 4 (2024): 43–51.

[20] Epik Taopik, "Efektivitas Metode Tes (Tahfidz Evaluasi Sederhana) Terhadap Kualitas Membaca dan Jumlah Hafalan Dalam Pembelajaran Tahfidz Al-Qur'an (Quasi Eksperimen di SMP Bina Insan Boarding School Ciawi Kab. Bogor)," *Online Thesis Program Pascasarjana Institut Agama Islam Darussalam* (Program Pascasarjana Institut Agama Islam Darussalam, 2020)

[21] Tarigan, "Efektivitas Penggunan Metode Tes (Tilawah Evaluasi Sederhana) Pada Program Tahfizhul Qur'an Siswa Di MTs Hasanah Pekanbaru."

researched the effectiveness of the Tilâwah Evaluasi Sederhana (T.E.S.) method in the Tahfîzh Al-Qur'an Program at Pondok Tahfîzh Kalibening.[22]

In this article, the authors examine more about the steps or special formulas that make this T.E.S method successful in making memorizers of the Qur'an, especially for busy people. In the authors' opinion, measuring and knowing the effectiveness of the T.E.S method is not enough, including knowing the effectiveness of the *murâja'ah* method, without knowing how to be consistent in *murâja'ah*. Therefore, this research is fundamental to know the steps or formulas in practising the *murâja'ah* method in the process of memorizing amid daily busyness and then can be imitated and practised by those (busy people) who want to memorize the Qur'an.

Methods

This study uses a qualitative approach with a descriptive method.[23] As a key informant, the authors searched for the presence and development of the T.E.S method found by Ustadz Jemmi Gumilar, ST. The authors found some information describing the T.E.S. method from digital searches, especially from https://www.kursusQur'an.com/ website, the official website of the T.E.S. method. Apart from the website, the researcher also obtained information from several journal articles that have discussed the T.E.S method. To further ascertain the T.E.S. method, the authors explored information by directly interviewing Ustadz Jemmi Gumilar (founder and coach of the T.E.S. method) and observing how he taught the T.E.S. method to the trainees. To determine the perception and appreciation of this T.E.S. method, the authors explored information from the trainees. A total of 90 trainees were given a questionnaire of questions. Of the 90 trainees who were respondents to this study, as many as 71 people, or 78.9%, admitted that they were used to memorizing the Qur'an, while the rest admitted that they were not used to it. With the knowledge of various previous

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[22] Nur Chasanah, "Penggunaan Metode Tilawah Evaluasi Sederhana Dalam Meningkatkan Pelaksanaan Program Tahfidz Al-Qur'an Di Pondok Tahfidz Kalibening" (Institut Agama Islam Negeri Curup, 2023).

[23] Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosdakarya, 2007).

memorization methods, the authors can analyze and capture a comparative picture of the effectiveness of existing methods.

From the data obtained by following the Miles et al. model,[24] the authors then conducted data processing, consisting of three stages: data reduction, data presentation, and concluding. Data reduction is carried out by focusing on the data needed, namely the contribution (strength) of the T.E.S. method in memorizing the Qur'an and compiling it systematically. Data presentation is carried out by presenting data in a more scientific, theoretical, concise, and easy-to-understand language. It also includes a comparative analysis with existing theories related to memorizing the Qur'an; meanwhile, conclusions were drawn to answer the formulation of the problem and present new findings.[25]

Results
Founder and Overview of the T.E.S. Method

The founder of the T.E.S. method is Ustadz Jemmi Gumilar, S.T. He is a bachelor of engineering graduate from the Bandung Institute of Technology (ITB) and was a Civil Servant (Pegawai Negeri Sipil/PNS) choosing to resign because he wanted to concentrate more on developing and fostering AEEN The School of Huffadz. He is now fostering dozens of tahfîzh institutions and thousands of tahfîzh students. Until now, in 2024, it is recorded that he managed more than 10,000 students of the T.E.S. Method Tahfîzh, ranging from the age of 2 to 55 years old, who memorize 1 - 30 Juz in 9 (nine) countries. He also fosters tahfîzh teachers at SD (Elementary School) and SMP (Junior High School) with the target of graduates who memorized 30 Juz completely and hundreds of hadiths, Rumah Tahfîzh T.E.S., SD Tahfîzh Griya Qur'an in Bekasi, SD Plus Al-Ghifari in Bandung, and fostering thousands of Qur'an teachers in Bandung.

The T.E.S. method conducts regular evaluations using a straightforward concept that anyone can apply. This method combines activities with interaction with the Qur'an: *tilâwah* (reciting)*, tahfîzh*

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[24] B. Miles et al., *Qualitative Data Analysis : A Methods Sourcebook*, 3rd ed. (New York: SAGE Publications, 2014).

[25] Yves Chevallard and Marianna Bosch, "Didactic Transposition in Mathematics Education," in *Encyclopedia of Mathematics Education* (Dordrecht: Springer Netherlands, 2014), 170–74, https://doi.org/10.1007/978-94-007-4978-8_48.

(memorizing), and *murâja'ah* (repeating).[26] The number of recitations will always support our ability to memorize the Qur'an and vice versa. The number of memorizations will support the quantity and quality of recitations of the Qur'an.[27]

One of the books he authored is "Quantum Recitation of the T.E.S. Method." Bang Jemmi redeveloped this book into "The T.E.S. Method Ketika Tilâwah dan Tahfîzh Menyatu (When Recitation and Tahfîzh are United)." Until now, the book he authored has been used to apply the T.E.S. method in memorizing the Quran. Answering people who cannot recite, with the excuse of being busy, this method helps every busy Muslim. For this reason, this method is beneficial and can make it easier to memorize the Qur'an.[28]

Gumilar says that the benefits of the T.E.S. Method are:

1. Providing ease in understanding the verses memorized through the division of time.
2. Providing convenience in increasing the memorization of students.
3. Providing convenience in remembering verses that have been memorized.
4. Providing ease in understanding the meaning of memorized Qur'anic verses.
5. It provides ease of recitation of the Quran because it is repeated continuously.
6. Providing an opportunity to interact with the Qur'an easily.

The purpose of the T.E.S. method is to provide convenience in memorizing the Qur'an in just 20 minutes, memorizing 5-6 lines of verses of the Qur'an, increasing the number of enthusiasts in memorizing the Qur'an through the ease of the method provided, and encouraging someone to interact with the Qur'an.

In developing and socializing the T.E.S. method, Bang Jemmi, the nickname of Ustadz Jemmi Gumilar, built a website that opens tahfîzh courses on the Qur'an: https://www.kursusQur'an.com/. He offers several course programs on the website, including Mahir Tahfîzh Al-Qur'an in a Short Time, Online Learning Al-Qur'an, and Tahfîzh

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[26] Jemmi Gumilar, *Ketika Tilawah Dan Tahfidz Menyatu* (Bandung: Bang Jemm Publishing House, 2017).

[27] Gumilar.

[28] Jemmi Gumilar, *Quantum Tilawah Metode Tes* (Bandung: Bang Jemm Publishing House, 2014).

Method T.E.S. In addition to the *tahfîzh Al-Qur'an* program, he also offers the *Tafsir Al-Qur'an* and *Tahsîn* programs using the T.E.S. method.

The front appearance of the website displays the following tagline:

Figure 1. Front view of the website

From the *tagline*, we can understand that the courses offered on the website teach how to memorize the Qur'an using the Simple Evaluation Recitation (T.E.S.) Method. This method alludes to the real obstacles in daily life often encountered by Qur'an memorizers, namely busyness and work, so they can no longer read the Qur'an. With the T.E.S. Method, participants are offered the ability to recite 2-10 juz per day and memorize 30 juz easily and quickly without disturbing their busyness.

According to Gumilar, there are four types of people: there are those who have time to memorize and know how to memorize, some who have time to memorize but do not know how to memorize, and those who do not have time to memorize even though they know how to memorize, and there are those who do not have time to memorize and do not know how to memorize. This T.E.S. method is to overcome the constraints of people who do not have time because they may be busy in their daily lives and offer ways to memorize effectively and efficiently.

The T.E.S. method offers effective memorization methods or tricks, *murâja'ah* tricks (repeating memorization), trying to provide a way out of how to manage time that always clashes, including in reading and reciting the Qur'an.

Many Qur'an memorizers consider memorizing the Qur'an complicated and require an arduous struggle. The T.E.S. method offers a more straightforward method of memorizing the Qur'an. This method is designed for people ages 2 to 80 so they can learn the Qur'an more easily. This method helps to increase the recitation by 2 to 10 juz per day without interfering with daily activities. It is more effective in *murâja'ah* (repeating), the memorization of the Qur'an, by taking a little time to produce more memorization.

From the website, it is said that by taking course classes, participants will get many benefits, some of which are:
1. 26 Complete Tutorial Videos on memorizing the Qur'an T.E.S. Method
2. Routine Tafsir Study
3. Zoom meetings 1x a month
4. There is a WA discussion group
5. You can consult directly with the inventor of the T.E.S. Method (Ust. Jemmi Gumilar)
6. A learning platform that is easily accessible from anywhere, whether on a laptop or cellphone
7. There is an AEEN application for the evaluation of recitation, tahfîzh, and murâja'ah
8. Get updated information and routine studies related to the Qur'an and the T.E.S. Method in the future

The website states that the most popular course is the 30 Days of Juz 30 Memorization course program. With a supervisor, participants are guided to memorize Juz 'Amma (Juz 30) from An-Nabâ to An-Naas. The method only allocates 2 hours per day for 30 days. In the course, it is explained about the character of Juz 30, which makes it easier to memorize, how to increase the recitation to 2-10 Juz per day without interrupting activities, how to memorize Juz 30 for Ages 7-80 years, and how to effectively memorize Juz 30 from Murâja'ah week. This method also offers a special trick in repeating (*murâja'ah*). This course program also has a Tahfîzh Juz 30 exam in 3 days. The requirement to take this course is to be able to read the Qur'an and be aged from 7 years old to 80 years old.

On the website, several testimonials show the beneficiary's (training participants) appreciation for the T.E.S. method. Several videos and pictures of WhatsApp chats are also shown. The point is that they feel helped by this method, both regarding recitation and *tahfîzh* (memorizing) the Qur'an.

The T.E.S. Method: A Simple Method

As the name implies, this method involves recitation (*tilâwah*, reading). Recitation is the reading of the Qur'an from Surah Al-Fatihah to the end of Surah An Naas, repeated from the beginning to the end. In the T.E.S. method, this recitation activity is carried out periodically and routinely, although it is a little.

This method combines two activities, recitation and *tahfîzh* (memorization), into the method itself. Technically, the recitation in the T.E.S method has a 10/120 formula, which means doing recitation for 10 minutes every 120 minutes (2 hours), which means that a person only allocates ten minutes out of the two hours he has. The T.E.S method only optimizes each person's abilities that have existed but are not used.

If we divide the time by cycles 6-6, the division of time from 06.00 am to 06.00 am the next day the cycle ends, we will have 12 sessions. The measure measures the ability to recite ten minutes of the tahsîn rule and calculate how many pages a person can read in that period (using the Ottoman Mushhaf standard).

After the recitation, the second technique is memorization (*tahfîzh*). In this T.E.S. method, the duration of memorization in one day is enough by allocating time for 2 hours. The two-hour time is divided into 4 times, which means that each time, a memorizer has 30 minutes to memorize verses of the Qur'an. From every 30 minutes, it is divided again for every 10 minutes of reading, memorization, and deposit activities.

In the basic T.E.S method, memorizing the Qur'an uses the calculation of the number of lines according to the Ottoman Mushhaf standard, which has an average of 20 pages in 1 juz and 15 lines in one page. Where ten minutes of reading, ten minutes of memorization, and ten minutes of deposit.

First, ten minutes of reading. The first step in applying the 120/4 formula is to read for 10 minutes the number of lines to be memorized. Reading here really looks at verse by verse of the Qur'an and is not

allowed to close the page or look away from the verse to be memorized. Second, ten minutes of memorization. To explain technically the memorization activities in the T.E.S method, the researchers take an example of a verse, namely QS. An-Nabâ verses 1-9:

عَمَّ يَتَسَآءَلُوْنَ ١ عَنِ النَّبَاِ الْعَظِيْمِ ٢ الَّذِيْ هُمْ فِيْهِ مُخْتَلِفُوْنَ ٣ كَلَّا سَيَعْلَمُوْنَ ٤ ثُمَّ كَلَّا سَيَعْلَمُوْنَ ٥ اَلَمْ نَجْعَلِ الْاَرْضَ مِهٰدًا ٦ وَّالْجِبَالَ اَوْتَادًا ٧ وَّخَلَقْنٰكُمْ اَزْوَاجًا ٨ وَّجَعَلْنَا نَوْمَكُمْ سُبَاتًا ٩

After the reading process is complete, it is continued by memorizing the verses of the Qur'an that have been read earlier with the following technicalities:
1. Read verses 1- 5 times, then close the Qur'an.
2. Recite verse 1 without looking at the mushhaf.
3. If you have not memorized it, repeat it until you memorize it.
4. If you have memorized it, proceed to verse 2, then read it 5 times after that, closing the Qur'an; repeat points 1 – 3 until verse 3.
5. After 1 – 3 verses are memorized, read 5 times from verses 1 – 3 and then close the Qur'an.
6. If memorized, then continue to the second line.
7. Repeat steps 1 - 3 for verses 4, 5, and 6.
8. Repeat the steps in point 5 for verses 4 – 6.
9. Repeat the steps in points 1 – 3 for verses 7, 8, and 9.
10. Repeat the steps in point 5 for verses 7 – 9.
11. After it is considered memorized, then read verses 1 – 9 5 times (lines 1 to 3)
12. If you have not memorized it, repeat verses 1 – 9, 5 times.
    For long verses such as Surah Al-Mulk, you can divide it into three parts in one line and do it as points 1 – 12 above.
    Third, ten minutes of deposit. After taking a memorization session for 10 minutes, the last 10 minutes are used to deposit the memorization that has been memorized earlier. Here are some things that must be done in the activity of depositing memorization:
1. Try to deposit memorization to ustadz or ustadzah, who have memorized more.
2. Make your own *halaqah* (group) to receive student deposits.

3. Deposit memorization every 30 minutes according to the rules above.
4. When depositing memorization, try to submit the Qur'an to the *muhâfidz*. Do not memorize while holding or even reading the Qur'an.

 Murâja'ah, or rote repetition, is the process of recalling the memorization of the Qur'an that has previously been deposited to the *muhâfidz*. The T.E.S. method allocates time to do *murâja'ah* for only 20 minutes daily.
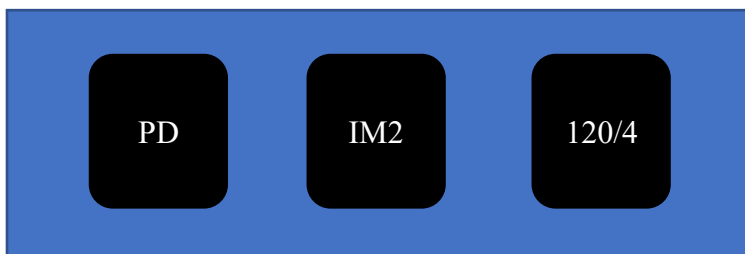
T.E.S. Method Formula

 According to Ustadz Jemmi Gumilar, memorizing the Qur'an must begin with a sincere intention (*niyyah*) because of Allah SWT. A person who wants to memorize the Qur'an should only hope to get the pleasure of Allah and rewards from Him. Please do not do it because of others, for example, prestige, wanting to be praised by people, being a competition champion, or getting a scholarship. Among the temptations in memorizing the Qur'an is also wanting to memorize quickly. The deepest way to memorize the Qur'an is patience.

 Before memorizing the Qur'an, Ustaz Jemmi emphasized first knowing and improving the *makhârij al-hurûf* (the place where the Arabic letter goes out)*,* the nature of the *hurf* (Arabic letter), *mâd* (long or short recitation), and know the law (*hukm*) in how to read the Qur'an. It is why one must study the *tahsîn* (the right way of recitation) of the Qur'an. In the process of memorizing the Qur'an, participants are expected to focus on new verses that have never been memorized at all and use the *BHS (Baca, Hafal, dan Setor)* memorization/*tahfîzh* formula (Read, Memorize, and deposit). It is all done for a minimum of 30 minutes a day. Meanwhile, when we do *murâja'ah*, focus on the verses memorized before and use the 2 (two) stage *murâja'ah* formula. It is also done for a minimum of 30 minutes a day.

 Because the T.E.S. (simple evaluation recitation) method is a method that focuses on improving interaction with the Qur'an, which includes reading (*tilâwah*), memorization (*tahfîzh*), and repetition (*murâja'ah*), this method tries to offer a formula for dividing time to do these three activities. As mentioned above, the target or *output* of this T.E.S. method is to be able to read or recite the Qur'an as much as 2 to 10 juz per day, the Qur'an as much as 30 juz, with strong memorization (*mutqîn*).

The formula applied in this T.E.S. method is as follows:

Figure 2. T.E.S. Method formula

FORMULA 1: PD (*Percaya Diri*) means we must be confident. We can memorize the Qur'an as promised by Allah Himself. For example, in Surah Al-Qamar: 17, it is explained that the Qur'an was revealed to be easy to memorize, and in Surah At-Tin: 4, it is said that man was created so perfectly. What is needed by memorizers of the Qur'an is to purify themselves as in Surah Al-Waqiah: 79. So in this process of memorization, Ustadz Jemmi said that we must be confident, with sincere intentions for Allah, do much istighfar, and pray.

FORMULA 2 : IM2 (*Ingat Membaca Mengulang*). IM2 means Remember to Read and *Murâja'ah*. This is implemented in the formula 10/120 and 10/page, meaning that 10 minutes every two hours (120 minutes) must be read or *murâja'ah*, 10 minutes per page. It is done whether in the morning, at noon, in the afternoon, at night, at home, at school, in the office, in the mosque, in the Islamic boarding school, or anywhere. So every 2 (two) hours, we have to open the Qur'an, either to recite (*tilâwah*) or repeat (*murâja'ah*), except at certain hours, for example, at 12.00 and 02.00 pm. This method has prepared a special version of the Qur'an mushhaf (Al-Qur'an AKMAL) method, which is equipped with a time marker for reading (*tilâwah*) or repetition (*murâja'ah*). In addition, the implementation of this method is also assisted by creating the AEEN The School of Huffaz Android application, which is available on Google Playstore.

Meanwhile, the *murâja'ah* process is carried out in two stages. The first stage is done by repeating the line from start to end (one page) for 10 minutes. If it is felt that it is smooth, it is declared finished, but if it is not smooth, then the second stage must be carried out. The second stage is done by repeating each line, then repeating by adding one line. This is done up to the 5th row (lines 1-5). Do the same on lines 6-10.

Then, repeat from rows 1 to 10. Then, memorize the 11th line. Add it to the 12th and 13th lines if you have memorized it. Repeat rows 11 through 13. If you feel it is smooth, repeat rows 1 to 13. Assuming that 1 line takes a maximum of 2 minutes, then a total of 1 page (13 lines) takes 30 minutes.

FORMULA 3: 120/4 (120 minutes in 4 sessions). We have to spend two hours a day and a night, and this can be done in 4 sessions/time, for example, morning, noon, afternoon, and night. Each session lasts 30 minutes and is divided into 3, namely 10 minutes for reading, 10 for memorization, and 10 for depositing. For example, we memorize five lines, the way to: 1). read lines 1-5 for 10 minutes 2). memorize lines 1-5 for a maximum of 10 minutes, and 3). Memorize lines 1- 5 for a maximum of 10 minutes. In practice, this method can also be formulated with 10/120, meaning that every 120 minutes (2 hours), you must recite (read) the Qur'an for 10 minutes.

With the formulas above, this program is said to help participants memorize Juz 30 or other Juz in a maximum of 6 months. As for the evaluation form in this T.E.S. method, participants who have successfully memorized must take the *tasmî* exam. If the program memorizes Juz 30, the participant is declared complete by taking the *Tasmî'* Juz 30 Exam.

**Perception of the T.E.S. Method**

After a simple survey, the trainees considered this T.E.S. method effective overall. Of the 90 respondents (trainees), almost all of them found the method to be effective (54.4%) and even very effective (44.4%), and only one person (1.1%) said it was ordinary. It is as seen in the following figure:
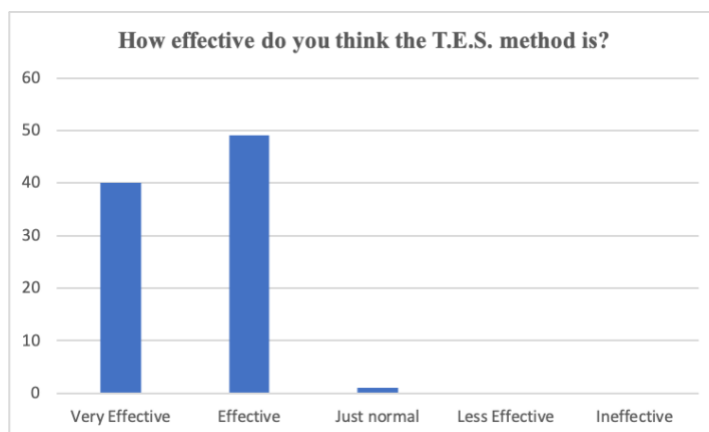
Figure 3. Effectiveness of the T.E.S. Method

The trainees believed that apart from having enthusiasm and discipline in memorizing the Qur'an, time and method were recognized as very important in the process of memorizing the Qur'an. Meanwhile, when asked about the obstacles that make it challenging to memorise the Qur'an, they admit that laziness in repeating (*murâja'ah*) is the leading cause.
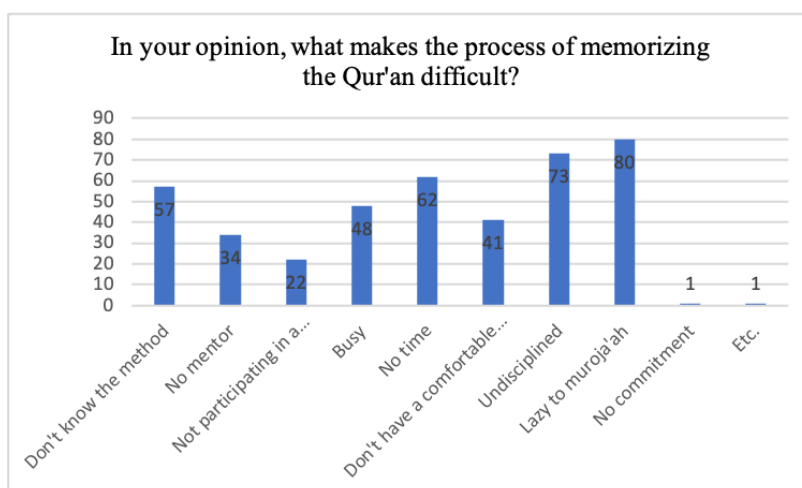

Figure 4. Difficulty in memorizing the Qur'an

So when the T.E.S. method is offered to help participants memorize the Qur'an, they assess it positively. This is because what

this method offers is closely related to their need to memorise the Quran, namely, time management, maintaining discipline and enthusiasm, and good methods. The trainees admitted that this T.E.S. method is quite effective in memorizing the Qur'an because apart from being simple, flexible, and not burdensome, this method can also manage the time to do *murâja'ah* consistently (structured). When asked about the reason for the effectiveness of this T.E.S. method, the majority of respondents answered with such reasons, as seen in the answer given by a respondent as follows:

> "Because this method combines reading, memorization, and murâja'ah using time management so that the target of memorization can be clear."

Furthermore, when asked whether they found this T.E.S. method interesting or not, the majority of them answered that this T.E.S. method was interesting (24.4%) and even exciting (74.4%), and only one person (1.1%) said it was ordinary. As seen in the following figure:
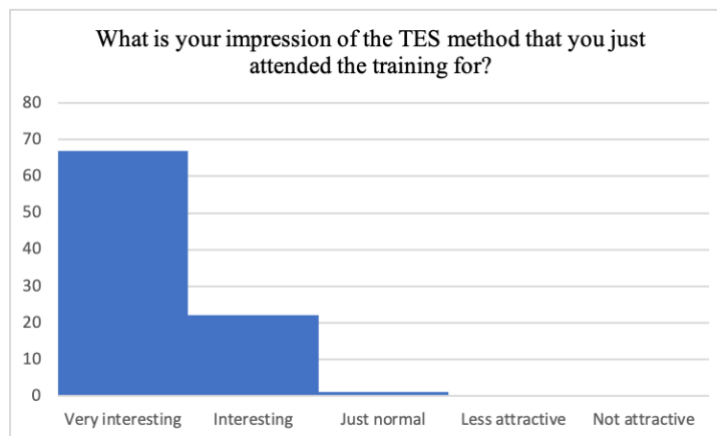
Figure 5. Respondents' Impressions of the T.E.S. Method

Discussion

The research findings above show that the T.E.S. method is not much different from the methods of memorizing the Qur'an that have been widely developed and practised in the Muslim world. In Muslim societies, various methods and techniques for memorizing the Quran

have been developed, and modern technology and various pedagogical strategies are now beginning to be combined.

Recent studies have explored various Qur'an memorization techniques, highlighting the effectiveness of integrating cognitive and physical strategies. For instance, Hafidhoh et al. demonstrated that incorporating movement-based activities significantly improved memorization and comprehension among preschool children.[29] Similarly, the Wafa Method, which utilizes rhythmic patterns and kinesthetic learning, has been shown to enhance memorization quality in elementary students.[30]

Moreover, integrating internal and external representations, as discussed by Thaha et al., can facilitate deeper cognitive processing, aiding in memorizing complex texts like the Qur'an.[31] These approaches share commonalities with the T.E.S. Method, particularly in their emphasis on multisensory engagement and structured learning processes.

Traditional institutions of the Qur'an generally emphasise repetition and memorization. Students repeatedly recite and write the text of the Qur'an to achieve fluency and accuracy in reading.[32] This method, known as *khatma* or *ḥadhqa*, has been the cornerstone of Islamic education since the Middle Ages.[33] *Tikrar* and *Tasm*î are conventional methods. *Tikrar* involves repeating new and previous memorization, while *Tasm*î focuses on correcting, strengthening, and

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[29] Husnul Hafidhoh, Mubarok Fatahillah, and Manapiyah Maoti, "The Effectiveness of the Movement Method in Enhancing Qur'an Memorization and Comprehension in Preschool Children: A Case Study at TK (Preschool) Al-Fatihah School," *Global Educational Research Review* 1, no. 3 (2024): 123–34.

[30] Laksmana Safaq Hidayat and Dzulfikar Akbar Romadlon, "Improving the Quality of Student Memorizing Using the Wafa Method in Elementary Schools," *Indonesian Journal of Innovation Studies* 20 (2022): 10–21070.

[31] Hisban Thaha, Edhy Rustan, and Subhan Subhan, "Learning Model Development of Memorizing the Qur'an Through Integration of Internal and External Representation," *Journal of Education, Teaching and Learning* 6, no. 1 (2021): 95–101.

[32] Aishah Sabki and Glenn Hardaker, "Memorisation and Learning in Sufi British Madrasahs," *Journal for Multicultural Education* 13, no. 4 (November 18, 2019): 302–19, https://doi.org/10.1108/JME-06-2019-0048.

[33] Essam Ayyad, "Re-Evaluating Early Memorization of the Qurʾān in Medieval Muslim Cultures," *Religions* 13, no. 2 (February 1, 2022), https://doi.org/10.3390/rel13020179.

evaluating memorization.[34] These two methods are adapted by this T.E.S. method as well.

What is practised in this T.E.S. method involves many methods that have been developed before, such as *bi al-nadzar (*seeing *musaf*), *takrîr* (repeating), *tasmî'* (memorization that has been memorized and then deposited to the *tahfîzh* teacher), and combining old memorization with new memorization. This aligns with what Wiwi Alawiyah Wahid and Siti Aisyah said.[35] The *takrîr* method involves repeating new and previously memorized verses, while *tasmî'* focuses on correcting and strengthening memorization through evaluation.[36]

The focus and strength of the T.E.S. method include how to manage time so that we interact with the Qur'an as much as possible (in this method, at least every 2 hours). *Murâja'ah* is very important to keep old memorization from being forgotten. Memorization is entering information into the brain or returning knowledge stored in memory for an extended period. Therefore, when memorizing the Qur'an, a memorizer must consider several main elements, including the ability to recall without looking at books/books. Verses that have been memorized must be read regularly to avoid forgetting them again.[37]

Although this method does not seem to use the help of gene-based learning aptitude analysis (as contained in the STIFIn method),[38] movement, and meaning (as in the Kauny method),[39] or voice

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[34] Mu'azah Md Aziz et al., "Comparison between Conventional Method and Modern Technology in Al-Qur'an Memorization," *International Journal of Recent Technology and Engineering* 8, no. 1 (2019): 289–94.

[35] Wiwi Alawiyah Wahid, *Cara Cepat Bisa Menghafal Al-Qur'an* (Yogyakarta: Banguntapan, 2014).

[36] Nor Habibah Tarmuji et al., "Linking Study of Memorising Quran with Academic Performance," *Asia Pacific Journal of Educators and Education* 37, no. 1 (July 29, 2022): 181–91, https://doi.org/10.21315/apjee2022.37.1.9.

[37] Abdurrab Nawabudin, *Teknik Menghafal Al-Qur'an* (Bandung: Sinar Baru, 1991).

[38] Akmal Mundiri and Irma Zahra, "Implementasi Metode STIFIn Dalam Meningkatkan Kemampuan Menghafal Al-Qur'an Di Rumah Qur'an STIFIn Paiton Probolinggo," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 5, no. 2 (2017): 201–23; Farid Poniman, "A Grand Theory of STIFIn Personality: Basic Functions Theory Revisited," *International Journal of Psychosocial Rehabilitation* 24, no. 5 (2020): 710–15, https://doi.org/10.37200/ijpr/v24i5/pr201737.

[39] Muh. Azhar Syafrudin, "Penerapan Metode Kauny Dalam Menghafal Al-Qur'an" (UMS, 2017).

intonation (as in the Tilawati method),[40] It is effective because it can condition the eyes (visually) to continue seeing/reading verses of the Qur'an. With this intensity, memorization will continue to be maintained. Compared to other methods, this method emphasizes visual coherence (reading).

T.E.S. method allows participants to identify each verse and memorize it gradually (memorizing line by line) and continue to add (memorizing accumulated). Naturally, the deposit stage is also crucial because it involves a process of testing, evaluation, and quality control. This stage is similar to the *talaqqî* method, also known as reading (memorizing) in front of the teacher. The *talaqqî* method emphasizes direct interaction between the teacher and the students, which ensures accurate recitation and understanding. The method is deeply rooted in traditional Islamic pedagogy, especially concerning memorizing the Qur'an. This interaction is crucial for providing immediate feed and corrections, ensuring that the student memorizes the text accurately.[41] The teacher is responsible for guiding, teaching, and building a learning process that follows the principles of direct and explicit instruction. This approach originated in how the Prophet Muhammad received revelations from the Angel Gabriel. Then, the Prophet used similar methods to teach his companions.[42]

In addition, the researchers see that the success of this method (in terms of fast or late memorization) will also depend significantly on the intellectual intelligence of the *tahfîzh* participants themselves, of course, apart from the diligent and disciplined reading and memorization. From the analysis conducted by the researcher on this T.E.S. method, there is no exceptional intonation (audioral) or

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[40] H Khoiruddin and A W Kustiani, "Manajemen Pembelajaran Tahsin Al-Quran Berbasis Metode Tilawati," *Jurnal Isema: Islamic Educational …*, 2020.

[41] Abd Basir et al., "Enhancing Qur'an Reading Proficiency in Madrasahs Through Teaching Strategies Top of Form," *Nazhruna: Jurnal Pendidikan Islam* 7, no. 2 (May 2, 2024): 373–89, https://doi.org/10.31538/nzh.v7i2.4985; Sabki and Hardaker, "Memorisation and Learning in Sufi British Madrasahs."

[42] Purbatua Manurung, Abdul Hasan Saragih, and Pagar Hasibuan, "A Study of the Philosophy of Education and Analysis of the Principles of Implementing Education According to the Al-Qur'an," *Pharos Journal of Theology* 105, no. 2 (2024): 1–13, https://doi.org/10.46222/pharosjot.105.28; Devi Nurdiana Putri and Dzulfikar Akbar Romadlon, "Application of Talaqqi Method in Learning Tahfîdz Al-Qur'an in Early Children," *Indonesian Journal of Education Methods Development* 18, no. 1 (October 13, 2022), https://doi.org/10.21070/ijemd.v21i.706.

movement (kinesthetic), either to write verses (*kitâbah*) or to describe the meaning of words (verses). This method is not much different in terms of method; so far, it can be said that the value of the novelty or innovative contribution of this method is in time management and supporting media to be able to carry out this method well (such as special *musaf* and application programs).

However, the influencing factor in the process of memorizing the Qur'an is the intellectual intelligence factor. In the process of memorizing the Qur'an, an individual's intelligence is one of the factors that can affect the memorization of the Qur'an; not all individuals can memorize easily and quickly, and some are slow in the process of memorizing the Qur'an. Memorizing the Qur'an is greatly influenced by a person's intelligence ability. A good cognitive process is needed in memorizing the Qur'an, remembering memorization, and saying what has been memorized. It dramatically affects how quickly or slowly a person memorizes the Qur'an. This is also seen in the practice of using the T.E.S. method. The memorization results between one student and another will be different, among other things, due to the intellectual intelligence (IQ) factor. It is related to the theories of the effect of intelligence on acquiring knowledge.[43]

Apart from all that, the inventor and developer of this T.E.S. method, Ustadz Jemmi Gumilar, has succeeded in concocting a methodological formulation for memorizing the Qur'an, especially for busy people. The T.E.S. method is the right concoction for prospective memorizers of the Qur'an so that memorizing the Qur'an becomes easier, produces strong memorization, and is not easy to forget. The T.E.S. Method offers a structured approach to Qur'an memorization that integrates traditional Islamic pedagogy with contemporary cognitive psychology principles. This method emphasizes active reading, self-assessment, and systematic repetition, aligning with current educational strategies to enhance memorization efficacy.

Reciting aloud also triggers auditory-verbal memory, which neurocognitive studies have shown to be particularly effective for

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[43] J L Castejon et al., "The Role of Knowledge and of General Intellectual Skills in the Acquisition of Complex Learning," *PSICOTHEMA* 16, no. 4 (2004): 600–605; Tengfei Wang, Xuezhu Ren, and Karl Schweizer, "Learning and Retrieval Processes Predict Fluid Intelligence over and above Working Memory," *Intelligence* 61 (2017): 29–36.

linguistic memory tasks such as Qur'an memorization.[44] Traditional Islamic pedagogy has always emphasized *samâ'* (listening) and *tasmî'* (recitation to others), but the T.E.S. Method formally embeds this into a tripartite system. This integrated framework ensures that memorization is not a solitary task but a multimodal process involving seeing, speaking, hearing, and being corrected.

Compared to other methods—such as the Repetition-Writing-Listening (RWL) method, the Mushaf Mapping Technique, or even digital Qur'an apps—the T.E.S. Method provides a more holistic and balanced structure. Where RWL focuses heavily on motor memory and the Mushaf Mapping Technique relies on visual-spatial cues, T.E.S. ensures that cognitive, social, and auditory faculties are all engaged. Moreover, empirical studies, including those by Taopik (2021), have demonstrated that learners using the T.E.S. Method report increased motivation, reduced burnout, and faster memorization than traditional models.[45]

In addition, Taopik's research (2021) found that students at a pesantren in Indonesia using the T.E.S. Method had a higher retention rate and were better able to reproduce verses with fewer errors than those using standard rote memorization techniques.[46] It supports the idea that the T.E.S. Method operationalizes the best practices of classical memorization, enhanced by insights from educational psychology.

The evaluation encourages students to identify and correct their memorization errors independently. This process fosters metacognitive awareness and promotes self-regulated learning, paralleling John Flavell's research on metacognition.[47] This aligns with findings by Al-Bayati, who emphasized the importance of cognitive strategies such as

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[44] Anne Mangen and Jean-Luc Velay, "Digitizing Literacy: Reflections on the Haptics of Writing," *Advances in Haptics* 1, no. 3 (2010): 86–401.

[45] Epik Taopik, "Efektivitas Metode TES (Tahfidz Evaluasi Sederhana) Terhadap Kualitas Membaca Dan Jumlah Hafalan Dalam Pembelajaran Tahfidz Al-Qur'an (Quasi Eksperimen Di SMP Bina Insan Boarding School Ciawi Kab. Bogor)," *Online Thesis* (IAID Ciamis, 2021).

[46] Taopik, "Efektivitas Metode TES (Tahfidz Evaluasi Sederhana) Terhadap Kualitas Membaca Dan Jumlah Hafalan Dalam Pembelajaran Tahfidz Al-Qur'an (Quasi Eksperimen Di SMP Bina Insan Boarding School Ciawi Kab. Bogor)."

[47] John H Flavell, "Metacognition and Cognitive Monitoring: A New Area of Cognitive–Developmental Inquiry.," *American Psychologist* 34, no. 10 (1979): 906.

self-monitoring and spaced repetition in enhancing Qur'an memorization.[48] By promoting self-assessment, the T.E.S. Method empowers students to take ownership of their learning process, improving retention and understanding. Such self-monitoring is rarely emphasized in conventional memorization methods, where correction is typically the sole responsibility of the instructor. The inclusion of this evaluative phase reflects a pedagogical shift toward learner autonomy, which has been shown to improve long-term retention and intrinsic motivation.[49]

The *murâja'ah* involves systematic repetition, a practice rooted in traditional *tahfîzh* methods and supported by contemporary cognitive theories. Ebbinghaus's research on the forgetting curve underscores the necessity of repeated exposure to information to strengthen memory retention.[50] The T.E.S. Method's structured repetition aligns with this principle, ensuring learners reinforce memorization through deliberate and spaced practice.

The principle of *murâja'ah* or *takrîr*, or repeated recitation, is deeply rooted in the Islamic tradition of *tahfîzh* (Qur'an memorization). Historically, memorization by repetition was the bedrock of early Islamic education, especially in *kuttâb* schools, where students memorized by listening to the teacher and repeating aloud in rhythmic cadences. This aligns with established cognitive theories on rote learning and spaced repetition, which argue that memory consolidation is enhanced through regular and active recall.[51]

Cognitive psychologists such as Hermann Ebbinghaus have demonstrated the power of repetition in combating the "forgetting curve."[52] The T.E.S. Method capitalizes on this insight by systematizing repetition through *takrîr*, ensuring that the memorizer internalises the

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[48] Muntadher Shukur Khudhur Al-Bayati, "Memorizing the Holy Quran through Cognitive Psychology Strategies," *Meras Journal* 4, no. 7 (2024).

[49] Barry J Zimmerman, "Becoming a Self-Regulated Learner: An Overview," *Theory into Practice* 41, no. 2 (2002): 64–70.

[50] Hermann Ebbinghaus, *Memory: A Contribution to Experimental Psychology, Translated by Henry A*, *Ruger & Clara E. Bussenius.* (New York: Teachers College, Columbia University, 1913).

[51] Jonathan A C Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World* (Simon and Schuster, 2017).

[52] Ebbinghaus, *Memory: A Contribution to Experimental Psychology, Translated by Henry A*.

verses and embeds them in long-term memory. Compared with other structured methods like the "Five Box System" or the "Mushaf Uthmani Grid" technique, the *takrîr* process within T.E.S. emphasizes mastery before progression—similar to Bloom's *Mastery Learning Theory*, which asserts that learners achieve higher retention when foundational knowledge is fully grasped before moving on.[53]

While repetition is common across all memorization strategies, it is methodically placed in the T.E.S. sequence following listening and evaluation. This structured repetition aligns with Ebbinghaus's spacing effect, which emphasizes the role of distributed practice in enhancing memory durability.[54] It also resonates with cognitive load theory, as dividing learning into discrete, manageable stages minimizes cognitive overload and optimizes information processing.[55]

Additionally, the T.E.S. method preserves and revitalizes the spiritual dimensions of Qur'an memorization through practices such as *niyyah* (intention), *murâja'ah* (review), and *talqîn* (prompted recitation). Combining cognitive structure with spiritual discipline distinguishes the method from secular memorization systems. It aligns with the holistic nature of Islamic education, where the heart (*qalb*) and intellect (*'aql*) are engaged in tandem. In contrast, modern mnemonic or digital memorization tools—though effective in specific contexts— often overlook the significance of divine intention, the preserving of *barakah* (blessing), and transmission ethics (*sanad*), which are central to traditional Qur'anic pedagogy.[56] This integration ensures learners connect with the Qur'anic text on both intellectual and spiritual levels, fostering a more profound and meaningful memorization experience.

Preliminary implementation of the T.E.S. Method in institutions such as Markaz Tahfîzh Al-Qur'an (MTAQ) Al-Jauhari has improved memorization accuracy, fluency, retention, student engagement,

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[53] Benjamin S Bloom, *Learning for Mastery. Instruction and Curriculum. Regional Education Laboratory for the Carolinas and Virginia, Topical Papers and Reprints, Number 1.*, *Evaluation Comment*, vol. 1 (ERIC, 1968).

[54] Ebbinghaus, *Memory: A Contribution to Experimental Psychology, Translated by Henry A.*

[55] John Sweller, "Cognitive Load Theory, Learning Difficulty, and Instructional Design," *Learning and Instruction* 4, no. 4 (1994): 295–312.

[56] Aishah Madinah and Zakaria Stapa, "The Integration of Naqli and Aqli Knowledge in Tahfiz Education: A Conceptual Framework," *Journal of Islamic Education Studies* 2, no. 1 (2020): 35–44.

confidence, and motivation. These empirical findings are consistent with broader educational research indicating that multimodal learning, immediate feedback, and active student participation enhance learning outcomes.[57]

Conclusion

Unlike conventional *tahfîzh* practices that predominantly rely on rote repetition, the T.E.S. method incorporates cognitive learning strategies and self-regulatory mechanisms, offering a balanced blend of traditional Islamic pedagogy and modern educational psychology. The T.E.S. Method provides a comprehensive framework for Qur'an memorization that harmonizes classical religious pedagogy with evidence-based cognitive strategies. Its emphasis on structured reading, reflective evaluation, and purposeful repetition enhances memorisation efficacy and promotes deeper engagement with the Qur'anic text. The way to memorize in the T.E.S method is not much different from the traditional method, namely the *murâja'ah* (repeating) method. Still, the T.E.S method has advantages in terms of the procedure for memorizing the Qur'an (time management) and supporting media (such as a special *mushhaf* and application programs). This method improves interaction with the Qur'an (maintaining consistency in reading the Qur'an). In addition, the evaluation system, a *tasmî'* exam, is essential for quality control. In sum, due to its simplicity, the T.E.S. method is appropriate for busy people to use in memorizing the Qur'an. Future research may further validate its scalability and effectiveness across diverse learning contexts and student profiles.

Acknowledgement

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