



Integration of the Kitabah and Miftah Methods in the HQ4T Program to Improve the Quality of Qur'an Memorization among Students at Nurul Qur'an III Islamic Boarding School, Bekasi

Mhd. Rozali^{1*}, Muh. Ubaidillah Alghifary Slamet, Sri Tuti Rahmawati³

*1, 2, 3, Institut Ilmu Al-Qur'an (IIQ) Jakarta, Indonesia

^{*1}email: mhd.rozali@mhs.iq.ac.id

²email: ubaidillah@iiq.ac.id

³email: drsritutirahmawati@gmail.com

ARTICLE INFO	ABSTRACT
Article history: Received: June 26, 2026 Revised: July 25, 2026 Accepted: August 18, 2026 Available Online: September 10, 2026	This study aims to analyze the integration of the <i>Kitabah</i> and <i>Miftah</i> methods within the HQ4T program to improve the quality of Qur'anic memorization among students at Pesantren Nurul Qur'an III Bekasi. This study employed a qualitative approach using observation and interview techniques. The findings indicate that the integration of the two methods is systematically implemented through the four components of HQ4T: <i>Tilawah</i> , <i>Tafhim</i> , <i>Tahfiz</i> , and <i>Tatbiq</i> . The <i>Kitabah</i> method is implemented through the gradual writing of Qur'anic verses to strengthen memorization retention and accuracy, while the <i>Miftah</i> method is employed to enhance students' Arabic language competence and understanding of the grammatical structure and meaning of Qur'anic verses. The integration of both methods is reinforced through Qur'anic journals, memorization recitation sessions, juz advancement assessments, and the implementation of <i>Tatbiq</i> in daily life. The findings demonstrate that this model not only supports the quality and retention of Qur'anic memorization but also promotes understanding, internalization, and actualization of Qur'anic values. Thus, the integration of the <i>Kitabah</i> and <i>Miftah</i> methods within the HQ4T program provides a more comprehensive approach to Qur'anic memorization by integrating recitation, memorization, comprehension, and practical application.
Keywords: Al-Kitabah; Al-Miftah; HQ4T; Qur'anic Comprehension	
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	ABSTRAK
	Penelitian ini bertujuan untuk menganalisis integrasi metode <i>Kitabah</i> dan <i>Miftah</i> dalam program HQ4T untuk meningkatkan kualitas hafalan Al-Qur'an santri di Pesantren Nurul Qur'an III Bekasi. Penelitian ini menggunakan pendekatan kualitatif dengan teknik observasi dan wawancara. Hasil penelitian menunjukkan bahwa integrasi kedua metode tersebut dilaksanakan secara sistematis melalui empat komponen HQ4T, yaitu <i>Tilawah</i> , <i>Tafhim</i> , <i>Tahfiz</i> , dan <i>Tatbiq</i> . Metode <i>Kitabah</i> diterapkan melalui kegiatan menulis ayat-ayat Al-Qur'an secara bertahap untuk

	memperkuat daya ingat dan ketepatan hafalan, sedangkan metode <i>Miftah</i> digunakan untuk meningkatkan kemampuan bahasa Arab santri serta pemahaman terhadap struktur tata bahasa dan makna ayat-ayat Al-Qur'an. Integrasi kedua metode tersebut diperkuat melalui jurnal Al-Qur'an, kegiatan setoran hafalan, evaluasi kenaikan juz, serta penerapan <i>Tatbiq</i> dalam kehidupan sehari-hari. Hasil penelitian menunjukkan bahwa model ini tidak hanya mendukung kualitas dan ketahanan hafalan Al-Qur'an, tetapi juga mendorong pemahaman, penghayatan, dan aktualisasi nilai-nilai Al-Qur'an. Dengan demikian, integrasi metode <i>Kitabah</i> dan <i>Miftah</i> dalam program HQ4T memberikan pendekatan yang lebih komprehensif dalam pembelajaran hafalan Al-Qur'an dengan memadukan kegiatan membaca, menghafal, memahami, dan mengamalkan Al-Qur'an.
Page: 279-292	This is an open acces article under the CC-BY-SA liscence (https://creativecommons.org/licenses/by-sa/4.0/)

A. Introduction

The problem of Qur'anic literacy in Indonesia remains an important concern in Islamic education. The National Survey on the Potential of Qur'anic Literacy among Indonesian Society, released by the Directorate General of Islamic Community Guidance of the Ministry of Religious Affairs in 2023, reported a Qur'anic Literacy Index score of 66.038. In terms of reading ability, only 48.96% of respondents were able to read Qur'anic verses fluently, while 44.57% were able to read them according to the rules of tajwid. Meanwhile, 38.49% had not yet developed adequate Qur'anic reading literacy (Khoeron, n.d.). At first glance, this figure may appear relatively high; however, when examined more closely, the achievement remains relatively low and indicates the need for significant improvement.

The Rector of the Institute of Quranic Sciences (IIQ) Jakarta, Nadjmatul Faizah, stated that the level of Qur'anic illiteracy in Indonesia remains very high. This statement is supported by research measuring Qur'anic reading abilities among 3,111 participants across 25 provinces in Indonesia. The study employed four main parameters as references: the places of articulation of Arabic letters, the characteristics of Arabic letters, the rules of tajwid, and the rules governing the length and shortening of recitation. The research findings showed that most respondents still had low levels of Qur'anic reading ability, with 72.25% categorized as "adequate" and "poor" at the

initial stage (Syarifah, 2023). These findings indicate that improving Qur'anic reading ability, particularly in the areas of letter articulation, letter characteristics, tajwid rules, and recitation length, still requires systematic guidance.

This problem has become increasingly complex alongside the development of Qur'anic memorization programs in various educational institutions. The integration of Qur'anic memorization programs is no longer limited to religious educational institutions but has also begun to be implemented in formal education, ranging from elementary schools to higher education institutions (Haikal Ali, 2021). This development demonstrates increasing attention to Qur'anic education; however, at the same time, it has raised concerns regarding a learning orientation that tends to emphasize the quantity of memorization.

Some Qur'anic memorization institutions even offer memorization programs that can be completed within a very short period, while aspects of tahsin, tajwid, and understanding of the verses do not always receive proportional attention (Arifin & Setiawati, 2021). This condition demonstrates the need for learning strategies that do not merely pursue the speed and quantity of memorization but also ensure the quality of recitation and the meaningful understanding of the verses being memorized. Ideally, Qur'anic memorization education should integrate three main dimensions: memorization as the ability to memorize the Qur'an, understanding as the comprehension of the meaning and content of its verses, and application as the actualization of Qur'anic values in daily life (Haikal Ali, 2021). This orientation is important because the purpose of Qur'anic education does not stop at mastery of the text but also encompasses the development of students' character and moral conduct.

The internalization of Qur'anic values through habituation and exemplary behavior can make the Qur'an an integral part of the educational process in both formal and non-formal institutions (Rohimah & Ngulwiyah, 2023). According to Mieke Groininck, as cited in Sri Widyastris, the Qur'an is not only meant to be read and practiced, but its message must also be conveyed to humanity (Widyastris, 2023). Therefore, understanding and practicing the teachings of the Qur'an are not merely

individual needs but should also be integrated into the curricula of formal and non-formal educational institutions. This aims to create a generation that is not only academically intelligent but also possesses a strong moral foundation.

This orientation is consistent with the purpose of the revelation of the Qur'an as guidance that should be understood and contemplated. Allah says:

إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ

The verse indicates that the use of the Arabic language in the Qur'an serves the purpose of enabling its content to be understood and contemplated. Arabic serves as the primary medium through which revelation is conveyed and as a means of understanding the religious, moral, and social messages contained within it (Departemen Agama, 2011). Imam Al-Tabari once expressed his amazement at those who read the Qur'an, questioning how they could experience the pleasure of its recitation if they did not understand its meaning (Azzakiyah, Lailatul Fithriyah Jahro, 2024). This statement teaches that by understanding the context, interpretation, and moral messages of each verse, a person can feel closer to Allah and gain a deeper understanding of His teachings.

Based on this phenomenon, the HQ4T program was developed as an integrative approach that guides students not only to memorize the Qur'an but also to understand and practice its teachings in their daily lives.

B. Methods

This study employed a qualitative approach with a descriptive qualitative research design to obtain a comprehensive understanding of the phenomenon under investigation within its natural context. The descriptive qualitative design was selected to describe and interpret the integration of the Kitabah and Miftah methods within the HQ4T program as implemented in the natural setting of Pesantren Nurul Qur'an III Bekasi. Research data were collected through direct observation and in-depth interviews with

relevant participants, including those involved in the implementation of the program. These techniques provided empirical information regarding the processes, implementation, and experiences of the research subjects. The data obtained were subsequently analyzed using a descriptive-interpretive approach to identify patterns, meanings, and findings related to the integration of the Kitabah and Miftah methods within the HQ4T program.

C. Result and Discussion

1. The Kitabah and Miftah Methods and the HQ4T Program

a. The Kitabah Method

The Kitabah method for memorizing the Qur'an is a memorization approach that combines writing activities and reflection on the verses. In practice, students write the Qur'anic verses they are memorizing slowly and repeatedly, thereby simultaneously engaging motor, visual, and auditory functions to strengthen memory and understanding. As an additional reinforcement, one verse from each memorized page is selected, rewritten, and used as material for a journal, either for reflection, contemplation, or personal development of meaning (Rahman, 2025). Simply put, the Kitabah method is a way of memorizing the Qur'an by writing its verses.

b. The Miftah Method

Rozi et al., as cited in Humayro Toha and Wildana Wargadinata, state that the Miftah lil Ulum method is a practical approach designed to facilitate the learning of Arabic grammar (*nahwu*). Its purpose is to enable students to master the ability to read traditional Islamic texts more quickly and improve their Arabic language proficiency effectively (Toha & Wargadinata, 2023).

Talqis Nurdianto, also cited in the work of Humayro Toha and Wildana Wargadinata, adds that this method is a concise and systematic guide based on classical Arabic grammar books such as *Al-Jurumiyah*, *Al-Imrithi*, and *Alfiyah Ibn Malik*. A distinctive characteristic of this method is that it retains the original terminology used in the works of classical Islamic scholars without introducing new terminology in

presenting grammatical rules (Toha & Wargadinata, 2023). At Pesantren Nurul Qur'an III Bekasi, the Miftah method, which essentially emphasizes mastery of *nahwu* and *sharf* for reading traditional Islamic texts, is adapted as a means of understanding Qur'anic vocabulary. This adaptation is intended to improve students' ability to understand the meanings of verses contextually and comprehensively.

c. The HQ4T Program

HQ4T stands for Hamalatul Qur'an Tilawah, Tafhim, Tahfiz, and Tatbiq. It is a Qur'anic memorization program that integrates Tilawah (reading), Tafhim (understanding), Tahfiz (memorization), and Tatbiq (application).

2. Implementation of the Integration of the Kitabah and Miftah Methods in the HQ4T Program at Pesantren Nurul Qur'an III Bekasi

a. Model of Integrating the Kitabah and Miftah Methods in Tilawah (Reading)

According to the *Kamus Besar Bahasa Indonesia* (KBBI), Tilawah refers to the proper and beautiful recitation of Qur'anic verses (KBBI VI Daring, n.d.). The Arabic term Tilawah means reading or reciting, particularly the Qur'an. Its imperative form is *utlu*, meaning "read." Tilawah is not merely an act of reading but also involves clear recitation and understanding of its meaning (Martang & Amir, 2021). It constitutes an important part of worship and a means of drawing closer to Allah.

At the initial stage of implementing the HQ4T program at Pesantren Nurul Qur'an III Bekasi, the Tilawah component serves as the primary foundation that all students must master. Learning focuses on the correct articulation of Arabic letters, their characteristics, tajwid rules, and rules of stopping and starting recitation (*waqaf ibtida'*) so that students can read the Qur'an correctly (Rahman, 2025). This view is consistent with the study by Zakaria et al., which emphasizes that mastery of tajwid is an important foundation in Qur'anic memorization programs because phonetic errors can affect the understanding of verse meanings (Zakaria et al., 2023).

Furthermore, the implementation of the Tilawah component in the HQ4T program at Pesantren Nurul Qur'an III Bekasi encompasses four main aspects. First, the tahsin

program, namely Qur'anic reading instruction focusing on the pronunciation of Arabic letters, the application of tajwid, and reading fluency (Rahman, 2025). Systematic tahsin instruction supported by intensive teacher guidance has been shown to contribute to improving the quality of students' Qur'anic recitation (Afifah et al., 2024).

Second, mastery of the basic theory of tajwid, including understanding and applying rules concerning *nun sukun*, *mim sukun*, *mad*, *qalqalah*, and *idgham* (Rahman, 2025). Mastery of tajwid theory and practice is fundamental to developing the ability to read the Qur'an with proper rhythmic and measured recitation. Tajwid instruction conducted gradually and accompanied by continuous evaluation can improve the accuracy and quality of students' recitation (Sulaiman & Alawiyah, 2024).

Third, completing the recitation of the Qur'an *bil-nazar* at least once before beginning memorization (Rahman, 2025). This activity aims to develop fluency and accuracy in recitation as preparation for the Tahfiz process. Repeated Qur'anic reading through *bil-nazar* also contributes to improving the quality and durability of students' memorization (Rahayu et al., 2023). Other research indicates that good Qur'anic reading skills are correlated with more optimal memorization quality (Harahap & Yulia, 2025).

Fourth, establishing a habit of collective Tilawah through reciting Surah Al-Kahf every Friday and Surah Yasin accompanied by communal *tahlil*. This activity not only improves recitation quality but also instills spiritual values, strengthens brotherhood, and develops a Qur'anic culture within the pesantren environment (Rozali, 2025; Hidayat & Alfaozi, 2023).

b. Model of Integrating the Kitabah and Miftah Methods in Tafhim (Understanding)

Hasiolan et al., as cited by Qurrata Akyuni, explain that the term Tafhim originates from the Arabic word *fahima-yafhimu-tafhim*, meaning "to make someone understand" or "to help others understand." Terminologically, Tafhim refers to an effort to establish a shared understanding of something so that misunderstandings do not occur. Another meaning is providing an explanation that creates a common perception of an object or issue. This is important because many differences of opinion or conflicts

arise from different understandings of the same matter (Hasiolan et al., 2024). Through Tafhim, shared understanding is expected to prevent disputes.

In the implementation of the HQ4T program at Pesantren Nurul Qur'an III, the Tafhim component is directed toward strengthening Arabic language competence as support for the Tahfiz process. Learning *nahwu* and *sharf* equips students with the ability to understand the structure, meaning, and context of verses more deeply. Thus, memorization is not merely oriented toward accurate wording but is also supported by an understanding of the verses being memorized (Rahman, 2025).

Qur'anic linguistic competence is developed through two main strategies: Arabic language learning through *Al-Arabiyyah Baina Yadaik* to strengthen language skills and *nahwu-sharf* learning through the Miftah method to improve students' ability to analyze the grammatical structure of the Qur'an (Rozali, 2025). The Miftah method is used to strengthen mastery of *nahwu-sharf* through systematic, concise, and gradual presentation of materials, thereby facilitating students' analysis of the grammatical structure of Qur'anic texts (Rahmawati & Ainun, 2021).

c. Model of Integrating the Kitabah and Miftah Methods in Tahfiz (Memorization)

The term Tahfiz originates from Arabic and means memorizing, preserving memorization, and maintaining and caring for memorized material properly (Munawwir, 1997). According to M. Quraish Shihab, *hafiz* means to preserve and supervise. Thus, memorization can be understood as an effort to maintain and protect memory with careful attention so that it remains preserved (Shihab, 1997).

Furthermore, the integration of the Kitabah and Miftah methods in Tahfiz constitutes a pedagogical approach that integrates the strengthening of Qur'anic memorization and understanding. This model emphasizes not only the accuracy of memorization in terms of wording but also the understanding of meaning as a foundation for internalizing and practicing Qur'anic values (Rahman, 2025). The Kitabah method is applied to strengthen memorization through repeated writing of verses, involving visual, motor, and linguistic aspects that support memory retention

(Rahman, 2025). The application of this method has also been shown to help improve tajwid accuracy and memorization ability through the strengthening of visual memory (Ariani Farida, Afrita Nora, Khairati Firda Amris, Fitri Aulia, & Arafat Arief Hankam, 2022).

The stages of the memorization process using the Kitabah method are as follows. First, selecting the Qur'an. The Qur'an used is an Egyptian edition with a simple visual appearance and minimal ornamentation. These characteristics help reduce visual distractions and facilitate students' recognition of verse positions and page structures during memorization (Rahman, 2025). This selection supports the application of the Kitabah method, which involves visual and motor aspects in writing the verses, thereby contributing to memorization accuracy and retention (Larasati et al., 2024). The effectiveness of Kitabah is influenced not only by the writing activity but also by the learning media and environment that support the memorization process.

Second, the memorization process. The application of the Kitabah and Miftah methods in Tahfiz is conducted by segmenting verses into small units, generally consisting of six to seven letters. Students read each segment six times while looking at the Qur'an, and on the seventh repetition they visualize the segment without looking at the Qur'an and write it manually while paying attention to the Uthmani script. The segments are then connected to form a complete verse and continued gradually until one page is completed (Rahman, 2025). This pattern applies the principle of *chunking*, namely dividing information into smaller units to facilitate encoding and retrieval in memory (Suppawittaya & Yasri, 2021). This method not only improves memorization accuracy but also trains precision and carefulness through the involvement of visual, motor, and spatial aspects that support memory retention (Nurbazilah et al., 2024).

Third, the journal-writing process. After completing the memorization of one page, students are directed to select one verse from that page to write in a journal. The journal contains the verse and its translation, reflections on feelings during the memorization process, the content of the verse, and its application in daily life as an effort to integrate Qur'anic memorization, understanding, and practice (Rozali, 2025).

Fourth, the memorization recitation process. Memorization recitation at Pesantren Nurul Qur'an III Bekasi is conducted every morning from 7:30 to 9:00 a.m., involving teachers and senior students as listeners. Students recite their memorization, written work, and journals through the *tasmi'* method without looking at the Qur'an, while the Qur'an is used selectively to verify uncertain passages (Rozali, 2025). This practice functions as a verification mechanism to maintain memorization accuracy and prevent recurring errors (Saputra, 2021). Wulan Sari's research indicates that the integration of *tasmi'*, *takrir*, and selective use of the Qur'an can support improvements in the accuracy and reinforcement of Qur'anic memorization (Sari, 2023).

Fifth, the evaluation and juz advancement process. Before advancing to the next juz, students are required to undergo a memorization assessment covering recitation accuracy and understanding of the verses. After completing one juz, students participate in a *sima'an* session with the teacher, with a maximum limit of five major errors, followed by an evaluation of meaning, linguistic structure, content, and application of the verses (Rahman, 2025). The evaluation is followed by cumulative *sima'an* and practice leading congregational prayer as a form of strengthening memorization and practicing the Qur'an (Rozali, 2025).

d. Model of Integrating the Kitabah and Miftah Methods in Tatbiq

Hasiolan et al. explain that the term Tatbiq, in terminological terms, refers to practice or application. In the context of Qur'anic learning and memorization, Tatbiq can be understood as the process of actualizing memorization through concrete practices. Thus, memorization does not stop at verbal mastery of verses but continues into the application and practice of Qur'anic teachings in daily life (Hasiolan et al., 2024).

The integration of the Kitabah and Miftah methods does not stop at strengthening memorization and understanding of verses but continues through Tatbiq as the stage of actualizing Qur'anic values in daily life (Rahman, 2025). Its implementation is realized through habits of healthy living, responsibility for assigned tasks, cleanliness, independence, mutual assistance (*ta'awun*), as well as the development of life skills and

entrepreneurship (Rozali, 2025). This model is consistent with a contextual learning approach that connects religious knowledge with students' real-life experiences, enabling Islamic values to be manifested in daily behavior (Jumadil Hamid et al., 2024). In addition, preaching activities, religious study sessions, *shalawat* gatherings, and communal *sima'an* with the community serve as means of practicing Qur'anic values in social life.

D. Conclusion

The integration of the Kitabah and Miftah methods within the HQ4T program at Pesantren Nurul Qur'an III Bekasi is implemented systematically through Tilawah, Tafhim, Tahfiz, and Tatbiq. The Kitabah method strengthens the memorization process through verse-writing activities, while the Miftah method supports the understanding of Arabic language, structure, and verse meanings. The integration of these two methods ensures that the Tahfiz process is not limited to achieving the quantity of memorization but also encompasses recitation accuracy, understanding, evaluation, and the practice of Qur'anic values. Thus, the HQ4T model based on the Kitabah and Miftah methods provides a more comprehensive approach to Qur'anic memorization education by developing students who are able to memorize, understand, and actualize Qur'anic values in their daily lives.

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INTEGRASI

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Vol. 4, No. 3 (2026)

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