



Analysis of the Implementation of the Muraja'ah Program Using a Hypnoteaching Approach in an Integrated Islamic Elementary School

Fadhilah Rijqy Firdianti^{1*}, Edi Suresman², Cucu Surahman³

^{1,2,3} Universitas Pendidikan Indonesia

Correspondence e-mail * : fadhilahrijqy@upi.edu

Abstract: The hypnoteaching approach is believed to support the implementation of students' Qur'an memorization review (*muraja'ah*) through psychological conditioning conducted during transition times, namely after Fajr, after Maghrib, and before bedtime. However, its implementation at home often presents various challenges that require the active involvement of parents as the children's primary facilitators. Although various studies have discussed the application of hypnoteaching in school learning, not many studies have examined how teachers and parents collaboratively implement pacing and leading strategies in the implementation of *muraja'ah* at home. This study aims to describe the implementation of a collaborative *muraja'ah* program through a hypnoteaching approach at SDIT Aluda Cimahi using a qualitative approach with a descriptive case study design. The research was conducted from May to June 2026, involving nine informants consisting of two *tahfiz* teachers, three parents, and four students. Data were collected through in-depth interviews, observation, and document analysis of monitoring books, and then analyzed using the interactive model of Miles, Huberman, and Saldana through the stages of data condensation, data display, and conclusion drawing. The results showed that the implementation of hypnoteaching is realized through the application of pacing and leading strategies by parents in assisting their children's *muraja'ah* at home. Pacing is carried out through physical and emotional conditioning according to biological transition times, while leading is realized through affirmations, religious motivation, praise, and rewards adapted to the child's psychological condition and learning motivation. This study also indicates that the implementation of *muraja'ah* at home is a collaborative process involving the interplay between the child's biological condition and cognitive load, parental assistance strategies, and school support through differentiated learning and monitoring systems. Several challenges were found in implementing the program, namely the child's physical condition during transition times, fatigue after daily activities, differences in students' memorization abilities, the demands of the *ziyadah* (adding new memorization) target, and the implementation of the monitoring system between the school and parents. This study contributes to expanding the literature on hypnoteaching in *tahfiz* education by positioning *muraja'ah* as a collaborative process that strengthens school-family partnerships. Therefore, strengthening school and family partnerships through parental assistance and continuous communication is necessary to support the continuity of *muraja'ah* at home.

Keyword : Hypnoteaching, *Muraja'ah*, Parent-Teacher Collaboration, *Tahfiz* Education

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Introduction

Qur'anic *tahfiz* (memorization) education is an important part of Islamic education, especially at the elementary school level, as an initial phase of forming students' religious habits (Rahmad & Kibtiyah, 2022). In its implementation, *tahfiz* education does not only aim to increase the amount of memorization but also to ensure that the memorization is maintained through consistent *muraja'ah* (reviewing) activities. *Muraja'ah* is a systematic memorization review activity that serves to strengthen memorization retention so that information can be stored more firmly in long-term memory through a structured and continuous repetition process (Surahman et al., 2025). *Muraja'ah* focusing on memory repetition is considered an effective strategy to strengthen students' memory in memorizing the Qur'an (Sopyan & Hanafiah, 2022)(Romziana et al., 2021)(Fauziah & Amelia, 2022)(Atmi, 2023). Therefore, the implementation of *muraja'ah* is an important factor in maintaining the quality and continuity of students' Qur'anic memorization.

Although *muraja'ah* has been implemented as a part of *tahfiz* learning at school, its implementation at home has not been fully monitored and run consistently. Ideally, *muraja'ah* is not only carried out within the school environment but also continued at home through the active involvement of parents as learning companions (Ummah & Syafi', 2025). Parental involvement plays an important role in children's educational development. Baumrind explains that responsive and attentive parenting is closely related to children's learning motivation, positive behavior, and academic achievement. Children who receive emotional support and active involvement from their parents tend to show better learning readiness, including in memorization-based learning activities (Furqan & Uce, 2025).

However, the reality in the field shows that the implementation of *muraja'ah* at home often does not run optimally (Setiyowati et al., 2025). Parents' attention and involvement in accompanying their children's learning process are frequently constrained by various factors, such as work busyness and other activities, meaning that *muraja'ah* assistance cannot always be carried out consistently (Furqan & Uce, 2025). A number of studies also indicate that student fatigue after school activities (Faishol et al., 2021), high intensity of gadget use (Ajnaimah et al., 2023), and lack of student learning motivation are factors that hinder the implementation of *muraja'ah* at home (Khasanatul & Syauqillah, 2024).

These problems indicate that the success of *muraja'ah* is not only determined by the frequency of repetition, but is also influenced by the biological condition and psychological readiness of the child when reviewing memorization. The process of memorizing the Qur'an requires a balanced physical and spiritual readiness, because memorization activities demand concentration, emotional calmness, and continuous repetition so that the memorization can be stored well (Ajnaimah et al., 2023). Therefore, a conducive mental condition is a critical aspect in supporting the success of *muraja'ah* among elementary school students. In line with the perspective of information processing theory, the rehearsal process is the main mechanism that transfers information from short-term memory to long-term memory (Zulfah & Mukhoiyaroh, 2022). This view is further strengthened by the development of educational neuroscience studies which explain that the learning process is influenced

by the working condition of the brain when receiving information (Jailani, 2023). Neurobiologically, Alpha (8–13 Hz) and Theta (4–8 Hz) brain waves are often associated with states of relaxation, focus, and memory consolidation that support the learning and memorization process (Sujani & Ichsan, 2022; Gkintoni & Halkiopoulos, 2025).

One approach that utilizes this principle is hypnoteaching, a method that integrates subconscious communication through pacing and leading techniques to instill positive suggestions and strengthen memory (Asmalinda et al., 2023). In the context of a *tahfiz* program, this approach has the potential to support the implementation of *muraja'ah*, especially during biological transition times, such as after Fajr, after Maghrib, and before bedtime, when the brain is in a more receptive phase for the learning process (Li & Pan, 2025). Unlike its application in the classroom, which is directly controlled by the teacher, the implementation of hypnoteaching in home *muraja'ah* positions parents as the main executors. This condition requires parents to be able to translate teachers' instructions into daily mentoring practices according to the child's psychological and biological conditions during these transition times.

Various studies have examined the application of the *muraja'ah* method in *tahfiz* learning and shown a positive influence on maintaining students' Qur'anic memorization. Among them, research conducted by Prahastiwi et al., (2023) revealed that the implementation of the *muraja'ah* method is effective in improving students' memorization abilities of short *surahs*. Furthermore, other studies also confirm that parental involvement through collaboration with teachers plays a significant role in maintaining the continuity of *muraja'ah* at home, despite still facing obstacles such as limited mentoring time, student fatigue, and the inconsistent implementation of *muraja'ah* (Hijria, 2025). On the other hand, various studies on hypnoteaching show that this approach can improve focus, learning motivation, and learning outcomes through the conditioning of a relaxed learning atmosphere and the provision of positive suggestions when applied by teachers in the school environment (Wiguna, 2020)(Yarni & Kusuma, 2022)(Agusalim et al., 2023)(Halla & Idris, 2024). Nevertheless, these studies generally examine *muraja'ah* and hypnoteaching as two separate fields of study.

Based on these conditions, there is still a research gap in the form of the absence of studies that specifically describe the collaborative implementation of hypnoteaching in a *muraja'ah* program involving teachers and parents as the main executors in the home environment. Different from previous research, this study seeks to fill this gap by offering novelty in three aspects. First, from a conceptual aspect, this study examines the application of pacing and leading techniques in parental mentoring of *muraja'ah* at home. Second, from a contextual aspect, the research focuses on the implementation of *muraja'ah* at three biological transition times, namely after Fajr, after Maghrib, and before bedtime. Third, from an analytical approach aspect, this research not only describes the implementation of hypnoteaching but also analyzes the relationship between the child's biological condition, parental mentoring strategies, and the school monitoring system in the implementation of collaborative *muraja'ah*.

Therefore, this study aims to describe the implementation of a collaborative *muraja'ah* program through a hypnoteaching approach, analyze the

forms of application of pacing and leading techniques by parents, and identify various challenges that arise during the program's implementation. This research is expected to contribute to the development of hypnoteaching studies by expanding its application from the context of classroom learning to learning assistance practices in the family environment, as well as strengthening the understanding of the importance of school-family partnerships in supporting the continuity of *muraja'ah*. In addition, this study enriches the study of *tahfiz* education through an understanding of the relationship between children's biological conditions, parental mentoring strategies, and the school monitoring system in supporting the implementation of *muraja'ah* at home. This study is also expected to serve as a reference for schools in developing collaboration models between teachers and parents to support the continuity of *tahfiz* programs more effectively.

Methodology

This study utilized a qualitative approach with a descriptive case study design (Yin, 2018). The case study design was selected because this research aims to deeply describe the implementation of the *muraja'ah* program using a hypnoteaching approach within the context of collaboration between *tahfiz* teachers and parents at a single research site, thereby allowing researchers to understand the dynamics of program implementation comprehensively according to the context occurring in the field. The research was conducted at SDIT Aluda Cimahi from May to June 2026, which included the field data collection phase in May 2026 and the data analysis and report writing phase in June 2026. This location was chosen because SDIT Aluda Cimahi is a school that consistently implements a *muraja'ah* program involving collaboration between teachers and parents through a hypnoteaching approach, making it highly relevant to the research focus.

Research subjects were selected using a purposive sampling technique to ensure that the chosen informants had direct experience and active involvement in the implementation of the *muraja'ah* program (Creswell, 2009; Yin, 2018). The inclusion criteria in this study encompassed *tahfiz* teachers who manage the curriculum and monitor memorization progress, parents who act as home companions, and elementary school students who actively participate in the memorization program. Based on these criteria, the research sample was determined to be nine informants divided into three main groups, namely two *tahfiz* teachers (GT-01 and GT-02), three parents of the students (OT-01, OT-02, and OT-03), and four elementary school students (SW-01, SW-02, SW-03, and SW-04). To maintain confidentiality and facilitate analysis, the original identities of the informants were disguised into a coding system, as detailed in Table 1.

Table 1. Informant Identity Coding System

Informant Category	Identity Code	Role Description
<i>Tahfiz</i> Teacher 1	GT-01	TTQ Teacher, designs the curriculum and is responsible for daily evaluation
<i>Tahfiz</i> Teacher 2	GT-02	TTQ Teacher, designs the curriculum and is responsible for daily evaluation
Parent 1	OT-01	Co-executor at home
Parent 2	OT-02	Co-executor at home
Parent 3	OT-03	Co-executor at home
Student 1	SW-01	Subject of daily <i>muraja'ah</i> psychological conditioning
Student 2	SW-02	Subject of daily <i>muraja'ah</i> psychological conditioning
Student 3	SW-03	Subject of daily <i>muraja'ah</i> psychological conditioning
Student 4	SW-04	Subject of daily <i>muraja'ah</i> psychological conditioning

Data collection was carried out using three main instruments: semi-structured in-depth interviews, participatory observation, and document analysis (Creswell, 2009). In-depth interviews were designed to explore the conceptual understanding of teachers and parents regarding instructional synergy, as well as to explore students' experiences during the *muraja'ah* sessions (Hasibuan & Siregar, 2025). Meanwhile, observation sheets were designed to observe the direct interactions between parents and children for three consecutive days during critical transition times (after Fajr, after Maghrib, and before bedtime) in the home environment of each informant. These observation sheets focused on two main dimensions, namely the pacing dimension and the leading dimension (Yarni & Kusuma, 2022). Finally, document analysis was applied to the *muraja'ah* monitoring book to verify the alignment between the written reports and the reality of execution at home.

Data analysis in this study adapted the qualitative analysis model developed by Miles, Huberman dan Saldana (2014), which includes three stages: data condensation, data display, and conclusion drawing/verification. The analysis was conducted continuously from the data collection process until themes describing the implementation of the *muraja'ah* program through a hypnoteaching approach were obtained. To ensure data validity, this study applied source triangulation, technique triangulation, and time triangulation by comparing data from the three informant groups and cross-checking the results of the interviews, observations, and *muraja'ah* monitoring documents (Creswell, 2009; Yin, 2018).

Result and Discussion

Implementation of Pacing in *Muraja'ah* during Children's Transition Times

In the hypnoteaching framework, the pacing stage (comfort conditioning) is a crucial initial step before providing suggestions or leading. At this stage, parents attempt to create a comfortable emotional state so the child is more prepared to

participate in *muraja'ah* activities. At SDIT Aluda Cimahi, the *muraja'ah* program is directed to be carried out during three transition times, namely after Fajr, after Maghrib, and before bedtime, which are believed to be the ideal phases when brain waves shift to the Alpha-Theta frequency (Sujani & Ichsan, 2022). A *tahfiz* teacher (GT-01) explained that these times were chosen because they are considered the right moments to strengthen memorization. According to him, "During these times, the condition of the child's brain waves is more prepared to receive something... The key to memorizing the Qur'an actually lies in *muraja'ah*".

Nevertheless, the implementation of *muraja'ah* during these times does not always go as expected. Interview and observation results showed that each time presents different challenges, requiring different forms of pacing from parents. The implementation of pacing during Fajr directly deals with sleep inertia, a cognitive transition state from sleep to wakefulness characterized by reduced alertness and slower reaction times (Hilditch & McHill, 2019). This was confirmed by the acknowledgment of OT-02: "Honestly, *muraja'ah* right after Fajr is often missed... because just waking the child up, praying, bathing, having breakfast, and preparing for school is troublesome enough". This condition indicates that obstacles to *muraja'ah* at Fajr cannot be solely understood as the child's low motivation to review their memorization. Instead, these obstacles are the consequence of biological transition processes and family routines occurring simultaneously. Thus, the success of pacing at this phase heavily depends on the parents' ability to manage the child's transition from physiological activities to learning activities so that the child's emotional and cognitive readiness can be formed before the *muraja'ah* process begins.

Observation results showed that parents tried to overcome this using a structured physical and religious ritual approach; for example, the parents of SW-04 overcame sleep inertia with touch pacing. Parents do not immediately ask the child to repeat their memorization, but first invite the child to sit comfortably, providing a touch in the form of stroking the head. More interestingly, SW-01 added: "Usually, Mom tells me to do *wudhu* (ablution) first". These findings indicate that before entering into memorization activities, parents try to build the child's readiness through calming and ritualistic activities. From a hypnoteaching perspective, such actions can be understood as a form of pacing aimed at creating a more conducive psychological condition before the child receives instructions for *muraja'ah*. Activities such as gentle touches, sitting quietly, or performing ablution first not only function as religious routines but also serve as initial stimuli that help reduce emotional tension and shift the child's condition from a sleepy phase to a state more prepared for learning. This shows that pacing in the context of *muraja'ah* is not always realized through verbal

communication, but also through physical and emotional conditioning that prepares the child before the memorization process begins.

Challenges at home do not only stem from the child's condition but are also heavily influenced by the readiness of parents as the primary companions. When parents' physical and emotional energy is drained, delegating tasks often becomes an emergency way out. This is reflected in the statement of OT-02: "Occasionally, I ask their older sibling for help to accompany them, although sometimes it ends up in an argument. But as much as possible, *muraja'ah* still runs". This finding shows that the implementation of *muraja'ah* at home is a collaborative process highly dependent on family conditions. When parents experience fatigue or have other activities, the mentoring process is often transferred to other family members. However, this transfer process is not always effective because not all companions share the same approach in building the child's comfort during *muraja'ah*. This finding illustrates that the continuity of *muraja'ah* at home is determined not only by the presence of parents but also by the quality of interactions built during the mentoring process. Delegating to other family members does allow *muraja'ah* to continue, but it does not necessarily produce the same quality of pacing because each companion has a different communication style and emotional regulation ability. Thus, family collaboration is not only related to the division of tasks but also to the consistent application of hypnoteaching principles during the *muraja'ah* process.

Different challenges arise during Maghrib and before bedtime. Theoretically, this period is a golden window for recording memories into the subconscious (Gkintoni & Halkiopoulos, 2025). If at Fajr the main obstacle comes from the condition of the child who has just woken up, at night the obstacles are more influenced by fatigue after undergoing a full day of activities. Several students admitted to experiencing a decrease in motivation when they had to perform *muraja'ah* at night. SW-03 stated, "If I'm tired, I tend to get angry," while SW-02 revealed, "Sometimes I get annoyed. If I'm really tired, I usually don't want to do *muraja'ah* first". These statements indicate that the child's emotional state is a highly determining factor in the successful implementation of *muraja'ah*. Unlike the challenges at Fajr, which are dominated by the transition process from sleep to wakefulness, the obstacles at night are more influenced by the accumulation of physical and emotional fatigue after undergoing activities throughout the day. Therefore, the pacing strategy during this period is no longer oriented toward awakening the child's physiological readiness, but rather toward restoring their emotional condition so that the child regains the capacity to perform *muraja'ah* optimally.

However, the challenge at this hour is not only about cognitive overload after a day of activities (Alshahrani et al., 2024), but also digital interruption. During one observation session after Maghrib, a child was seen engrossed in playing with a gadget and thus was less responsive to the invitation for *muraja'ah*. The parent then

persuasively stopped the activity by saying, "Let's put the phone away for a moment, let's do muraja'ah first". This method shows that parents do not use a coercive approach, but rather attempt to divert the child's attention gradually. This finding illustrates that a critical form of pacing in the digital era is the parents' ability to manage the transition of a child's attention from entertainment activities to religious learning activities. Additionally, this finding demonstrates that successful pacing in the digital era is not only related to the ability to build emotional comfort but also to the ability to manage the gradual shift of the child's focus. A persuasive approach becomes important because a sudden cessation of entertainment activities has the potential to elicit resistance that actually hinders the child's readiness to perform muraja'ah.

Interestingly, the research results show that parents do not always use the same approach when dealing with a child who is tired or refuses muraja'ah. In some cases, parents actually provide space for children to determine the learning method they consider most comfortable. OT-02 explained: "Now because the child is older, I started giving choices. So I ask first, 'How do you want to do it? Do you want to do muraja'ah alone first or with Umma (Mom)?'". Psychologically, granting this autonomy breaks down the resistance of an exhausted child and makes their brain feel safe enough to enter Alpha waves. If the child chooses to be accompanied, the parent responds by "persuading them with a soft tone... then changing the technique by reading the memorization together" (Observation Notes).

These findings indicate that the successful implementation of muraja'ah is not only determined by the frequency of memorization repetition, but also by the parents' ability to create a learning environment that is safe, comfortable, and responsive to the child's condition. This condition aligns with the view of Mualem et al., (2024) that a supportive environment is one of the important factors influencing a child's cognitive development, memory, and self-regulation ability. In the context of muraja'ah at home, providing autonomy and a flexible approach acts as a psychological buffer that helps reduce resistance and learning pressure when the child is fatigued or experiences a decline in learning readiness, making the child more prepared to participate in muraja'ah activities. From a hypnoteaching perspective, this condition can be understood as creating a more conducive and calm learning atmosphere so the child is more ready to receive instructions during the muraja'ah process. These findings demonstrate that cognitive activities such as memorizing the Qur'an cannot be separated from emotional regulation; a sense of security and psychological comfort are essential prerequisites for successful muraja'ah, especially during biological transition times. Unlike most tahfiz research that emphasizes discipline and continuous memorization repetition in the school environment, this study shows that in the home context, pedagogical flexibility and granting autonomy to the child are actually more effective in maintaining the consistency of muraja'ah. Therefore, the practical

implication of these findings is that it is not enough for schools to solely set memorization targets; they also need to equip parents with mentoring strategies capable of creating a sense of security, psychological comfort, and flexibility during *muraja'ah* so that the child's cognitive fatigue can be minimized.

The Role of Psychological Affirmation and Behavioral Programming (Leading) in *Muraja'ah*

After the pacing stage successfully neutralizes child fatigue and digital distractions, the leading stage in the form of affirmations and suggestion programming becomes a determining instrument for intrinsic motivation. Leading in hypnoteaching is not limited to praising after *muraja'ah*, but rather instilling behavioral suggestions when the child's brain is on the verge of sleep (Theta phase). GT-01 explained the school's fundamental instruction: "The school explains... parents may insert positive words. For example, 'Wake up early tomorrow, okay,' or 'When Mom wakes you up, get up right away.' Positive things like that, if repeated constantly, can form children's habits".

The instillation of suggestions before sleep shows that hypnoteaching is not only directed at strengthening Qur'anic memorization, but also at forming supporting behaviors that bolster the success of *muraja'ah*. Suggestions given repeatedly aim to instill positive habits, such as the discipline to wake up early and readiness to perform *muraja'ah* according to the predetermined time. These findings indicate that leading in the *muraja'ah* program has two main functions. First, as a behavioral conditioning strategy through the habituation of positive messages given repeatedly. Second, as a learning motivation enhancement strategy aimed at fostering the child's self-confidence in their memorization abilities. Thus, hypnoteaching is not only oriented toward memorization achievements but also toward the formation of sustainable learning habits.

Besides behavioral suggestions, post-*muraja'ah* affirmations directly function as a "key" to penetrate the Reticular Activating System (RAS), the brain filter that bridges the conscious and subconscious mind (Rahman et al., 2023). When parents give praise after *muraja'ah*, observations showed that: "The child's response was enthusiastic towards the praise" (Observation Notes). This finding is corroborated by SW-04's statement: "Yes, Mom likes to say 'You're smart.'... I'm happy, so I get enthusiastic". If the RAS is opened by a sense of security and praise, *tahfiz* material will enter long-term memory more easily. The feeling of happiness that emerges after receiving appreciation shows that the child interprets praise as a form of recognition for the effort made. This affirmation then impacts the increase in motivation to maintain or even improve the quality of memorization they possess. This affirmation is proven to

have a real impact on the student's academic performance at school. As acknowledged by SW-01: "Yes, it becomes easier and more fluent during recitation (*setoran*)".

This finding aligns with reinforcement theory proposed by Skinner, (2014), which explains that behavior receiving positive reinforcement tends to be repeated and maintained. In the context of *muraja'ah* at home, praise and appreciation given by parents function as positive reinforcement that encourages children to repeat the same learning behavior on the next occasion. This finding shows that positive reinforcement in the implementation of family-environment *muraja'ah* not only functions as a form of appreciation for learning outcomes but also builds a more enjoyable learning experience for the child. From a hypnoteaching perspective, a comfortable emotional state allows positive affirmations to be more easily accepted by the child, so that *muraja'ah* activities are no longer perceived as a burden, but as a learning experience that provides a sense of success and appreciation. Thus, the success of the *tahfiz* program is not only determined by the frequency of memorization repetition, but also by the quality of psychological interaction between parents and children during the *muraja'ah* process.

Unlike previous studies that generally discussed positive reinforcement in formal classroom learning, this study shows that implementing reinforcement in the home environment faces more complex dynamics. Parents have to deal with children's physical fatigue, mood swings, family routines, and gadget distractions, meaning the motivation strategies used need to be adaptive. Therefore, it is not enough for schools to merely provide *muraja'ah* targets to parents; they also need to equip them with hypnoteaching skills to be able to recognize children's emotional readiness and provide affirmations appropriate for home learning conditions.

Nevertheless, observation and interview results showed that not all children respond equally to verbal affirmations. This finding indicates that there is no single universal leading pattern in the implementation of hypnoteaching within the family environment. As seen in SW-03, who is more motivated by the provision of rewards in the form of snacks, while OT-01's family emphasizes instilling religious values, the motivation strategies applied by parents vary according to the child's characteristics. In the perspective of learning motivation theory, these differences in response occur because a child's readiness to receive affirmation is influenced by their psychological condition and motivational orientation. Children experiencing physical fatigue tend to have more limited cognitive resources, so verbal praise alone may not necessarily arouse learning motivation. In such conditions, concrete rewards can function as an initial stimulus to help the child become willing to do *muraja'ah* again. Conversely, instilling religious values, as done by OT-01, leans more toward the formation of intrinsic motivation, because the child is encouraged to view *muraja'ah* as a part of spiritual responsibility, not just a task to earn a prize. Thus, leading in family-based hypnoteaching cannot be understood as the delivery of fixed positive affirmations, but

rather as a process of adjusting motivation strategies dynamically according to the child's psychological condition. The effectiveness of affirmation is determined by the parents' ability to read the child's emotional state and select the most appropriate form of reinforcement, whether in the form of verbal praise, simple rewards, or the instillation of religious values.

Unlike most hypnoteaching studies that depict affirmation as a relatively uniform communication technique in the classroom environment, this study shows that in the home context, parents act as psychological facilitators who must continuously adjust their motivation strategies following changes in the child's condition. The pedagogical implication of this finding is that schools need to provide mentoring to parents regarding the development of children's learning motivation, so that the use of external rewards can be utilized proportionally as temporary support, while simultaneously being gradually directed toward the formation of intrinsic motivation in memorizing the Qur'an.

The variations in pacing styles and forms of leading applied by each family are summarized in Table 2.

Table 2.

Comparison of Conditioning Styles (Pacing) and Their Impact in the Home Realm

Informant (Parent)	Conditioning Style (Pacing)	Form of Positive Affirmation (Leading)	Child's Response (Outcome)
OT-01	Firm & Disciplined (accustoming responsibility for memorization)	Religious motivation about the importance of the Qur'an in life and the blessings obtained from closeness to the Qur'an.	The child continues to perform muraja'ah according to the parents' instructions, although sometimes wanting to do other activities first.
OT-02	Structured Flexible (giving autonomy/choice for independent or accompanied muraja'ah, occasionally involving siblings)	Appreciation of daily progress (praising the ability to add new verses)	Consistent compliance; when given space and choices, the child tends to be more cooperative and willing to perform muraja'ah without coercion.
OT-03	Flexible & Gradual (through gradual repetition of verses and	Instilling affirmative rewards (praise like "You're really cool	The child shows a positive response, looks happy, and is

adjustments to the child's focus condition) today, you added a more enthusiastic lot more" during when receiving good performance) appreciation for their memorization achievements.

The table shows that there is no universal leading pattern. The effectiveness of affirmation is heavily influenced by the child's character, emotional state, family communication patterns, and the parenting style applied by the parents. Although the forms of affirmation used vary, all parents share the same goal, which is to create a positive *muraja'ah* experience so that the child does not view memorization activities as a burden, but as a fun and meaningful activity. Thus, the success of leading is not determined by the use of a specific type of affirmation, but by the parents' ability to adapt motivation strategies to the child's needs in every situation. Supportive parents are able to transform the burden of memorization into a more meaningful spiritual routine for the child.

These interview findings are reinforced by observation results. In one *muraja'ah* session after Maghrib, the parent was seen conditioning the child by asking them to stop playing with their gadget first before starting the memorization. The parent then gave instructions with a soft tone of voice and accompanied the child during the *muraja'ah* process. When the child was able to complete the memorization well, the parent gave simple praise such as "Good, it's fluent" and promised playtime after *muraja'ah* was finished. The child showed a positive response by following the *muraja'ah* cooperatively and continued to try to complete the memorization even though they were briefly distracted by the previous activity.

These observation results reinforce the interview findings that the success of leading does not lie in the form of affirmation used, but in the accuracy of parents in choosing motivation strategies according to the child's psychological condition. This finding shows that reinforcement in family-based *muraja'ah* cannot be understood as a fixed communication technique, but as a dynamic motivational process. Parents need to continually adjust the form of affirmation with the level of learning readiness, emotional condition, and the development of the child's motivation so that *muraja'ah* continues consistently. Thus, the hypnoteaching approach in the family context not only functions as a positive communication technique, but also as a

pedagogical strategy that helps build learning motivation while simultaneously maintaining the continuous execution of *muraja'ah*.

Dynamics of *Muraja'ah* Implementation: Memorization Challenges, Mentoring Strategies, and Monitoring Systems

The success of the pacing and leading stages at home is often reduced by structural conflicts resulting from clashes in curriculum targets between *ziyadah* (adding new memorization) and *muraja'ah* (repetition). From the perspective of information processing theory, short-term memory has a limited capacity. Force-feeding children with new memorization information constantly without giving them enough time space (rehearsal) for strengthening will exceed the child's cognitive load limit (cognitive overload) (Zulfah & Mukhoiyaroh, 2022). If a child continuously receives new memorization without the opportunity to do sufficient *muraja'ah*, cognitive load will increase, making the memory consolidation process less optimal.

This condition is reflected in the experience of one parent (OT-01), who stated: "Sometimes the addition of memorization is too fast... there should be a greater portion of *muraja'ah* compared to adding new memorization. Surahs that were not fully solidified previously are already added with new memorization". This statement shows that some parents view the success of a *tahfiz* program not only measured by the amount of new memorization achieved, but also by the students' ability to maintain the memorization they already have. In this context, *muraja'ah* is seen as the main foundation for maintaining memorization quality so that it is not easily lost when students receive new material. This finding is in line with information processing theory, which positions the repetition process as an important stage in strengthening memory retention and preventing forgetting (Zulfah & Mukhoiyaroh, 2022). Additionally, this also shows that the balance between *ziyadah* and *muraja'ah* is a form of cognitive load management. When new memorization targets exceed the child's learning capacity, *muraja'ah* loses its function as a memory consolidation process, making the child more susceptible to forgetting and learning fatigue.

To overcome this cognitive load squeeze at home, parents and schools adopt a solution in the form of implementing memory chunking tactics through the Talqin-Tikrar method. OT-03 explained their tactic: "Usually I help first. For example, one verse is broken down several times, then the child follows... So one verse can be repeated two to three times". The school also applies the same thing. GT-01 added: "We use the talqin and tikrar methods... verses are read and repeated many times, even up to 40 repetitions...". These findings indicate that both parents and teachers attempt to adjust the memorization process to the child's learning capacity. Through breaking down verses into smaller parts, information becomes easier to process and remember gradually. Thus, the talqin-tikrar method not only functions as a Qur'an memorization

technique but also becomes a pedagogical strategy that helps students manage learning loads more effectively. From a cognitive load perspective, this strategy allows the repetition process to take place more effectively without burdening the child with a large amount of new information at the same time.

In addition to making adjustments to learning strategies, the school also built an evaluation system to ensure the continuity of *muraja'ah*. GT-01 explained that the assessment uses a categorical instrument: "Our assessment uses two categories, namely: M (Mandiri/Independent)... D (Dibantu/Assisted)... If the independent score is less than 70%, the memorization must be repeated". Realizing the differences in students' memorization abilities and learning capacities, the school also implemented a memorization grouping system. According to GT-01, this grouping is done as a solution for students who have difficulty achieving the predetermined memorization targets. Through this system, students are not treated uniformly but are grouped based on their achievement levels and memorization abilities, so the learning process can take place more appropriately according to each individual's condition. GT-01 explained that "The temporary solution for this is through the memorization grouping system earlier".

This grouping is done as a form of adaptation to differences in students' memorization abilities. Not all students possess the same memorization speed, memory power, and ability to maintain memorization. Therefore, students are grouped based on memorization achievements and learning abilities so that the learning process can take place more aligned with each individual's condition. These findings show that the school does not apply memorization targets uniformly, but instead provides space for students to develop according to their abilities without having to experience excessive pressure due to the demands of uniform targets. This approach is in line with the principles of differentiated instruction, which aligns learning targets with student characteristics so that learning pressure can be minimized (Satriyawan et al., 2022). In the context of *muraja'ah*, differentiation is not merely an academic strategy, but also a form of protection against increased cognitive loads that can hinder the memorization retention process.

Moreover, the school does not solely rely on conventional paper sheets. Aware of parents' busyness, the school tries to mitigate communication through digital platforms. This was explained by GT-02: "The school monitors the implementation of *muraja'ah* through three ways, namely direct evaluation at school, WhatsApp groups with parents, and monitoring books...". The use of WhatsApp groups aligns with the findings of Sujani & Ichsan (2022), which stated that utilizing instant communication instruments effectively bridges instructional distance. The use of WhatsApp groups, daily evaluations, and monitoring books shows that the school strives to build continuous communication with parents as partners assisting *muraja'ah* at home. This finding also strengthens the concept of School-

Family Partnership developed by Epstein, revealing that successful learning is the result of shared responsibility between schools and families. This partnership is manifested through the active involvement of parents in the learning process at home as part of the shared responsibility between schools and families (Rejeki et al., 2025)(Hartinah & Suryana, 2025)(Sukarni & Jati, 2020). In the context of *tahfiz* education, this collaboration is reflected through the continuity of *muraja'ah* activities at school which are continued at home with parental assistance. This partnership pattern enables the formation of a consistent learning environment, thereby supporting the maintenance of Qur'anic memorization. In a *tahfiz* program, family involvement is a critical factor because most memorization repetition processes take place in the home environment (Khoiriyah et al., 2023). Parents act not only as administrative companions ensuring children repeat their memorization at home, but also as pedagogical partners actively creating psychological conditions that support the learning process. Therefore, the existence of monitoring instruments functions not only as a tool for recording memorization progress but also as a means of communication between schools and families to connect the formal learning process at school with the *muraja'ah* practices occurring in the family environment.

Research results also show that the success of *muraja'ah* at home cannot be explained through a single factor alone. A synthesis of all findings reveals a connection between the child's biological condition and cognitive load, the mentoring strategies applied by parents, and school support through monitoring systems and learning management. When children experience fatigue due to school activities or are in a biological transition phase, parents attempt to reduce this burden through pacing and leading strategies. At the same time, the school provides support through the differentiation of memorization targets and monitoring systems so that the mentoring process at home remains aligned with learning objectives. These findings indicate that the implementation of *muraja'ah* at home takes place through the interaction between the child's biological and psychological conditions, parental mentoring strategies, and institutional school support, rather than being determined solely by the intensity of memorization repetition.

Based on the relationship among these findings, the collaborative implementation of *muraja'ah* through a hypnoteaching approach can be understood as a conceptual framework consisting of three interconnected main components: the child's biological condition and cognitive load, parental mentoring strategies, and the school's monitoring system. These three components work complementarily in supporting the continuity of *muraja'ah* at home. The child's biological condition and cognitive load become the starting point determining the need for mentoring during the *muraja'ah* process. In response to these conditions, parents apply pacing and leading strategies to create a more conducive learning atmosphere. Furthermore, the school strengthens this process through continuous monitoring, evaluation, and

communication systems so that the implementation of *muraja'ah* at home remains aligned with the school's learning targets. Thus, the success of *muraja'ah* is not solely determined by the frequency of memorization repetition or the individual application of hypnoteaching, but by the synergy among the child's learning capacity, the quality of parental mentoring, and school-family partnerships in building a continuous learning environment. This conceptual framework expands the study of hypnoteaching by situating it as a collaborative approach that is not only oriented toward teacher-student interaction in the classroom, but also toward the integration of school and family roles in supporting Qur'anic memorization retention.

Based on this conceptual framework, the practical implications of this research indicate that it is insufficient for schools to merely set memorization targets and provide monitoring instruments; they also need to equip parents through training on the application of pacing and leading strategies, as well as the management of children's psychological conditions during the implementation of *muraja'ah* at home. Thus, the partnership between schools and families does not stop at the function of reporting memorization progress, but develops into a pedagogical collaboration that jointly supports the continuity of *muraja'ah* and the retention of Qur'anic memorization more effectively.

Conclusion

This study demonstrates that the implementation of the collaborative *muraja'ah* program using a hypnoteaching approach at SDIT Aluda Cimahi occurs through the involvement of teachers and parents in applying pacing and leading stages during the *muraja'ah* times determined by the school, namely after Fajr, after Maghrib, and before bedtime. Parents apply various forms of conditioning, such as creating a comfortable atmosphere, providing choices in executing *muraja'ah*, managing gadget distractions, as well as providing affirmations, religious motivation, and rewards as part of the memorization mentoring process at home. Furthermore, this study also indicates that the implementation of *muraja'ah* at home is a collaborative process illustrating the interplay between the child's biological condition and cognitive load, parental mentoring strategies, and school support through differentiated learning and monitoring systems. This study also uncovers various challenges that emerge during the program's implementation, including the child's physical condition during transition times, fatigue after daily activities, differences in students' memorization abilities, and the demands of the *ziyadah* (adding new memorization) target.

Theoretically, these findings expand the literature on hypnoteaching by demonstrating that its application is relevant not only in classroom learning but also in *muraja'ah* mentoring within the family environment through a partnership between the school and parents. The implications of this research suggest that the development of *tahfiz* learning needs to consider the child's psychological aspects during the *muraja'ah* process, in addition to achieving memorization targets. Moreover, schools can strengthen the application of hypnoteaching by providing mentoring or

training to parents regarding pacing and leading strategies, so that the implementation of *muraja'ah* at home can occur more adaptively according to the child's learning condition. This study is still limited to a single educational institution with a relatively small number of informants, so the findings cannot yet be broadly generalized. Therefore, it is recommended that future studies examine the application of hypnoteaching-based mentoring across various school contexts and student characteristics to enrich the development of school-family collaboration in *tahfiz* education.

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