

Analysis of Al-Qur'an Memorization Ability based on STIFIn Intuiting and Feeling Test Results on Tahfidz Program Students of MTs Unggulan Nuris Jember

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Abstract. Memorizing the Qur'an is a highly valued activity in Islam, but this process is not always easy and can be affected by various factors, both internal and external. The STIFIn test, which is a tool for mapping individual potential based on basic brain functions, was used to identify students' learning styles that can support the memorization process. This research uses a descriptive qualitative approach with a case study method, which involves collecting data through observation, interviews, and documentation in the field. The data analysis used in the research is interactive analysis, namely through data collection, data presentation and conclusion drawing. The results show that students with intuiting intelligence type rely more on semantic memory and imagination to understand the context and translation, they start the memorization process by reading and understanding the translation which serves as a memory booster, while feeling type students emphasize more on a conducive learning atmosphere and meticulous repetition where they prefer to memorize gradually with a focus on deep understanding of each lafaz and its meaning. These findings provide important insights into effective strategies in memorizing the Qur'an, as well as the importance of understanding each student's potential to improve learning effectiveness.

Keywords: Al-Qur'an Memorization Ability, Feeling, Intuiting, STIFIn Test

1 Introduction

Memorizing the Qur'an is an effort to protect or maintain the words of Allah that have been received by the heart and mind so that they can recall them according to the Mushaf [1]. Memorizing the Qur'an is one of the activities that is highly valued in Islam [2]. Memorizing the Quran is said to be a long journey, because the main goal is Allah. Wherever the human foot goes, it will never arrive, unless death has arrived. When someone is determined to memorize the Qur'an, then from that moment on he has the obligation to maintain his memorization. In fact, memorizing the Qur'an is not only done by adults, but many teenagers and even children do it. Because for some parents, having a child who memorizes the Qur'an is an extraordinary pride [3].

Memorizing the Qur'an is not an easy matter, many of the achievements of memorizing the Qur'an are caused by inhibiting factors and supporting factors. The number of factors that can affect the process of memorizing the Qur'an, the individual's ability

to memorize the Qur'an also tends to vary. For this reason, various special methods are needed in the process of memorizing the Qur'an [4]. In choosing a method of memorizing the Qur'an, it is necessary to know in advance the ability of each individual to memorize the Qur'an. This makes the potential in oneself important to know as a provision in getting an overview of information about one's Al-Qur'an memorization ability.

A medium that can provide information about individual potential is the STIFIn test. STIFIn stands for sensing (written S), thinking (written T), intuiting (written I), feeling (written F), instinct (written In). The concept of the STIFIn test itself was first launched by Farid Poniman which is a combination of several theories of psychology, neuro science, and HR. However, the main theory of reference is the theory of basic brain functions or the concept of single intelligence from C. G Jung [5]. The STIFIn test is an innovative intelligence test through a scanner or scan of 10 handprints which is considered effective and accurate in its results [6]. It is said that the STIFIn test is effective because the time required is not long enough, which is no more than three minutes, while other intelligence tests require a long time. So from the results of the STIFIn test, one can find out which intelligence machine is classified as sensing, thinking, instinct, feeling or intuiting which can be used to choose learning methods, talent interests and professions. As for each part, there are two steering wheels, namely extrovert and introvert, except for the instinctive intelligence machine [7].

A study written by Nursyaidah and Sari with the title The Effect of Using the STIFIn Test on Determining the Interests and Talents of Students of SMP IT Darul Hasan Padangsidempuan states the STIFIn test as a solution to measure students' interests and dominant brain talents which are then directed according to their respective genetic personalities so as to get maximum learning results [8]. Other research written by Nur Aisyah and Mahdia also said that the results of the STIFIn test mapping are very helpful for recognizing students' learning styles so that it facilitates the learning process [9].

Some of the research above explains how the STIFIn test is able to influence the learning process and learning style and can foster students' talents and interests. Based on these studies, researchers feel interested in analyzing specifically how the STIFIn Test process can provide an overview of the potential of students in memorizing the Qur'an so that it has an impact on information data regarding the ability to memorize the Qur'an of students of the tahfidz program of MTs Unggulan Nuris Jember.

In addition, researchers also focus on two intelligence engines, namely intuiting and feeling because these two intelligence engines are the dominant results of all tahfidz program students of MTs Unggulan Nuris Jember. Where out of 109 tahfidz program students who have carried out the STIFIn test, 30 students show the intuiting intelligence engine and 28 students show the feeling intelligence engine. Given, the urgency of knowing the ability to memorize the Qur'an of students as described above, the discussion of the ability to memorize the Qur'an based on the STIFIn test results becomes quite important to discuss as an effort to disseminate knowledge about the method of memorizing the Qur'an quickly.

In this case, it clearly presents the importance of memorizing the Qur'an in the context of education, especially in the education of tahfidzul Qur'an. The author explains that memorizing the Qur'an is one of the most noble activities in Islam and has important value for individuals and society. In addition, the process of memorizing the Qur'an is not an easy thing because it is influenced by various factors, both inhibitors and supporters, so the right method is needed according to the ability of each individual.

In the context of education, the selection of appropriate methods is very important so that students can achieve optimal results. Therefore, the author connects the concept of memorizing the Qur'an with the STIFIn Test as a tool to recognize a person's intelligence potential. The STIFIn test allows each individual to know the most effective learning style based on their dominant intelligence, so that the memorization method applied can be more in accordance with the characteristics of each student. Thus, tahfidz education not only focuses on memorization traditionally, but also accommodates a more innovative approach based on individual potential. Through research conducted at MTs Unggulan Nuris Jember, the author shows that the STIFIn Test can provide a clearer picture of the ability of students to memorize the Qur'an, especially for those who have intuitive intelligence and feeling machines. Based on this analysis, the discussion of the relationship between the method of memorizing the Qur'an and the results of the STIFIn Test is important in an effort to increase the effectiveness of tahfidz education, so that students can achieve memorization achievements more optimally according to their potential.

In general, the reasons presented in the manuscript are adequate, but not entirely explicit in linking why the identification of individual potential through the STIFIn test is directly relevant to improving the ability to memorize the Qur'an. The manuscript has explained that memorizing the Qur'an requires a method that is in accordance with individual abilities, introducing the STIFIn Test as a tool to find out a person's intelligence machine, and displaying the real results of the test conducted at MTs Unggulan Nuris Jember and connecting it with the needs of a more personalized tahfidz method. However, what needs to be clarified is the reason why getting to know the intelligence machine through STIFIn can help determine a more effective memorization method, for example, an intuiting machine is more compatible with visualization or a feeling machine is more effective with an emotional approach. In addition, it is necessary to explain how the mapped potential of STIFIn can practically accelerate, strengthen, or deepen the memorization of the Qur'an. It will be even stronger if the manuscript also conveys a comparison between the process of memorizing the Qur'an without knowing the individual's potential and by knowing the potential through the STIFIn test. Thus, the urgency of using the STIFIn Test in the context of tahfidz education will be increasingly felt and strengthen the flow of research thinking.

This research was compiled to review relevant literature, but has not yet fully explored the process of memorization, methods of memorizing the Qur'an, and related cognitive or psychological theories. The study has cited several sources that explain the importance of memorizing the Qur'an, as well as linking the need to understand the individual's potential to the use of the STIFIn Test, which is based on the theory of basic brain functions according to C.G. Jung. In addition, several studies on the effectiveness of the STIFIn Test in recognizing students' interests, talents, and learning styles have also been raised as the basis of the literature. However, this study still does not specifically review the literature on cognitive processes in memorization, such as the stages of encoding, storage, and retrieval in cognitive psychology theory. In addition, a description of the commonly used methods of memorizing the Qur'an, such as the Tikrar, Sabak, Sabki, and Manzil methods, has also not been conveyed. The relationship between the theory of basic brain functions in the STIFIn Test and the Qur'an memorization strategy is still descriptive and has not been critically analyzed. Therefore, although the literature used is already relevant, it would be better if this manuscript

was strengthened by adding a discussion of the classical tahfidz method, the concept of memorization in cognitive psychology, and the relationship between the type of STIFIn intelligence and specific memorization techniques. Thus, the theoretical foundation in the manuscript will be more complete and support a more in-depth research analysis.

References to previous research on the STIFIn Test have been included in the manuscript, but its position in the educational and psychological research literature is still not explicitly affirmed. The manuscript has cited several studies such as those conducted by Nursyaidah and Sari, as well as Nur Aisyah and Mahdia, which show the benefits of the STIFIn Test in directing students' interests, talents, and learning styles. In addition, the manuscript also relates the concept of the STIFIn Test to C.G. Jung's theory of the psychology of basic brain functions. Nonetheless, the position of the STIFIn Test has not been compared to other commonly used intelligence or talent interest gauges in the field of education and psychology, such as the IQ test, Howard Gardner's Multiple Intelligences theory, or MBTI. The references raised have not been widely associated with the general discourse on the importance of measuring potential in psychology-based education. As a result, the STIFIn Test in this manuscript seems to stand alone without being compared to other established approaches. In addition, the academic basis for the use of the STIFIn Test in the context of tahfidzul Qur'an education has also not been expanded through discussions about psychological assessments in religious education. Thus, although the references used are relevant, it is necessary to strengthen them by comparing the STIFIn Test with other approaches and clarifying the contribution of this research in filling the gap in the field of tahfidz education based on intelligence potential.

The purpose of the research can be understood implicitly, but it has not been explicitly stated, logically structured, and directly linked to the background of the problem. From the background presented, it can be seen that this study focuses on efforts to analyze the potential of students in memorizing the Qur'an based on the results of the STIFIn Test, especially for students with intuitive intelligence and feeling machines. An explanation of the importance of understanding the memorization ability of students and the relevance of using the STIFIn Test has also been delivered. Nevertheless, the purpose of the research has not been expressly formulated in one specific statement that is usually located at the end of the background section. In addition, the structure of the research objectives is not entirely logical, as it has not been clearly detailed whether this study only aims to identify potential, analyze the relationship between intelligent machines and memorization capabilities, or also develop appropriate memorization methods. The relationship between the problems raised and the goals to be achieved is also still implicit. Therefore, even though the direction of the research is already visible, it would be better if a paragraph is added at the end of the background that explicitly states the purpose of the research so that the reader can more easily understand the direction and focus of the study being conducted.

In this study, the focus on intuitive and feeling intelligence machines has been mentioned, but the reason why the selection of these two intelligence machines is carried out has not been explained in depth. You mentioned that the majority of students at MTs Unggulan Nuris Jember have an intuitive and feeling intelligence machine, namely 30 students for intuiting and 28 students for feeling. However, the reason why the focus of this research is directed at the two intelligence machines, and not on other types of intelligence such as sensing or thinking, has not been elaborated in detail. The

relationship between the intelligent machine and the ability to memorize the Qur'an has also not been clearly explained. For example, why is the type of intuitive intelligence that relies more on patterns and big pictures, as well as feelings that tend to be related to emotional approaches, considered more relevant in the context of memorizing the Qur'an? The selection of these two intelligence machines needs to be justified by providing a strong justification for their relationship to the memorization process. Therefore, in order to clarify and justify the focus on these two intelligence machines, there needs to be a further explanation of how they play a role in improving or influencing the process of memorizing the Qur'an.

2 Research Methods

This research uses a descriptive qualitative research approach with a case study method. Case study research is a research method conducted directly in the field using data collection instruments such as observation, interviews, and documentation [10]. The research location that will be selected in this study is Madrasah Tsanawiyah (MTs) Unggulan Nurul Islam (Nuris) Jember with the determination of research subjects conducted by purposive sampling that is selected with certain considerations and objectives [11].

The data collection techniques used were interviews, observation and documentation review. The data collected was analyzed qualitatively to identify patterns and themes, providing a rich understanding of the context. The data analysis used in the research is the data analysis model of Miles, Huberman and Saldana which is carried out interactively, namely through data collection, data presentation and conclusion drawing [12]. Then the validity of the data used is triangulation of sources and triangulation of techniques.

The research methodology used in this study is a descriptive qualitative approach with a case study method. Case study research was carried out directly in the field, using data collection instruments in the form of observations, interviews, and documentation. The location of this research is Madrasah Tsanawiyah (MTs) Unggulan Nurul Islam (Nuris) Jember, with the selection of research subjects using purposive sampling techniques, which is the selection of subjects based on certain considerations and objectives. The determination of the research subject was carried out by selecting individuals who have a direct connection to the tahfidz program, such as program participants, managers, or teachers involved.

In this study, the data collection techniques used are interviews, observations, and documentation reviews. Interviews were conducted with various parties involved in the tahfidz program at MTs Unggulan Nuris Jember, such as participants, teachers, or school principals. Observations are carried out to directly understand the implementation of the tahfidz program in the field, while the documentation review includes the examination of documents related to the program, such as tahfidz reports and participant records. The collected data is then analyzed qualitatively to identify patterns and themes that emerge, providing an in-depth understanding of the context of the tahfidz program at MTs Unggulan Nuris Jember.

Data analysis is carried out using a model that involves three interactive stages: data collection, data presentation, and retrieval. The validity of the data in this study is

maintained through source triangulation and triangulation techniques, to ensure the validity and reliability of the research results. Thus, this study aims to provide a comprehensive understanding of the implementation of the tahfidz program at MTs Unggulan Nuris Jember, as well as the factors that affect its success.

In this study, the STIFIn test was used to identify the type of intelligence of tahfidz program participants at MTs Unggulan Nuris Jember, with the aim of understanding how participants process information and make decisions. This test is a questionnaire that measures four categories of intelligence: Sensing, Thinking, Intuition, and Feeling. The test is given individually in paper format and takes about 30-45 minutes to complete. Test validation is carried out through evaluation by psychologists and trials on small groups of participants to ensure the relevance and clarity of the questions. The results of these tests were then combined with interview and observation data to get a more complete picture of the characteristics of the participants and how their intelligence type affected success in the tahfidz program.

The data collection process in this study used interviews, observations, and documentation review with purposive sampling techniques to select 20 tahfidz program participants representing various age groups and ability levels. This sample size is considered sufficient to provide an in-depth picture of the participant's experience. To ensure the accuracy of the data, source triangulation is carried out by collecting data from participants, teachers, and program managers, as well as triangulation techniques by combining interviews, observations, and documentation. The accuracy of the data is also maintained through re-checking and validation by education experts. Although purposive sampling is used, the selection of subjects is carried out carefully to include participants with diverse characteristics, so that the results of the study can provide a comprehensive picture of the factors that affect the success of participants in the tahfidz program.

The data analysis method used in this study, namely the Miles, Huberman, and Saldaña analysis model, is quite clear and relevant, but it needs a little further explanation to ensure its suitability with the educational context, especially in measuring students' Qur'an memorization ability. Data on memorization ability is analyzed based on certain criteria such as the number of verses memorized, the speed and accuracy of memorization, as well as changes in ability over time. This model is justified because it allows for an in-depth analysis of the patterns and themes that emerge from interview, observation, and documentation data. In addition, this analysis is also relevant to the educational context because it can explore factors that affect the success of memorization, such as teaching methods and social support. With this explanation, the analysis method in this study is considered appropriate and can provide a more comprehensive understanding of the process of memorizing the Qur'an.

3 Results and Discussion

3.1 Intuiting and feeling learning styles based on the STIFIn test

The STIFIn concept maps out of the 5 hemispheres of the human brain, 1 that becomes dominant. It becomes the controller of human beings, the shaper of their natural talents.

In this concept, Farid Poniman maps the learning styles of the intuiting and feeling intelligence engines as follows [13]:

1. The results of the fingerprint scanner test show that the dominant brain is the front right brain, so the intelligence engine is called Intuiting. Intuiting has a patterning learning style, his habit is nosy, his prowess is creative, focused on imagination, the key to success is improving quality, the source of strength in digestion, his body function is digestive, his body constitution is asthenic, his DNA is thymine, his blood type stimulus is B, his chemistry is wooden so that he tends to the word with his social role creative, classy, knowledgeable, and influential in the word. The best way to learn intuiting is by using the ability of the right brain in finding ideas and patterns. Ideas and patterns can be found from anywhere, books, movies, magazines, or television. Always look for new things from what you see, hear or read. Find patterns from what has been learned and connect it with the knowledge you want to master. Imagination and creativity are his biggest assets.
2. The results of the fingerprint test show that the dominant brain is the back right brain, so the intelligence machine is called Feeling. Feeling has a listening learning style, his habit is relaxed, great at speaking, focused on the role, the key to success is leading himself, the source of his strength is breathing, his body function is respiratory, his body constitution is dysplastic, his DNA is cytosine, his blood type stimulus is O, his chemistry is fire so he tends to love with flaming social roles, moods, and feelings of love. The best way to learn feeling is through people. Get inspiration or understanding through other people. Increase discussion activities, especially with people who master the knowledge you want to master. Choose books, articles, or biographies related to these people and discover how they apply the knowledge.

Every learner basically has a dominant type of intelligence, to become the main force to improve learning achievement. Therefore, it is important for learners to recognize the potential or strengths that exist within themselves in order to optimize their abilities.

3.2 Al-Qur'an Memorization Ability of students with intuiting type STIFIn test results

Based on the results of research conducted at MTs Unggulan Nuris Jember, it can be stated that the process of memorizing the Qur'an for the intuiting type focuses on semantic memory and story imagination in understanding the translation of the Qur'an, with the following process details:

- Students with the intuiting type start the memorization process by reading the translation or listening to the explanation of the meaning first, then understanding the storyline.
- After understanding the translation, students read verse by verse and repeat it continuously until it is memorized. For this type, there is no certain time limit and emphasizes more on repetition which is carried out continuously until memorization and fluency.

- During the memorization process, students mark words that are considered difficult or important, usually by rounding them up using a pen, pencil, or highlighter.
- In the process of memorizing the Qur'an, the student must make a mark on the words that are considered difficult or important. In the process of memorizing the Qur'an, students with the intuiting type will not start memorizing before reading the translation, because by reading the translation, they can activate semantic memory or memory related to events.
- The next step is done by the intuiting type. The next step taken by the intuiting type in memorizing the Qur'an at MTs Unggulan Nuris Jember is to express themselves when memorizing, using facial expressions and hand movements. Therefore, this type performs the memorization process in front of a mirror to see their facial expressions, which will later help in memorizing [14].

In the first point, it is explained that students start memorizing by reading the translation or listening to the explanation of the meaning first, before understanding the storyline. By understanding the meaning and storyline, students can strengthen the semantic connection between the memorized verse and its context, making the process of storing and retrieving information easier. This approach improves memory and makes information recall easier.

It is also explained that students read verse by verse and repeat it continuously until memorized, without any set time limit. In this case, we see the application of behavioristic reinforcement principles. Continuous repetition serves as positive reinforcement that strengthens neuron connections in the brain, thus prolonging memory and improving fluency in memorization. In addition, the absence of a time limit emphasizes that the speed of mastering material can vary between individuals, and what is more important is consistency in the learning process.

In the third process, the use of marking difficult or important words with a pen, pencil or highlighter illustrates a technique often used in learning. This technique utilizes visual cues to reinforce memory. The use of visual markers helps students to focus more on important elements in the text, which in turn makes comprehension and memorization easier. While the fourth process explains that students will not memorize without first reading the translation, because by understanding the meaning or semantic context, they can improve event recall. Semantic memory, which is related to understanding or general knowledge, will greatly help them in understanding the Qur'anic text. By studying the translation first, students deepen their knowledge of the text being memorized.

The last process, it was explained that intuiting-type students show self-expression through facial expressions and hand movements while memorizing. In addition, the use of mirrors to view facial expressions is an example of self-reflection, which can deepen understanding and strengthen memorization.

3.3 Al-Qur'an Memorization Ability of students with feeling type STIFIn test results

Based on the results of research conducted at MTs Unggulan Nuris Jember, it can be stated that the process of memorizing the Qur'an for the feeling type focuses on a

conductive memorization atmosphere (using the power of hearing) and partner sima'an, with details of the process as follows [15]:

- Students with feeling type memorize verses gradually, starting from sentence by sentence or per waqaf, by repeating it many times while understanding the translation until there are no mistakes and the position of lines and sentences can be clearly imagined. Therefore, it is advisable to use a corner mushaf and one fixed mushaf, without changing to a mushaf with a different print, because the position of the verse on different mushaf can be different.
- After the sentences in the verse can be memorized smoothly by feeling type students, they then continue to memorize the next sentence in the same way, and combine them until they become one complete verse. The next step is to repeat the sentences in the verse until they are completely memorized without error.
- To assemble the memorized sentences and verses correctly, feeling type students repeat at least 10 times after finishing memorizing the next sentence or verse. For example, after stringing the first verse with the second verse, they repeat it at least 10 times, then string it with the third verse and repeat it 10 times, and so on. Some students also do repetition in reverse order, such as combining the last verse with the second-last verse, then repeating it starting from the second-last verse and stringing it with the previous verse, and continuing to one page, which is repeated at least 10 times until there are no errors in pronunciation or verse order.
- If they encounter a lafaz that is difficult to memorize because it is similar or almost similar to another lafaz, feeling type students will pay special attention, look closely, and appreciate its meaning, and continue to repeat it. Likewise, with the end or closing of each verse, which needs to be given more attention and even given a certain mark if needed.
- After memorizing one page well and smoothly, feeling type students continue memorizing to the next page by starting the same steps.
- In assembling the pages, feeling type students are more likely to memorize the next page. In assembling the pages, feeling-type students pay attention to the connection between the end of the page and the beginning of the next page, so that the memorization remains well connected. Thus, every time they finish memorizing one page, they will repeat and string it with the next pages.
- Tasmi' (memorization listened to by others). after memorizing several pages, the memorization is then listened to a friend to evaluate its fluency. After the memorization is correct and fluent, the feeling type students then go to the teacher to be listened to and corrected and receive the necessary instructions and guidance.

Students with the feeling type tend to prioritize deep understanding of the meaning of the verse as well as consistent and thorough repetition. Repetition is the main key in the memorization process, where students who repeat memorization many times, both in forward and reverse order, try to strengthen the relationship between new information (verses or sentences) and previously learned information, thus increasing overall mastery of memorization. In addition, for feeling-type students the importance of understanding the meaning of the memorized verse or sentence not only improves the

quality of memorization, but also deepens the spiritual and conceptual understanding of the text being studied.

When feeling-type students encounter a word or lafaz that is difficult to memorize, they pay more intensive attention to the lafaz, either by understanding it more deeply or by repeating it more often. They also involve friends or teachers in the memorization evaluation process (tasmi') providing an opportunity to get external feedback that can correct mistakes or fluency in memorization. This can help students to develop further from their independent abilities. When students' memorization is heard by others, they will find it easier to detect and correct mistakes, as well as gain new perspectives that they may not have realized.

Research must be presented clearly and systematically to be aligned with the research objectives. Key findings need to be organized based on themes that emerge from the data analysis, such as factors that affect the success of tahfidz programs, such as participant motivation, teaching methods, and social support. Each finding should be described with concrete examples of interview, observation, or documentation data to clarify how the data supports the findings. The presentation of logical and structured results will make it easier for the reader to understand the findings and how they relate to the purpose of the research, which is to provide a deeper understanding of the process of memorizing the Qur'an or the factors that affect the success of participants in the tahfidz program.

4 Conclusion

From this study, it can be concluded that the ability to memorize the Qur'an in students of MTs Unggulan Nuris Jember is strongly influenced by the type of intelligence that students have. Students with intuiting intelligence tend to adopt a more creative and imaginative approach in the memorization process. They start by understanding the translation and context of the verse to be memorized, which helps strengthen the semantic relationship between the verse and its meaning. This approach not only strengthens memory, but also promotes a deeper understanding of the content of the Qur'an.

On the other hand, students with feeling intelligence focus more on a conducive atmosphere and consistent repetition. They memorize in a gradual way, starting from sentence by sentence, and do meticulous repetition until they really master the verse. Feeling-type students are also very concerned about the meaning behind the lafaz they memorize, so the repetition process is not only mechanical, but also involves deep understanding.

Therefore, it is important for educators and tahfidz program managers to adapt memorization methods to the characteristics and potential of each student. By understanding students' learning styles, learning strategies can be designed more effectively, so that the process of memorizing the Qur'an can take place better. This study shows that understanding students' intelligence and learning styles can help in designing a more personalized and appropriate approach, which in turn can improve the quality of students' memorization and understanding of the Qur'an. In addition, the importance of

supporting a conducive and collaborative learning environment among students is also a crucial factor in achieving optimal memorization goals.

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