

Strengthening Qur'anic Memorization through *Muraja'ah* and *Tasmī'* at Daarul Khoir Islamic Boarding School, Bogor

*Salwaa Luthfiah¹, Fajar Syarif²

^{1,2}Institut Ilmu Al-Qur'an Jakarta, Indonesia

*Correspondence: salwaa.luthfiah@mhs.iiq.ac.id

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Abstract

This study examines how *Murāja'ah* (systematic revision) and *Tasmī'* (recitation assessment) are implemented to support Qur'anic memorization among santri at Daarul Khoir Islamic Boarding School, Gunung Sindur, Bogor. Using a qualitative descriptive approach, data were collected through observations, semi-structured interviews, and document review of *tahfidz* records and schedules. Participants were selected purposively and included the pesantren leader, *musyrifah*, *tahfidz* teachers, selected santri, and one parent representative. The findings indicate that structured *Murāja'ah* helps santri maintain memorization continuity by improving recitation fluency and reducing errors in *tajwid* and *makhraj* through routine rehearsal. *Tasmī'* functions as a formative assessment mechanism that provides immediate correction, strengthens preparedness for examinations, and encourages disciplined learning routines. Document review also shows that the *tahfidz* program applies semester-based targets and differentiated guidance for *santri* who require additional support. Thus, the integration of *Murāja'ah* and *Tasmī'* contributes to a more organized memorization culture and reinforces learning discipline within the pesantren context.

Keywords: *Murāja'ah*; *Tasmī'*; Qur'anic Memorization; Tahfidz Education; Pesantren

Abstrak

Penelitian ini mengkaji bagaimana metode *Murāja'ah* (pengulangan terstruktur) dan *Tasmī'* (setoran/evaluasi bacaan) diterapkan untuk mendukung kualitas hafalan Al-Qur'an santri di Pondok Pesantren Daarul Khoir Gunung Sindur, Kabupaten Bogor. Penelitian menggunakan pendekatan kualitatif deskriptif dengan pengumpulan data melalui observasi, wawancara semi-terstruktur, serta telaah dokumen (jadwal, catatan setoran, dan arsip program tahfidz). Informan dipilih secara purposive meliputi pengasuh pesantren, musyrifah, guru tahfidz, santri terpilih, serta satu perwakilan wali santri. Hasil penelitian menunjukkan bahwa *Murāja'ah* yang dijadwalkan membantu menjaga kesinambungan hafalan melalui peningkatan kelancaran bacaan dan pengurangan kesalahan tajwid dan makhraj karena latihan yang berulang dan terpantau. Sementara itu, *Tasmī'* berfungsi sebagai evaluasi formatif melalui koreksi langsung, penguatan kesiapan ujian, serta pembiasaan disiplin belajar. Telaah dokumen juga menunjukkan adanya target semesteran dan mekanisme pendampingan bagi santri yang memerlukan penguatan. Secara keseluruhan, integrasi *Murāja'ah* dan *Tasmī'* mendukung terbentuknya budaya menghafal yang lebih teratur dan disiplin di lingkungan pesantren.

Kata Kunci: *Murāja'ah*; *Tasmī'*; Hafalan Al-Qur'an; Pendidikan Tahfidz; Pesantren

A. Introduction

The Qur'an occupies a central position in the life of Muslims as a divine source of guidance and mercy for all humanity. One of the most profound expressions of devotion to the Qur'an is through memorization (*tahfidz*), which serves not only as an act of worship but also as a means of preserving the authenticity and purity of divine revelation.¹ For this reason, Qur'anic memorization has become a core component of Islamic education, particularly within *pesantren* (Islamic boarding schools), which traditionally emphasize both religious scholarship and moral formation. The gradual revelation of the Qur'an, as stated in Q.S. Al-Furqan (25:32), underscores divine wisdom in facilitating understanding, memorization, and internalization, thereby providing a theological foundation for structured and continuous memorization practices.

In the Indonesian context, *pesantren* play a strategic role in nurturing Qur'anic literacy and character development. Qur'an memorization is widely regarded as an essential competency within *pesantren* education, integrated into both formal curricula and extracurricular programs. Numerous studies indicate that *tahfidz* programs contribute significantly to the internalization of religious values, discipline, and moral integrity among santri.² Beyond spiritual benefits, several studies report potential links between improved academic performance, enhanced concentration, and stronger self-regulation skills, demonstrating its relevance to holistic education.³

Despite its importance, the process of memorizing the Qur'an presents considerable challenges, particularly in maintaining consistency and quality over time. Santri often experience fluctuating motivation, cognitive fatigue, and difficulties in retaining previously memorized verses, especially amid dense academic schedules and social dynamics within boarding school environments.⁴ Psychological factors such as performance anxiety during

¹ Febriyanti Febriyanti et al., "The Implementation of the Al-Qur'an Memorization Program at the Palembang Alumnika Science Elementary School," *Indonesian Journal of Islamic Education Studies (IJIES)* 5, no. 1 (2022): 95–112, <https://doi.org/10.33367/ijies.v5i1.2470>.

² Arsytilah Ana Federika et al., "Internalisasi Karakter Religius Melalui Program Tahfidz Qur'an di Sekolah Dasar Islam Raden Patah Surabaya," *JS (JURNAL SEKOLAH)* 7, no. 1 (December 2022): 57, <https://doi.org/10.24114/js.v7i1.36797>; Zidni F Nadia, Sukari Sukari, and Sugiyat Sugiyat, "Program Tahfidz Al-Quran Di Pondok Pesantren Al-Hikmah Muhammadiyah Sukoharjo Dan Dampaknya Terhadap Pendidikan Karakter Santri," *Rayah Al-Islam* 7, no. 3 (2023): 1075–84, <https://doi.org/10.37274/rais.v7i3.799>.

³ Kuntum Khaira et al., "Pengaruh Hafalan Al-Qur'an Terhadap Hasil Belajar Matematika Siswa Kelas X Di Pondok Pesantren Tahfizhul Qur'an Syech Ahmad Chatib Al-Minangkabawi," *Surau* 3, no. 1 (2024): 30–46, <https://doi.org/10.30983/surau.v3i1.7593>; L Syahrir, "Evaluasi Materi Pembelajaran Santri Taman Pendidikan Al Qur'an Melalui Ujian Munaqasyah BKPRMI," *Mallomo Journal of Community Service* 3, no. 1 (2022), <https://doi.org/10.55678/mallomo.v3i1.811>.

⁴ Sri Wahyuningsih, Aep Saepudin, and Iwan Sanusi, "Implementasi Program Pembinaan Tahfidz Melalui Metode Tikrar Untuk Meningkatkan Kemampuan Menghafal Pada Santri Di Madrasah Diniyah Baitul Jannah

evaluation sessions further complicate the memorization process, potentially weakening recall and confidence.⁵ These challenges highlight the necessity of structured pedagogical approaches supported by effective evaluation mechanisms.

In response to these challenges, pesantren have increasingly emphasized systematic memorization methods, particularly *Murāja'ah* (repetitive review) and *Tasmī'* (recitation assessment before a teacher). *Murāja'ah* functions as a reinforcement strategy that stabilizes long-term memory through continuous repetition, while *Tasmī'* serves as an evaluative and corrective mechanism that enhances accuracy, fluency, and confidence⁶. Empirical studies demonstrate that the integration of these methods fosters both cognitive retention and moral discipline, as students develop responsibility and perseverance in preserving their memorization.⁷

Previous research confirms the effectiveness of combining *Murāja'ah* and *Tasmī'* in improving Qur'anic memorization outcomes. Studies conducted in various pesantren and Islamic schools report significant improvements in memorization quality when these methods are implemented consistently and supported by structured supervision⁸. However, researchers also note that the success of these methods is highly dependent on institutional management, teacher involvement, and the learning environment.⁹ Weak scheduling, limited evaluation, and insufficient monitoring have been shown to undermine memorization quality.

Legally and institutionally, pesantren in Indonesia are formally recognized under Law No. 18 of 2019, which affirms their role as community-based Islamic educational institutions

Cisaat Kasomalang,” *Bandung Conference Series Islamic Education* 4, no. 2 (2024): 1116–22, <https://doi.org/10.29313/bcsied.v4i2.15633>; Salsabyala A Q Qur'ani et al., “Islamic Religiosity and Friendship Quality as a Determinant Factors of Forgiveness of Islamic Boarding School Student,” *International Journal of Social Science Humanity & Management Research* 3, no. 05 (2024), <https://doi.org/10.58806/ijsshmr.2024.v3i5n06>.

⁵ Muh. Shaleh, Kharis S Hasri, and Faizah B Awad, “Interpersonal and Metapersonal Self-Regulation of Al-Quran Memorizer Santri at Elementary School Level,” *Al-Ishlah Jurnal Pendidikan* 13, no. 3 (2021): 2072–82, <https://doi.org/10.35445/alishlah.v13i3.1229>.

⁶ Maya N Cahyani and Syailin N C Attalina, “Penanaman Pendidikan Karakter Religius Melalui Apel Pagi Dan Murajaah Surat Pendek Di Sdit Makarimal Akhlaq,” *Jurnal Guru Kita PGSD* 8, no. 2 (2024): 393, <https://doi.org/10.24114/jgk.v8i2.56593>; Mory V Febrianto, Gustilas A Setiawan, and Eddy Basuki, “Menjaga Hafalan Quran Melalui Kegiatan Tasmī Juz 1, 2, 29 Dan 30 Bagi Mahasiswa Anggota Ukm Tahfidz Al-Quran Unars,” *Mimbarintegritas* 3, no. 1 (2024): 136, <https://doi.org/10.36841/mimbarintegritas.v3i1.4067>.

⁷ Imroatul Hasanah, Ahmad Khumaidi, and Ummi L Maghfiroh, “Metode Simaan Dan Murajaah Dalam Menghafal Al-Quran Di Pondok Pesantren Nurul Quran Patokan, Kraksaan, Probolinggo,” *Asatiza Jurnal Pendidikan* 4, no. 2 (2023): 90–97, <https://doi.org/10.46963/asatiza.v4i2.843>.

⁸ A Fuad and G Setianto, “The Integration of Muhammadiyah Boarding School Tahfidz Learning Model and Muhammadiyah Orphanage Wonopringgo,” *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial* 6, no. 1 (2024): 33–47; Muhammad A T Luqmana, Fidi W Putro, and Mochammad Sholik, “Desain Dan Implementasi Aplikasi Penghafal Al-Quran Android Di Rumah Tahfidz Rabbunalloh Surabaya,” *Jurnal Teknologi Dan Sistem Informasi Bisnis* 5, no. 2 (2023): 84–89, <https://doi.org/10.47233/jteksis.v5i2.777>.

⁹ I A Akhmar, W Fauzijanti, and R Kurniawati, “Strategi Pengelolaan Rumah Tahfidz Dalam Meningkatkan Kualitas Hafalan Santri,” *Al-Munzir: Jurnal Dakwah Dan Komunikasi* 14, no. 2 (2021): 128–40.

integrated into the national education system. This recognition reinforces the responsibility of pesantren to continuously enhance the quality of Qur'anic education, particularly in response to the growing public demand for *tahfidz* programs. In recent years, public interest in *tahfidz* programs has grown, and many pesantren have strengthened their Qur'anic memorization curricula to meet this demand. Nevertheless, a review of existing literature reveals a lack of focused studies examining the implementation of *Murāja'ah* and *Tasmī'* within the specific context of Pondok Pesantren Daarul Khoir, Gunung Sindur, Bogor. As a relatively new *tahfidz*-oriented pesantren operating alongside a formal school system, Daarul Khoir faces unique challenges related to student motivation, discipline, and memorization consistency. Therefore, this study seeks to investigate the implementation and effectiveness of *Murāja'ah* and *Tasmī'* methods in enhancing the quality of Qur'anic memorization among santri. The findings are expected to contribute both practically to the improvement of *tahfidz* programs at the institutional level and theoretically to the broader discourse on effective Qur'anic memorization pedagogy.

Based on this context, the present study focuses on Pondok Pesantren Daarul Khoir, a *tahfidz*-oriented pesantren that operates alongside a formal schooling system. This setting raises practical questions regarding how memorization routines are organized, how quality is monitored, and how challenges such as fluctuating motivation and memorization inconsistency are addressed. Accordingly, this study asks: (1) How are *Murāja'ah* and *Tasmī'* implemented in the daily *tahfidz* program? (2) How do teachers and santri perceive their contribution to memorization fluency and accuracy? (3) What supporting and inhibiting factors shape the effectiveness of these methods? The findings are expected to inform practical improvements in program management and contribute to discussions on effective *tahfidz* pedagogy in pesantren contexts.

B. Research Methods

This study employed a qualitative descriptive approach to examine the implementation of *Murāja'ah* and *Tasmī'* in supporting Qur'anic memorization quality among santri at Pondok Pesantren Daarul Khoir Gunung Sindur, Bogor. The study focused on qualitative dimensions of memorization—recitation fluency, accuracy (*tajwīd* and *makhraj*), and continuity of retention—as reflected in daily learning routines and assessment practices.

Data sources comprised primary and secondary data. Primary data were collected through (1) non-participant observations of daily *Murāja'ah* and *Tasmī'* sessions and (2) semi-structured interviews. Informants were selected purposively to capture multiple perspectives:

the pesantren leader, musyrifah, tahfidz teachers, selected santri, and one parent representative. Secondary data were obtained through document review, including tahfidz schedules, memorization submission notes, and semester examination records used by the institution to monitor progress and provide follow-up guidance.

Data collection procedures included field notes during observation, interview recordings and transcription, and systematic extraction of relevant information from institutional documents. Data analysis followed the interactive model proposed by Miles, Huberman, and Saldaña¹⁰, encompassing data collection, data reduction, data display, and conclusion drawing and verification. This analytical process was conducted continuously to ensure the credibility and coherence of the findings and to provide a comprehensive understanding of the role of *Murāja'ah* and *Tasmī'* in improving the quality of Qur'anic memorization among santri.

Figure 1 summarizes the research workflow, starting from preliminary observation, participant selection, data collection (observation–interviews–documents), iterative coding and thematic analysis, and verification through triangulation.

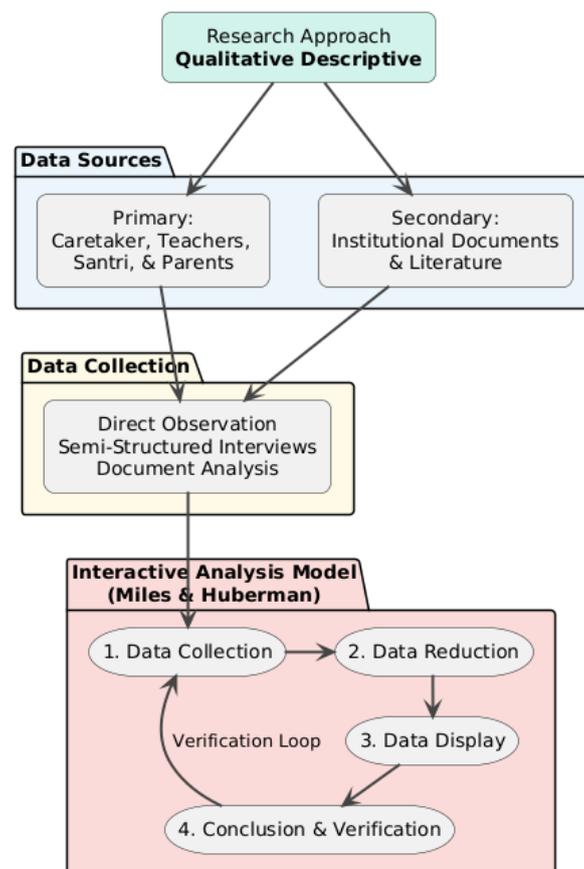


Figure 1. Research Methodology Flow

¹⁰ Miles et al (2019)

C. Results and Discussion

1. Results

a. Implementation of the *Murāja'ah* Method in Strengthening Santri's Qur'anic Memorization

The implementation of the *Murāja'ah* method at Pondok Pesantren Daarul Khoir, Gunung Sindur, Bogor, is closely aligned with the primary objective of *tahfidz* education, namely sustaining and strengthening Qur'anic memorization over time. *Murāja'ah* is not merely understood as repetitive recitation, but as a disciplined and continuous effort to preserve memorization quality. Within the pesantren context, this method is considered an essential component of the learning system rather than an optional activity. The structured nature of *Murāja'ah* reflects the institution's commitment to ensuring that memorization remains accurate, fluent, and durable.

Initially, the pesantren adopted a flexible approach that allowed santri to determine their own memorization strategies. However, field experience revealed that unrestricted methods resulted in uneven memorization quality and weak consistency. This condition prompted institutional reflection and policy revision. As a result, starting from the 2023/2024 academic year, *Murāja'ah* and *Tasmī'* were formally scheduled and made mandatory. This shift marked a transition from individual freedom to structured discipline, aimed at addressing practical challenges faced by santri. This policy change was explained by the pesantren leader as follows:

“Yes, of course there is a structured system now. Previously, the pesantren did not require *Murāja'ah* and *Tasmī'*. Santri were free to memorize in their own way, with no specific schedule for *Murāja'ah* or *Tasmī'*, except for the mandatory memorization submission after the 'Isha prayer. Starting in the 2023/2024 academic year, the pesantren established scheduled rules to require *Murāja'ah* and *Tasmī'* as daily habits.”¹¹

This statement illustrates that the foundation of *Murāja'ah* implementation emerged from practical evaluation rather than theoretical assumptions. The pesantren recognized that structured repetition was necessary to ensure equitable learning opportunities and sustainable memorization outcomes. Consequently, *Murāja'ah* became an institutionalized practice embedded in daily routines.

1) Outcomes of *Murāja'ah* on Memorization Quality and Learning Discipline

The outcomes of *Murāja'ah* implementation serve as a key indicator of its effectiveness in strengthening santri's Qur'anic memorization. The findings show improvements not only in

¹¹ Interview with Dr. KH. Ahmad Luthfi Choirulloh, MA

memorization fluency and accuracy but also in long-term retention, self-confidence, and disciplined learning habits. Regular repetition enabled santri to internalize verses more deeply, reducing hesitation and errors during recitation. These improvements reflect the cumulative impact of consistent rehearsal supported by structured supervision. The pesantren leader emphasized the tangible outcomes achieved by santri:

“From *Murāja’ah* activities, the majority of santri are able to recite half a juz to one full juz fluently and correctly. They are also able to complete the tahfidz examination of two juz in every semester.”¹²

These accounts suggest that *Murāja’ah* supports both memorization quality (fluency and accuracy) and progress toward semester targets. Although learning pace varies among individuals, most santri reach satisfactory levels of fluency and accuracy. The structured schedule, continuous monitoring, and evaluation through *Tasmī’* and formal examinations reinforce accountability. As a result, memorization becomes a sustained habit rather than a short-term academic task.

2) Santri and Teacher Perspectives on the Effectiveness of *Murāja’ah*

The effectiveness of *Murāja’ah* was also confirmed by tahfidz teachers, who observed significant improvements in santri’s memorization stability. According to one teacher, *Murāja’ah* strengthened memory retention and ensured readiness during evaluation sessions. The method also encouraged santri to maintain their memorization independently beyond the pesantren environment. One tahfidz teacher stated:

“Alhamdulillah, it is very effective. Santri are able to remember their memorization well, perform *Tasmī’* of half a juz to one juz fluently, and complete every tahfidz examination. The new habit even continues when they return home.”¹³

From the santri’s perspective, *Murāja’ah* was perceived as highly influential in improving memorization quality. A santri shared her experience:

“For me, it has a very strong impact on improving my memorization. Tahfidz exams become easier, and my memory of the verses is much better.”¹⁴

These testimonies demonstrate that *Murāja’ah* affects both cognitive and psychological dimensions of learning. Santri reported greater confidence, reduced anxiety during examinations, and stronger recall abilities. The repetition process not only supports memorization but also cultivates intrinsic motivation.

¹² Interview with Dr. KH. Ahmad Luthfi Choirulloh, MA

¹³ Interview with Ustadzah Diva Anggraini

¹⁴ Interview with Natasya, Santri

3) Observational and Documentation Evidence of *Murāja'ah* Practices

Field observations confirmed that *Murāja'ah* is conducted systematically through multiple daily sessions, including morning, afternoon, evening, and night recitations. Santri practice individually, in pairs, and under teacher supervision, reinforcing discipline and mutual accountability. This routine reflects the pesantren's effort to transform repetition into a learning culture rather than a mechanical exercise. Further evidence is provided by documentation, as shown in Figure 2.

Figure 2. Qur'anic Memorization Submission after *Murāja'ah*



Source: Santri of Pondok Pesantren Daarul Khoir, Gunung Sindur, Bogor

The documentation illustrates a memorization submission session conducted after scheduled *Murāja'ah*. This visual evidence supports field observations that *Murāja'ah* is embedded in daily routines and supervised through regular submission practices. This visual evidence supports field observations that *Murāja'ah* is embedded in daily routines and supervised through regular submission practices.

b. Implementation of the *Tasmī'* Method in Improving Memorization Fluency

1) The Role of *Tasmī'* as an Evaluative and Motivational Tool

Tasmī' plays a critical role in assessing memorization quality and reinforcing fluency among santri at Pondok Pesantren Daarul Khoir. Beyond evaluation, *Tasmī'* functions as a formative learning process that provides immediate feedback and correction. Santri are required to recite half to one juz before teachers and peers, creating a structured and accountable learning environment. This practice enhances accuracy, confidence, and readiness for formal examinations. The pesantren leader explained the impact of *Tasmī'* as follows:

“Through *Tasmī'*, most santri are able to recite half a juz to one juz fluently. Those who are diligent in *Murāja'ah* and fluent in *Tasmī'* are able to complete two juz in one semester—one juz during the mid-semester exam and one juz during the final exam. Before *Murāja'ah* and *Tasmī'* were mandatory, many santri failed to complete their tahfidz exams.”¹⁵

¹⁵ Interview with Dr. KH. Ahmad Luthfi Choirulloh, MA

This statement highlights the correlation between structured evaluation and learning outcomes. *Tasmī'* provides measurable benchmarks that guide santri's progress and help teachers identify areas requiring further support.

2) Learning Atmosphere and Character Formation through *Tasmī'*

Observations revealed that *Tasmī'* sessions create a focused and disciplined learning atmosphere. Santri sit in organized groups, recite attentively, and receive direct corrections. This environment fosters positive social pressure, encouraging preparation and consistency. Over time, santri develop patience, accuracy, and emotional control during recitation. This process is illustrated in Figure 3.

Figure 3.

Implementation of *Tasmī'* sessions to support memorization accuracy and fluency



Source: Santri of Pondok Pesantren Daarul Khoir, Gunung Sindur, Bogor

The image shows santri engaged in a calm and structured *Tasmī'* session, reflecting seriousness and collective responsibility. Such practices not only improve memorization fluency but also cultivate character traits such as discipline, perseverance, and self-confidence.

3) Achievement Patterns and Quantitative Outcomes of *Tasmī'*

Based on the pesantren's semester examination records (tahfidz assessment archive), the cohort recorded 36 active santri in the documented in the 2023/2024 semester examination record. Of these, 27 met the institution's semester target, while 9 were identified for follow-up guidance and additional supervision. Santri who consistently performed *Murāja'ah* and *Tasmī'* achieved higher fluency scores and faster examination completion. These results were observed across educational levels, including both MTs and SMK students.

The structured integration of *Murāja'ah* and *Tasmī'* ensures long-term retention and efficient learning progression. *Tasmī'* conducted twice weekly reinforces memorization readiness and provides systematic feedback. Despite challenges such as fatigue and boredom, institutional support, motivation systems, and close supervision enable santri to maintain performance. Overall, *Tasmī'* serves as a comprehensive evaluative mechanism that strengthens memorization quality while reinforcing discipline and responsibility.

2. Discussion

The findings from Pondok Pesantren Daarul Khoir indicate that a structured implementation of *Murāja'ah* appears to support improvements in recitation fluency and memorization continuity, as reflected in participant accounts and routine assessment practices. This outcome aligns with empirical studies that report measurable gains in memorization ability following regular, scheduled revision activities; such research observes higher and more evenly distributed memorization scores after the application of routine *murāja'ah*.¹⁶ In the Daarul Khoir context, institutionalizing daily rehearsal converted an initially uneven, voluntary practice into an equitable system that supports long-term retention and readiness for formal *tasmī'*/examinations. Therefore, the pesantren's move from informal to scheduled *murāja'ah* appears to be an important institutional condition that strengthens consistency and accountability in memorization routines.

The role of *Tasmī'* in the study functions not only as an assessment instrument but also as a formative pedagogical tool that motivates students to maintain accuracy and preparedness. Empirical work from similar pesantren contexts shows that systematic *tasmī'* (regular recitation before a teacher) enhances *tajwīd* accuracy, reduces pronunciation errors, and accelerates achievement of semester targets—especially when combined with routine *murāja'ah*.¹⁷ At Daarul Khoir, twice-weekly *tasmī'* sessions created “productive pressure” and immediate corrective feedback loops that helped students internalize correct recitation and improve confidence during formal evaluation. Thus, *tasmī'* functions both diagnostically and motivationally, confirming its dual role described in earlier studies.

Nevertheless, the literature also highlights limitations and moderating factors that nuance the positive effects observed at Daarul Khoir. Several field studies report that *murāja'ah* is necessary but not sufficient: its effectiveness depends on motivational supports, social reinforcement, and the mitigation of fatigue and boredom. In some institutions, inconsistent

¹⁶ Mega Syahidah, Shahzadi Hina, and Khodijatul Qodriyah, “The Effectiveness Of ‘Taslima’ Method In Optimizing The Quality Of Al-Qur’an Memorization On Long-Term Memory Retention,” *Proceeding Of International Conference On Education, Society And Humanity* 2, no. 2 (2024); Surawardi, Saibatul Hamdi, and Ahmad Riyadh Maulidi, “Navigating Remedial Dhikr and Surah Memorization: A Quest for Improvement or Procedural Challenges?,” *Journal of Islamic Education Studies* 11, no. 1 (2023), <https://doi.org/https://doi.org/10.15642/jpai.2023.11.1.71-88>; Nik Md Saiful Azizi Nik Abdullah, Farah Nursuraya Binti Ab Rahim, and Rabi'atul Athirah Binti Muhammad Isa @ Omar, “EXPLORING THE CHALLENGES OF SUSTAINING QUR'ANIC MEMORIZATION: A CASE STUDY,” *Journal of Islamic Education* 6, no. 2021 (January 2, 2021): 1–17, <https://doi.org/10.22452/jier.vol6no2021.1>.

¹⁷ Nurul Mufidah, Yasir Arafat, and Yenni Pusputa, “The Effect of Training and Teaching Experience on Teacher's Performance,” *Proceedings of the International Conference on Education Universitas PGRI Palembang (INCoEPP 2021)* 565 (2021), <https://doi.org/10.2991/assehr.k.210716.030>; Farra Risti Qonita, Sutama, and Mazlini Adnan, “The Intensity Tajweed in Muraja'ah of Tahfidz Learning in Elementary Schools,” *ISETH*, 2024.

scheduling, insufficient teacher support, or lack of differentiated strategies for weaker students reduce overall retention. These caveats resonate with our findings that, while the majority benefit, a minority of santri still require targeted remedial attention—pointing to the need for individualized follow-up and psychosocial support.

From a learning-process perspective, the combination of routine repetition and frequent recitation assessment provides continuous rehearsal and immediate correction. This cycle helps santri maintain accuracy and preparedness over time and reduces hesitation during evaluation sessions. From a learning-process perspective, techniques such as *tikrar/murāja'ah* and frequent *tasmī'* combine routine rehearsal with repeated performance checks, which may help learners maintain retention and accuracy over time. Moreover, integrating motivational incentives and a mixed-mode of practice (individual, peer, teacher-led) appears to amplify these cognitive benefits by increasing engagement and reducing monotony. The study's qualitative data (interviews and observations) support these mechanisms: students reported improved recall and lower test anxiety after routine rehearsal and feedback cycles.

Policy and practice implications emerge from comparing Daarul Khoir's outcomes with the broader literature: institutional management, evaluation systems, and enabling technologies matter for scalability. Evaluative frameworks—tiered assessments, regular documentation of progress, and parental involvement—are repeatedly recommended to sustain gains across diverse student profiles. Additionally, several studies also discuss the potential of digital/audio support to maintain memorization practice outside classroom hours; however, its feasibility depends on institutional policy and student access.¹⁸ For pesantren like Daarul Khoir, the combined strategy of structured *murāja'ah*, frequent *tasmī'*, targeted remedial support, and potential digital aids offers a pragmatic roadmap to raise overall completion rates while addressing the remaining gaps.

D. Conclusion

This study shows that the implementation of *Murāja'ah* and *Tasmī'* at Pondok Pesantren Daarul Khoir is organized through scheduled routines and teacher-supervised assessment practices. *Murāja'ah* supports memorization continuity by helping santri maintain recitation fluency and reduce recurring errors in *tajwīd* and *makhraj* through repeated and monitored rehearsal. *Tasmī'* complements this process by providing immediate correction and reinforcing

¹⁸ Mourzagh Asma, "Exploring The Role of Studying Before Sleeping Using Audio-Visual Aids in Developing Students Memorization and Recall The Case of First Year EFL Students at Mohamed Kheider University of Biskra" (University of Biskra, 2023).

students' preparedness for semester examinations, while also encouraging discipline and responsibility in daily learning.

The integration of both methods contributes to a more structured memorization culture within the pesantren and provides an institutional mechanism for identifying *santri* who require follow-up guidance. At the same time, variations in student achievement remain and suggest the importance of differentiated support, motivational reinforcement, and consistent supervision. Future studies may strengthen the evidence by using longer observation periods, clearer longitudinal tracking of memorization progress, and comparative designs across different pesantren settings.

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