

The strategies of musyrif tahfizh in enhancing the qur'an memorization achievement of students at ma'had tahfizhul qur'an

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ABSTRACT

The achievement of Qur'an memorization often encounters obstacles, particularly those related to mentoring that requires the active role of *musyrif tahfizh*. This study aims to analyze the strategies employed by *musyrif tahfizh* in improving students' memorization achievement at Ma'had Tahfizhul Qur'an (MATIQ) Isy Karima using a descriptive qualitative approach through a case study. Data were collected through interviews, observations, and documentation, and then analyzed using data reduction, data presentation, and inductive conclusion drawing. The results show five strategic roles of the *musyrif tahfizh*, namely as a facilitator, learning manager, demonstrator, mentor, and motivator. The synergy of these roles creates an effective, holistic, and sustainable *tahfizh* learning ecosystem. These findings have the potential to serve as a mentoring model for other *tahfizh* institutions; however, the study is limited to a single institution, a limited number of informants, and a specific time frame, so generalization remains limited.

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Introduction

Memorizing the Qur'an can be viewed as an initial step in the process of deepening understanding for those who memorize it, in order to comprehend the substance of the Qur'anic sciences. However, this process can also occur in reverse, namely by first studying the meanings and contents of the Qur'an before memorizing it. For a *santri*, *tahfizh* learning is not limited solely to memorizing verses, but also includes mastering proper articulation of letter points (*makhraj*), fluency in recitation, and adherence to religious rules and principles (Murniyanto & Siswanto, 2022).

The term Qur'an memorization consists of two words, namely "memorizing" and "the Qur'an," each of which has a distinct meaning. The word "memorizing" in Arabic is referred to as *tahfiz*, derived from the verb *ḥafīẓa-yahfazu-ḥifẓan*, which means the opposite of forgetting, that is, consistently remembering with only a slight possibility of forgetting. Meanwhile, the Qur'an is the holy book revealed by Allah *ta'ālā* to the Prophet Muhammad *ṣallāhu 'alayhi wasallam* as guidance and mercy for humankind (Sari et al., 2023). Etymologically, the word Qur'an comes from *qara'a-yaqra'u-qirā'atan-wa qur'ānan*, which means "something that is read." This meaning indicates an exhortation for Muslims to continually read the Qur'an. The term Qur'an is also understood as a *maṣdar* of *al-qirā'ah*, meaning to gather or compile, because the Qur'an brings together letters, words, and sentences in an orderly and structured manner

(Hidayatulloh, 2023). One concrete effort to preserve the purity of the Qur'an is through memorization. This activity also serves as a means of bringing believers closer to their holy book so that they do not become distant from it (Isramin, 2019).

In simple terms, *tahfizh al-Qur'an* is defined as memorizing the verses of the Qur'an according to the order of the surahs in the *muṣḥaf*, rather than based on the chronological order of revelation. This practice is one of the ways to preserve the authenticity of the Qur'an so that its purity remains intact. In the *Kamus Besar Bahasa Indonesia* (KBBI, 2005, p. 381), the word "memorizing" is defined as an effort to internalize something into the mind so that it is always remembered, while the word "memorized" means being able to recite something without looking at the text (Marliana & Chotimah, 2023). Thus, memorizing the Qur'an means transferring the verses from the written *muṣḥaf* into one's memory. This becomes a characteristic of a person who acquires knowledge and simultaneously serves as an indicator of faith within oneself. The concept of *tahfizh al-Qur'an* itself is based on two special distinctions: the distinction of the Qur'an as a holy book and the distinction of the act of memorizing it (Oktiawati et al., 2023).

The first distinction lies in the Qur'an as a guide to life and a source of law for Muslims whose purity is guaranteed by Allah SWT (Q.S. Al-Hijr [15]: 9). One of the ways Allah preserves its authenticity is by thwarting every attempt at falsification that has ever been made, so that the Qur'an has remained preserved in its original form for more than fourteen centuries since its revelation (Noor Mohammad Osmani, 2023). Allah's promise in Q.S. Al-Hijr is proven through the transmission of the Qur'an from the Messenger of Allah SAW to the Companions, then to subsequent generations, preserved in the hearts, recited by the tongue, written in the *muṣḥaf*, and memorized by tens of thousands of Muslims, including children and non-Arabs who do not understand the Arabic language (Al-Qaradhawi, 1999, p. 43) (Mawaddah, 2022).

Moreover, the ease of memorizing the Qur'an is also evidence of its purity, as emphasized in Q.S. Al-Qamar [54]: 17. The Qur'an is easy to memorize because it is the word of Allah (*kalāmullāh*) and possesses a miraculous nature, distinguishing it from ordinary human texts. Its linguistic structure has unique characteristics that facilitate memorization, including the frequent repetition of phrases and verses within it (Tanjung, 2023).

The second reason relates to the special virtue of *hifz al-Qur'an*. Those who memorize the Qur'an receive several special honors, namely:

1. Being honored in this world, based on the hadith narrated by At-Tirmidhi. The Messenger of Allah SAW said:

"Learn the Qur'an and recite it, for the example of a person who learns the Qur'an and recites it is like a container filled with fragrant musk oil, whose fragrance spreads everywhere. And whoever learns it and then sleeps while the Qur'an is preserved in his heart is like a container that is closed yet filled with fragrant musk oil."

2. Receiving honor in the Hereafter, based on a hadith narrated by At-Tirmidhi. From Abu Hurairah (ra), the Messenger of Allah SAW said:

"The memorizer of the Qur'an will come on the Day of Resurrection, and the Qur'an will say: 'O my Lord, adorn him.' Then he will be adorned with a crown of honor. The Qur'an will say again: 'O my Lord, add more for him,' and he will be given a robe of honor. Then the Qur'an will say: 'O my Lord, be pleased with him,' and Allah SWT will be pleased with him. Then it will be said to him: 'Recite and ascend (the levels of Paradise).' Allah will add for him additional blessings and goodness with every verse he recites."

3. His parents will receive a light of honor, based on a hadith narrated by Al-Ḥākim. Buraidah reported that the Messenger of Allah SAW said:

"Whoever recites the Qur'an, learns it, and practices it will be crowned with a crown of light on the Day of Resurrection, whose brightness is like the light of the sun. His parents will be clothed with two robes of honor the like of which has never been seen in this world. They will ask: 'Why have we been clothed with these robes?' It will be said: 'Because you commanded your child to learn the Qur'an.'"

Method

This study employs a qualitative approach aimed at describing a phenomenon in depth. According to Saryono (2010), qualitative research is a method used to investigate, discover, describe, and explain the qualities or uniqueness of a social influence that cannot be elaborated, measured, or explained through quantitative approaches (Adlini et al., 2022).

The fundamental difference between qualitative and quantitative research lies in the starting point and the analytical approach used. Qualitative research begins with the process of data collection by utilizing existing theories as an analytical foundation and, in many cases, results in the development of new theories. In contrast, quantitative research focuses on measurement processes and the statistical analysis of data (Afubwa & Kauka, 2023).

The main objectives of qualitative research can be detailed as follows: (1) describing the object of research, namely portraying the object so that it can be interpreted through documentation such as photographs, videos, illustrations, or narratives. The objects described may include events, social interactions, and socio-religious activities; (2) exploring the meaning behind phenomena, which involves uncovering hidden meanings through in-depth interviews and participatory observation; and (3) explaining phenomena, as phenomena observed in the field often do not fully reflect their underlying intentions, thus requiring detailed, thorough, and systematic explanations (Yusanto, 2020).

As previously explained, this study is intended to obtain a comprehensive depiction of a particular location. Therefore, it is categorized as field research. Field research is understood as an in-depth investigation of a specific social unit, the results of which present a complete and well-organized description of that unit (Khan, 2022). The scope of the research may encompass the entire life cycle or only certain segments, depending on the objectives to be achieved. In addition, field research may focus on specific factors or encompass all existing factors and events (Guo, 2024).

Result

A. The Role of the *Musyrif Tahfizh*

A musyrif is an educator who possesses expertise in the field of the Qur'an and serves as a role model in teaching learners about the Qur'an, including reading, writing, and memorizing it. The term musyrif means a companion or mentor and is derived from the word syafa, which means noble. Thus, a musyrif is someone who assists and accompanies others. In the context of Tahfizh al-Qur'an, one of the responsibilities of a musyrif is to guide, accompany, control, and supervise students (*santri*) in memorizing the Qur'an. A musyrif in Tahfizh al-Qur'an plays a very important role, almost similar to that of an educator, encompassing guidance, assistance, and supervision of students (Fajri & Husni, 2023).

Based on observations conducted in this study, several important roles emerged as significant issues worthy of public discussion. These roles include the following:

1 The Role of the *Musyrif* as a Facilitator

Research conducted at Ma'had Tahfizhul Qur'an (MATIQ) Isy Karima shows that the *musyrif tahfizh* plays a central role as a facilitator in supporting students' memorization achievements. This role is reflected in various activities that ensure the smoothness, quality, and continuity of the *tahfizh* process. Based on in-depth interviews with *musyrif tahfizh* and observations during memorization deposit (*setoran*) and *muraja'ah* sessions, it was found that the *musyrif* functions not only as an instructor but also as a provider of a conducive learning environment and as a companion who ensures that students experience ease in memorizing (Trisusanto et al., 2024a).

Field data indicate that one *musyrif* explained that before memorization sessions begin, he arranges the learning space to remain quiet, prepares daily schedules, and ensures the availability of standardized *mushaf* for all students. Interviews also revealed that the *musyrif* consistently maintains a calm atmosphere and requires students to use the same *mushaf* to avoid variations in recitation. Additional time is also provided for students who fall behind in memorization. Observations show that the *musyrif* actively arranges seating positions, manages lighting, and delivers brief introductions before starting *tahfizh* sessions (Bahrin, 2022).

Conceptually, the facilitator role in education has been explained by Joyce and Weil (2010), who state that educators function to create learning conditions that enable learners to actively construct knowledge. In Qur'anic education, this aligns with perspectives emphasizing the importance of both spiritual (*ruhiyah*) and physical environments that support memorization. Findings at MATIQ Isy Karima affirm this theory, as *musyrif* not only transmit knowledge but also provide prerequisites that strengthen students' motivation and consistency (Wahid et al., 2022).

Furthermore, facilitation practices include guidance on *takrir* and *muraja'ah* methods according to students' ability levels. For example, during group *muraja'ah*, the *musyrif* guides students to use the *tasmi'* method alternately. This approach allows students to correct one another's recitation while strengthening memorization collectively. This demonstrates that facilitation extends beyond providing space and facilities to include practical guidance for internalizing verses (Putra et al., 2023).

The effectiveness of the *musyrif's* role as a facilitator is reflected in students' memorization achievements. Monthly records show that students who consistently participate in *muraja'ah* with the *musyrif* experience significantly greater improvement than those who attend irregularly. Moreover, recitation errors decrease noticeably among students who follow the *musyrif's* guidance. This indicates that the presence of a *musyrif* affects not only the quantity but also the quality of Qur'anic memorization.

However, *musyrif* also face challenges in fulfilling this role, such as limited staff compared to the number of students, tight schedules that hinder additional mentoring, and sudden technical obstacles. These factors highlight the need for institutional support, such as increasing the number of *musyrif*, providing facilitation training, or reorganizing *muraja'ah* schedules (Nisa et al., 2021).

Overall, the role of the *musyrif* as a facilitator at MATIQ Isy Karima significantly contributes to improving students' memorization achievements. The *musyrif* not only supervises memorization but also creates a supportive learning environment, provides methodological guidance, and offers spiritual companionship, enabling students to feel assisted throughout the memorization process. These findings confirm that the success of *tahfizh* programs depends not only on students' abilities but also on the quality of facilitation provided (Nafi'a & Gumiandari, 2022).

2 The Role of the *Musyrif* as a Learning Manager

Research conducted at Ma'had Tahfizhul Qur'an (MATIQ) Isy Karima shows that *musyrif tahfizh* play a strategic role as learning managers in efforts to improve students' Qur'an memorization achievements. This role is not limited to daily *tahfizh* activities but also encompasses planning, organizing, and controlling the entire Qur'anic learning process, so that the *tahfizh* program can be implemented systematically and in a well-directed manner.

Based on the results of in-depth interviews, one *musyrif* explained that their role is not merely to accompany memorization deposits (*setoran*). Every third week of each month, all *musyrif* prepare daily schedules, determine weekly memorization targets, and evaluate students' progress. These schedules are aligned with institutional agendas through coordination with caregivers and fellow *musyrif*. This statement is consistent with the researcher's observations, which found the existence of monthly meetings to review students' memorization progress while adjusting mentoring methods according to individual needs (Nadila et al., 2022).

In educational management studies, the function of a learning manager is synonymous with the managerial role of educators, which includes planning, organizing, implementing, and evaluating learning activities (Sagala, 2011; Robbins & Coulter, 2016). Educators are viewed not only as instructors but also as managers who ensure that the learning process runs effectively and efficiently. In the context of Qur'anic education, this principle aligns with the concept of *tadbir*, namely managing learning while considering spiritual (*ruhiyah*) aspects, moral character (*akhlak*), and learners' abilities. Findings at MATIQ Isy Karima confirm this view, where *musyrif* act as learning managers who balance memorization targets with recitation quality (Thontawi et al., 2022).

As learning managers, *musyrif* begin their role by formulating *tahfizh* program plans. Based on documentation, each *musyrif* together with the team sets weekly targets according to students' abilities. These targets are recorded in memorization logbooks and socialized through meetings at the beginning of the week. Subsequently, organization is carried out by distributing tasks among *musyrif*, arranging *muraja'ah* groups, and scheduling daily memorization deposits. Observations indicate that a rotation system for *muraja'ah* schedules is implemented to ensure that every student receives equal mentoring opportunities while also enabling *musyrif* to monitor memorization progress comprehensively (Mutaqin et al., 2022).

In addition to planning and organizing, *musyrif* are also responsible for implementing and controlling the learning process. During memorization deposit sessions, *musyrif* monitor the accuracy of recitation, correct *tajwid* errors, and record students' memorization progress in control books that serve as the basis for monthly evaluations (Prayoga et al., 2019a).

This managerial role is also evident in the adaptive strategies employed by *musyrif*. For example, one *musyrif* explained that for students experiencing difficulties, targets are adjusted through the addition of evening *muraja'ah* sessions or individual mentoring. This flexibility allows each student to receive treatment according to their needs, thereby maintaining motivation in achieving memorization targets.

These findings are consistent with research conducted in various *tahfizh* pesantren, which emphasizes that the success of memorization programs is largely determined by the *musyrif's* ability in learning management. However, the study at MATIQ Isy Karima provides an additional contribution by highlighting the role of spiritual values and personal closeness as key factors in success. Thus, students not only succeed in achieving memorization targets but also maintain their spiritual motivation (Al-Aslami, 2023).

On the other hand, *musyrif* face several challenges in managing learning, such as the limited number of mentors compared to the large number of students, the heterogeneity of students' basic abilities which complicates the formulation of collective targets, and scheduling conflicts with other activities that hinder program implementation. These factors constitute significant challenges that require institutional solutions (Lubis & Pasaribu, 2023).

Overall, the role of the *musyrif* as a learning manager at MATIQ Isy Karima is proven to be crucial in ensuring the success of the *tahfizh* program. *Musyrif* function as designers, organizers, and controllers of structured learning processes. With effective management, students receive clear guidance, regular schedules, and measurable evaluations. The findings of this study affirm that effective learning management is a primary pillar in improving Qur'an memorization and can serve as a model for other *tahfizh* institutions in optimizing mentoring programs.

3 The Role of the *Musyrif Tahfizh* as a Demonstrator

The results of research conducted at Ma'had Tahfizhul Qur'an (MATIQ) Isy Karima show that the *musyrif tahfizh* plays a central role as a demonstrator in supporting students' memorization achievements. This role is not limited to accompanying students, but also involves providing concrete role modeling through direct practice in memorization, correcting recitation, and maintaining the quality of memorization. Based on observations and interviews with both students and *musyrif*, it was found that the dimension of exemplification (demonstrative role) is a dominant factor influencing students' motivation and consistency in maintaining their memorization.

First, the demonstration of correct Qur'anic recitation in accordance with the rules of *tajwid* serves as a fundamental foundation. The *musyrif* consistently demonstrates how to recite Qur'anic verses with *tartil* and proper articulation of *makhraj*. In memorization deposit (*setoran*) practices, the *musyrif* does not merely listen to students' recitation, but also directly models correct vowel lengthening and *tajwid* corrections. Observations indicate that students understand and remember recitation corrections more easily through concrete examples than through verbal explanations alone. One student stated that when the teacher provides a model of proper recitation, they are able to imitate the correct pronunciation more quickly. This aligns with Albert Bandura's social learning theory, which emphasizes that modeling or imitation of behavior is an effective method of learning (Himam & Maulana, 2022).

Second, the *musyrif* demonstrates systematic *muraja'ah* (memorization repetition) methods. Research findings show that the *musyrif* does not only provide technical instructions, but also models step-by-step *muraja'ah* practices. For example, verses are divided into smaller segments, repeated until fluent, and then combined into a complete verse. This demonstrative practice helps students internalize *muraja'ah* techniques in an orderly manner, making the process of strengthening memorization more structured and effective (Nafi'a & Gumiandari, 2022).

Beyond technical skills, the exemplary role of the *musyrif* is also evident in maintaining proper manners (*adab*) and ethics of *tilawah*. Students not only learn how to recite, but also imitate the *musyrif's* attitude in interacting with the Qur'an, such as how to hold the *mushaf*, maintaining ritual purity (*wudu'*), and displaying reverence and focus during recitation. Interview results reveal that students feel a significant impact from this example, even stating that the way the *musyrif* honors the Qur'an encourages them to emulate such behavior. This demonstrates that learning through role modeling can shape memorizers who are not only technically proficient, but also ethically grounded (Saputra et al., 2023).

Furthermore, the *musyrif's* role as a demonstrator also includes modeling discipline and time management. Observations show that the *musyrif* demonstrates consistency in adhering to *muraja'ah* and memorization schedules. This discipline serves as a concrete example for students that consistency and time management are key to successful memorization. Students acknowledged that witnessing the *musyrif's* consistency motivates them to adopt similar habits, even outside formal activities. This confirms that exemplification through real practice is more effective in building good habits than verbal instruction alone (Kinesti et al., 2023a).

These findings are reinforced by Islamic educational literature that emphasizes the concept of *uswah hasanah* (good role modeling) as a primary method of instruction. Al-Ghazali, in *Ihya' 'Ulumuddin*, asserted that educators who provide examples through action are more influential than those who rely solely on words, because "speech will not bind without being accompanied by action." In the context of *tahfizh al-Qur'an*, the *musyrif* as a demonstrator embodies *uswah hasanah*, guiding not only memorization but also shaping students' Qur'anic character (*akhlaq Qur'ani*) (Ardina Khoirunnisa et al., 2024).

Thus, the role of the *musyrif* as a demonstrator at MATIQ Isy Karima carries dual implications: first, improving the technical quality of memorization through correct recitation models and structured *muraja'ah* methods; second, instilling discipline, ethics, and spiritual values that form an essential foundation for a *hafizh*. These findings strengthen the view that memorizing the Qur'an involves not only cognitive aspects, but also affective and psychomotor dimensions, in which learning through direct role modeling becomes a key factor in the successful development of students.

4 The Role of the *Musyrif Tahfizh* as a Mentor

Research conducted at Ma'had Tahfizhul Qur'an (MATIQ) Isy Karima indicates that the *musyrif tahfizh* plays a fundamental role as a mentor in the overall process of achieving students' Qur'an memorization. This role is not limited merely to technical aspects of instruction, but also encompasses comprehensive guidance that involves every stage of the students' journey in memorizing the Qur'an. The results of observations, interviews, and document analysis show that the guidance provided covers academic, spiritual, psychological, and moral dimensions, all of which significantly contribute to the quality and sustainability of students' memorization.

First, in their capacity as academic mentors, *musyrif* ensure that the processes of memorization submission (*setoran*) and *muraja'ah* run systematically and in a well-directed manner. Interviews with several *musyrif* revealed that they consistently design daily and weekly memorization targets according to each student's individual ability, so as not to impose excessive burdens while still providing motivating challenges. Observations in *tahfizh* classes show that *musyrif* provide detailed instructions regarding verse repetition methods and strategies for strengthening memorization. This approach helps students regulate their memorization rhythm consistently while minimizing the risk of forgetting (*nasyān*), which is commonly encountered in the process of memorizing the Qur'an (Trisusanto et al., 2024b).

Second, the spiritual guidance aspect constitutes the core of the *musyrif's* role. They do not merely guide students in memorizing verses, but also direct the internalization of the spiritual values contained within them. During *halaqah* sessions, for example, *musyrif* often invite students to reflect on the meanings of the verses while reinforcing the sincerity of intention. One student stated that the spiritual encouragement provided by the *musyrif* made memorization feel lighter and fostered renewed motivation. These findings are consistent with Islamic educational principles that emphasize the integration of knowledge mastery and

moral development, as asserted by Al-Ghazali in *Ihya' 'Ulumuddin*, who stated that a true educator is one who guides learners toward both intellectual depth and purification of the soul (Ishomuddin et al., 2023).

Third, psychological guidance is also an important dimension of the *musyrif's* role. The process of memorizing the Qur'an often generates pressure and boredom that can hinder consistency. Based on interviews, several students admitted experiencing periods of memorization stagnation. In such conditions, the *musyrif* provide emotional support by listening to students' concerns, offering motivation, and proposing practical solutions. For instance, when students struggle to retain earlier memorization, *musyrif* adjust *muraaja'ah* schedules or offer simpler repetition techniques. These efforts not only restore students' focus but also strengthen their self-confidence (Kurniailah & Abu Bakar, 2023).

In addition to academic, spiritual, and psychological dimensions, *musyrif* also serve as moral mentors who shape students' character. Qur'an memorization is not viewed as sufficient if it is limited to fluency of recitation alone; it must also be accompanied by the moral character of a *hafizh*. *Musyrif* emphasize the importance of guarding one's speech, maintaining humility, and being disciplined in worship. During mentoring sessions, one *musyrif* stated that memorizing the Qur'an must go hand in hand with the formation of a Qur'anic personality. This fosters a religious habitus among students, making memorization not merely a cognitive activity but also a tangible reflection of Qur'anic values in daily behavior.

Furthermore, the mentoring role also includes an evaluative dimension. *Musyrif* regularly assess memorization progress through daily submissions as well as monthly examinations. These evaluations do not only measure the quantity of memorization, but also include qualitative aspects of recitation, such as *tajwid* accuracy and fluency. The results of these assessments then form the basis for providing constructive feedback and determining improvement strategies tailored to each student's needs. This demonstrates that *musyrif* guidance operates in a continuous cycle encompassing planning, implementation, and evaluation (Prayoga et al., 2019b).

These findings align with humanistic learning theory, which emphasizes the importance of interpersonal relationships between educators and learners. Carl Rogers, through the concept of student-centered learning, emphasized that teachers act as facilitators of personal growth through empathy and emotional support. In the context of MATIQ Isy Karima, *musyrif* fulfill this role by building relationships characterized by trust and warmth, enabling students to feel valued and motivated to continue developing their memorization.

Thus, the role of the *musyrif* as a mentor at MATIQ Isy Karima encompasses four main dimensions—academic, spiritual, psychological, and moral—which synergistically support the success of students' Qur'an memorization. This role not only facilitates the achievement of memorization targets, but also shapes students into mature individuals with noble character and a deep understanding of Qur'anic values. These findings affirm that the *tahfizh* process is a comprehensive journey of self-development, with the *musyrif* functioning as a companion who guides each step of the students toward success in both worldly life and the hereafter.

5 The Role of the *Musyrif Tahfizh* as a Motivator

Research conducted at Ma'had Tahfizhul Qur'an (MATIQ) Isy Karima reveals that the role of the *musyrif tahfizh* as a motivator makes a highly significant contribution to students' memorization achievements. Motivation both intrinsic and extrinsic has been proven to be a key factor in the memorization process, which requires perseverance, patience, and a high level of discipline. The results of observations and interviews show that the *musyrif* does not merely act as an

instructor, but also as a driving force (motivator) who cultivates students' resilience in facing the challenges of the *tahfizh* process.

First, intrinsic motivation is facilitated by the *musyrif* through the cultivation of spiritual awareness regarding the virtues of memorizing the Qur'an. In *halaqah* sessions, the *musyrif* consistently reminds students of the nobility of Qur'an memorizers as explained in hadith and classical tafsir literature. They emphasize that a *hafizh* attains a high status in the sight of Allah and may intercede for their family in the Hereafter. Statements from interviewed students indicate that regular advice about these virtues fosters an internal determination to continue memorizing, even when faced with boredom or difficulties. This approach is consistent with self-determination theory (Deci & Ryan), which emphasizes the importance of motivation that originates from internal awareness and values (Febrani et al., 2022).

Second, the *musyrif* also nurtures extrinsic motivation through appreciation and positive reinforcement. Research findings show that every student achievement in reaching memorization targets or maintaining previous memorization is acknowledged through praise, congratulations, or simple rewards such as books or opportunities to serve as a prayer imam. This practice has proven effective in increasing learning enthusiasm. Several students acknowledged that simple expressions such as "*barakallahu fiik*" from the *musyrif* provide renewed energy to add to their memorization. This approach aligns with reinforcement theory in B.F. Skinner's behaviorism, where consistent appreciation strengthens positive behavior (Syarifah Huriyah et al., 2023).

In addition, the *musyrif* plays a role in maintaining motivation when students experience a decline in enthusiasm or memorization stagnation (*nasyān*). Based on interviews, it was found that the *musyrif* actively recognizes signs of boredom and provides special mentoring, such as adjusting daily targets, conducting *muraja'ah* together, or offering personal advice to remind students of their original intentions. These actions make students feel cared for and not alone in facing difficulties, enabling them to pass through challenging phases with more stable motivation (Adi Sukma Barkah et al., 2024).

Beyond emotional support, the *musyrif* also instills discipline and a strong work ethic as a form of long-term motivation. Observations indicate that *musyrif* consistently arrive on time, maintain their own memorization routines, and demonstrate full commitment to *tahfizh* schedules. This example serves as inspiration for students. One student expressed that seeing the *musyrif's* consistency in daily *muraja'ah* encouraged them not to be lazy. This motivational role, manifested through exemplary behavior, reflects the concept of *uswah hasanah* in Islamic education, where concrete examples are more effective than verbal advice alone (Kinesti et al., 2023b).

Furthermore, achievement motivation is fostered through healthy competitive activities. Based on activity records, *musyrif* regularly organize competitions such as fastest memorization deposits, *muraja'ah* contests, and *tahfizh* examinations with reward systems. These competitions stimulate positive competition and train students' mental resilience in maintaining memorization under pressure. According to one *musyrif*, these activities are not merely about determining winners, but about training memorization endurance and building a healthy competitive spirit. This approach aligns with Achievement Motivation Theory, which emphasizes the importance of competitive experiences in strengthening achievement-oriented motivation (Anoum et al., 2022).

The motivational role also includes personal mentoring grounded in empathy. In some cases, students face personal challenges such as homesickness or academic pressure. Interviews indicate that *musyrif* often take time to listen, offer calming advice, and strengthen students so that they can refocus on their primary goals. This

close emotional relationship creates a supportive learning atmosphere in which students feel understood and appreciated (Ismail et al., 2024).

These findings are consistent with transformational leadership theory, particularly the dimension of inspirational motivation, which emphasizes that leaders not only direct but also inspire through vision, enthusiasm, and emotional support. In the context of MATIQ Isy Karima, the *musyrif* acts as a motivator who moves students not only to achieve memorization targets, but also to cultivate an awareness of life as guardians of the Qur'an with profound meaning and purpose.

Thus, the role of the *musyrif* as a motivator at MATIQ Isy Karima encompasses the cultivation of spiritually based intrinsic motivation, the provision of positive reinforcement, the maintenance of enthusiasm during periods of boredom, exemplary discipline, the organization of healthy competition, and empathetic personal mentoring. All of these aspects contribute significantly to the consistency of memorization as well as to improvements in the quality of students' recitation. This demonstrates that the success of *tahfizh* is determined not only by technical methods, but also by the strength of motivation built through an inspirational relationship between the *musyrif* and the students.

Discussion

The findings of this study at Ma'had Tahfizhul Qur'an (MATIQ) Isy Karima affirm that the *musyrif tahfizh* occupies a strategic position in fostering the success of students' Qur'an memorization. This role is multidimensional, encompassing functions as a facilitator, learning manager, demonstrator, mentor, and motivator. These findings strengthen the understanding that the *tahfizh* process does not rely solely on cognitive memory capacity, but rather constitutes a holistic form of education involving technical skills, spiritual cultivation, and character formation.

First, the role of the *musyrif* as a facilitator aligns with the principles of student-centered learning, which place learners at the center of the educational process (Rogers, 1983). The *musyrif* strives to create a conducive learning environment through classroom arrangement, the provision of standardized *mushaf*, and other forms of technical support. This indicates that students' success is not determined solely by individual ability, but also by a well-organized learning environment. From the perspective of Islamic education, this role is closely related to the concept of *ta'dib*, which emphasizes the cultivation of proper conduct (*adab*) alongside the transmission of knowledge.

Second, the *musyrif* functions as a learning manager by applying managerial skills in organizing the *tahfizh* program. They not only arrange memorization (*setoran*) and *muraja'ah* schedules, but also plan, implement, and evaluate learning systematically. This is consistent with Glickman's (2014) theory of instructional management, which emphasizes the importance of curriculum planning, supervision, and continuous evaluation to ensure learning quality. At MATIQ Isy Karima, such structured management enables students to achieve memorization targets in accordance with established stages while maintaining the quality of recitation and understanding.

Furthermore, the role of the *musyrif* as a demonstrator highlights the urgency of the exemplary method (*uswah hasanah*) in Islamic education. They do not merely give instructions, but also demonstrate correct recitation, model *muraja'ah* techniques, and exemplify proper *adab* in tilawah. This corresponds with Bandura's (1977) social learning theory, which emphasizes that learners more easily grasp knowledge through modeling processes. In *tahfizh* practice, the *musyrif's* real-life example in reciting and interacting with the Qur'an becomes a crucial element of learning success.

Moreover, the *musyrif* serves as a mentor who accompanies students academically, spiritually, psychologically, and morally. They do not only teach memorization techniques, but also guide intentions, provide motivation, and shape students' character. These findings are in line with Carl Rogers' humanistic approach, which underscores the importance of empathetic interpersonal relationships between teachers and learners. Within the Islamic educational tradition, this mentoring role is synonymous with that of a *murabbi*—an educator who nurtures the soul and character in addition to imparting knowledge.

In addition, the *musyrif* acts as a motivator who energizes students' enthusiasm. Intrinsic motivation is fostered through an understanding of the virtues of memorizing the Qur'an, while extrinsic motivation is provided through appreciation and rewards. This strategy is relevant to self-determination theory (Deci & Ryan, 2000), which emphasizes the balance between internal motivation and external support. The *musyrif's* exemplary discipline and the organization of memorization competitions at the *ma'had* are also aligned with the principles of transformational leadership, where leaders inspire through vision, role modeling, and emotional encouragement.

Overall, this study confirms that the success of the *tahfizh* program at MATIQ Isy Karima is determined not only by students' cognitive capacity, but also by the learning ecosystem managed by the *musyrif* through these five strategic roles. These findings enrich the discourse on *tahfizh* education by demonstrating that the integration of the roles of facilitator, manager, demonstrator, mentor, and motivator constitutes a vital foundation for achieving optimal Qur'an memorization. From a policy perspective, this study highlights the importance of strengthening *musyrif* competencies across these five roles to ensure the sustained quality of Qur'an memorizers.

Nevertheless, this study has several limitations that should be acknowledged. First, its scope is limited to MATIQ Isy Karima, meaning that the findings reflect the specific context of this institution and may not necessarily apply to other *tahfizh* institutions with different characteristics. Second, the number of informants and the duration of the study were relatively limited, so seasonal or long-term dynamics of the *musyrif's* role may not be fully captured. Third, the qualitative descriptive approach employed does not aim for statistical generalization.

These limitations do not diminish the value of the findings, but rather serve as a foundation for future research. Subsequent studies are recommended to expand the research setting to other *tahfizh* institutions and to combine qualitative and quantitative approaches. Such efforts would provide a more comprehensive picture and allow for cross-institutional comparisons.

Conclusion

This study confirms that the presence of *musyrif tahfizh* at MATIQ Isy Karima is a central factor that influences not only the quality of students' memorization, but also the sustainability of the *tahfizh* educational process as a whole. Based on field data, it can be understood that the success of the *tahfizh* program is not merely the result of students' individual efforts, but rather the outcome of systematic and multidimensional mentoring carried out by the *musyrif*.

First, the *musyrif* acts as a facilitator by providing a conducive learning environment, ranging from schedule arrangement and provision of facilities to the creation of an atmosphere that encourages consistency in memorization. Second, as a learning manager, the *musyrif* ensures that every stage of the *tahfizh* process runs in a structured and measurable manner,

enabling memorization targets to be achieved gradually and sustainably. Third, the role of the *musyrif* as a demonstrator underscores their presence as a living example in recitation, *adab*, and discipline that students can directly emulate. In addition, the mentoring role encompasses both academic guidance and spiritual development. The *musyrif* not only directs appropriate memorization techniques, but also instills sincerity, patience, and Qur'anic character within students. Meanwhile, the motivational role complements the other four by nurturing enthusiasm through intrinsic motivation rooted in Qur'anic values and extrinsic motivation in the form of appreciation and social support.

Comprehensively, the integration of these five roles forms an effective, holistic, and sustainable *tahfizh* learning ecosystem. This study emphasizes that strengthening the capacity of *musyrif* in fulfilling these roles should be a primary concern for *tahfizh* institution managers. The findings also provide a basis for designing *musyrif* training programs and offer both practical and academic contributions to the development of *tahfizh* education across institutions.

Thus, it can be concluded that students' success in memorizing the Qur'an at MATIQ Isy Karima is the result of *musyrif* mentoring manifested through these five strategic roles. This mentoring model has the potential to serve as a reference for other *tahfizh* institutions committed to producing Qur'an memorizers who excel not only in memorization, but also in spiritual maturity and Qur'anic character.

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