

Strengthening memorization of the Qur'an through a combination of tikrar and muroja'ah at the Ulumul Qur'an Stabat Islamic Boarding School

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Received: 01-09-2026

Revised: 10-09-2026

Accepted: 11-10-2026

KEYWORDS

Keyword 1; Tikrar
Keyword 2; Muroja'ah
Keyword 3; Qur'anic
memorization
Keywords 4. Islamic boarding
school

ABSTRACT

Strengthening Qur'anic memorization requires a balance between acquiring new passages and maintaining previously memorized materials. This study explores how tikrar and muroja'ah are combined in the tahfizh program at Ulumul Qur'an Islamic Boarding School Stabat, North Sumatra, Indonesia. It examines implementation, supporting and inhibiting factors, and the memorization outcomes described by program staff. A qualitative field research approach was employed using observation, semi-structured interviews, and documentation. Informants were selected purposively according to their involvement in the program. Data analysis involved reduction, display, and conclusion drawing, with source, technique, and time triangulation reported in the underlying research. The findings presented here primarily draw on the accounts of the tahfizh unit head and supervising teachers. Tikrar was used to prepare and reinforce new memorization, whereas muroja'ah was allocated to maintaining earlier passages. Daily activities comprised preparation after dawn prayer, review after afternoon prayer, paired listening before recitation, and supervised recitation between 20:00 and 22:00. The institutional target of three juz per semester functions as a flexible learning orientation rather than evidence of individual achievement. Supporting conditions included accurate initial recitation, teacher feedback, student commitment, a regular schedule, and peer assistance. Obstacles involved boredom, inconsistent practice, differences in memorization ability, and competing school activities. Teachers reported greater fluency, more accurate recitation, improved readiness for supervised recitation, and better maintenance of earlier memorization. These outcomes represent qualitative assessments rather than measured causal effects. The study identifies an implementation pattern in which differentiated repetition, peer listening, and teacher correction operate as connected activities. It recommends protecting review time, adapting targets to student readiness, and maintaining systematic records of memorization errors and progress.

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Introduction

The tahfizh Al-Qur'an program faces two demands that occur simultaneously, namely the addition of memorization and the maintenance of memorization that has been obtained. The large number of verses that have been deposited does not necessarily indicate that students are able to read them again smoothly and precisely. Therefore, strengthening memorization needs to be understood as a coaching process that pays attention to reading accuracy, regularity of repetition, and sustainability of mentoring. Tahfizh learning literature places guidance and practice as an important part of the process (Al-Hafidz, 2021; Rauf, 2021; Sa'dulloh, 2022). In an Islamic boarding school environment, this process takes place in the midst of broader educational activities so that time management and the mentor's relationship with the students becomes part of the learning problem. Cross-country studies by Kaltsum et al. (2021) show the diversity of tahfizh learning models in Indonesia, Iran, Turkey and Saudi Arabia. This diversity is a reason to examine the practice of tahfizh according to the context of the institution, rather than considering one pattern to be applicable with the same results throughout the place. The Ulumul Qur'an Stabat Islamic Boarding School combines mats for new memorization and muroja'ah for the maintenance of old memorization. Both are linked to peer listening and deposits to mentors. The issues studied are how these activities are structured into a continuous process, what conditions support or hinder their implementation, and how the supervisor interprets the quality of the students' memorization. The contribution of this article lies in explaining the operational relationship between training, maintenance, listening and correction in one tahfizh program. The article does not claim to find new methods, but offers a contextual reading of their implementation at Islamic boarding schools that also provide formal education.

Tikrar and muroja'ah as complementary activities

The pledge in this article refers to the repetition of reading directed at acquiring and strengthening new memorization. Muroja'ah refers to the activity of rereading parts that have been memorized so that they can still be pronounced fluently. These operational limits follow the explanations of the supervisor at the research site. Both use repetition, but are differentiated according to the status of the material being trained and the direct purpose of the activity. The practical literature of tahfizh provides a foundation for understanding the importance of gradual practice and maintenance of memorization (Abdurrazaq, 2021; Al-Lahim, 2021; Badwilan, 2021). In its application, repetition needs to be accompanied by attention to the correctness of the reading so that mistakes do not become a habit.

The discussion of memorization strategies is also related to the readiness of students and the regulation of learning loads. The memorization guide presented by As-Sirjani (2022), Maksum (2021), Qomariyah (2022), and Wahid (2021) is used within the framework of the original research library to place memorization as a process that requires practice and assistance. This article does not use the title or practical nature of the source as evidence that memorizing is always easy or fast. The focus of the analysis remains on activities reported in the field, including possible difficulties and the different recurrence needs between students.

Memorized quality and context for Islamic boarding school development

The quality of memorization is operationalized through smooth recitation of verses, accuracy of reading, and the ability to maintain the memorization that has been learned. All three aspects allow managers to read progress more widely than the number of juz. Discussion of memorization psychology and learning motivation helps explain why the implementation of exercise also requires paying attention to self-regulation ability, willingness to learn, and response to difficulties (Chairani,

2021; Uno, 2022). Time constraints and the issue of maintaining memorization are relevant contexts in the tahfizh library (Herry, 2021; Zen, 2021). Thus, the success of the program needs to be read through the relationship between the students' activities and the support of the supervisor.

Islamic boarding schools provide a coaching environment with schedules, rules and educational relationships that take place outside the classroom. This framework is related to the discussion of Islamic boarding school traditions and the management of tahfizh institutions (Dhofier, 2021; Wardiyono, 2021). Learning strategies do not stand alone, but are carried out through organizing educational activities and interactions (Mu'min, 2022). In the case of Stabat, the position of the tahfizh programme among formal school activities makes the flexibility of the targets and the availability of mentoring a necessary point to be taken into account in interpreting the implementation of the method.

Related research and contribution focus

Mu'is et al. (2025) about *sima'an* at the Mustafawiyah Purba Baru Islamic Boarding School explains rotating listening as part of maintaining memorization, correcting reading, and fostering concentration. The research also identified discipline, institutional support, and motivation as supporting conditions, with saturation and time management as challenges. Its relationship with this research lies in the position of listening as an educational activity that accompanies individualized exercise. The difference is, this article places *sima'an* in pairs between new memorization preparations and deposits to the supervisor, and links it to the daily *muroja'ah* schedule.

Other research listed in the thesis library highlights the Hypnotahfizh Academy method (Hamdani & Al Qadri, 2023), the combination of 3T+1M (Shayhat et al., 2025), tahsin learning (Afifah et al., 2025), tajwid learning media (Habibi et al., 2025), and An-Nahdliyah method in learning to read the Koran (Zaeni, 2023). This scope shows that learning the Koran can be studied through memorization methods, reading accuracy, and learning support. This article limits his contribution to the description of the connectedness of activities in one Islamic boarding school. Research questions include the implementation of a combination of *tikrar* and *muroja'ah*, supporting and inhibiting factors, as well as the results explained by the supervisor in daily tahfizh practice.

Method

The research uses a qualitative approach with this type of field research at the Ulumul Qur'an Stabat Islamic Boarding School, Jalan K. H. Wahid Hasyim No. 3, Kwala Bingai, Stabat District, Langkat Regency, North Sumatra. This approach was chosen to understand the learning process and experience of those involved in the implementation of the programme, not to examine the magnitude of the influence between variables. The orientation is in line with the use of descriptive data in qualitative research (Moleong, 2023). The interview evidence cited in the research report is dated July 31 and August 2, 2026; the date indicates the documented time of the interview, rather than the entire duration of fieldwork.

The selection of informants was carried out purposively taking into account knowledge and involvement in the program. The research design includes Islamic boarding school managers, tahfizh coordinators, supervisors, students and student guardians. However, the presentation of the results on which the article is based mainly contains information from the head of the tahfizh unit as well as three supervisors who in the original text are called Ustadzah Nasywa, Ustadzah Nia, and Ustadzah Luluk. Therefore, the results are presented primarily as the perspective of managers

and supervisors. The article does not specify the total number of participants because the source text does not provide a recap of the number of interviews conducted for each group.

Data collection in origin research uses observation, semi-structured in-depth interviews and documentation. Observation guidelines include mat and muroja'ah activities, deposits, supervisor interactions with students, and supporting conditions. Interviews are directed at the division of activities, memorization targets, implementation of repetition, difficulties, and supervisor's assessment of the student's development. Documentation is directed to schedules, deposit records, as well as program documents. The main instrument is the researcher, assisted by data collection guidelines. Guidelines that remain blank forms in the annexes are not treated as evidence that all the indicators in them have been met.

The analysis follows data reduction, data presentation, and drawing conclusions as described in the thesis. For the presentation of the articles, data were organized under the themes of implementation of activities, support and obstacles, and the quality of memorization reported. Information about targets is separated from actual achievements, while statements about the benefits of the method are differentiated from measurement results. Origin research refers to the triangulation of sources, techniques, and time as a validation check. Articles retained the information without adding any claims of data saturation, ethics committee approval, or undocumented interrater checks. Caution in limiting interpretation is required in social research (Nawawi, 2023).

Result

Activity settings and memorization quality orientation

The tahfizh program is organized through the distribution of activities in the morning, evening and evening. The head of the tahfizh unit explained that after dawn the students prepared a new memorization; after Asar they repeat the old memorization; while the deposit to the supervisor is scheduled for 20.00–22.00 WIB. Before moving forward to deposit memorization, students do sima'an in pairs. This division shows that memorization maintenance takes its own time and is not only done when there is time remaining after adding memorization.

"What is important is not just the amount, but the quality of memorization must be strong (mutqin)." (Tahfizh supervisor, interview, 2 August 2026).

The statement explains the program's orientation towards fluency, accuracy of tajwid, and strength of memory. The target of the institution is three juz per semester or six juz per year. However, the unit head explained that the target was implemented by considering the students' abilities and school activities at the MTs and MA levels. That figure was the target of the programme, not the number of memorizations that all participants had proved to have achieved. Students who have more ability are encouraged to develop, while those who are left behind can receive additional guidance.

The connection between tikkar and muroja'ah in daily activities

According to the head of the unit, the mat is carried out by repeating readings that have not been memorized or that have just been learned. The supervisor then directs the students so that the parts they have obtained are repeated through the muroja'ah.

Ustadzah Nia explained that the supervisor listened to memorization, corrected wrong reading, and remind students to maintain consistency. Thus, the execution of the method includes individual activities and examination through interaction with other people.

Sima'an pairs function as preparation before deposit. Through this activity, students get the opportunity to find out mistakes and solidify their reading before facing their supervisor. The next deposit provides a correction room for the ustadz or ustadzah. The source text does not consistently determine the minimum number of repetitions of each verse or the volume of muroja'ah for each student. Therefore, the pattern that can be concluded is the regularity of activities and differences in exercise function, not a uniform dose of repetition.

Table 1. Reported division of tahfizh activities

Time or stage	Activities	Functions in the program
After Dawn	Preparation of new memorization through repetition	Prepare the part to be deposited
After Asar	Muroja'ah memorizes it for a long time	Maintain the parts that have been memorized
Before deposit	Sima'an in pairs	Recognize mistakes and solidify reading
20.00–22.00 WIB	Deposit to supervisor	Memorization listening and correction
Outside the official schedule as needed	Additional guidance	Accompanying the students who are left behind

Source: Synthesis of management and supervisor information in Chapter IV of Juliani Putri's thesis, interview August 2 2026.

Guidance support and constraints on the sustainability of the exercise

The head of the unit identified the ability to read correctly as one of the proponents of memorization. The sincerity of students and the availability of time are also referred to as important conditions. Ustadzah Nasywa added guidance from ustadz or ustadzah, regular schedule, Islamic boarding school environment, facilities and institutional support. The mentors' statements place the quality of the method's implementation in the relationship between the students' readiness and the conditions of the coaching, not in mere repetition.

Barriers reported include boredom, altered motivation, lack of consistency, differences in memorization speed, as well as time constraints due to other activities. Increasing memorization also makes maintaining old parts more demanding. Ustadzah Luluk highlighted the adjustment of new students who are far from their families and the difficulty of dividing their time between general lessons, Islamic boarding school activities

and memorization. These findings suggest that the fluidity of the practice needs to be read alongside the student's learning situation, rather than immediately seen as a lack of will.

The responses mentioned by the management include providing motivation through *tausiyah* and stories of memorizing the Koran, adjusting schedules, assistance outside official hours, involvement of senior students, as well as appreciation at *tahfizh* graduation. Senior students accompany juniors in *muroja'ah* so that peer support is available. The action was a form of treatment reported by the informant; the text did not provide a measurable comparison of the success of each action.

Table 2. Implementation conditions and coaching response

Aspect	Reported conditions	Responses in the programme
Reading	Precision reading supports the memorization process	Listening and correction by the supervisor
Motivation	Morale decreases and boredom arises	Tausiyah, inspiring story, and appreciation
Time	Memorization along with school activities	Regular schedule and additional guidance
Ability	Memorization speed varies between students	Assistance and flexible implementation of targets
Consistency	Old memorization is getting more and more to maintain	Routine <i>muroja'ah</i> and assistance to senior students

Source: Synthesis of interview results in Chapter IV of Juliani Putri's thesis.

Memorization quality according to the supervisor's assessment

The mentors describe the results of applying a combination of methods through smoother memorization, more precise reading, deposit readiness, and the ability to maintain old parts. Ustadzah Nasywa associated the mat with the consolidation of new parts, while *muroja'ah* was associated with a reduced possibility of forgetting old parts. He also emphasized that listening helps find and correct errors. Ustadzah Nia highlighted the formation of the habit of repeating and the readiness of students to face deposits.

This description gives an idea of the qualities considered important by the supervisor and the benefits they observe. However, the thesis does not present a recap of the initial and final scores, the frequency of errors per student, or retention testing after a certain time interval. Therefore, the term reinforcement in the article refers to the informant's qualitative assessment and reported coaching practices. Findings have not proven the magnitude of the improvement or causal superiority of the combination of methods compared to other methods.

Discussion

Division of the exercise function as a basis for program integration

The research results show that the integration of matrar and muroja'ah lies in differentiating learning tasks. The Tikrar provides the opportunity to obtain new parts, while the muroja'ah maintains the parts that have been studied. When both gained a place in the daily schedule, the addition of rote did not completely take up maintenance space. This interpretation explains the operational reasons for combining the two activities without considering that the mention of two methods by itself guarantees learning outcomes.

This reading is related to the emphasis on practice and maintenance in the tahfiz library used by original research (Al-Hafidz, 2021; Sa'dulloh, 2022). The findings of this case add details about the placement of activities after Fajr and after Asar, then the link with night deposits. Schedule details are useful for understanding how strategy translates into activity. However, the same timetable is not necessarily appropriate for institutions with different school loads or characteristics of participants. The diversity of learning contexts for tahfiz as studied by Kaltsum et al. (2021) is a reminder that applications elsewhere still take into account local conditions.

Listening and correction as a link to practice

Repetition allows students to recognize the reading sequence, but independent practice has limitations when students are not aware of the error. In this case, sima'an pairs and deposits present two listening opportunities. Peers assist with preparation, while the supervisor provides corrections according to his responsibilities. Such relationships can be interpreted as a feedback process that links individual exercises to reading standards in the program.

Mu'is et al. (2025) also places sima'an as a maintenance and evaluation activity for memorization at Islamic boarding schools. The similarity between the two studies is found in the importance of other listeners in the memorization process. In the case of Stabat, the listening of friends is carried out before the deposit, so that the position is more special in preparation for the supervisor's examination. By implication, the practice of pairing needs to remain within the teacher's accompaniment; this article does not conclude that friend correction can replace the supervisor's assessment of recitation and accuracy of memorization.

Discipline supported by management and assistance

Student consistency appears to be a primary need, but the data also shows obstacles that do not stem from individual will alone. The burden of activities, differences in abilities and adaptation at Islamic boarding schools influence training opportunities. Therefore, discipline development needs to be accompanied by support that allows students to carry out training. The perspective of self-regulation and motivation is relevant to read the relationship between will, activity regulation and environmental assistance (Chairani, 2021; Uno, 2022).

Additional guidance and senior mentoring are a reasonable response to such differing needs. Flexibility does not necessarily mean the removal of the direction of the programme, but rather the adjustment of the load and the aid while maintaining attention to quality. This kind of management is related to leadership positions and coaching arrangements at the Tahfiz Islamic boarding school (Wardiyono, 2021). The practical recommendation is to maintain muroja'ah time and adjust the addition of memorization based on the students' readiness, along with communication about the difficulties they are experiencing.

Mutqin orientation and evaluation documentation needs

The advisor's emphasis on mutqin memorization shows that the target quantity functions as a learning direction, while accuracy and fluency determine the quality of implementation. In this context, three juz per semester should not be used as evidence achievements without individual records. The separation between targets and results is an important part of programme reporting because they answer different questions: targets show what is expected, while achievements show what has really been mastered.

Based on these findings, managers can develop records that differentiate the number of parts deposited, reading errors, fluency, and the ability to repeat old memorizations. This proposal is an implication of analysis, not of the procedure declared to have been fully implemented on site. Consistent documentation will help the supervisor determine the sections that need to be repeated and allow subsequent research to assess developments more strongly. The record may also supplement the oral judgment so that the claim of reinforcement does not rest solely on the general impression of the supervisor.

Limitations and space for advanced research

The findings came from one Islamic boarding school and were mainly supported by information from managers and supervisors presented in the report. The voices of the students and guardians have not been adequately exposed to assess the appropriateness of the intergroup experience. The overall number of participants, the full duration of the study, the details of the triangulation practice and the documentation of the participants' consent also need to be clarified from the original research records. These limitations limit the depth of cross-checking and the possibility of applying findings to other contexts.

Subsequent research can combine deepening the students' experiences with recording the development of memorization periodically. Assessment of rote resistance requires observation at a clear time interval, not just shortly before deposit. Comparisons between learning patterns also require appropriate design if the goal is to test effectiveness. For this article, the defensible conclusion is that there is a coaching pattern that links new exercises, maintenance, listening, and correction, with qualitatively reported benefits.

Conclusion

The combination of matrar and muroja'ah at the Ulumul Qur'an Stabat Islamic Boarding School is carried out through the division of functions between strengthening new memorization and maintaining old memorization. Preparations after dawn, muroja'ah after Asar, sima'an in pairs, and night deposits form a series of interrelated activities. Teacher guidance, accuracy of reading, sincerity of students, schedules and peer support support support implementation, while boredom, differences in abilities, inconsistencies and time competition are obstacles. Supervisors reported smoother and more precise memorization and better deposit readiness, but these findings did not show causal magnitude of influence. Programs should maintain memorization maintenance time, adapt targets to student readiness, and strengthen recording of individual developments. The contribution of the research lies in explaining the interconnectedness of the coaching activities in the Islamic boarding school context, not in proving the universal superiority of a method.

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