

## Overcoming Challenges in Qur'an Memorization: The Role of Motivation and Teaching Strategies Practices at Islamic Boarding School

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Article Information	Abstract
<b>Received:</b> 29 November 2024	<i>This study aims to examine in depth the efforts of students to overcome obstacles faced in memorizing the Qur'an, analyze teacher strategies in teaching and explore the role of supporters in improving students' memorization of the Qur'an at the Assalaam Modern Islamic Boarding School in Sukoharjo. The researcher used a qualitative method with a phenomenological approach. Data collection techniques through interviews, observation, and documentation. The data sources in this study were several ustadz and ustadzah, as well as several students from the tahfidz program. Data analysis techniques include data reduction, presentation, and drawing conclusions. Data validity techniques researchers use triangulation. The study results showed that each student had a different way of memorizing, depending on the method that suited their abilities. The efforts of students to overcome obstacles in memorizing include having a firm and sincere intention, being diligent and patient, istiqomah, having one mushaf to strengthen memorization, tahsin Qur'an, and having a healthy body and mind. The strategies tahfidz teachers apply include tahsin, tahfidz, tasmi', and muraja'ah. There are various inhibiting factors: the influence of outside activities from non-tahfidz students, difficulty dividing time, and lack of concentration. This study is expected to provide valuable insights into improving the effectiveness of teaching Qur'an memorization in Islamic educational institutions. The study results can be used by Islamic boarding school managers to design more effective teaching strategies in the process of memorizing the Qur'an by considering the needs and characteristics of each student. In addition, the importance of motivational support and a conducive learning environment can be a concern for Islamic boarding school administrators to create an atmosphere that supports the teaching and learning process.</i>
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Penelitian ini bertujuan untuk mengkaji secara mendalam upaya santri mengatasi kendala yang dihadapi dalam menghafal Qur'an, menganalisis strategi guru dalam mengajar dan menggali peran pendukung dalam meningkatkan hafalan Qur'an santri Pondok

Pesantren Modern Assalaam Sukoharjo. Peneliti menggunakan metode kualitatif dengan pendekatan fenomenologi. Teknik pengumpulan data melalui wawancara, observasi, dan dokumentasi. Sumber data dalam penelitian ini adalah beberapa *ustadz* dan *ustadzah*, serta beberapa santri dari program *tahfidz*. Teknik analisis data meliputi reduksi data, penyajian, dan penarikan kesimpulan. Teknik validitas data yang digunakan adalah triangulasi. Hasil penelitian menunjukkan setiap santri memiliki cara menghafal yang berbeda, tergantung metode yang sesuai dengan kemampuannya. Upaya santri mengatasi kendala dalam menghafal antara lain memiliki niat yang kuat dan ikhlas, tekun dan sabar, *istiqomah*, memiliki satu mushaf untuk menguatkan hafalan, *tahsin* Qur'an, sehat jasmani dan rohani. Strategi yang diterapkan guru *tahfidz* antara lain *tahsin*, *tahfidz*, *tasmi'*, dan *muraja'ah*. Terdapat berbagai faktor penghambat yaitu: pengaruh kegiatan luar dari santri yang bukan *tahfidz*, kesulitan membagi waktu, dan kurangnya konsentrasi. Penelitian ini diharapkan dapat memberikan wawasan yang berharga untuk meningkatkan efektivitas pengajaran hafalan Qur'an di lembaga pendidikan Islam. Hasil penelitian dapat digunakan oleh pengelola pondok pesantren untuk merancang strategi pengajaran yang lebih efektif dalam proses menghafal Qur'an dengan mempertimbangkan kebutuhan dan karakteristik masing-masing santri. Selain itu, pentingnya dukungan motivasi dan lingkungan belajar yang kondusif dapat menjadi perhatian bagi pengurus pondok pesantren untuk menciptakan suasana yang mendukung dalam proses belajar mengajar.

## I. INTRODUCTION

In Indonesia, especially in Java, there are various Islamic boarding school-based educational institutions, and each Islamic boarding school has different characteristics. In addition to studying general subjects, students are also taught to deepen their religious knowledge. Islamic boarding schools are known as *salafi* and modern (Triyuliasari & Mubarak, 2024). *Salafi* Islamic boarding schools are known as religious educational institutions that tend to deepen religious knowledge with yellow books, memorizing the Qur'an, and most Salafi boarding schools study the meaning of the yellow book in Javanese Jawa (Damanhuri et al., 2019). Modern boarding schools tend to be more adaptive over time. There are modern boarding schools that are characterized by bilingual communication there are Arabic and English language (Ikhwan et al., 2023), there are modern boarding schools that focus on memorizing the Qur'an (*tahfidz*) and book lessons but use Indonesian or Arabic-English, and there are modern boarding schools that focus on information technology such as programmers, digital marketing (Ulya et al., 2021). However,

behind the existence of various Islamic boarding schools, it is not uncommon for students to experience conflict within them (Wulan & Negara, 2018).

Each boarding school has different regulatory policies, and most boarding schools have strict regulations in their daily lives to educate disciplined and independent students. On the other hand, there is also a boarding school that integrates the Salafi and modern boarding school curriculum, namely the Assalaam Modern Islamic Boarding School, often called PPMI. The boarding school is an Islamic educational institution established under the auspices of the Surakarta Islamic Study Council Foundation (YMPIS) in Pabelan Village, Kartasura District, Sukoharjo, Central Java. PPMI Assalaam was established in 1982 and inaugurated by the Minister of Religion of the Republic of Indonesia, Mr. Drs. H. Munawir. Assalaam Modern Islamic Boarding School has several excellent programs, namely *Kulliyatul Tahfidzil Qur'an* (KTQ), *Assalam Astronomy Club* (CASA), Overseas Study, Scientific Research, and Information and Communication Technology (Cisco Academy) (Nasution & Syafieh, 2021). One of the excellent programs that is interesting to study is the *Kulliyatul Tahfidzil Qur'an* excellent program. In Islamic education, memorizing the Qur'an is one of the main goals, especially in the Islamic boarding school environment. With this program, educational institutions teach religious knowledge and shape students' character and morals. In this context, memorizing the Qur'an has a fundamental significance, because the Qur'an is a guide to life for Muslims.

According to Imam Al-Ghazali, memorizing the Qur'an is considered a high worship and is often recorded with various benefits in everyday life. In addition to strengthening the relationship with Allah SWT, memorizing the Qur'an can improve concentration, sharpen memory, and provide inner peace. This process is memorizing words and understanding, experiencing, and practising their contents in everyday life. The Qur'an is a holy book that guides the lives of Muslims, so memorizing it is one of the highly recommended worship (Al-Ghazali, 2024).

*Rasulullah SAW*, said:

أَقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ

"Read the Qur'an because it will come on the day it stops as an intercessor for its practitioners." (HR Muslim)

At the Assalam Modern Islamic Boarding School, many activities are to be done, and many targets are to be achieved. The *Kulliyatul Tahfidzil Qur'an* (KTQ) program sets a target that students must memorize 5 juz each year so that during 6 years at the boarding school, students must be able to complete the memorization of the 30 juz of the Qur'an. In addition, students are also required to participate in mandatory activities in their daily lives, including *Tartil Qur'an*, memorizing and *Murojaah Qur'an*, *Khotmil Qur'an*, *Tasmi'*, *Dauroh' Ulumil Qur'an*, Certification of Qur'an Reading, *Qiro'atul Qur'an*, Evaluation of *Tahsinu Qiroah*, and Qur'an memorization exams. When students can complete the memorization of 30 juz, the foundation will give a reward in the form of an Umrah. This reward is an extraordinary motivation for children to learn.

However, it is possible for other students not to experience obstacles that trigger students to have difficulty memorizing and experience pressure (Robbaniyah & Lina, 2022). When students experience pressure from many activities and memorization targets that must be achieved, this will trigger negative emotions; students also tend to memorize without understanding, experiencing, and practising its contents in their daily lives. This is in contrast to the theory of memorizing the Qur'an explained above. The obstacles students encounter are lack of motivation, difficulty understanding the memorized text, and ineffective teaching methods. Students with high motivation tend to be more enthusiastic and consistent in their memorization efforts. Conversely, a lack of motivation can cause students to feel frustrated and choose to break existing rules and eventually give up (Lillah, 2022).

In line with previous findings, there are several challenges in memorizing the Qur'an at the MAS Subulussalam Madina Islamic Boarding School, namely limited resources, less varied learning methods, and problems with student motivation and discipline. In overcoming these challenges, program management is needed as an innovative strategy, careful management of resources, development of varied

learning methods, as well as appropriate coaching and approaches to the motivation and discipline of students so that students can memorize the Qur'an optimally (Lubis & Pasaribu, 2023).

This can be seen from the initial interviews, where many students admitted to having difficulty in achieving the predetermined memorization targets, students also complained that not everyone was able to achieve these targets because everyone has different abilities. On the other hand, the many mandatory activities require students to manage their time as well as possible so that memorization continues. Students who do not participate in compulsory activities or do not submit memorization according to the target will be subject to sanctions in the form of punishment. This condition makes students feel pressured so that it is not uncommon for students to choose to go home because they feel uncomfortable at the boarding school (Z. Arifin & Khoiri, 2024). Some students even behave maladaptively by violating applicable regulations to vent their emotions from the pressure they experience (Wulan & Negara, 2018). Thus, there needs to be a teaching strategy and motivation from related stakeholders to overcome the obstacles encountered by students when memorizing the Qur'an. Motivation is a supporting factor that can influence students' success in memorizing. Not only that, the practice of teaching strategies applied in Islamic boarding schools is also very influential (Fitri et al., 2022).

Strategy is defined as an outline of the direction of action to achieve previously set goals. In an organization, strategy is a set of views, positions, principles, and/or norms for a specific purpose. Meanwhile, according to J.R. David, strategy is a way or method. In education, strategy is a plan, process, or series of activities to achieve a specific educational goal (Irmanto & Ridwan, 2021). The strategy consists of planned steps and has broad and deep meaning, resulting in a deep thought and reflection process based on specific theories and experiences (H. E. Putra & Suzanne, 2022).

The memorization strategy is an easy way to maintain, maintain and preserve the purity of the Qur'an muttapien or without looking at the text again in expressing the verse or hadith. This *tahfidz* strategy also serves to avoid forgery or for someone

who wants to change the contents so that it is maintained and maintained memorization either in whole or in part. As stated in the word of Allah SWT:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

" Verily, it is We who have sent down the Qur'an, and verily, we preserve it." (QS. Al Hijr: 9)

The right teaching method, such as using repetition techniques, breaking down material into smaller parts, and applying interactive learning methods, can be one of the strategies for students to remember and understand the verses of the Qur'an. Good quality teaching, which pays attention to the needs and characteristics of students, is an essential element in the learning process to create an effective learning environment (Ridlo et al., 2022).

Given the importance of these two factors, this study aims to examine in depth the efforts of students to overcome the obstacles faced in memorizing the Qur'an, analyze Teacher Strategies in teaching and explore the supporting roles to Improve Student's Qur'an Memorization at the Modern Assalaam Islamic Boarding School in Sukoharjo. It is hoped that the results of this study can provide valuable insights to improve the effectiveness of teaching Qur'an memorization and help students achieve their desired goals better.

## **II. METHOD**

This study uses qualitative research with a phenomenological approach that shows a scientific investigation approach by relying on text and image data, having unique steps in data analysis, and using various designs. This phenomenological approach is used in natural situations and conditions so that researchers can analyze the data or documents they receive (Sugiyono, 2019). Qualitative research with a phenomenological approach is considered more accurate in answering phenomena related to memorizing the Qur'an (Pinda, 2022). Thus, this study can explore the strategy of memorizing the Qur'an at the Assalaam Modern Islamic Boarding School. This study uses three data collection techniques: interviews, observation, and documentation (Daruhadi & Sopiati, 2024). The research was conducted by observing activities that occurred directly in a case called participant observation.

The object of this research is only in one place, namely the Assalaam Modern Islamic Boarding School in Pabelan Village, Kartasura, Sukoharjo, Central Java. This participant observation lasted for three to six months, because one of the researchers was one of the teachers at the Islamic boarding school. In addition, the researcher used semi-structured interviews to collect data. This study's main/primary data sources were several *ustadz/ustadzah* who taught the *tahfidz* program and several students who focused on it. The secondary data sources from written sources can be divided into scientific books and magazines, archives, personal documents, and official documents (Fadli, 2021). Field notes are the main instrument attached to various qualitative data collection techniques in the field. Furthermore, the data is processed, including data reduction, presentation, and conclusion, to help researchers identify the identifyries from the results obtained (Miles et al., 2014). Meanwhile, the researcher's data validity technique uses triangulation to verify the findings between the results of interviews, observations, and documentation and build coherent justifications for these themes (Creswell, 2021).

### **III. FINDINGS AND DISCUSSION**

#### **Student Efforts in Overcoming Obstacles Faced in Memorizing the Qur'an**

Strategy functions as a naked activity placement of a teaching and learning process, meaning that how the physical education teaching and learning process takes place depends on the foundations laid at the beginning of its activities (Fanani, 2014). From there, two things need to be considered from this understanding: *First*, a learning strategy is an action plan (a series of activities) that includes using methods and various sources/strengths in learning. This means that the preparation of a new strategy until the process of preparing a work plan has not yet reached the action. *Second*, the strategy is formulated to achieve specific goals. This means that the direction of all strategy-making decisions is to achieve goals. This, preparing learning steps, and utilizing various learning facilities and resources are all directed towards achieving goals (Iskandar, 2017).

In general, the strategy outlines the direction to achieve predetermined goals. In terms of memorizing the Qur'an, what is meant by strategy is an effective way to learn the Qur'an, starting the requirements for memorizing the Qur'an, and how to maintain memorization (Ihsani et al., 2024). From the observation results at the Assalaam Modern Islamic Boarding School, each student has different memorization efforts; this cannot be generalized between each other, so each student has their own way. When students experience obstacles in memorizing, they will find a solution according to their wishes. It can be seen from the behaviour of each child's different memorization methods when in the hall, some have to read the verses repeatedly, some read and understand the meaning of the Qur'anic verses before memorizing them, some write them in books then memorize them, some memorize them by reading outside the classroom, etc. This aligns with the interview results, which revealed that *"everyone has a different way to memorize quickly; for me, it enters my memory faster if I memorize by reading the meaning of each verse, understanding it, then relating it to the verse I want to memorize. Well, that will be memorized quickly, but if you only read the verses, you won't memorize them."*

Therefore, the foundation allows students to find their best memorization plan and method. Because there are so many memorization methods and each child's personality is very different, some strategies must be repeated continuously (Munirah, 2017). However, there is still direction/guidance and supervision from the *tahfidz* teachers. The results of an interview with one of the *tahfidz* teachers revealed that there are many methods of memorizing the Qur'an, some methods must see the translation, so you must know the meaning first, the flow. A good memorization strategy is needed to help make it easier to form an impression in the memory of the memorized Qur'an verses (Agustina et al., 2020). The efforts of students to overcome the obstacles faced in memorizing the Qur'an, including:

1. Have a firm and sincere intention

Intention is essential in every deed because every deed depends on its intention. Whether a deed is accepted or not also depends on one's intention. A great deed can become small because of its intention as well. A straight intention will



produce good deeds. Otherwise, the wrong intention will produce damaged deeds that Allah SWT does not accept. Someone who wants to memorize the Qur'an must have sincere intentions because Allah SWT is not for other interests.

## 2. Have Resilience and Patience

Persistence and patience are the most critical factors for people memorizing the Qur'an. It is because, in the process of memorizing the Qur'an, there will be many kinds of obstacles, maybe boredom, maybe environmental disturbances due to noise or noise, maybe mental disturbances, or maybe because of facing certain verses that are felt challenging to memorize and so on, especially in maintaining the preservation of memorizing the Qur'an. Because the primary key to the success of memorizing the Qur'an is the diligence of memorizing and repeating the verses that have been memorized (Ichwan et al., 2024). That is why the Prophet SAW always emphasized that the memorizers were serious about maintaining their memorization. As explained in tafsir *Al-Lubab* by M. Quraish Shihab, every Muslim should pray and be patient to succeed in life in this world and the hereafter and only those who have a strong determination can do so.

Memorizing the Qur'an is a worship activity, and many obstacles are encountered because not everyone can take the time to learn it. However, many barriers can be faced if accompanied by the determination of the right intention and strong determination (Apaivatin et al., 2021). By avoiding disobedience and blameworthy traits. Immoral and despicable acts are something that must be avoided not only by people who memorize the Qur'an but also by Muslims in general because they have a significant influence on the development of the soul and disturb the peace of mind of people who are in the process of memorizing the Qur'an. Every time a servant sins, it pollutes his heart.

## 3. *Istiqomah*

*Istiqomah* means consistent, which means maintaining constancy while memorizing the Qur'an. *Istiqomah* in the context of memorizing the Qur'an refers to a person's consistency and steadfastness in carrying out the

memorization process regularly and continuously. *Istiqomah* comes from Arabic, meaning "straight" or "firm", and from an Islamic perspective, this term describes a commitment to remain on the path approved by Allah SWT despite facing various challenges and temptations.

4. Have one copy of the Qur'an

A memorizer of the Qur'an should have only one copy of the Qur'an. The shape and location of the verses in the mushaf will be imprinted in the heart if one often reads and looks at the mushaf. Suppose a memorizer of the Qur'an changes the mushaf that he used to memorize, or he memorizes with different mushafs that do not have the same verses. In that case, his memorization will also vary, which will make memorization difficult.

5. Improving the Recitation or *Tahsin* of the Qur'an

Improving the reading of the Qur'an is better known as *tahsin* Qur'an. *Tahsin* comes from the word *hasana-yuhasinu-tahsinan*, which means to improve, refine, adorn, beautify, and make better than before. *tahsin* is often used as a synonym for the word *tajweed*, which is masher from *fi'il madhi jawwada*, meaning to refine, perfect, stabilize. According to language, *tajweed* is *al ityaanu bil jayyidi*, which means giving well. While according to the term, it is *"Removing each letter from its place of exit by giving its rights and mustahs"*. Ibn Kathir also said, as quoted by Salman ibn umar: *"Indeed, what is required in sharee'ah is the beautification of the voice, which is an incentive to listen to the Qur'an and understand it, and to be solemn, submissive, obedient and obedient."* So, it can be concluded that *tahsin* is making the recitation of the Qur'an better by the rules of the law of *tajweed* and also beautifying the recitation

6. Have a healthy state of mind and body

Excellent physical condition and a healthy mind also determine a person's success in memorizing the Qur'an. People with sick bodies will have difficulty memorizing because they may get tired, dizzy, and lack enthusiasm. Likewise, people whose minds are not healthy will experience stress and mental pressure

due to family problems or crazy and others, making it very difficult to memorize well.

### **Training Strategy for Students in Memorizing the Qur'an**

The strategy of memorizing the Qur'an is a plan determined to become a memorizer of the Qur'an through various appropriate actions and supported by existing methods and resources to achieve the expected goals (Arini & Widawarsih, 2022). Efforts to help make it easier to memorize the verses of the Qur'an, a good and effective memorization strategy, is needed. The strategy in question is as follows:

*First*, double repetition. More than achieving a good level of memorization is required with just one memorization process. It is a big mistake if someone thinks and hopes that with just one memorization will become a person who memorizes the Qur'an well. As in the hadith of the Prophet Muhammad PBUH. in the book Ahsin W. Al-Hafidz which says *"The verses of the Qur'an are swifter than a camel, and easier to escape than a tied camel"*. In achieving a good level of memorization, students can't memorize the Qur'an with just one memorization. The Prophet said in his hadith that the verses of the Qur'an are more agile than a camel and more accessible to escape than a tied camel. Therefore, multiple repetitions are necessary to memorize the Qur'an. This double repetition system is compared to if we have memorized one face in the morning. We must repeat it in the afternoon to strengthen the memorization obtained further. The more repetition, the stronger the memorization sticks in the memory, including the oral will also be able to form reflex movements so that students do not need to think anymore in pronouncing it.

*Second*, not switching to the next verse before the verse being memorized is completely memorized. Most Qur'an memorizers want to memorize as much as possible quickly. That is what causes the memorization of the Qur'an to be wrong. Some verses are easy to learn in the Qur'an, and some are difficult. As a result of such a habit, many verses will be skipped. Therefore, memorizing the Qur'an requires accuracy and thoroughness in observing the sentences in a verse, especially in long verses, as the number of verses left out will interfere with fluency and become an additional burden in the memorization process. Therefore, the

memorizer should wait to switch to another verse before finishing the verses he is memorizing.

Understanding the verses memorized, practising them daily, and the stories or asbabun-nuzul contained in the memorized poetry are very supportive elements in memorizing the Qur'an. The understanding itself will be more meaningful if it is supported by understanding the meaning of sentences, grammar and sentence structure in the verse. Thus, memorizers who master Arabic and understand the structure of the language will have more convenience than those who have no previous mastery of Arabic. That way, the knowledge of the Qur'an ulumul will be better absorbed by the memorizers while they are memorizing it.

*Third*, noting similar verses. In terms of meaning, pronunciation and language structure, many verses in the Qur'an are similar to each other. Some are entirely the same, some differ only in two or three letters, and some differ only in sentence structure. The existence of similar verses not only provides obstacles but also identical verses provide advantages in the process of memorizing the Qur'an. It is faster to memorize the Qur'an. If one verse resembles another or is ultimately the same sentence, you only need to repeat the verse a few times because it has previously been memorized. The number of repetitions of the verses that have been memorized by a person who memorizes the Qur'an will infer various kinds of illat and laws related to the differences in similar verses, form, and content. The existence of similarity or similarity of verses means that it has provided more benefits because memorizing one verse implies that you have obtained the results of two, three, four, or even up to five similar verses in the Qur'an.

*Fourth*, deposited to a *tahfidz* teacher. Memorizing the Qur'an requires continuous guidance from a guardian, either to add new memorization deposits or for takrir, which is repeating the verses that have been deposited before. Memorizing the Qur'an with a deposit system for the guardian will be better than memorizing alone. It will also provide different results. The number of meetings with the tutor certainly has the advantage of a morning of Qur'an memorization (Itsnaini et al., 2022). This is intended: if an error occurs in memorization, the guardian can immediately correct the mistake before it settles for a longer time

because memorization errors that have already been decided for a long time will be difficult to correct. Besides that, the memorization that has just been deposited will be repeated, facilitating and strengthening the new memorization. Memorizations approved or listened to will have a different value than memorizations not submitted to the guardian. Thus, the number of meetings with the guardian will form a sound and robust memorization.

### **Teacher Strategies in Improving Qur'an Memorization on Students**

Improving the memorization of the Qur'an requires guidance or encouragement (R. P. Putra et al., 2023). The strategies carried out by *tahfidz* teachers at Pondok Pesantren Modern Assalaam in to enhance the student's memorization of the Qur'an are as follows:

*First, tahsin.* In reading and memorizing Qur'anic verses, the reading must be considered both the length and shortness and the *makhroj*. Among the strategies of the guardian of Pondok Pesantren Modern Assalaam in improving the memorization of the Qur'an is to improve reading or what is called *tahsin*. Pondok Pesantren Modern Assalaam provides an opportunity to enhance *tahsin* before memorizing the Qur'an by guiding with an average of 3 months before proceeding to the *tahfidz* stage (Kurniailah & Abu Bakar, 2023).

*Second, tahfidz.* In *tahfidz* or memorizing Qur'anic verses, of course, you must have a strategy or concept to achieve the target memorized by the students. Therefore, the Assalam Modern Islamic Boarding School has a structured approach and *tahsin* selection before proceeding to *tahfidz* to learn to assess the appropriate reading. Each student has his schedule in the catfish hour, and the picket only receives deposits, the student directly deposits to the catfish teacher. Each student must bring attendance/record of his memorization deposit for every deposit of memorization.

*Third, tasmi'.* *Tasmi'* is listening and depositing new memorization to the mentor. The strategy to improve the Qur'an's memorization at the Assalam Modern Islamic Boarding School is to listen to the student's memorization of the ustadz. To improve their reading and memorization. So that students are enthusiastic about memorizing and enhancing their memorization (Siregar et al., 2022).

*Fourth*, repeating the reading (*muraja'ah*). *Muraja'ah* is a memorization repetition strategy. In this case, repetition means repeating the memorization that has been memorized. As much as one sheet or two pages. This repetition is carried out every day by the students to keep their memorization strong. In this *muraja'ah*, the students must submit their memorization of the *muraja'ah* to other students. Therefore, holding a *muraja'ah* or repeating memorization is mandatory (Rahmi, 2019).

There are two methods of repeating memorization. *First*, repeating silently, namely by reading the Qur'an in the heart without saying it. This method is one of the habits of previous scholars to strengthen and remind their memorization. *Second*, repeating memorization. This method is helpful for prospective huffadz in strengthening their memorization. With this method, indirectly they have trained their mouths and ears in pronouncing and listening to their readings. so that individuals will be more enthusiastic and try to make corrections when there are verses of the Qur'an that are mispronounced.

### **Supporting Factors in Improving Students' Qur'an Memorization**

There are several supporting factors in the process of memorizing the Qur'an at Pondok Pesantren Modern Assalaam:

1. Good morals

Good morals refer to the behaviour and attitudes of santri that reflect Islamic moral and ethical values.

2. Comfortable environment

A comfortable environment refers to the conditions in which one lives or studies. This environment is usually characterized by a clean place and adequate facilities to support daily activities.

3. Have supporting facilities

Pondok Pesantren Modern Assalam has a dormitory to separate *tahfidz* children from *non-tahfidz* children; this is one form of leadership support for this program.

4. Provide high motivation

Providing high motivation means instilling passion, enthusiasm, and a strong desire in a person to achieve specific goals. In the context of memorizing the Qur'an, this can involve providing encouragement, moral support, recognition of the progress achieved at Pondok Pesantren Modern Assalaam, giving umrah prizes for those who have completed memorizing 30 juz as a form of motivation for students to be active in memorizing the Qur'an (B. Arifin & Setiawati, 2021).

#### IV. CONCLUSION

Based on the research that has been conducted, where the researcher conducted a theoretical study and data analysis based on data and field findings, it can be concluded that the students who memorize the Qur'an at this Islamic boarding school do not have a unique strategy in memorizing the Qur'an because the foundation frees the students to use memorization methods according to their abilities, but still under the guidance and supervision of the *tahfidz* teachers at the boarding school. The teaching strategies of *tahfidz* teachers to improve the quality of Qur'an memorization in students include *tahsin*, which is increasing the number of students reading, *Tahfidz*, which is the process of students memorizing the Qur'an, *Tasmi'*, which is entrusting and listening to readings and memorization to the mentor, *Muraja'ah*, which is repeating the memorization as a whole, Deposit *Muraja'ah* is a learning system created by the author, so that in the *muraja'ah* of memorizing the Qur'an, students can deposit the memorization of the Qur'an.

In addition, several factors inhibit memorizing the Qur'an at the Assalaam Modern Islamic Boarding School, including the influence of outside activities from non-*tahfidz* students and those who cannot divide their time between school and memorization, laziness, and lack of concentration. Meanwhile, supporting factors for memorizing the Qur'an are self-awareness which includes the ideal of becoming a *hafiz* of the Qur'an and the desire to be devoted to parents as well as motivation in the form of encouragement from parents and valuable advice from the leaders of the Assalaam Modern Islamic Boarding School. The results of the memorization achievements of the students at the Assalaam Modern Islamic Boarding School vary,

some students have been able to memorize 30 juz and some students have a memorization range of 2-15 juz and each category is given appreciation from the Islamic boarding school. The appreciation can motivate students to memorize more actively and optimally in achieving the targets set by the boarding school.

## V. BIBLIOGRAPHY

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