

*Zulfiatul Khoiroh<sup>1\*</sup>, Ahmad Firdaus<sup>2</sup>, Ike Lestari<sup>3</sup>, Fatimatus Zahro<sup>4</sup>, Muhamad Ansori<sup>5</sup>*

## APPLYING BEHAVIORISTIC PRINCIPLES IN THE TADWIRAN PROGRAM TO SHAPE TAHFIZH STUDENTS' LEARNING BEHAVIOR

<sup>1,2,3,4,5</sup>Universitas Islam KH. Achmad Muzakki Syah Jember, Indonesia

Email: [khoirohzulfi@gmail.com](mailto:khoirohzulfi@gmail.com)<sup>1\*</sup>, [firdaahmad6@gmail.com](mailto:firdaahmad6@gmail.com)<sup>2</sup>,  
[lestariike073@gmail.com](mailto:lestariike073@gmail.com)<sup>3</sup>, [fatimahtuszahro780@gmail.com](mailto:fatimahtuszahro780@gmail.com)<sup>4</sup>,  
[muhamadansori87@gmail.com](mailto:muhamadansori87@gmail.com)<sup>5</sup>

**Received:**

2026-08-20

**Received in revised form:**

2026-09-10

**Accepted:**

2026-09-14

**Available online:**

2026-09-30

**Abstract:** *The tadwiran program is a routine Qur'anic reading activity in tahfizh learning that incorporates instruction, correction, repetition, and habituation. Although previous studies have examined the application of behavioristic theory in Islamic Religious Education and various tahfizh learning strategies, studies connecting routine Qur'anic reading with interconnected behavioristic mechanisms remain limited. This study aims to describe the implementation of the tadwiran program, analyze the application of behavioristic principles within the program, and identify patterns of students' learning behavior that emerge during the activity. This study employed a qualitative approach with a case study design. The research informants consisted of one tahfizh teacher and four students in the Tahfizh Class of MTs. Unggulan Al-Qodiri I Jember. Data were collected through observation, interviews, and documentation, and analyzed using Miles, Huberman, and Saldaña's interactive model through data condensation, data display, and conclusion drawing and verification. The findings show that the tadwiran program provides a pedagogical context in which stimulus, response, repetition, feedback, reinforcement, and habituation can be analyzed as interconnected mechanisms. Students demonstrated patterns of becoming accustomed to routine Qur'anic reading, responding to corrections, repeating recitations, and perceiving improvements in fluency and the application of tajwid rules. Some students also reported more regular muraja'ah, preparation before leading the activity, and more consistent participation. These findings indicate that tadwiran supports the development of learning behavior within the context of the case studied, but do not establish a direct causal relationship. This study provides a contextual understanding of how behavioristic mechanisms interconnect within routine Qur'anic learning activities in a tahfizh setting.*

**Keywords:** *Tadwiran Program; Behavioristic Principles; Tahfizh Education; Qur'anic Reading; Learning Behavior.*

## INTRODUCTION

Qur'anic tahfizh learning has developed across various Islamic educational contexts in Indonesia, including Islamic boarding schools, madrasahs, and other Islamic educational institutions (Amka, 2026; Ansori, 2022). This development has been accompanied by increasing demands for the quality of the learning process, not merely the achievement of a certain amount of memorization. Students need to read the Qur'an correctly, consistently repeat their memorization, and become accustomed to engaging with the Qur'an regularly (Abdullah et al., 2024). Thus, learning behavior is an important component in supporting the continuity of tahfizh learning. In tahfizh learning practices, readiness, consistent participation in activities, reading discipline, and responses to correction may shape students' learning behavior. This condition highlights the importance of learning processes that can shape learning behavior through continuous practice and habituation.

Various strategies are used in tahfizh learning to maintain students' learning consistency, including talaqqi, muraja'ah, tasmi', takrir, and various forms of Qur'anic reading practice (Luthfiah & Syarif, 2025; Nisa & Rohman, 2025; Setiawan et al., 2025; Surahman et al., 2025). These strategies involve not only memorization but also repeated recitation, correction, and direct teacher-student interaction. The repeated use of learning strategies may be associated with habit formation and the continuity of learning practices (Krause et al., 2025). In this context, Qur'anic reading quality is one of the competencies that supports memorization. At the same time, regular practice, responding to correction, and consistent participation in activities are part of the learning behavior that emerges during the learning process.

One activity that has these characteristics is the tadwiran program. This program is a routine activity involving collective Qur'anic reading with teachers and students in the Tahfizh Class of MTs. Unggulan Al-Qodiri I Jember implements tadwiran as part of tahfizh learning, with attention to accurate makhraj, tajwid, vowel length, ghunnah, and tartil. Observations found variations in students' readiness and participation. The teacher provides direct guidance and correction when recitation errors are identified, while students follow the recitation, repeat the corrected parts, and routinely participate in the reading activity. The program also provides students with opportunities to lead the activity in rotation. This condition indicates that tadwiran is not merely a collective Qur'anic reading activity but also contains a series of pedagogical actions that can be analyzed through the concept of learning behavior.

Behavioristic theory provides a framework for analyzing this process. Behaviorism views learning as observable behavioral changes resulting from interactions among stimuli, responses, practice, and consequences in the learning environment (Shahbana et al., 2020). In learning, teachers may provide stimuli through instruction, modeling, correction, and rewards, while students respond with observable learning behaviors. From a behaviorist perspective, repetition can help analyze how routine Qur'anic reading practices relate to the formation of learning habits (Ulum & Fauzi, 2023). Meanwhile, reinforcement can examine whether certain consequences following a behavior are associated with continued

learning behavior (Lu & Hamu, 2022). Thus, behaviorist theory can offer one perspective on how learning routines shape patterns of students' responses and learning habits.

Previous studies on behaviorism in Islamic Religious Education have generally examined the application of stimuli, responses, practice, and reinforcement in learning processes within school settings (Fakhriah et al., 2026; Raihan, 2021; Shahbana et al., 2020). These studies indicate that learning behavior can be analyzed through interactions among teacher actions, student responses, repeated activities, and the consequences that follow behavior. Other studies on tahfizh learning have focused more on memorization strategies, such as muraja'ah, tasmi', takrir, and various methods for maintaining memorization (Ansori, 2022; Fanani et al., 2025; Nisa & Rohman, 2025; Surahman et al., 2025). Meanwhile, studies on Qur'anic reading instruction have largely positioned tajwid accuracy, makhraj, fluency, and tartil as learning competencies or (Harahap, 2025; Imam, 2024; Kompri et al., 2026; Taslim, 2026).

These three research trends make important contributions but still leave room for further analysis. Behavioristic studies explain mechanisms of behavioral change in learning but do not specifically explain routine Qur'anic reading practices within tahfizh programs. Tahfizh studies explain various strategies for maintaining memorization but have not extensively examined how routine reading and correction can be understood as a sequence of stimuli, responses, repetition, and consequences. Meanwhile, studies on Qur'anic reading ability have mainly focused on reading quality as a competency. Therefore, further research is needed to connect these three perspectives to explain how routine reading, correction, repetition, and learning consequences interact with patterns of students' learning behavior in tahfizh activities.

This gap is relevant because the tadwiran program provides a learning context in which the relationship between teacher actions and student responses can be directly observed. Teacher instructions and corrections may function as stimuli followed by responses in the form of adjustments or repeated recitation. Routine activities provide opportunities for repeated practice, while appreciation, motivation, and opportunities to lead the activity may function as consequences whose relationship with the continuity of learning behavior needs to be analyzed. Thus, this study does not assume from the outset that all tadwiran activities apply behavioristic theory. Instead, it examines whether and how these principles emerge in learning practices.

Based on this context, this study aims to describe the implementation of the tadwiran program in Qur'anic tahfizh learning, analyze the implementation of behavioristic principles involving stimuli, responses, repetition, reinforcement, and habituation, and analyze the patterns of learning behavior that emerge in the process. This study is expected to make a conceptual contribution by explaining the relationship between routine Qur'anic reading and learning behavior mechanisms within the context of tahfizh learning. Practically, the findings may inform tahfizh teachers and pesantren administrators in developing tadwiran activities as part of structured learning, particularly to support regular practice, reading quality, and student engagement.

## RESEARCH METHOD

This study employed a qualitative approach with a case study design. The qualitative approach was selected because the study aimed to gain an in-depth understanding of the implementation of the tadwiran program and students' learning behavior patterns from a behavioristic perspective. The case study design examined the phenomenon contextually at a single research site, namely the Tahfizh Class of MTs. Unggulan Al-Qodiri I Jember. The research case was bounded by the implementation of the tadwiran program in Qur'anic tahfizh learning during the data collection period. The analysis focused on teacher-student interactions and learning behaviors that emerged during the tadwiran activities.

The unit of analysis was the learning process within the tadwiran program, particularly teacher-student interactions and students' behavioral responses to stimuli, corrections, repetition, and consequences that emerged during the activities. The researchers selected informants using purposive sampling based on their direct involvement in the tadwiran program and their ability to provide information relevant to the research focus (Tajik et al., 2025). The informants consisted of one tahfizh teacher responsible for implementing the tadwiran program and four students from the tahfizh class. The students were selected by considering their involvement in tadwiran activities, including their experience participating in collective reading activities and their opportunities to lead tadwiran sessions. These variations in experience helped identify patterns in students' responses and learning behavior within the same activity context.

Data were collected through observation, semi-structured interviews, and documentation. Observations were conducted twice, on July 13 and 15, 2026. The observations focused on the implementation of the tadwiran program, teacher-student interactions, instruction delivery, students' responses to recitation and correction, repeated recitation, and the consequences that emerged following students' responses. The researchers also conducted interviews twice, on July 13 and 15, 2026, with the tahfizh teacher and students as informants. The interviews used a semi-structured guide developed based on the research focus, covering the implementation of tadwiran, experiences of participating in the activity, responses to correction, repeated recitation, forms of appreciation or motivation, and perceived or observed changes in learning behavior patterns. Documentation served as complementary data, including the tadwiran activity schedule, learning rules, learning materials, activity photographs, and other documents related to the program's implementation.

The researcher established data credibility through technical and source triangulation. The researcher conducted technical triangulation by comparing data from observations, interviews, and documentation, and source triangulation by comparing information from the tahfizh teacher and students. Using multiple data collection techniques and sources enabled the researcher to compare and confirm information from different perspectives (Carter, 2014). The researcher used these comparisons to examine consistency among observed behaviors, informants' reported experiences, and documentary data. Thus, the research interpretation was not based solely on a single data collection technique or source.

Data analysis employed the interactive model of Miles, Huberman, and Saldaña, which consists of data condensation, data display, and conclusion drawing and verification (Miles et al., 2014). The analysis began during the data collection process and continued throughout the study. The researchers first condensed data from observations, interviews, and documentation by selecting, coding, and grouping information relevant to the research focus. Coding focused on teacher actions, student responses, repetition activities, consequences following responses, and patterns of behavior that emerged during the tadwiran activities.

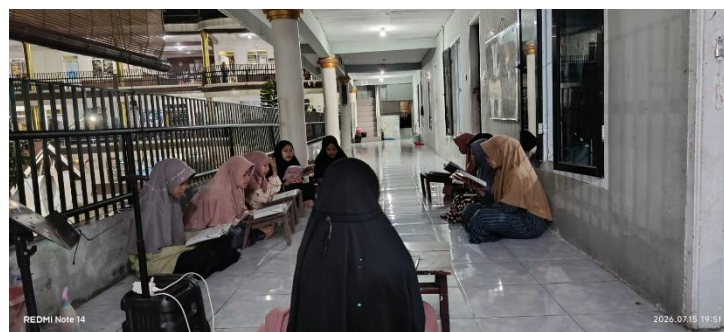
The coded data were then grouped into analytical categories: stimulus, response, repetition, reinforcement, and habituation. The analysis compared each category across informants and data collection methods to identify consistent patterns and variations in students' responses. The analysis then examined the relationship between teachers' pedagogical actions and the learning behaviors that emerged, such as regular Qur'anic reading, responses to correction, repeated recitation, readiness to participate in activities, and involvement in leading tadwiran sessions. The results were then presented thematically and interpreted using behavioristic theory as one analytical framework, without assuming that the tadwiran program alone caused all changes in students' behavior.

## RESULT AND DISCUSSION

### Implementation of the Tadwiran Program and Learning Objectives

The tadwiran program is a routine Qur'anic reading activity integrated into tahfizh learning in the Tahfizh Class of MTs Unggulan Al-Qodiri I Jember. Based on an interview with the tahfizh teacher, this program is a collective Qur'anic reading activity adopted from the tadwiran practice at Bahrul Ulum Islamic Boarding School in Trenggalek. The activity is held every night except Wednesday and Friday and is led by the tahfizh teacher or a student assigned to lead it. The teacher explained that the program aims to foster togetherness in reading the Qur'an, improve reading discipline, and correct reading errors, such as reading too quickly, inaccurate pronunciation of ghunnah, and errors in vowel length. These objectives aim to improve reading accuracy according to tajwid rules and develop more tartil-oriented recitation (Silky, interview, July 13, 2026). Thus, tadwiran is not merely a routine reading activity but also a learning activity that encourages students to maintain accuracy and consistency in Qur'anic reading.

Figure 1 Implementation of the Tadwiran Program



The documentation shows that the activity follows a structured sequence: khususan, prayer, collective Qur'anic reading, and a closing prayer. During the main activity, students read the Qur'an bin-nazhar by following the recitation together using a clear voice. The teacher leads and supervises the reading process to ensure that students' recitation follows the prescribed rules (program documentation and observation, July 15, 2026). This structure has different pedagogical functions. Collective reading gives students opportunities to practice reading directly, while teacher supervision helps identify reading errors as they occur. The use of the bin-nazhar method also indicates that the activity is not solely oriented toward memorization but also emphasizes reading accuracy, an important component of Qur'anic learning. Thus, tadwiran's distinctive characteristic lies in integrating reading practice, collective recitation, and teacher supervision into a routine activity.

The findings show that reading correction is an important component of tadwiran implementation. The teacher provides direct reminders and guidance when they identify reading errors. Students are then given opportunities to correct and repeat the relevant recitation. In some cases, the same errors still occur, requiring the teacher to provide repeated reminders and corrections (Silky, interview, July 13, 2026). This pattern indicates that correction in tadwiran does not stop at telling students whether a recitation is correct or incorrect; it is followed by an opportunity for students to respond correctly. Thus, the learning process follows a more concrete sequence of actions: the teacher identifies a reading error, provides guidance, the student corrects the recitation, and the recitation is then repeated.

These findings are consistent with studies emphasizing the importance of habituation through continuous Qur'anic reading practice. However, this study offers a more specific context because the reading practice takes place within a structured activity, involves teacher supervision, and includes correction of reading errors. Thus, the pedagogical function of tadwiran lies not only in reading frequency but also in the regularity of practice and corrective interaction during the learning activity (Harahap, 2025).

The students' experiences further support these findings. One student explained that when making a reading error, such as inaccurate pronunciation of ghunnah, the relevant verse was repeated as part of the reading correction process. The student also stated that the daily activity made the student increasingly accustomed to reading the Qur'an at a more regular pace. According to the student, repetition supported memorization because applying tajwid became more accurate (Melina, interview, July 13, 2026). Other students provided similar information. They explained that they repeated verses when they made reading errors and that daily reading activities made them increasingly accustomed to the practice. They also associated repetition with becoming more diligent in reading and conducting muraja'ah (Ida, interview, July 13, 2026; Ainun, interview, July 15, 2026).

Meanwhile, another student said that errors in pronouncing ghunnah led them to repeat the verse, and that repetition helped develop more accurate tajwid-based recitation. The student also noted that repeated accurate reading gradually became a habit, allowing greater focus on memorization (Lin Lailatun, interview, July 15, 2026). These statements indicate

that students experienced repetition as a concrete part of improving recitation and supporting memorization.

The emphasis on reading quality is also consistent with studies that position the ability to read the Qur'an correctly as an important component of Qur'anic learning. However, this study provides a more specific context for how routine, supervised practice maintains reading quality. In *tadwiran*, reading accuracy, collective recitation, repetition, and teacher supervision take place within a single sequence of activities. Therefore, *tadwiran* can be understood as a learning space that enables students to continuously practice Qur'anic recitation while receiving guidance when errors occur (Irwan, 2025). Based on the interview data, these activities are associated with developing consistency in reading and students' learning discipline. However, the research data are insufficient to conclude that *tadwiran* is the sole cause of improvements in reading quality.

In addition to practice and correction, *tadwiran* also incorporates motivational elements and opportunities for leadership. The teacher motivates students to remain diligent in reading and patient throughout the memorization process. The teacher also praises and appreciates students who demonstrate good reading quality to maintain the quality of their recitation and memorization. The program also provides students with opportunities to lead *tadwiran* on a rotating basis. According to the teacher, these opportunities help develop students' confidence in reading the Qur'an in front of other students, improve their memorization skills, and prepare them to replace the teacher when necessary (Silky, interview, July 13, 2026). Melina, Iin Lailatun, and Ainun shared that they prepared before leading the activity. Melina and Iin Lailatun linked the opportunity to lead to responsibility and preparation before their turns. At the same time, Ainun said she studied more diligently when given the chance to lead. These findings indicate that leadership in *tadwiran* is not merely a division of tasks but also provides a learning experience related to readiness, responsibility, and student engagement.

Overall, *tadwiran* integrates several pedagogical functions within a single routine activity. Teacher instructions and supervision guide students' reading behavior. Students' responses during recitation provide a basis for correction. Reading errors are followed by opportunities to correct and repeat the recitation. Motivation and appreciation maintain the expected learning behavior, while opportunities to lead give students space to prepare their recitation and become more actively involved in the activity. The routine implementation of the program also creates conditions that support consistent reading. The teacher reported greater seriousness in memorization, increased motivation, and greater discipline among students in participating in *tadwiran*, memorization deposits, and other Qur'anic reading activities without always waiting for reminders (Silky, interview, July 13, 2026). These findings indicate that the pedagogical characteristics of *tadwiran* lie not only in the routine of reading but also in the interconnectedness of practice, responses to correction, repetition, motivation, and student involvement in the activities.

Thus, implementing *tadwiran* provides an empirical context for analyzing how several behavioristic principles emerge in *tahfizh* learning. However, these findings do not mean that the entire *tadwiran* learning process is exclusively behavioristic. Behavioristic

principles offer one perspective for explaining the relationship between teacher actions, student responses, repeated activities, learning consequences, and behavioral patterns observed during the activity. Analyzing stimulus, response, repetition, reinforcement, and habituation provides a basis for explaining the behavioristic mechanisms present in the tadwiran program.

### **Implementation of Behavioristic Principles in the Tadwiran Program**

The implementation of the tadwiran program demonstrates several key principles of behavioristic learning, particularly stimulus, response, repetition, and reinforcement. These principles emerged from observations of the learning process and interviews with the teacher and students. The findings indicate that these principles emerge as an interconnected sequence. Teacher actions in the form of instruction, modeling, supervision, and correction are followed by students' responses through reading, correcting errors, and repeating recitation. In certain behaviors, these responses are also followed by motivation, praise, appreciation, or opportunities to lead the activity. This sequence provides an empirical basis for analyzing how behavioristic mechanisms emerge in the tadwiran learning program.

#### **1. Stimulus and Response in Tadwiran Learning**

The stimulus-response relationship can be observed through direct interaction between the teacher and students during the tadwiran activities. The teacher leads the Qur'anic recitation, gives instructions, monitors students' recitation, and corrects errors in makhraj, ghunnah, vowel length, and tajwid. Students then respond by following the recitation, adjusting their recitation after receiving guidance, and repeating verses when errors are identified. The teacher explained that most students responded to the guidance and attempted to improve their recitation. However, some students continued to make the same errors and therefore required further reminders and corrections (Silky, interview, July 13, 2026). During the observation, students also followed corrections with attempts to reread the parts that were not yet accurate. This pattern indicates a relationship between the teacher's stimuli and students' observable reading responses. This relationship aligns with the behavioristic perspective, which emphasizes environmental stimuli and observable responses as key components of the learning process (Shahbana et al., 2020).

Students' responses also appear in their experiences with reading errors. Melina explained that when her ghunnah recitation was not accurate, she repeated the verse. Ida also stated that she repeated a verse when a reading error occurred, while Iin Lailatun explained that she repeated her recitation when she made an error in ghunnah. Ainun stated that when her recitation was corrected, she studied the part that was not yet accurate again. These statements show that students' responses did not stop at receiving corrections but continued with corrective actions through rereading and relearning the parts that were still incorrect (Melina, interview, July 13, 2026; Ida, interview, July 13, 2026; Iin Lailatun, interview, July 15, 2026; Ainun, interview, July 15, 2026). Thus, teacher instructions and corrections were followed by observable learning responses, namely adjustment and repetition of recitation.

## 2. Repetition and Habit Formation

Repetition appears in two forms of activity. First, *tadwiran* is conducted routinely, giving students repeated opportunities to read the Qur'an in a relatively consistent learning context. Second, students repeat particular verses after receiving corrections when their recitation is not yet accurate. This pattern indicates that repetition relates not only to the frequency of program implementation but also to repeating specific responses to improve recitation. All four interviewed students stated that they had become increasingly accustomed to reading the Qur'an every day. Melina, Ida, and Iin Lailatun specifically explained that daily reading activities made them more accustomed to reading the Qur'an and reading at a more regular pace (Melina, interview, July 13, 2026; Ida, interview, July 13, 2026; Iin Lailatun, interview, July 15, 2026; Ainun, interview, July 15, 2026).

In studies of habit formation, repeated behavior in a relatively consistent context can be associated with increased habituation and behavioral automaticity. Research on habit formation indicates that contextual stability and behavioral repetition contribute to automaticity, although the process occurs gradually and varies across individuals (Singh et al., 2024; Stojanovic et al., 2022). Thus, the *tadwiran* routine provides a learning condition that supports habituation to Qur'anic reading through repetition within a relatively stable context.

In this study, the interview data indicate that students perceived themselves as becoming increasingly accustomed to reading the Qur'an regularly. Some students also reported becoming more diligent in reading and conducting *muraja'ah*. Ainun, for example, explained that at the beginning of her participation in the activity, she felt sleepy because of the slower recitation pace. However, after becoming accustomed to the activity, she participated more effectively. This finding indicates a pattern of habituation that emerged through the reading routine during *tadwiran* implementation. However, this finding cannot be interpreted as evidence of fully established habits because the study observed the process only in a limited case context and did not use longitudinal measures of behavioral automaticity.

## 3. Reinforcement through Learning Consequences

Reinforcement is identified more specifically through the consequences provided after particular learning behaviors occur. The teacher reported that she provides praise, appreciation, and motivation to students who demonstrate good recitation quality to maintain the quality of their recitation and memorization (Silky, interview, July 13, 2026). In the learning context, praise provided specifically after an expected behavior can function as reinforcement because it is intended to support the continuation of that behavior. Research on behavior-specific praise also indicates that teacher praise can reinforce expected learning behaviors (Markelz et al., 2023). Thus, providing praise and appreciation in the *tadwiran* program can be analyzed as a form of positive reinforcement. However, this study did not longitudinally measure whether providing such consequences increased the frequency of particular behaviors.

The tadwiran program also provides students with opportunities to lead the activity on a rotating basis. According to the teacher, these leadership opportunities aim to develop students' confidence, responsibility, and memorization skills. Several students who were given opportunities to lead explained that they prepared themselves before their turns. Melina and Iin Lailatun associated the leadership activity with responsibility and learning preparation, while Ainun stated that she studied before her turn to lead (Melina, interview, July 13, 2026; Iin Lailatun, interview, July 15, 2026; Ainun, interview, July 15, 2026). These data indicate that opportunities to lead are associated with students' learning preparation behaviors. However, leadership opportunities cannot yet be confirmed as reinforcement in the strict behavioristic sense because this study did not conduct measurements before and after the opportunities were provided. Therefore, leadership opportunities are better understood as pedagogical consequences that may function as reinforcement if they are followed by continued expected learning behavior.

These findings indicate that reinforcement in the tadwiran program should be viewed not only in terms of the consequences the teacher provides but also in terms of the relationship between those consequences and the behaviors that emerge afterward. Recent research on behavioristic reinforcement models indicates that praise, encouragement, and other positive reinforcements can interact with student engagement in the learning process, particularly when provided appropriately and in accordance with students' conditions (Xie et al., 2026). In the context of tadwiran, the findings show that teachers provide praise and appreciation after students demonstrate good reading behavior. At the same time, opportunities to lead are followed by reports of learning preparation from several students. However, because this study did not measure behavioral changes longitudinally, these relationships are better understood as indications of reinforcement mechanisms rather than evidence of reinforcement's causal effectiveness.

#### 4. Corrective Feedback in the Behavioristic Learning Process

The role of correction requires more careful interpretation. Although correction is provided after an inaccurate reading response, correction cannot automatically be categorized as positive reinforcement. In learning, corrective feedback helps students recognize and correct errors, while students' responses to feedback may vary with learner characteristics and the learning context (Li & Tan, 2022). The research data indicate that correction primarily functions as feedback that directs students from an inaccurate response toward the expected reading response. This pattern appears when Melina, Ida, and Iin Lailatun repeated verses after receiving corrections, while Ainun said she studied the parts that were still incorrect again. Thus, the immediate consequence of correction observed in the data is the emergence of corrective responses and repeated recitation, rather than evidence that correction itself increases the likelihood of a particular behavior occurring.

This distinction is important because repetition, corrective feedback, and reinforcement have different analytical functions. Repetition refers to practice that is

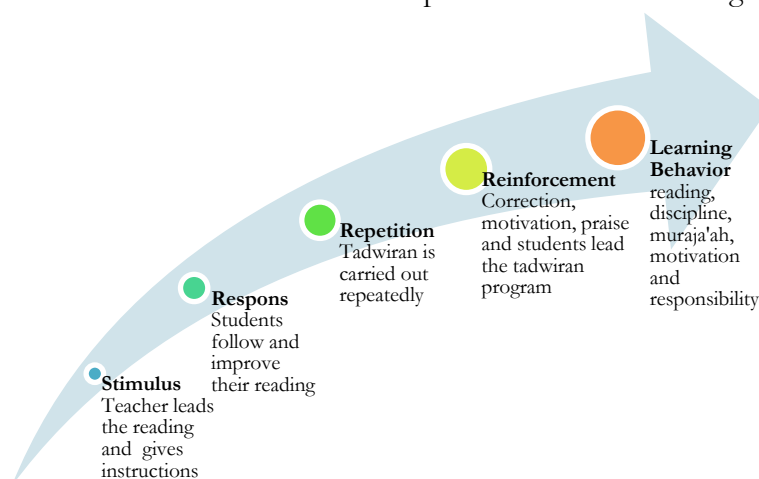
performed again; correction provides information about an inaccurate response, while reinforcement refers to a consequence that increases the likelihood that the expected behavior will occur again. In feedback research, students' responses to feedback help determine how feedback relates to the learning process and outcomes (Lipnevich & Smith, 2022). This distinction prevents the analysis from treating every teacher action following a student response as reinforcement.

##### 5. The Sequence of Behavioristic Mechanisms in Tadwiran

These principles form a pedagogical sequence. The teacher provides stimuli through instruction, modeling, and supervision. Students respond with Qur'anic recitation. When the teacher identifies errors, they provide corrective feedback, and students are given opportunities to correct and repeat their recitation. For certain learning behaviors, these responses are then followed by motivation, praise, appreciation, or opportunities to lead the activity. Repeated exposure to this sequence gives students opportunities to practice Qur'anic recitation and maintain engagement in tadwiran activities.

The sequence can be formulated as stimulus, response, correction/feedback, repetition of the response, particular consequences, and continuation of the expected behavior. From a behavioristic perspective, the relationship among stimulus, response, and consequences forms the foundation for understanding how learned behavior develops and continues (Yusra et al., 2022). The research evidence indicates that this sequence is associated with several patterns of learning behavior, such as the habit of reading the Qur'an every day, repeated responses to reading errors, preparation before taking a turn to lead the activity, and participation in collective reading activities. Thus, the analytical value of behavioristic theory in this study lies not in claiming that the entire tadwiran process constitutes behavioristic learning, but in its ability to explain the relationships among observable behavioral components within the activity.

Figure 2 Implementation of Behavioristic Principles in the Tadwiran Program



The findings show that the Tadwiran program incorporates several key behavioristic principles rather than representing behaviorism as a whole. Stimulus, response, repetition, corrective feedback, and reinforcement provide a framework for explaining observable aspects of students' learning behavior, particularly their responses to teacher

instructions, repeated recitation, error correction, preparation before leading the activity, and participation in activities. At the same time, Qur'anic learning also encompasses cognitive, affective, social, religious, and motivational dimensions that stimulus-response mechanisms cannot fully explain. Therefore, this study's behavioristic perspective explains how repeated environmental stimuli, observable responses, feedback, and specific consequences are interconnected with the development of learning behavior patterns within the tadwiran program.

### Patterns Of Students' Learning Behavior In The Tadwiran Program

The implementation of the tadwiran program reveals several patterns of students' learning behavior, reflected in their growing familiarity with daily Qur'anic reading, perceptions of reading fluency, responses to correction, repetition of recitation, preparation before leading the activity, and participation in collective reading activities. Table 1 summarizes the findings on students' learning behavior patterns.

Table 1. Patterns of Students' Learning Behavior in the Tadwiran Program

| No. | Learning Behavior Pattern                                    | Number of Informants | Description                                                                                                   |
|-----|--------------------------------------------------------------|----------------------|---------------------------------------------------------------------------------------------------------------|
| 1   | Becoming accustomed to reading the Qur'an every day          | 4                    | All students stated that they had become more accustomed to participating in the routine of Qur'anic reading. |
| 2   | Perceived improvement in Qur'anic reading fluency            | 4                    | All students stated that their recitation had become more fluent.                                             |
| 3   | Perceived understanding and application of tajwid            | 4                    | Students reported development in tajwid, vowel length, and ghunnah.                                           |
| 4   | Responses to correction                                      | 4                    | Students repeated their recitation or relearned the corrected parts.                                          |
| 5   | Perception that repetition supports the memorization process | 4                    | All students perceived repetition as helpful for improving recitation accuracy and/or memorization.           |
| 6   | Becoming more diligent in reading or muraja'ah               | 3                    | Explicitly stated by Melina, Ida, and Ainun.                                                                  |
| 7   | Preparation before leading the tadwiran                      | 3                    | Stated by Melina, Ainun, and Iin Lailatun.                                                                    |
| 8   | Participation and enthusiasm in collective activities        | 3                    | Stated by Melina, Ida, and Ainun.                                                                             |

*Note: The number of informants in Table 1 indicates the number of informants who explicitly reported each pattern during the interviews. It does not indicate improvement or program effectiveness.*

Based on Table 1, the most consistent patterns were becoming accustomed to reading the Qur'an every day, perceptions of reading fluency, understanding and application of tajwid, responses to correction, and the perception that repetition supports memorization. All four informants reported these patterns in the interviews. Meanwhile, patterns related to diligence in reading or muraja'ah, preparation before leading the activity, and participation and enthusiasm in collective activities varied among the students.

One of the most consistent patterns emerging from the interviews was students' perceptions of their Qur'anic reading fluency and understanding of tajwid principles. Melina stated that after participating in the tadwiran program, she felt more fluent in reading the Qur'an and had a better understanding of tajwid rules, particularly vowel length and ghunnah. She also stated that her recitation had improved and that she had become more diligent in Qur'anic study (Melina, interview, July 13, 2026). Ida stated that tadwiran made her more fluent in Qur'anic reading, helped her understand tajwid rules and Qur'anic recitation melodies, and made her more diligent in Qur'anic study and muraja'ah (Ida, interview, July 13, 2026). Ainun also stated that she had become more fluent in reading the Qur'an and was sometimes more diligent in Qur'anic study, with improved recitation (Ainun, interview, July 15, 2026). Meanwhile, Iin Lailatun stated that her recitation had become more fluent, that she had a better understanding of tajwid rules such as vowel length and ghunnah, and that she felt her memorization had become more firmly retained (Iin Lailatun, interview, July 15, 2026).

These findings indicate that students' perceptions of improvements in their reading abilities were associated with repeated learning activities. Students not only read the Qur'an as a routine activity but also had opportunities to correct their recitation when errors occurred. All four students stated that they had become more accustomed to reading the Qur'an every day and reading at a slower pace (Melina, interview, July 13, 2026; Ida, interview, July 13, 2026; Ainun, interview, July 15, 2026; Iin Lailatun, interview, July 15, 2026). These findings indicate a pattern of habituation emerging through the reading routine in the tadwiran activities. From a habit formation perspective, repeated behavior in a relatively stable context can support the development of increasingly automatic associations between context and response (Stojanovic et al., 2022; Wood, 2024).

Another pattern was evident in students' ability to adapt to the slower pace of collective Qur'anic reading. Melina, Ida, and Ainun stated that at first, reading at a slower pace made them feel sleepy, but this condition decreased as they became accustomed to participating in the tadwiran activities (Melina, interview, July 13, 2026; Ida, interview, July 13, 2026; Ainun, interview, July 15, 2026). Iin Lailatun also stated that reading slowly initially felt uncomfortable, but the activity eventually became a habit (Iin Lailatun, interview, July 15, 2026). This pattern suggests adaptation to the learning routine. Repeated activity within a relatively consistent context may support familiarity with particular responses, although the habituation reported by the informants cannot be regarded as evidence of fully established habit formation (Stojanovic et al., 2022; Wood, 2024).

Beyond becoming accustomed to reading, students showed learning behavior patterns in their responses to correction. When the teacher identified reading errors, students

corrected and repeated the inaccurate parts. Melina stated that when her ghunnah was insufficient, she repeated the verse. Ida also stated that when a reading error occurred, she repeated the verse. Iin Lailatun gave a similar response, while Ainun stated that she studied the material again after receiving correction from the teacher (Melina, interview, July 13, 2026; Ida, interview, July 13, 2026; Iin Lailatun, interview, July 15, 2026; Ainun, interview, July 15, 2026). These responses indicate that learners followed teacher correction through repetition or relearning. In learning, corrective feedback generally helps learners recognize and correct errors, while learners' responses to feedback are an important part of the learning process (Li & Tan, 2022).

Repetition was also related to students' experiences in improving their recitation and supporting the memorization process. Melina and Ainun said repetition helped because it made their tajwid more accurate (Melina, interview, July 13, 2026; Ainun, interview, July 15, 2026). Ida stated that repetition helped with memorization because the verses had previously been read together (Ida, interview, July 13, 2026). Iin Lailatun explained that when accurate recitation became familiar through repetition, she could focus more on memorizing (Iin Lailatun, interview, July 15, 2026). These findings indicate that students perceived repetition as an activity that helped connect recitation accuracy with the memorization process. However, this study did not conduct quantitative measurements of memorization. Therefore, these findings reflect informants' experiences and perceptions rather than objective evidence of improved memorization.

Learning behavior patterns were also evident in students' readiness when given opportunities to lead the tadwiran activities. Melina stated that she felt a sense of responsibility and studied beforehand before her turn to lead (Melina, interview, July 13, 2026). Ainun also said she became more diligent about studying before leading the activity (Ainun, interview, July 15, 2026). Iin Lailatun stated that the opportunity to lead gave her a sense of responsibility and encouraged her to study before her turn (Iin Lailatun, interview, July 15, 2026). In contrast, Ida stated that she had not yet had the opportunity to lead the tadwiran activity (Ida, interview, July 13, 2026). This difference indicates that students' experiences in the tadwiran program were not entirely the same. Opportunities to lead can be understood as pedagogical consequences that may encourage learning readiness and engagement. However, this study lacks sufficient longitudinal data to conclude that such opportunities directly caused an increase in the behavior.

Participation in collective reading activities was also part of the identified learning behavior patterns. Melina, Ida, and Ainun stated that reading the Qur'an together made them more enthusiastic about participating in tadwiran (Melina, interview, July 13, 2026; Ida, interview, July 13, 2026; Ainun, interview, July 15, 2026). This suggests that learning happens through teacher-student interaction and students' involvement in group activities. In tadwiran activities, collective reading gives students opportunities to follow the recitation pattern, observe their peers' recitation, and stay engaged throughout. Students' reported enthusiasm is understood as an affective experience and a form of participation rather than automatically as evidence of reinforcement.

From a behavioristic perspective, these learning behavior patterns demonstrate relationships among stimulus, response, repetition, feedback, and learning consequences. The teacher provides instructions, examples, supervision, and corrections during the learning process. Students then respond by reading, correcting errors, repeating recitations, and routinely participating in activities. Repeated responses in similar situations may support familiarity with Qur'anic reading (Stojanovic et al., 2022; Wood, 2024). Meanwhile, praise, motivation, and opportunities to lead can be understood as pedagogical consequences that may reinforce student engagement, although this study did not examine their effects longitudinally. Thus, learning behavior patterns in tadwiran are better understood as an interconnected process rather than the result of a single behavioristic mechanism.

The findings regarding correction and repetition can be compared with the studies by Taslim and Kompri et al., which emphasize the importance of direct teacher-student interaction, gradual practice, and continuous correction in Qur'anic reading instruction (Kompri et al., 2026; Taslim, 2026). The similarity lies in using practice and correction to develop reading ability. However, this study extends that discussion by demonstrating the sequence of behaviors that occurs during tadwiran activities: reading errors are followed by correction, after which students respond through repetition or relearning. Thus, this study views correction not only as a technique for developing recitation quality but also as part of an observable sequence of stimulus, response, feedback, and repetition in tahfizh learning.

Overall, students' learning behavior patterns in the tadwiran program included becoming accustomed to reading the Qur'an every day, perceptions of reading fluency, responses to correction, willingness to repeat recitation, readiness before leading the activity, and participation in collective reading activities. These findings indicate that several behavioristic principles can be analyzed as an interconnected sequence within the tadwiran program. However, this study uses behavioristic theory as one analytical perspective rather than the sole explanation of students' learning behavior. Learning behavior may also be influenced by cognitive, affective, social, motivational, and religious factors that stimulus-response mechanisms cannot fully explain.

## CONCLUSION

This study shows that the tadwiran program provides a particular pedagogical context in which several behavioristic principles can be observed and analyzed in tahfizh education. This study contributes not only by identifying stimulus, response, repetition, feedback, and reinforcement in Qur'anic learning, but also by explaining the interrelationship among these mechanisms within routine Qur'anic reading activities. Teacher instructions, modeling, supervision, and correction function as stimuli that elicit students' reading responses. These responses are then followed by feedback and repeated practice, while praise, motivation, and opportunities to lead the activities can serve as consequences that may provide reinforcement. The routine nature of tadwiran provides continuity for these behavioral processes.

These findings refine how behavioristic theory applies to tahfizh education. Rather than viewing repetition, correction, and reinforcement as separate instructional techniques, the findings suggest they function as interconnected pedagogical mechanisms within a structured Qur'anic learning routine. In this context, repetition provides continuous practice, feedback corrects reading errors, and reinforcement supports the recurrence of the desired learning behavior. This understanding extends the application of behavioristic theory beyond a simple description of stimulus-response learning toward a more contextual understanding of how behavioral mechanisms operate in routine Qur'anic learning practices.

At the level of learning behavior, the findings indicate patterns involving becoming accustomed to reading the Qur'an routinely, responding to correction, repeating recitation, perceiving improvements in reading fluency and tajwid application, participating regularly, preparing before leading tadwiran, and engaging in group activities. However, these patterns should not be interpreted as proven causal effects. Several findings, particularly those related to motivation, muraja'ah, memorization, and responsibility, were primarily identified through participants' accounts and perceptions. Therefore, the findings are limited to the Tahfizh Class at MTs. Unggulan Al-Qodiri I Jember, and indicate that tadwiran supports the development of learning behavior rather than demonstrating that tadwiran directly causes such changes.

The practical implication of this study is that tahfizh teachers can maintain structured Qur'anic reading routines, provide direct and specific feedback, give students opportunities to repeat recitation after correction, and employ appropriate forms of reinforcement. The findings also suggest that opportunities to lead activities may serve as a potential reinforcement strategy, although their role as reinforcement requires further empirical investigation.

Future research should examine the patterns identified in this case through quantitative, mixed-methods, or longitudinal designs. Measurable indicators include the frequency and consistency of Qur'anic reading, accuracy in applying tajwid, reading fluency, responses to correction, consistency of muraja'ah, preparation before participation, frequency of participation, and learning readiness. Such research can examine whether the interconnected behavioristic mechanisms within tadwiran are consistently associated with changes in specific learning behaviors across different tahfizh educational contexts.

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