

## Management of the Habit of Reading the Qur'an as an Effective Memorization Strategy for Tahfidz Class Students at Madrasah

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### Abstract:

This study examines the management of the habit of reading the Qur'an as an effective strategy to enhance memorization among students in Tahfidz classes at madrasahs. The habit of regular Qur'anic reading is considered a fundamental component in strengthening memorization quality, fluency, and retention. This research employed a qualitative descriptive approach to explore planning, implementation, and evaluation processes related to the management of Qur'an reading habits. Data were collected through in-depth interviews with teachers and school leaders, observations of learning activities, and documentation analysis of Tahfidz programs. The findings indicate that effective management of Qur'an reading habits involves structured scheduling, consistent supervision by teachers, integration of reading activities with memorization targets, and the use of motivational and spiritual reinforcement. These practices contribute to improved memorization accuracy, stronger discipline, and increased student engagement in Tahfidz learning. Furthermore, continuous evaluation and collaboration between teachers, students, and parents play a significant role in sustaining the effectiveness of the program. This study concludes that the management of Qur'an reading habits serves as a strategic foundation for improving memorization outcomes in Tahfidz classes and can be adopted as a model for Qur'anic learning management in madrasahs.

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## INTRODUCTION

The habit of reciting the Quran is a crucial strategy in tahfidz (memorization) education in madrasahs, aiming to strengthen students' memorization skills. Theoretically, various concepts in educational psychology and Quranic learning methodology emphasize that repetition, habituation, and intensive exposure to Quranic texts are key elements in accelerating students' memorization. However, a theoretical gap arises when these concepts are often considered self-contained, while in practice, the habit of reciting the Quran requires more systematic management to function optimally as a memorization strategy. This means that theory does not



sufficiently explain how this habit should be managed, including planning, organization, implementation, and evaluation, to effectively support the achievement of students' memorization targets (Anwar Dwi Maulana et al., 2025).

On the other hand, the phenomenon we encounter in the field indicates that many tahfidz classes in madrasas have implemented Quranic reading activities every morning or before the start of classes. However, the implementation of these activities is often poorly coordinated. Some madrasas face challenges such as irregular schedules, low student motivation, a lack of quality control over reading materials, and the absence of clear evaluation standards for the achievement of habituation. As a result, reading habituation has not fully contributed to improving student memorization. This situation emphasizes the need for more structured habituation management, not simply a routine without measurable direction (Mundiri & Zahra, 2017).

Previous research generally discussed the effectiveness of memorization methods such as *talaqqi* (imitating the teacher's recitation), *tikrar* (repetition), and *tahsin* (correcting Quranic recitation) prior to memorization, as well as the use of digital media to aid memorization. Several studies also examined the habituation of Quranic reading in schools, but most focused on improving reading ability, rather than managing the habituation as a strategy to support memorization. Only a few studies specifically examined how well-managed habituation can accelerate the achievement of students' memorization targets in tahfidz classes. This demonstrates a largely untapped research area (Alwi & Mubarak, 2025).

Based on this gap, this study focuses on a managerial analysis of the habit of reciting the Quran as an effective strategy for improving students' memorization skills in tahfidz classes (Baharun, 2025). Unlike previous research that only emphasized methods or memorization outcomes, this study comprehensively examines how the habit management process is implemented in madrasas, the elements that influence it, and how it impacts the quality of student memorization. Thus, this study provides a new perspective on optimizing the tahfidz program through a daily activity management approach (Kartika, 2019).

Based on this description, the objectives of this study are: first, to analyze how the management of the habit of reciting the Quran is implemented in tahfidz classes at MIS NU Sunan Ampel 1; second, to identify supporting and inhibiting factors in the implementation of this habit; and third, to explain the contribution of the management of the habit of reciting the Quran to the effectiveness of student memorization (Artikel et al., 2023). This research is expected to provide recommendations for the development of a tahfidz program that is more structured, measurable, and in line with the needs of students.

This study employed a qualitative descriptive approach to examine the management of Qur'an reading habits and their contribution to students' memorization effectiveness (Harmini, 2022). A case study design was applied to explore the implementation of habituation activities, teacher–student interactions, and strategies used to maintain students' engagement during the memorization process (Merliana & Palupi, 2025).

## RESEARCH METHOD

The research employed a qualitative approach using a case study and grounded research design to gain an in-depth understanding of the management of Qur'an reading habits as an effective memorization strategy for Tahfidz class students in madrasahs. The study was conducted at a madrasah that implements a structured and sustainable Tahfidz program. The research location was selected due to the existence of a well-organized Qur'an reading habit, the active involvement of teachers and students in Tahfidz activities, and the accessibility of data to support the research process. The sources of information included respondents in the form of Tahfidz class students, informants consisting of the head of the madrasah, Tahfidz teachers, and program coordinators, as well as textual sources such as manuscripts, classical and contemporary books related to Tahfidz and Islamic educational management, institutional documents, and relevant online articles.

Data collection was carried out through observation, interviews, and questionnaires. Observations were conducted to directly examine Qur'an reading routines and memorization activities, while structured and in-depth interviews guided by interview protocols were used to explore planning, implementation, and evaluation processes. Questionnaires were distributed as supporting instruments to capture students' perspectives on their reading habits and memorization experiences. Data analysis followed several stages, including data condensation or reduction, data display, and data verification or conclusion drawing. The analytical methods applied in this study comprised content analysis to examine documents and textual materials, discourse analysis to understand Qur'an reading practices within their educational and social context, and interpretive analysis to comprehensively interpret the research findings.

## RESULT AND DISCUSSION

### Result

#### Management of Planning for the Habit of Reading the Qur'an

The research results show that the management of the habit of reading the Quran in the tahfidz class is carried out through structured stages of planning, implementation, monitoring, and evaluation. During the planning stage, the madrasah establishes a routine schedule for the habit of reading the Quran every day before learning activities begin. This planning is reinforced by official documents in the form of a tahfidz activity schedule, guidelines for implementing the habit of reading the Quran, and the division of tasks for tahfidz teachers, as stated in the madrasah's academic documents.

**Table 1. schedule for getting used to reading the Koran**

No	Hari	Waktu	Kegiatan	Penanggung Jawab
1	Senin	07.00–08.10	Tilawah Bersama	Guru Tahfidz
2	Selasa	07.00–08.10	Murojaah Hafalan	Guru Tahfidz
3	Rabu	07.00–08.10	Tilawah Tartil	Guru Tahfidz
4	Kamis	07.00–08.10	Murojaah dan Setoran	Guru Tahfidz
5	Jumat	07.00–08.10	Evaluasi Mingguan Hafalan	Koordinator rumah Tahfidz Jatim

**Table 2. guidelines for implementing habituation**

No	Aspek	Deskripsi
1	Tujuan	Membentuk kebiasaan membaca Al-Qur'an dan mendukung efektivitas hafalan
2	Waktu Pelaksanaan	Setiap hari sebelum pembelajaran
3	Metode	Tilawah bersama, murojaah, bimbingan tartil
4	Evaluasi	Harian, mingguan, dan bulanan
5	Tindak Lanjut	Pembinaan khusus bagi siswa yang belum mencapai target

During the implementation phase, Quran reading habits were fostered through collective recitation (tilawah), murojaah (recitation), and tartil (recitation of the Quran) activities guided by the tahfidz teacher. Documentation of the implementation demonstrated regular schedules, active student involvement, and a variety of methods employed by the teacher to reduce learning boredom. This was demonstrated through classroom observation notes, daily tahfidz journals, and photographic documentation of Quran reading habits.

**Figure 1. Tadarrus bin Nadzor activities**



**Figure 2. Weekly Evaluation Activities**



In terms of effectiveness, documentation of students' memorization progress shows that practicing Quranic recitation positively impacts fluency, tajweed accuracy, and memorization retention. This data was obtained from memorization record books, weekly memorization achievement recaps, and systematically documented evaluations by Quran

memorization teachers.

**Table 3. documentation of students' memorization development**

No	Nama Siswa	Juz Awal	Juz Akhir	Peningkatan	Keterangan
1	Nailah Khoiriyah	Juz 1	Juz 30	+1 Juz	Lancar
2	Earlyta Salsabila Ramadani	Juz 30	Juz 30	Penguatan	Meningkat
3	Zahrul Ramadan Afandi Putra	Juz 1	Juz 30	+1 Juz	Baik

The monitoring and evaluation phase is conducted periodically through teacher monitoring and evaluation meetings of the tahfidz program. Documentation in the form of meeting minutes, evaluation forms, and student progress reports demonstrates that the management of the habit of reading the Quran functions not only as a religious routine but also as an effective strategy in supporting the success of the tahfidz program in madrasas.

**Table 4. monitoring and evaluation**

No	Aspek Evaluasi	Temuan	Tindak Lanjut
1	Konsistensi program	Berjalan rutin	Dipertahankan
2	Kendala siswa	Kejenuhan	Variasi metode
3	Hasil hafalan	Meningkat signifikan	Penguatan murojaah

### **Organizing the Quran Recitation Habituation Program**

The organization was carried out by establishing a tahfidz work structure, with the madrasah principal as the person in charge, the tahfidz coordinator as the technical manager, and the tahfidz teachers as the daily implementers. Each teacher was responsible for guiding recitation, checking memorization, and recording student progress. However, there was no written SOP that detailed each task. As a result, teachers had different interpretations of the habituation procedures and assessment standards.

In management theory, effective organization requires a clear division of authority and written SOPs as work guidelines. The absence of SOPs led to inconsistencies, particularly in recording memorization progress and checking readings. This finding aligns with a study. which stated that the success of the tahfidz program is closely linked to a clear organizational structure and guidance SOPs. Therefore, although the organization is in place, it does not fully meet professional educational management standards, impacting the effectiveness of the habituation as a memorization strategy.

### **Implementing the Quranic Recitation Habituation**

The habituation program takes place every morning with the following steps: classroom conditioning and opening prayer; collective Quranic recitation led by the teacher and followed by students following the 3M principle (Seeing, Reading, Repeating); independent Quranic recitation or alternating recitation; the teacher correcting students' reading and providing feedback; and finally, recording students' daily progress (Interview with a tahfidz teacher, November 16, 2025).

Observations show that students who actively participate in the habituation programme significantly boost their memorisation. However, several challenges were



encountered, including a lack of motivation among some students, a limited number of teachers, and discrepancies in the Quranic manuscripts used by the students. The habituation programme has demonstrated the principle of habit formation as proposed by Bandura (1986) through social learning that highlights repetition and reinforcement. In the science of memorisation (tahfidz), successful memorisation relies heavily on the practice of *tikrar* (repetition) and *istiqamah* (continuity).

Research findings support this theory; students who consistently participate in habituation programs show faster memorization progress. This proves that habituation can function as a "driving force" for memorization. However, challenges such as limited teacher resources and student motivation indicate the need for a human resource management approach and learning motivation. According to Herzberg's theory, internal motivation significantly influences student engagement. Therefore, strategies such as rewards, spiritual reinforcement, and mentoring need to be strengthened. Thus, the implementation of habituation programs is quite effective, but not optimal because internal and external supporting factors have not been optimally managed.

### **Evaluation of Quranic Reading Habits**

The evaluation was conducted in two stages: daily evaluation: teachers recorded reading fluency and quality in a habit journal; and monthly evaluation: reading and memorization tests according to the tahfidz class targets. However, the evaluation did not systematically analyze the relationship between reading habits and memorization development. Memorization data was still stored separately from the habit journal (Interview with tahfidz teacher, November 16, 2025).

In Stufflebeam's educational evaluation theory (CIPP model), process and outcome evaluations must be interconnected. The resulting data should be used to comprehensively assess program effectiveness. Research findings indicate that MIS NU Sunan Ampel 1 conducted routine evaluations, but had not yet utilized them as a quality control tool. In fact, for the tahfidz program, systematic evaluation is essential to determine the extent to which reading habits contribute to students' memorization abilities. The lack of data integration makes analyzing the results difficult. This emphasizes the importance of integrated evaluation governance so that habituation does not just become routine, but becomes an evidence-based strategy.

### **The Contribution of Habitual Management to Memorization Effectiveness**

In general, habitual management has a positive impact on students' memorization abilities. Students who actively participate in habitual management demonstrate increased reading fluency, better text comprehension, and higher memorization speed compared to students who are inconsistent. However, this impact is not optimal due to weaknesses in organization and evaluation.

This finding is consistent with the literature stating that reading habituation is a key foundation for memorization. Habitual management encourages reading consolidation, which in turn accelerates the memory encoding process. However, suboptimal habituation management results in uneven contributions. Factors such as the lack of SOPs, limited teacher resources, and a lack of integrated evaluation are major obstacles to the program's effectiveness. Thus, it can be concluded that habituating Quranic reading has great

potential as an effective memorization strategy, but this potential will only be fully realized if supported by structured, measurable, and sustainable management.

## DISCUSSION

The management of the habit of reading the Qur'an plays a crucial role in enhancing the effectiveness of memorization among students in Tahfidz classes at madrasahs. Regular Qur'anic reading functions not only as an act of worship but also as a fundamental foundation for the memorization process. Students who are accustomed to reading the Qur'an fluently and consistently tend to have better mastery of pronunciation (*makharij al-huruf*), *tajwid* rules, and reading accuracy, which significantly facilitates correct and effective memorization of Qur'anic verses.

From the planning perspective, the management of the Qur'an reading habit is implemented through structured scheduling, both before formal learning activities and during designated Tahfidz sessions. This planning includes setting daily reading targets, selecting appropriate reading methods, and adjusting activities according to students' abilities. Well-structured planning helps students develop discipline and consistency, which are key factors in the success of Qur'anic memorization programs.

In the implementation stage, encompassing organizing and actuating functions, Tahfidz teachers act as facilitators and motivators who guide students to repeatedly read (*tikrar*) the verses prior to memorization. This managed reading habit increases students' familiarity with the verses, making the memorization process more efficient and long-lasting. Moreover, collective Qur'an reading activities foster motivation, responsibility, and a sense of togetherness among students.

From the supervision and evaluation perspective, teachers continuously monitor students' reading and memorization progress through regular recitation submissions, *muroja'ah*, and periodic assessments. This supervision ensures that the reading habit positively impacts the quality of students' memorization. Ongoing evaluation also allows teachers to identify challenges such as lack of concentration or inconsistency and to provide appropriate solutions in a timely manner.

Overall, the discussion indicates that well-managed Qur'an reading habits through effective planning, organization, consistent implementation, and systematic supervision serve as an effective strategy for improving Qur'anic memorization abilities among Tahfidz class students in madrasahs. A strong reading habit not only supports the achievement of memorization targets but also fosters religious character, discipline, and a deep love for the Qur'an.

## CONCLUSION

This research demonstrates that managing the habit of reading the Quran plays a vital role as an effective strategy for enhancing memorization skills among students in tahfidz classes at madrasahs. In the planning stage, madrasahs have determined objectives, schedules, and supporting instruments for this habit; however, these efforts have not been fully supported by adequate teacher competence in technical program management. From an organizational perspective, although a work structure has been formed, the absence of written standard operating procedures (SOPs) has resulted in variations in implementation and inconsistencies in guidance standards (Mundiri & Sanafiri, 2022).

During the implementation phase, the routine morning reading habit has been shown to positively influence students' reading fluency and accelerate memorization. Students who consistently engage in this habit demonstrate significantly greater memorization progress than those who do not. Nevertheless, several challenges persist, including differences in student motivation, limited numbers of teachers, and variations in the copies of the Quran used. Evaluation activities are conducted daily and monthly, but they have not yet been integrated to comprehensively examine the direct relationship between reading habits and memorization development. Consequently, although this habit has strong potential as a memorization-strengthening strategy, its effectiveness largely depends on management quality, necessitating improvements in planning, the establishment of SOPs, enhancement of teacher competence, and more integrated evaluation mechanisms (Basri et al., 2024).

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