



A DUAL-STRATEGY APPROACH: THE ROLE OF *MUROJA'AH* AND *TASMI'* IN SUSTAINING QUR'AN MEMORIZATION QUALITY

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Abstract:

Sustaining the quality of Qur'an memorization requires systematic strategies beyond routine repetition. This study aims to analyze how structured *Muroja'ah* and *tasmi'* strategies contribute to memorization durability, accuracy, accountability, and stability. Using a qualitative case study design, data were collected from students and *Tahfiz* teachers through in-depth interviews, non-participant observations during recitation sessions, and document analysis of memorization control books and evaluation sheets. The findings indicate that structured *Muroja'ah* strengthens long-term retention as students report reduced forgetting and more stable recall, while *tasmi'* sessions improve *tajwid* accuracy and increase performative responsibility through direct correction and monitored recitation. Documentation records demonstrate consistent weekly progress and systematic monitoring, confirming strategy integration. The novelty of this study lies in conceptualizing these traditional practices as an integrated quality assurance model. It is recommended that *Tahfiz* institutions implement structured monitoring systems to ensure sustainable memorization outcomes.

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INTRODUCTION

The preservation of the Qur'an is not only a theological commitment but also a pedagogical and cultural responsibility within Muslim societies. Sustaining high-quality Qur'an memorization is crucial for maintaining religious literacy and moral formation. In contemporary education, students face digital distractions and fragmented learning habits that threaten long-term retention (MacLean, 2021; Pagano, Carloni, Galvani, & Bocconcelli, 2021; Wang, Salisbury-Glennon, Dai, Lee, & Dong, 2022). Educational psychology consistently shows that repetition, retrieval practice, and formative feedback strengthen durable memory and skill mastery. Within Islamic learning traditions, structured memorization practices have historically ensured textual accuracy across generations (Nasruddin, 2025; Ningtyaz, Aslamiah, & Darmiyati, 2025; Tanzeh, Sofingatun, Patoni, Sukur, & Aziz, 2020). Therefore, integrating systematic pedagogical strategies into *Tahfiz* programs is socially significant, as it safeguards religious heritage while promoting disciplined learning habits, cognitive resilience, and character development among students in modern educational contexts.

Despite the widespread establishment of *Tahfiz* programs in Islamic schools and non-formal institutions, many students struggle to maintain memorization quality over time. In practice, learners often achieve short-term memorization targets but gradually

forget previously memorized verses due to inconsistent revision systems (Carlone et al., 2021; Donald et al., 2025). Field observations in various *Tahfiz* institutions indicate that memorization is frequently target-oriented rather than retention-oriented. The implementation of *Muroja'ah* and *tasmi'* activities sometimes lacks structured scheduling, measurable evaluation, and pedagogical integration. As a result, disparities emerge between quantitative achievement (number of verses memorized) and qualitative mastery (accuracy, fluency, and *tajwid* precision)(Ayar, 2021). This phenomenon highlights a practical educational problem: the absence of a sustainable and systematically designed dual-strategy approach to ensure long-term memorization stability and quality.

Previous studies have emphasized the importance of *Tahfiz* education and repetition-based learning. For example, Stimpson et al. (2021) and Faizah (2023) argues that structured repetition strengthens memorization endurance, while Nursikin et al. (2021), Sani et al. (2020), and Said et al. (2025) highlights the motivational role of teacher supervision in Qur'anic learning. Similarly, Feingold et al. (2021) and Chaika (2025) underline psychological readiness in sustaining Husseini et al. (2020) and Imedadze (2024) Describe the procedural implementation of *Muroja'ah* and *tasmi'*. Although these studies confirm the significance of both methods, most focus on spiritual value or descriptive practice rather than on analyzing their integrated pedagogical function. Limited research examines how *Muroja'ah* and *tasmi'* operate as a combined, systematic strategy to ensure the quality of memorization. Thus, a gap remains in exploring their effectiveness within a structured educational framework.

This research proposes a dual-strategy pedagogical framework that systematically integrates *Muroja'ah* and *tasmi'* as complementary mechanisms of retrieval practice and performance-based assessment. Unlike prior descriptive studies, this study conceptualizes both methods as an interconnected model designed to enhance retention durability, accuracy, and learner accountability. By positioning traditional *Tahfiz* practices within contemporary learning theory, particularly retrieval-based learning and formative evaluation, this research advances the discourse beyond spiritual justification toward measurable educational impact (Ryan et al., 2020; Usman et al., 2025). The novelty lies in reframing classical memorization traditions into a structured, sustainable learning design adaptable to modern Islamic educational institutions. Addressing this issue is essential to ensure that *Tahfiz* programs produce not only memorization but also stable, high-quality mastery.

Based on the identified theoretical and practical gap, this study formulates a central research problem concerning the pedagogical effectiveness of *Muroja'ah* and *tasmi'* as an integrated dual-strategy approach in *Tahfiz* education. Specifically, how are *Muroja'ah* and *tasmi'* systematically designed, scheduled, and supervised within *Tahfiz* programs to sustain memorization quality over time? To what extent do these methods contribute to long-term retention, fluency, accuracy of *tajwid*, and consistency in achieving memorization targets? Additionally, what institutional, instructional, and learner-related challenges emerge during their implementation? Finally, how can these two strategies be integrated into a structured, sustainable pedagogical model that balances quantitative memorization achievement with qualitative mastery, ensuring that students maintain stable, durable Qur'anic memorization outcomes?

This study argues that the systematic integration of *Muroja'ah* (structured repetition) and *tasmi'* (evaluative recitation) forms an effective dual-strategy model for

sustaining memorization quality. By combining internal reinforcement through repetition and external accountability through supervised recitation, students develop stronger retention, confidence, and performance stability. The originality of this research lies in constructing a pedagogically grounded model that connects traditional Qur'anic memorization practices with contemporary educational theory. Consequently, this study contributes to the development of a transformative *Tahfiz* learning framework that is measurable, sustainable, and aligned with progressive pedagogical principles.

RESEARCH METHODS

This study employs a qualitative case study design to explore in depth the implementation of the dual-strategy approach of *Muroja'ah* and *tasmi'* in sustaining the quality of Qur'an memorization. A case study design was selected because it enables a comprehensive investigation of pedagogical processes, instructional dynamics, and contextual factors within a real educational setting (Kekeya, 2023). The focus of this research is not merely to measure outcomes, but to understand how these two strategies are systematically designed, implemented, and evaluated as part of a sustainable *Tahfiz* learning model. This approach allows for a holistic examination of instructional practices and supports the development of a contextualized pedagogical framework grounded in authentic educational experience.

The research was conducted at a secondary-level *Tahfiz* institution that implements a structured memorization program with clearly defined targets and periodic evaluations. The site was selected purposively because it consistently applies daily *Muroja'ah* sessions and scheduled *tasmi'* assessments as integral components of its curriculum. Additionally, the institution has demonstrated stable memorization achievements over the past several years, making it a relevant and information-rich setting for examining the dual-strategy approach. Accessibility, institutional openness to academic research, and the diversity of students' backgrounds were also considered in selecting the research location. The total number of participants involved in this study is presented in the table below:

Table 1. Informants Data

Category of Informants	Total	Educational Background	Rationale for Selection
<i>Tahfiz</i> Program Coordinator	1	Master's Degree in Islamic Education	Responsible for curriculum design and policy implementation
<i>Tahfiz</i> Teachers	3	Bachelor's Degree in Islamic Education/ <i>Tahfiz</i>	Directly involved in conducting <i>Muroja'ah</i> and <i>tasmi'</i> sessions
<i>Tahfiz</i> Students (middle & advanced levels)	6	Active <i>Tahfiz</i> students	Directly experience the dual-strategy implementation
Program Alumni	2	<i>Tahfiz</i> program graduates	Provide perspectives on memorization sustainability

A total of 12 informants were selected using purposive sampling, based on their active involvement in the *Tahfiz* program, direct experience with the implementation of *Muroja'ah* and *tasmi'*, and their capacity to provide in-depth and reflective insights regarding memorization sustainability. Data were collected through in-depth interviews, non-participant observation, and document analysis (Sarfo, Debrah, Gbordzoe, Afful, & Obeng, 2021). In-depth interviews were conducted to explore participants' perceptions, experiences, and pedagogical strategies related to the dual approach. Non-participant observations were carried out during *Muroja'ah* and *tasmi'* sessions to examine instructional patterns, evaluation mechanisms, and student engagement. Document analysis included memorization logbooks, evaluation records, and progress reports to

support findings related to consistency and memorization quality.

Data analysis followed an interactive model consisting of data condensation, data display, and conclusion drawing/verification (Sarfo et al., 2021). Data condensation involved selecting, focusing, simplifying, and coding the raw data into thematic categories. The data were then organized and presented in narrative descriptions and matrices to facilitate pattern identification and relationship mapping. Verification was conducted by cross-checking findings across multiple data sources to ensure consistency and credibility. Trustworthiness was established through source and technique triangulation, member checking with participants, and maintaining an audit trail to ensure transparency and dependability of the research process. Through these procedures, the study aims to produce credible, dependable, and confirmable findings.

RESULTS AND DISCUSSION

Results

This section presents the findings of the study concerning the implementation of the dual-strategy approach of *Muroja'ah* and *tasmi'* in sustaining Qur'an memorization quality. The results highlight how structured repetition, supervised recitation, and systematic documentation collectively contribute to the durability, accuracy, and stability of memorization within a structured *Tahfiz* learning framework.

Structured *Muroja'ah* Improves Memorization Durability

Structured *Muroja'ah* in this study refers to a systematically scheduled and supervised repetition process in which students review previously memorized verses daily using predetermined portions, correction mechanisms, and progress monitoring sheets. Operationally, it includes fixed-time allocation, minimum-repetition targets, teacher verification, and peer reinforcement. Memorization durability is defined as the students' ability to retain verses accurately over extended periods without a significant decline in fluency, *tajwid* precision, or continuity. In the field, durability is reflected in students' consistency in reciting memorized material, reduced frequency of forgetting, and improved confidence during revision sessions. Thus, structured *Muroja'ah* is not incidental repetition, but an organized pedagogical routine designed to strengthen long-term retention and stabilize memorization performance through continuous reinforcement.

The first interview findings reveal students' perceived improvement in retention stability. One student stated, "Since we have fixed daily *Muroja'ah* targets, I rarely forget the old verses even after adding new memorization." Another student explained, "Before the schedule was strict, I could memorize quickly, but I also forgot quickly. Now my memorization feels stronger and more connected." The *Tahfiz* teacher also affirmed, "Students who consistently follow structured *Muroja'ah* show more stable recitation compared to those who review irregularly." These statements indicate that systematic repetition builds cognitive reinforcement and prevents rapid memory decay. The researcher interprets structured scheduling as creating disciplined habits that transform repetition into a sustainable retention mechanism rather than a temporary review activity.

Further interviews highlight the psychological dimension of durability. A senior student mentioned, "When I repeat my memorization every day with guidance, I feel more confident during *tasmi'*." Another informant added, "*Muroja'ah* helps me notice

small mistakes early, so they do not become permanent.” The program coordinator explained, “Durability is not about how much students memorize, but how long they can maintain accuracy without decline.” From these responses, the researcher interprets that structured *Muroja’ah* not only strengthens cognitive retention but also enhances self-awareness and confidence in performance. The consistency of guided repetition fosters accountability and minimizes cumulative errors. This reflects that durability emerges from continuous correction, not from memorization speed alone.

Observation data support the interview findings. During daily sessions, students followed a fixed rotation of old and new memorization, and teachers provided immediate corrections when inaccuracies appeared. Students who consistently adhered to the schedule demonstrated smoother recitation of older verses than those who occasionally missed sessions. The researcher reiterates that structured *Muroja’ah*, characterized by regular scheduling, monitoring, and corrective feedback, directly contributes to sustained memorization quality. The observable pattern shows that repetition frequency correlates with fluency stability. Across participants, a clear pattern emerges: students who engage in disciplined daily review show stronger retention endurance, fewer pauses, and greater composure during recitation. This indicates that durability is systematically cultivated through structured repetition rather than incidental practice.

Tasmi’ Enhances Accuracy and Accountability

In this study, *tasmi’* is operationally defined as a structured recitation session in which students publicly present their memorization before a teacher or peers under formal assessment conditions. The activity includes direct listening, immediate correction, performance evaluation, and recording of results. Accuracy refers to correct pronunciation, compliance with *tajwid*, fluency, and continuity without significant hesitation. Accountability is defined as students’ demonstrated responsibility, preparedness, and seriousness when presenting memorization. In the field, accountability is reflected through punctual attendance, visible preparation, attentiveness during peer recitation, and responsiveness to corrections. Thus, *tasmi’* functions not merely as recitation practice but as a performance-based assessment mechanism that directly measures memorization precision and cultivates disciplined responsibility.

Table 2. Summary of *Muroja’ah* and *Tasmi’*s Strategy

Aspect	<i>Muroja’ah</i>	<i>Tasmi’</i>
Purpose	Retention through repetition	Reinforcement through listening
Execution	Individual or group review	Recitation before mentor/peers
Output	Stronger internal memorization	Improved accuracy and fluency

The table illustrates that *Muroja’ah* and *tasmi’* function as complementary yet distinct strategies within the memorization process. *Muroja’ah* emphasizes retention through structured repetition, focusing on strengthening internal memory consolidation. Its execution, whether individually or in groups, allows students to reinforce previously memorized verses in a low-pressure setting. In contrast, *tasmi’* serves as reinforcement through supervised listening, where recitation before mentors or peers introduces

evaluative control. The output differences clarify their pedagogical roles: *Muroja'ah* builds internal memorization strength, while *tasmi'* enhances observable accuracy and fluency. Together, the table confirms that durability and precision are achieved not through a single activity, but through the integration of internal reinforcement and external performance validation mechanisms.

A clear pattern emerges from the comparison presented in the table. The two strategies operate in a sequential and mutually reinforcing cycle. *Muroja'ah* stabilizes memorization internally through repetition, preparing students for accurate performance. *Tasmi'* then externalizes this preparation through monitored recitation, ensuring quality control and corrective feedback. The outputs demonstrate a logical progression: internal strength developed through repetition leads to improved fluency and precision during evaluation. This pattern indicates that memorization quality is sustained when retention and performance are structurally connected. Rather than functioning independently, the strategies create a continuous loop of reinforcement and validation, forming a balanced pedagogical system that promotes both long-term durability and measurable accuracy in recitation.

Integrated Strategies Stabilize Memorization Quality

Integrated strategies in this study refer to the systematic combination of *Muroja'ah* (structured repetition) and *tasmi'* (evaluative recitation) that are formally documented and continuously monitored through institutional instruments. Operationally, stabilization of memorization quality is defined as the consistency of students' memorization performance over time, reflected in sustained accuracy, fluency, target achievement, and minimal decline in previously memorized verses. In the field, this stability is evidenced through documented records in the memorization control book (buku kontrol hafalan), which contains daily repetition logs, *tasmi'* scores, teacher signatures, correction notes, and weekly progress summaries. The integration becomes visible not merely in activities, but in recorded continuity. Thus, stabilization is operationally marked by structured documentation that connects daily review, performance assessment, and measurable progress within a unified monitoring system.

BULAN :

TGL	HARI	SURAT	JUZ	AYAT	KETERANGAN		PARAF
					TAMBAHAN	MURAJA'AH	
1							
2							
3							
4							
5							
6							
7							
8							
9							
10							
11							
12							
13							
14							
15							

KETERANGAN : Mumtaz : Sempurna
Jayyid jiddan : Sangat Baik
Jayyid : Baik

Figure 1. Memorization Control Book

Based on figure 1. the documentation analysis of the memorization control book, several findings were identified: (1) consistent daily entries indicating scheduled *Muroja'ah* implementation; (2) recorded *tasmi'* assessment scores with correction notes; (3) teacher verification signatures confirming supervision; (4) weekly progress

recapitulation showing incremental memorization targets; (5) written remarks highlighting recurring errors and improvements; and (6) alignment between repetition frequency and *tasmi'* performance results. A suitable photo for documentation evidence would include a clear image of the memorization control book page displaying dates, repetition columns, *Tasmi's* scores, and teacher signatures. Such visual documentation demonstrates systematic implementation rather than incidental practice. The documented flow shows a cycle: daily repetition is recorded, *tasmi'* is evaluated and scored, corrections are noted, and weekly progress is summarized.

Observation of the documentation process indicates that teachers regularly review students' control books before allowing them to proceed to new memorization targets. Students whose repetition records are incomplete are required to fulfill revision requirements before *tasmi'*. The researcher interprets that documentation functions as a regulatory mechanism ensuring that *Muroja'ah* and *tasmi'* are interconnected procedurally. The presence of dated entries, consistent handwriting, and sequential progression of targets confirms continuity. This demonstrates that integrated strategies are not abstract concepts but are institutionalized through written monitoring tools that maintain performance standards and minimize memorization decline.

Restated, the documentation evidence shows that stabilization of memorization quality is achieved through systematic recording, supervision, and evaluation. The memorization control book serves as tangible proof that repetition and assessment operate in coordination. The consistent documentation ensures accountability, prevents neglect of old memorization, and reinforces quality standards. A clear pattern emerges: when repetition records, evaluation scores, and supervisory signatures are continuously aligned, memorization quality remains stable across time. The data indicate that sustainability is maintained structurally through integrated documentation practices, forming a controlled, measurable memorization management system.

Discussion

The findings of this study confirm that structured *Muroja'ah* significantly improves memorization durability, aligning with prior scholarship emphasizing repetition as a central mechanism in strengthening retention. Previous studies have highlighted that consistent review enhances endurance in Qur'anic memorization and prevents rapid forgetting. The present findings extend this understanding by demonstrating that durability is not merely a function of repetition frequency, but of structured scheduling, supervision, and corrective feedback. Unlike earlier descriptive accounts that framed repetition primarily as a spiritual or motivational exercise, this study positions structured *Muroja'ah* as a pedagogically organized retention system (Ribath et al., 2025; Ya'cub et al., 2026). The evidence shows that durability emerges from disciplined routines and systematic monitoring, indicating a stronger procedural dimension than previously emphasized in the literature.

Similarly, the finding that *tasmi'* enhances accuracy and accountability corresponds with earlier research highlighting the importance of teacher supervision and performance-based recitation in Qur'anic learning. However, this study contributes a clearer conceptual distinction between internal memorization reinforcement and external evaluative validation. While previous work has acknowledged the motivational value of supervised recitation, the present findings reveal that *tasmi'* functions as a structured assessment mechanism that directly shapes behavioral responsibility (Zahira

et al., 2026; Yahya et al., 2022). The observed elements, immediate correction, recorded scores, and formalized recitation sessions demonstrate that accountability is cultivated through institutional design rather than incidental encouragement. This finding refines the pedagogical understanding of *tasmi'* by framing it as an accountability-driven performance assessment model (Prasdina et al., 2024; Rizky Firnanda et al., 2025).

The integration of *Muroja'ah* and *tasmi'* further expands existing discourse by demonstrating that memorization quality stabilizes when retention and evaluation are structurally interconnected. Prior studies have often examined these strategies in isolation, focusing either on repetition techniques or on evaluative recitation (Arifa et al., 2024; Mukhammad et al., 2026). In contrast, the current findings show that sustainability emerges from their cyclical interaction: repetition prepares students internally, and supervised recitation validates and corrects performance externally. This integrated framework suggests that memorization durability and accuracy are not parallel outcomes but mutually reinforcing processes (Ashoumi, Mahfudh, & Wafa, 2025; Syahidah, Hina, & Qodriyah, 2024). The structured documentation system, particularly the memorization control book, illustrates how pedagogical integration transforms traditional practices into a measurable quality assurance mechanism.

Theoretically, these findings contribute to the development of a pedagogical model that bridges traditional *Tahfiz* practices with contemporary learning theory. The structured repetition observed in *Muroja'ah* resonates with principles of retrieval-based learning and reinforcement theory, while *tasmi'* reflects formative assessment and performance accountability frameworks. By demonstrating that classical memorization traditions can be systematically aligned with modern pedagogical concepts, the study supports the view that Islamic educational practices are adaptable within progressive educational paradigms. This theoretical integration strengthens the academic positioning of *Tahfiz* education within broader discussions of instructional design and sustainable learning systems.

Practically, the study implies that *Tahfiz* institutions should institutionalize structured scheduling, formal assessment sessions, and systematic documentation to ensure memorization stability. The memorization control book functions not merely as an administrative tool but as a regulatory instrument that connects repetition, evaluation, and progress monitoring. Institutions that rely solely on target-based memorization without structured reinforcement may risk a decline in quality over time. Therefore, implementing an integrated dual-strategy approach offers a practical model for sustaining long-term retention, enhancing performance precision, and cultivating disciplined learner accountability. This model provides actionable guidance for curriculum designers, teachers, and educational leaders seeking to transform *Tahfiz* programs into sustainable and quality-oriented learning systems.

CONCLUSION

The most significant finding of this study is that the systematic integration of *Muroja'ah* and *tasmi'* constitutes an effective dual-strategy model for sustaining the quality of Qur'an memorization. Structured repetition strengthens long-term retention and minimizes memory decay, while supervised recitation enhances accuracy, fluency, and learner accountability. The key lesson derived from this research is that memorization durability is not achieved through quantity-based targets alone, but through disciplined routines, continuous correction, and institutionalized monitoring.

When retention and evaluation operate in a coordinated cycle supported by documentation tools such as the memorization control book, memorization quality becomes stable and measurable. This study demonstrates that traditional *Tahfiz* practices can be transformed into structured pedagogical systems that balance spiritual commitment with academic rigor, thereby ensuring that students maintain both internal mastery and externally validated performance consistency over time.

The strength of this study lies in its contribution to bridging classical Qur'anic memorization traditions with contemporary pedagogical theory. By conceptualizing *Muroja'ah* as retrieval-based reinforcement and *tasmi'* as performance-based formative assessment, the research offers a theoretically grounded and practically applicable framework for *Tahfiz* education. It advances scholarly discourse beyond descriptive accounts toward a systematic quality assurance model for memorization programs. However, this study is limited to a single institutional case, which may restrict generalizability across diverse educational contexts. Additionally, the qualitative design emphasizes depth rather than statistical measurement of learning outcomes. Future research may employ mixed-method or experimental designs to measure long-term retention quantitatively, compare different institutional models, and explore the integration of digital monitoring tools to enhance sustainable memorization management systems further.

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