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IMPLEMENTATION OF THE HABITUAL TAHFIZ JUZ 30 IN IMPROVING THE QUALITY OF STUDENTS' MEMORIZATION AT MIM GEMBUK II

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Abstract

The need to cultivate learning behaviors that improve the quality of Qur'anic memorization from an early age, particularly in *Juz* 30, provides the basis for this study. This study aims to describe the implementation of *tahfiz* habituation and explore its influence on the memorization ability of students at MIM Gembuk II. A descriptive qualitative approach was employed, with data collected through observation, interviews, and documentation. The findings indicate that *tahfiz* habituation was implemented through routine practices, particularly *muroja'ah* and teacher-guided memorization sessions. The program was supported by teachers' active involvement, a positive school environment, and family participation. Its influence was reflected in students' improved memorization quality, particularly in terms of accuracy, fluency, and memorization mastery. The study concludes that regularly guided *tahfiz* habituation can serve as an effective Qur'anic learning strategy at the *Madrasah Ibtidaiyah* level. These findings contribute to the development of structured memorization practices in Islamic elementary education and highlight the importance of sustained school–family collaboration in strengthening students' Qur'anic memorization quality.

Keywords: *Tahfiz* Habituation; *Juz* 30; Memorization Quality; Qur'anic Learning; Islamic Elementary Education

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INTRODUCTION

A student's personality and character are greatly influenced by basic Islamic education, particularly in developing an early appreciation for the Quran. A memorization curriculum focused on Juz 30 is considered most appropriate for children at this age. It is one way the Quran is taught in schools. This Juz is not only easy to memorize because its chapters are relatively short, but it is also widely used in daily worship. Therefore, learning to memorize Juz 30 becomes the initial foundation for building a generation of Quranic scholars who not only memorize but also understand and practice its values (Khoir, 2025).

From an educational perspective, memorizing the Quran is not only a cognitive endeavor but also an integrative process with psychomotor and emotional components. Memorization requires consistency, discipline, and appropriate learning strategies to achieve optimal results (Abdulloh et al., 2025). Salah satu pendekatan yang sering digunakan ialah pembiasaan (habituation), yakni proses pengulangan kegiatan secara terus-menerus hingga menjadi kebiasaan yang melekat (Sa'at & Hasibuan, 2025). Behaviorist learning theory emphasizes that repetition and reinforcement can form stable behavior, including memorization activities (Luthfi & Subando, 2025). Thus, one relevant method to improve students' memory of the Qur'an is habituation.

The application of routine habits in *Tahfiz* learning has been shown in several previous studies to improve the quality of students' memorization (Azizah et al., 2025). It has been proven that exercises such as regular memorization and *muroja'ah* (repetition of memorization) improve memory and maintain memorization stability (Mukhammad & Bon, 2026). In addition, a conducive learning environment, coupled with support from teachers and parents, is anis an important factor in the success of the *Tahfiz* program (Sholikhah et al., 2025). However, several studies also argue that a monotonous habituation approach can lead to boredom and reduce student learning motivation if it is not complemented by a variety of innovative and enjoyable methods (Hudallah & Subando, 2025).

On the other hand, modern developments demand innovation in *Tahfiz* learning to remain relevant to today's generation. Modern students tend to require an interactive, contextual, and engaging approach. Therefore, implementing *Tahfiz* habits cannot rely solely on routines; they must also be combined with engaging learning strategies, such as the use of tikrar (recitation) and *talaqqi* (recitation) methods, or educational game-based approaches.

It proves that the success of a *Tahfiz* program depends not only on the frequency of repetition, but also on the quality of the methods used.

Institutionally, madrasas, as Islamic educational institutions, are strongly committed to developing effective and sustainable memorization programs. One institution implementing this program is MIM Gembuk II, which integrates memorization activities into students' daily routines through a habituation approach. This curriculum is intended to foster an atmosphere of religious learning and facilitate methodical memorization of the Quran. However, to ensure the program's effectiveness in improving students' memorization, a more comprehensive analysis of its implementation is necessary.

Problems that often arise in *Tahfiz* learning at the elementary school level include inconsistent memorization, differences in individual abilities, and limited learning time (Arifi et al., 2025). In addition, students' memorization quality is often suboptimal, particularly in terms of fluency, tajwid, and long-term memory (Fauzan & Dariyanto, 2025). It suggests that a learning approach is needed that is not only effective but also able to accommodate students' diverse needs and characteristics. In this regard, the habituation of *Tahfiz* is one alternative solution that requires further research.

Based on the previous description, the purpose of this study is to provide a comprehensive explanation of how habituation is used to learn Juz 30 and to investigate its effect on students' memorization quality at MIM Gembuk II. This research is important because it will theoretically contribute to the development of a habituation-based *Tahfiz* learning model and, practically, assist educational institutions in improving students' memorization of the Qur'an. The findings of this study are expected to demonstrate that habituation, when implemented consistently (*istiqomah*) and regularly, and supported by appropriate methods, can significantly improve the quality of students' memorization, particularly in fluency, accuracy, and recall.

METHODS

Qualitative methods and a descriptive research design were used as the scalpel in this study. This approach was used to gain a comprehensive understanding of the process of forming the habit of memorizing Juz 30 and its impact on students' memorization quality at MIM Gembuk II. Through direct interaction with research participants, qualitative research

enables researchers to investigate phenomena in depth, yielding richer, more context-rich data.

The study participants were madrasah principals, *Tahfiz* teachers, and students enrolled in the curriculum. Participants were selected through purposive sampling based on their roles and direct experience in implementing the *Tahfiz* program. Madrasah principals were selected to obtain information on program policies and management, *Tahfiz* teachers to understand implementation strategies, and students to understand their learning experiences and the program's impact on their memorization (Mulyani et al., 2025).

Interview guides, observation sheets, and documentation served as data collection tools in this study. To allow flexibility in obtaining detailed information while remaining focused on the research topic, semi-structured interviews were conducted. Observations were used to directly document the stages of *Tahfiz* habituation in the classroom, including *muroja'ah* activities and memorization (Trisusanto et al., 2024). Documentation in the form of a book on getting used to reading the Qur'an and a book on memorizing Juz 30, which is used as supporting data to strengthen the research results (Rahanyamtel & Sunatar, 2024).

The data collection procedure was carried out in several stages. First, the researchers conducted initial observations to understand the atmosphere and learning environment at the madrasah. Second, the researchers conducted interviews with the madrasah principal, *Tahfiz* teachers, and students in stages. Third, the researchers collected documents relevant to the implementation of the *Tahfiz* program. All data obtained were then systematically recorded and organized to facilitate the analysis process (Moleong, 2014).

An interactive analytical approach includes data reduction, data presentation, and the formulation of conclusions. This approach is used to analyze the research data. Data reduction is the process of selecting and summarizing relevant information based on the research topic (Creswell, 2013; Moleong, 2014). Descriptive presentation is used to present data and facilitate understanding. To conclude, an understanding of the data is also required to determine the meaning and patterns of *Tahfiz* habits and their impact on the quality of students' memorization. This study uses a comparative method to analyze data from various sources, including observations, documentation, and interviews, to ensure the data are accurate and reliable (Anggito & Setiawan, 2018; Satori & Komariah, 2017).

RESULTS

Implementation of the Habit of *Tahfiz*

The implementation of the habit of memorizing Juz 30 at MIM Gembuk II is an integral part of the madrasah, designed to build students' religious character. This program does not stand alone, but is integrated into students' daily routines from the beginning of learning activities to the end. This habituation emphasizes consistency and sustainability, so that students are accustomed to interacting intensively with the Quran every day. Habituation begins with a group *muroja'ah* activity before the main lesson. In this activity, students review memorized material simultaneously under teacher guidance, which strengthens memory and standardizes students' reading. *Muroja'ah* is carried out in stages according to students' ability levels to avoid an excessive burden (Nuha, 2023). This activity is an important foundation for maintaining the stability of the memorization students have previously established.

After the *muroja'ah*, the activity continued with individual memorization sessions with the *Tahfiz* teacher. At this stage, the teacher not only checked how fluently the students memorized the Quran but also observed how they read it, including the pronunciation and placement of letters, as well as the etiquette of reciting the Quran. Sessions were conducted in turns, so each student had the opportunity to receive direct guidance. This interaction allowed the teacher to provide feedback and help students correct errors appropriately. Furthermore, the Tikrar method was implemented as a primary strategy to improve students' memorization. Students were asked to repeat the same verses repeatedly until they were fluent and memorized (Latifah & Holid, 2025). This repetition was done individually or in groups, fostering an active, collaborative learning atmosphere. On the other hand, the *talaqqi* method is also used to ensure that students' memorization aligns with correct reading, as students directly imitate the teacher's reading (Mashuri et al., 2022).

Memorizing the Quran is also supported by structured time management. Madrasas establish a specific schedule for daily memorization activities, with durations tailored to students' abilities. This timetable ensures that memorization activities do not interfere with other learning activities while still being sufficient to achieve memorization targets. With a fixed schedule, students become more disciplined and accustomed to managing their study time. Environmentally, madrasas foster conducive conditions for memorization. A religious atmosphere can have a positive impact on students' development, such as when students regularly read the Quran. By being role models, educators inspire students to read and

memorize the Quran. Parental support is crucial for maintaining habits at madrasas, especially when it comes to repetition at home.

Overall, the implementation of the *Tahfiz* habituation program in this madrasah demonstrates that its success depends not only on routine but also on the quality of implementation and collaboration among various parties. Consistent habituation, supported by appropriate methods, good time management, and a conducive environment, can create an effective *Tahfiz* learning process. It demonstrates that habituation is not simply repetition, but rather a pedagogical approach systematically designed to achieve optimal results.

Students' Memorization Quality

Research findings demonstrate that memorizing Juz 30 at MIM Gembuk II significantly improves students' memorization abilities. The quality of memorization in this study is not simply measured by the number of verses memorized, but also includes aspects of fluency, accuracy in pronunciation, and long-term memory. This approach was used to provide a more comprehensive explanation of students' achievements in the *Tahfiz* program. One of the main indicators that showed improvement was memorization fluency. Students who previously struggled with memorizing Quranic verses showed progress, becoming more fluent and confident. It is because the habit of *muroja'ah* is carried out routinely, so students are accustomed to continuous memorization. This repetition strengthens memory and helps students remember the sequence of verses more accurately, with fewer errors.

In addition to fluency, reading accuracy has also significantly improved. Students are increasingly able to read Quranic verses correctly, following the tajweed and letter placement. It is inextricably linked to the teacher's direct guidance and correction of students' reading using the talaqqi method (Fahman et al., 2024). With intensive guidance, pronunciation errors can be minimized from the start, improving students' memorization quality and aligning with Quranic recitation standards. Another aspect that has improved is their memorization skills. Students are not only able to memorize quickly but can also retain memorization for longer periods. It is evident in their ability to repeat old memorizations without forgetting much. Regular practice of *muroja'ah* is a key factor in maintaining the stability of this memorization (Putri et al., 2025).

To provide a clearer picture of the improvement in students' memorization quality, the following data are compared before and after the implementation of the *Tahfiz* habituation program.

Table 1. Improvement in the Quality of Students' Memorization

Indicator	Before the Program	After the Program
Memorization Fluency	Enough	Good
Accuracy of Tajweed	Enough	Good
Memorization Memory	Low	Increase

The data in Table 1 shows that all indicators improved after the habituation program was implemented. It demonstrates that structured, sustained *Tahfiz* practice can positively impact students' overall memorization abilities. This improvement in memorization quality also impacts students' affective aspects, such as increased motivation and confidence in memorizing the Quran. Students become more enthusiastic about participating in *Tahfiz* activities and develop a more disciplined attitude. It demonstrates that habituation not only influences cognitive aspects but also shapes students' attitudes and character in the learning process (Effendi et al., 2025).

Overall, this study's results indicate that consistent implementation of the *Tahfiz* practice at MIM Gembuk II can significantly improve students' memorization. This improvement results from a combination of structured routines, appropriate learning methods, and support from teachers and the learning environment. Therefore, *the Tahfiz* practice can be an effective way to improve elementary school students' ability to memorize the Quran.

Supporting and Inhibiting Factors

The successful implementation of the memorization habit of Juz 30 at MIM Gembuk II cannot be separated from the success of memorization of Juz 30 at MIM Gembuk II. It is due to several interrelated internal and external elements. These elements are crucial in determining how well the memorization program can run and achieve its goals. To understand the program's dynamics, it is crucial to examine the elements that support and hinder its implementation. One of the main supporting factors is the importance of qualified and trustworthy *Tahfiz* teachers in guiding students. In addition to being instructors, teachers also serve as role models and motivators in helping students memorize the Qur'an. Learning success depends on the teacher's ability to choose effective teaching strategies, provide insightful feedback, and foster strong relationships with students. Furthermore, the effectiveness of the implemented habits is strengthened by the teacher's dedication to maintaining program consistency.

Practicing reading the Quran before lessons will certainly foster a friendly, religious atmosphere in the madrasah, thereby helping students develop positive values. If students are accustomed to interacting with the Quran in such situations, it will be even better. The availability of Quranic manuscripts, suitable classrooms, and adequate facilities all contribute to the successful implementation of the *Tahfiz* program. The success of the *Tahfiz* habit is greatly assisted by parental involvement. What is taught in school is reinforced when parents actively participate in *muroja'ah* with their children at home. Students do not have to rely solely on in-school study time because the memorization process is sustained by the synergy between school and school (Furqan & Uce, 2025). Moral support and encouragement from parents also influence students' motivation to memorize the Quran.

However, the implementation of the *Tahfiz* program has been hampered by several issues. Differences in students' memorization abilities are a major challenge. Not every student can achieve memorization goals at the same time because each student has a different memory capacity and learning speed. It requires teachers to adopt an individualized approach to meet each student's needs optimally (Mustofa & Nurulloh, 2024). Furthermore, student boredom due to monotonous routines also poses a challenge in implementing habituation. Repetitive activities without variation can decrease student motivation to learn. Therefore, to keep *Tahfiz* activities engaging and enjoyable, innovation in learning is necessary. Teachers need to develop varied learning strategies to sustain students' enthusiasm for memorization (Sari et al., 2025).

Another inhibiting factor is the limited time available for learning at school. Tight schedules limit the time available for memorization. It can impact students' memorization targets. To address this, schools and teachers need to effectively manage time and encourage students to continue *muroja'ah* activities outside of school hours. This way, existing obstacles can be minimized, and the memorization program can run more effectively.

DISCUSSION

The results of the study indicate that habituating memorization of Juz 30 significantly improved the quality of students' memorization at MIM Gembuk II. These results support the working premise that regular and systematic habituation can improve memorization skills, including reading accuracy, fluency, and long-term memory. These findings support

the behaviorist approach, which emphasizes the value of rewards and repetition in developing productive learning habits. Another name for this strategy is learning theory.

The results of this study align with several previous studies that demonstrated the effectiveness of habituation techniques in improving the quality of Quran memorization, particularly through *muroja'ah* activities and memorization reporting. However, this study further emphasizes that the success of habituation is not solely determined by the frequency of repetition, but also by the quality of interaction between teachers and students. Direct guidance through the talaqqi method has been shown to minimize reading errors from the outset, thus maintaining the quality of memorization (Amalia & Shopiyah, 2024).

The results of this study provide strong support for the concept that *Tahfiz* learning is not a purely cognitive process, but encompasses interrelated social and affective dimensions. The study's key findings reveal that regular Quran memorization not only improves memory skills but also fosters positive attitudes and a deep respect for religious learning. It aligns with Vygotsky's social constructivist theory, which emphasizes the role of social interaction and the learning environment as key drivers of knowledge development. In the madrasah context, a religious environment rich in Islamic values, coupled with emotional support from parents and teachers, has proven to be a key factor in the success of the *Tahfiz* program (Salsabila et al., 2024). These interactions create a zone of proximal development, where students are encouraged to reach their full potential through the guidance of responsive adults.

However, the findings regarding student boredom due to monotonous memorization routines offer a critical perspective on the exclusive habituation approach. This research shows that constant repetition can trigger a decline in intrinsic motivation, boredom, and even resistance to long-term learning. This phenomenon underscores the limitations of pure habituation, in which students tend to experience mental fatigue after an initial adaptation period, as Csikszentmihalyi's flow theory explains, underscoring the need for a balance between challenge and skill. Therefore, this study strengthens the argument that innovative teaching strategies—such as integrating digital technology, using memorization-based games, or facilitating group discussions—are essential for maintaining student engagement (Sahid et al., 2025). A combination of habituation with innovative methods is necessary so that *Tahfiz* learning is not only cognitively effective, but also affectively sustainable.

The practical implications of this study are highly relevant for Islamic educational institutions implementing *Tahfiz* programs. Habituation-based programs require careful planning that includes a variety of teaching methods, such as incorporating interactive *murottal* (recitation of the Quran), verse visualizations through digital media, and collaborative activities among students. Furthermore, ongoing assessment through memorization portfolios and formative feedback should be integral to monitoring progress and adjusting interventions (Morris et al., 2021). This approach ensures that learning is not static but rather adaptive to individual student needs, thereby enhancing long-term retention.

Furthermore, parental involvement plays a crucial role in extending the program's effectiveness beyond the madrasah environment. This research suggests training parents through regular workshops, where they are taught techniques for strengthening memorization at home, such as listening to *murottal* (recitations) together or holding daily review sessions. This strategy transforms *Tahfiz* from a formal activity into a daily habit, ultimately shaping students' religious identities holistically (Ichsan, 2019; Zahara & Ichsan, 2022). Family support not only strengthens students' commitment but also creates a social network that supports lifelong learning.

These findings contribute to the development of a more comprehensive *Tahfiz* learning model, in which socio-affective elements and innovation are key pillars. By integrating habituation, method variation, and parent-teacher collaboration, the *Tahfiz* program can achieve optimal success while addressing contemporary challenges in Islamic education. Furthermore, this study's findings indicate that memorizing the Quran can serve as an effective model for character education grounded in the Quran. Improved memorization quality, followed by changes in students' attitudes and behavior, demonstrates that memorizing the Quran has great potential to shape a generation with noble morals. It aligns with the goals of Islamic education, which emphasize intellectual development and religious character (Bahtiyar et al., 2022; Ichsan, 2019; Ichsan et al., 2025; Miftahurrohman et al., 2021; Zahara & Ichsan, 2022).

For further research, it is recommended to examine how technology can support *Tahfiz* learning, such as digital applications or interactive media that can increase student interest in learning. Furthermore, quantitative research using experimental designs can also be conducted to test different habituation methods more accurately. As a result, *Tahfiz* learning can continue to be developed in innovative and research-based ways.

CONCLUSION

This study shows that the habit of memorizing Juz 30 at MIM Gembuk II is implemented systematically through routine activities such as *muroja'ah*, memorization sessions, and the use of the tikrar, talaqqi, and sima'an methods. This program is structured and integrated into the madrasah's daily activities, thereby fostering consistent learning habits among students. The success of the program depends on teacher support, a religious school environment, and parental participation. The results of the study indicate that memorizing Juz 30 helps students improve the quality of their memorization, characterized by increased fluency, greater reading accuracy, and better long-term memory. In addition, the habit also improves students' emotional well-being, including motivation, self-confidence, and discipline in memorizing the Qur'an. However, several obstacles must be anticipated through more varied and adaptive learning methodologies, including differences in student abilities, the potential for boredom due to regularity, and limited learning time. Overall, this study confirms that consistently implementing the habit of memorizing the Quran, in a targeted manner and supported by appropriate methods, is an effective strategy for improving the quality of memorization among elementary school students. These results contribute significantly to the development of habit-based *Tahfiz* learning models in Islamic education. In closing, continued innovation in learning methods and stronger collaboration between schools and families are needed for the *Tahfiz* program to run more optimally and sustainably in the future.

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