



Five Teacher Strategies for Strengthening Quranic Memorization in Tahfiz Learning

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Abstract

Tahfiz Quran education in Islamic boarding schools faces challenges in maintaining the consistency of memorization and the quality of students' recitation. The reconstruction of the tahfiz learning system becomes essential since structured repetition is the key to successful tahfiz learning. This study aims to explore how teachers' strategies strengthen students' memorization for the development of the tahfiz curriculum in Islamic educational institutions. The research employs a qualitative approach with a case study design, involving 76 informants consisting of one principal, six homeroom teachers with their assistants, and teachers directly engaged in tahfiz activities, along with observations of 66 students. Data were collected through observation, in-depth interviews, and documentation, then analyzed using thematic analysis assisted by NVivo 12 software to identify patterns and main themes. The findings reveal five strategic steps taken by teachers to reinforce students' memorization: (i) improving the quality of Quranic recitation, (ii) enhancing self-discipline, (iii) establishing consistent memorization repetition schedules, (iv) conducting comprehensive weekly evaluations, and (v) providing a conducive learning environment. These findings can serve as a model for developing tahfiz programs in other Islamic educational institutions that require a structured and sustainable approach. Furthermore, the study contributes both academically and practically to strengthening the tahfiz curriculum as an integral part of contemporary Islamic education.

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INTRODUCTION

Quran memorization education in Quranic educational institutions plays a fundamental role in preserving the authenticity of the revelation while shaping a Quranic generation of strong character (Ashoumi et al., 2025; Islam, 2026; Siregar et al., 2026; Wijaya, 2024). However, the practice of memorization often faces

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challenges such as inconsistent retention, limited motivation, and lack of a structure review system. These conditions call for a restructuring of the memorization learning system to make it more adaptable to the needs of students in the contemporary era.

Tahfiz teachers serve not only as technical instructors but also as spiritual mentors and learning managers (Ningrum et al., 2025; Rachmadi & Faridah, 2026). Previous research has shown that creative teaching strategies tailored to students' characteristics can improve the quality of memorization and learning motivation (Murtyaningsih et al., 2025). Thus, the teacher's role is key to ensuring the success of tahfiz programs in Quranic educational institutions.

Consistent memorization review (*muraja'ah*) has been proven to be a major factor in strengthening students' long-term memory. However, this practice often falls short of its potential due to a lack of self-discipline and a weak system of ongoing evaluation. Therefore, teachers' strategies for fostering discipline, improving recitation, and establishing a review schedule are critical aspects that warrant further research.

In addition to internal factors, sociocultural developments and advancements in educational technology call for the integration of traditional methods with modern innovations. Quranic educational institutions are required to implement a tahfiz learning system that focuses not only on memorization but also on the development of religious character and the use of technology as a supportive tool (Fahrozi et al., 2026; Yusuf et al., 2025).

Research by Asyari et al., (2025) emphasizes the importance of structured repetition strategies and the use of digital media in strengthening students' memorization. The relay-style *muraja'ah* has been shown to improve memory while also strengthening learning motivation. These findings provide a basis for the conclusion that systematic repetition is central to the success of tahfiz, so teachers' strategies must be directed toward strengthening this aspect.

Furthermore, the study by Ramadani & Rahman, (2025) highlights that tahfidz strategies do not focus solely on cognitive aspects but also encompass affective and spiritual dimensions. Methods such as *wahdah*, *jibril*, *yanbu'a*, and *tilawati* have been shown to improve both the quality of memorization and the understanding of Islamic scholarship. Thus, tahfiz must be viewed as a holistic educational process that integrates memorization with the development of Quranic character.

Developed the concept of the "Tahfiz Optimization Cycle," which encompasses planning, implementation, evaluation, motivation, repetition, and maintenance of memorization (Hidawati et al., 2026). This model emphasizes the synergy between instructional management and the teacher's spiritual motivation, so that the teacher serves as both a manager and a mentor. From this, it is evident that the success of tahfiz depends not only on memorization methods but also on a structured learning management system.

Furthermore, research by Fitri et al., (2025) shows that students' intrinsic motivation is a key determinant of success in memorization. Teachers who are able to build an emotional connection with students can boost their enthusiasm for learning and consistency in memorization. This reinforces the argument that teaching strategies are not only technical but also psychological, as success in memorization is greatly influenced by students' mental state and motivation.

Research by [Zaenuri & Abdullah, \(2023\)](#) emphasizes the importance of a conducive learning environment. Adequate learning resources, such as dedicated memorization rooms, regular schedules, and technological support, have been shown to improve the quality of memorization. Thus, teachers' strategies must be supported by appropriate facilities to achieve optimal results. This indicates that success in memorization is the result of synergy between teachers' strategies and the support provided by the learning environment.

A study by [Gorbunovs et al., \(2016\)](#) on educational management emphasizes that self-discipline is a key factor in successful learning. In the context of tahfiz, teachers play a role in fostering discipline through review schedules, weekly evaluations, and the practice of *muraja'ah*. In other words, teachers' strategies must be oriented toward establishing consistent learning habits so that memorization can be sustained in the long term.

However, most studies still focus on traditional methods without integrating modern learning management approaches. This gap opens the door for new research that emphasizes teacher strategies as a key factor in the success of tahfiz. Therefore, this study aims to fill that gap by emphasizing the integration of memorization methods, motivation, discipline, assessment, and the learning environment.

Thus, research on teachers' strategies for strengthening students' memorization becomes relevant. This study also holds strong urgency because Quran memorization education in Quranic educational institutions faces real challenges in maintaining the consistency of students' memorization and the quality of their recitation. The limitations of repetition strategies, weak self-discipline, and the lack of a continuous evaluation system often prevent memorization programs from achieving optimal results. Amid changing times, Quranic educational institutions are required to provide learning systems that are more structured, adaptive, and relevant to students' needs. Therefore, this study aims to provide solutions by exploring teacher strategies capable of integrating technical, managerial, and spiritual aspects into memorization instruction.

Furthermore, the urgency of this study lies in its contribution to strengthening the contemporary Islamic education curriculum. A teacher-strategy-based tahfiz curriculum can serve as an integrative model that links memorization with character building, motivation, and discipline among students. By emphasizing the teacher's role as the center of learning, this study is expected to strengthen the position of Quranic educational institutions as a key pillar in fostering a Quranic generation that is of good character, competitive, and equipped to meet global challenges. Thus, this study not only makes an academic contribution to the development of Islamic education theory but also offers practical benefits for teachers, educational institutions, and the broader community.

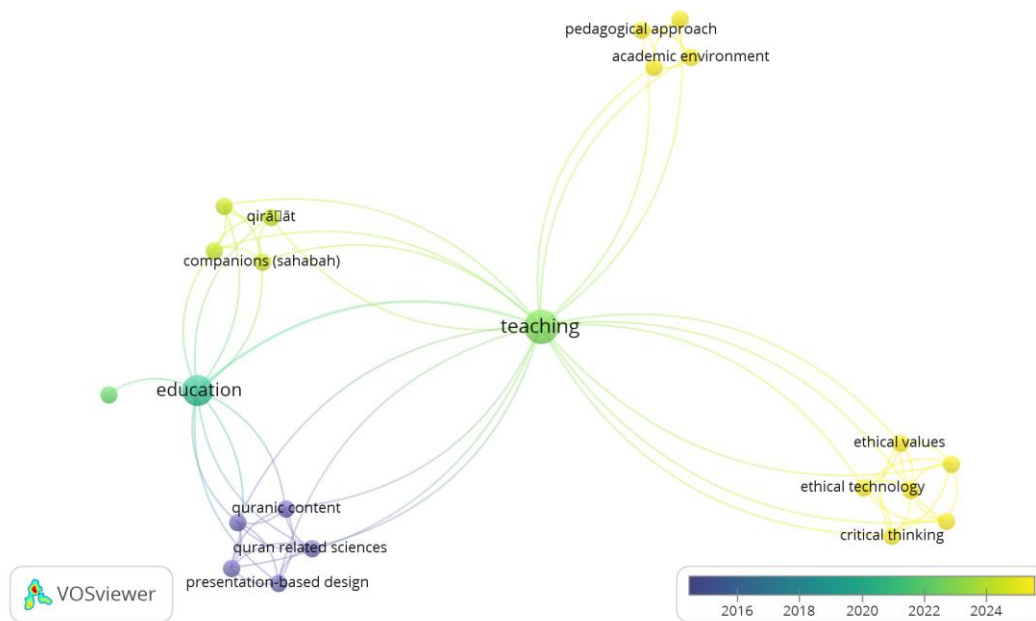


Fig 1. VOSViewer analysis based on the keywords “strengthening,” “memorization,” “Quran,” and “teacher” from Scopus data (2015–2026)

Based on a search of the Scopus database, studies on teachers’ strategies to improve Quran memorization in tahfiz education yielded 26 documents from 2015 to 2026. This analysis clearly shows that no studies have yet been found related to teachers’ strategies for improving Quran memorization in tahfiz education at Islamic boarding schools. The following is a visualization of the VOSviewer bibliometric analysis based on the themes “strengthening,” “memorization,” “Quran,” and “teacher.”

Previous research from the Google Scholar database on Quran memorization education in Islamic educational institutions generally emphasizes traditional memorization methods such as *muraja’ah* and *talqin*. However, there remains a gap between theory and practice in the field, particularly regarding the consistency of memorization, student motivation, and a sustainable evaluation system. The existing literature has not extensively examined how teachers’ strategies can integrate technical, managerial, and spiritual aspects into a comprehensive Quran memorization learning system. This gap highlights the need for new research that emphasizes the role of teachers as a key factor in the success of Quran memorization programs.

Based on this gap, this study offers a novel approach by emphasizing five integrated teaching strategies: improving reading quality, fostering self-discipline, establishing a consistent schedule for memorization review, conducting comprehensive weekly evaluations, and providing a conducive learning environment. The novelty of this study lies in its more systematic and sustainable approach, which differs from previous research that focused solely on the technical aspects of memorization. Furthermore, the use of thematic analysis aided by NVivo 12 software provides methodological added value, as it allows for a more in-depth and structured identification of patterns and key themes. Thus, this study differs not only in terms of content but also in terms of methodology and the analytical instruments used.

The implications of this study are far-reaching, both theoretically and practically. Theoretically, the study's findings contribute to the development of a teacher-strategy-based tahfiz curriculum, thereby enriching the literature on contemporary Islamic education. Practically, the findings can serve as a model for developing tahfiz programs in various Quranic educational institutions, thereby helping to improve the quality of memorization and character development among students. Furthermore, this study also impacts the broader community by fostering a Quranic generation characterized by noble character, discipline, and the ability to address global challenges. Thus, this study not only strengthens theoretical frameworks but also provides tangible benefits for social welfare and reinforces the role of Islamic education in the modern era.

This study aims to explore the strategies teachers use to strengthen students' memorization skills for the development of the tahfiz curriculum in Islamic educational institutions. Consequently, the research questions focus on the extent to which teachers are able to improve the quality of students' Quran recitation, foster self-discipline in maintaining consistency in memorization, establish effective review schedules, and conduct comprehensive weekly evaluations with the support of conducive learning environments. These questions are designed to comprehensively understand the role of teachers not only as technical instructors but also as spiritual mentors and learning managers who integrate cognitive, affective, and learning environment aspects. Thus, this study seeks to answer how teachers' strategies can serve as the primary foundation for strengthening students' memorization while making a tangible contribution to the development of a structured and sustainable tahfiz curriculum in Islamic educational institutions.

METHODS

Research Methods and Type

This study employs a qualitative approach using a case study design. The qualitative approach was chosen because it allows for an in-depth exploration of social and educational phenomena, particularly the strategies teachers use to strengthen students' memorization. The case study design was deemed appropriate because the research focuses on a single Quran education institution within a specific context, thereby allowing for a holistic understanding of the dynamics of tahfiz learning (Anidar et al., 2026; Binti Fauzi et al., 2026; Creswell, 2014; Efendi et al., 2026; Engkizar et al., 2025; 2026). The researcher chose this approach because the purpose of the study is to understand reality contextually, rather than merely testing quantitative hypotheses.

Data Sources

The research data sources consist of primary and secondary data. Primary data were obtained through direct observation of tahfiz activities, in-depth interviews with teachers, the school principal, and homeroom teachers, and documentation of learning activities. Secondary data were obtained from literature, archives, and official documents of relevant Quranic educational institutions. The combination of these two data sources provides a comprehensive picture of the strategies teachers use to strengthen students' memorization (Eltoukhi et al., 2025; Engkizar et al., 2023; Oktavia et al., 2020; Sugiyono, 2019). These data sources were selected to ensure the study has high validity through information triangulation.

Research Instruments

The research instruments used included an interview guide, an observation sheet, and documentation notes. The interview guide was designed to explore teachers' experiences and strategies in the tahfiz process; the observation sheet was used to record students' behavior and teachers' practices; and the documentation served as written and visual evidence supporting the research findings. These instruments are consistent with the characteristics of qualitative research, which emphasizes data depth (Adel et al., 2025; Engkizar et al., 2022; Miles, 2015). The researcher selected these instruments because they are capable of capturing rich and diverse data in line with the research objectives.

Number of Informants and Sampling Technique

The number of informants in this study was 76, consisting of one school principal, six homeroom teachers and their assistants, a tahfiz teacher, and 66 students. The sampling technique used was purposive sampling, which involves selecting informants based on their direct involvement in tahfiz activities. This technique was deemed appropriate because it allowed the researcher to obtain data from relevant subjects who had real-world experience in tahfiz learning (Patton, 2015). This technique was chosen to ensure that the data obtained were truly representative of the phenomenon under study.

Data Analysis Tool

The data analysis tool used was NVivo 12 software, which assists researchers in organizing, coding, and identifying key themes from qualitative data. The use of NVivo provides a methodological advantage because it enables the systematic management of complex data, thereby enhancing the validity of the analysis (Jackson & Bazeley, 2019). The researcher chose NVivo because this software facilitates the thematic analysis process with greater accuracy and efficiency compared to manual analysis.

Data Analysis Techniques

Data analysis was conducted using thematic analysis, which is the process of identifying, organizing, and interpreting patterns or themes that emerge from the data. Thematic analysis was chosen because it is capable of revealing the deeper meanings behind the experiences of teachers and students in tahfiz learning. The stages of analysis include data reduction, categorization, coding, and drawing conclusions, thereby producing findings that are valid and academically accountable (Braun & Clarke, 2006). The researcher chose this technique because it aligns with the research objective, which focuses on exploring themes and patterns in teachers' tahfiz strategies.

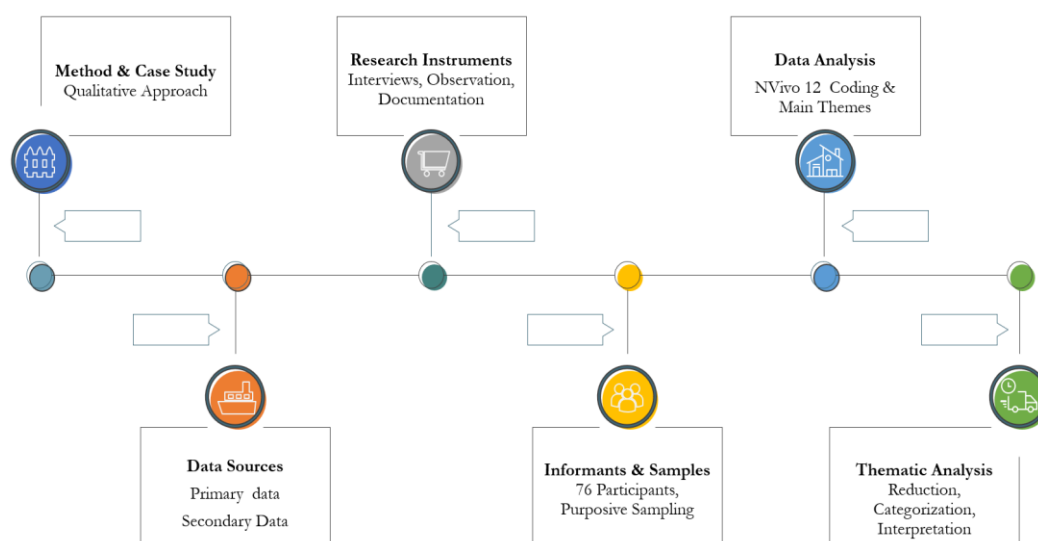


Fig 2. Research Methodology Stages

RESULT AND DISCUSSION

The results of this study were analyzed thematically using NVivo 12 software, which enabled the researcher to organize, code, and identify patterns of meaning in the interview, observation, and document data. The thematic analysis yielded five main findings that reflect the teachers' strategies for strengthening students' memorization, namely: (i) improving the quality of Quran recitation, (ii) enhancing self-discipline, (iii) establishing a consistent schedule for memorization review, (iv) conducting comprehensive weekly evaluations, and (v) providing a conducive learning environment. These five findings not only describe the technical practices of tahfiz instruction but also reflect complementary spiritual, pedagogical, and managerial dimensions. With a systematic thematic structure, the research results provide a comprehensive picture of how Quranic educational institutions build an effective and sustainable tahfiz learning ecosystem, as illustrated in the following figure.

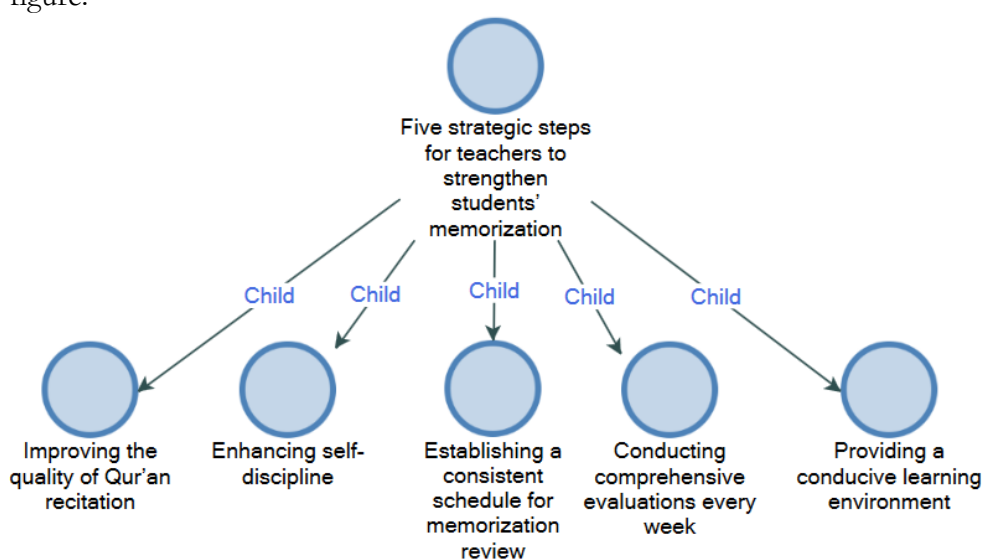


Fig 3. Strategic steps for teachers to strengthen students' memorization

Improving the Quality of Quranic Recitation

In Islamic educational theory, the quality of Quranic recitation is the cornerstone of successful memorization. According to Al-Ghazali, reciting the Quran correctly is part of showing proper respect for the Word of Allah; thus, the accuracy of tajwid and the articulation points of letters are absolute prerequisites in the memorization process. Experts in Quranic education emphasize that recitation training is not merely a technical linguistic matter but also a spiritual one, as correct recitation fosters a sense of devotion and preserves the authenticity of memorization. Therefore, the teacher's strategy for improving students' recitation serves as the initial step that determines the success of the memorization program.

Tahfiz teachers play an active role in correcting recitation through the *talaqqi* and *tasmi'* methods. Students recite directly in front of the teacher to receive corrections on tajwid and the articulation points of letters. In an interview, a tahfiz teacher stated:

"We always emphasize that reciting the Quran correctly is an act of worship" (Informant G1). The principal added: "Recitation standards are part of school policy, because the quality of memorization cannot be separated from the accuracy of tajwid" (Informant K1). A student said: "When the teacher corrects my recitation, I feel more confident during my recitation test" (Informant M1).

Furthermore, an analysis of the institution's documents revealed the existence of systematically organized recitation guidelines based on the *Qiraatul Quran* method, covering tajwid rules, the articulation points of letters, and standards for fluency in recitation. These guidelines are supplemented by recitation correction modules and assessment rubrics, providing teachers with a consistent framework for instruction. With these written standards in place, recitation corrections do not depend on the teacher's subjectivity but rather follow agreed-upon rules.

Meanwhile, the author's observations show that the teacher routinely corrects recitation every morning before the memorization session. The students sit neatly with their respective copies of the Quran, reading verses in front of the teacher, who provides immediate corrections. Several students who previously mispronounced certain letters showed significant improvement. The observations also noted active interaction, in which the teacher not only corrected the recitation but also explained the meaning of the verses to foster spiritual awareness.

Improving Self-Discipline

Self-discipline in tahfiz is viewed as a key factor in long-term success. According to the theory of self-regulated learning (Awang et al., 2025; Gorbunovs et al., 2016; Khafaga & Alamer, 2026; Zaenuri & Abdullah, 2023), learning success depends on students' ability to consistently manage their time, motivation, and study habits. From an Islamic perspective, discipline is linked to the concept of *mujahadah*, or earnestness in one's deeds, which requires students to maintain a memorization routine with commitment. Without discipline, what has been memorized will be easily forgotten; therefore, fostering a disciplined character is a top priority for tahfiz teachers.

Discipline is fostered through the establishment of regular study schedules and intensive supervision. Teachers instill a sense of responsibility through a system of daily review and weekly discipline assessments. In an interview, a homeroom teacher stated:

"A disciplined student is not just one who arrives on time, but one who maintains their memorization every day" (Informant W2). The principal emphasized: "We make discipline a

school culture, not just a rule” (Informant K2). A student explained: “If I don’t review, what I’ve memorized is quickly forgotten. So I make it a habit to do it every night” (Informant M2).

Furthermore, an analysis of the tahfiz curriculum documents reveals that the learning schedule is integrated with a disciplinary assessment system. Students are required to participate in daily memorization sessions, weekly *muraja’ah*, and monthly evaluations, all of which are recorded in the tahfiz logbook. This written system emphasizes that discipline is measured by consistency in maintaining memorization, not merely by attendance.

The above findings are reinforced by the author’s observations that students with regular study routines memorize new material more quickly and rarely make mistakes during recitation. Teachers actively remind students to review every night, and some students even form small groups to listen to each other’s recitations. Observations note a strong culture of discipline: students arrive on time, open their Qurans, and immediately begin memorizing without needing repeated prompts.

Establishing a Consistent Schedule for Memorization Review

Memorization review, or *muraja’ah*, is at the heart of tahfiz. Memory theory in educational psychology explains that periodic review strengthens long-term memory (Akmansyah et al., 2025). In Islamic tradition, *muraja’ah* is viewed as a means of safeguarding the trust of memorizing the Quran, as emphasized by scholars who state that memorization without review will quickly fade. Therefore, establishing a consistent review schedule is a crucial strategy for teachers to ensure that students’ memorization remains intact.

Teachers set daily, weekly, and monthly review schedules using a rotation system among groups of students. Teachers also implement peer learning. In an interview, a tahfiz teacher explained:

“Reviewing memorization is the heart of tahfiz. Without muraja’ah, memorization is quickly forgotten” (Informant G3). The principal added: “We create an official muraja’ah schedule so that all students follow the same pattern” (Informant K3). A student said: “When there’s a schedule, I’m more consistent in reviewing my memorization” (Informant M3).

The findings of the above interviews are supported by a document analysis that reveals the existence of written guidelines on a tiered *muraja’ah* system, which divides review into daily, weekly, and monthly sessions. These guidelines emphasize *muraja’ah* as a mandatory part of the tahfiz curriculum, not an optional activity.

The above findings are supported by the author’s observations of students who, by strictly following the review schedule, were able to retain more than 10 juz without any decline in the quality of their recitation. Teachers organize *muraja’ah* sessions in which students take turns reading and listening to one another. Observations noted a spirit of camaraderie, with students correcting each other’s recitation errors.

Conducting a comprehensive evaluation every week

In tahfiz education, evaluation serves as both a quality control tool and a means of guidance. According to educational evaluation theory (Kholis & Zunaidah, 2026), assessment must be conducted systematically to measure the achievement of learning objectives. In the context of tahfiz, weekly evaluations assess not only the number of verses memorized but also the quality of recitation, consistency in *muraja’ah*, and the students’ discipline. Evaluations must be holistic, covering cognitive, affective, and spiritual aspects.

Weekly evaluations are conducted to assess progress in memorization, the quality of recitation, and discipline. Teachers use both individual and group

assessment formats. In an interview, the head of the tahfiz program stated:

“Weekly evaluations are not merely assessments, but guidance” (Informant K4). A tahfiz teacher added: “We provide immediate feedback so that students are aware of their weaknesses” (Informant G4). A student said: “When there’s an evaluation, I’m more motivated to improve my memorization” (Informant M4).

The findings of the above interview are supported by an analysis of the tahfiz evaluation documents, which reveal the existence of a standardized assessment format covering reading rubrics, fluency in recitation, and student discipline. The evaluation results are discussed during weekly meetings of the tahfiz teachers, thereby serving as the basis for decision-making regarding student guidance.

These findings are further supported by the author’s observations of students undergoing weekly evaluations, which took place in a serious yet supportive atmosphere. Students recited their memorized material in front of their teachers and then received immediate feedback. The observations noted that students were eager to correct their mistakes after the evaluation and even requested additional guidance. Weekly evaluations have proven to serve as a means of holistic student development.

Providing a Conducive Learning Environment

A conducive learning environment significantly influences the success of Quran memorization (Syafri^{al}, 2025). The ecological theory of education Rahmadi et al., (2024) explains that the physical and social environments shape students’ learning behaviors. From an Islamic perspective, a calm and spiritually enriching atmosphere in the Quran study circle is believed to foster students’ motivation and devotion to memorization. Therefore, providing comfortable, clean, and supportive learning environments for tahfiz activities is an integral part of teachers’ strategies to strengthen students’ memorization.

The institution provides a quiet memorization room with natural lighting and audio equipment for playing recitations of the Quran. Teachers also create a spiritual atmosphere through dhikr and *tadabbur* before memorization sessions. In an interview, a teacher stated:

“A quiet learning environment makes it easier for students to concentrate” (Informant G5). The principal emphasized: “We are committed to providing the best facilities so that students feel comfortable” (Informant K5). A student said: “When the room is clean and quiet, I’m more motivated to memorize” (Informant M5).

The findings from the interviews above are supported by an analysis of the institution’s policy documents, which indicate the existence of tahfiz facility standards that promote a comfortable learning environment, such as quiet tahfiz rooms, natural lighting, and the availability of Quran manuscripts and audio equipment. These documents also emphasize the importance of maintaining cleanliness and order in the learning spaces, ensuring that the classroom atmosphere remains conducive to memorization. In addition, there are written rules regarding classroom layout, the placement of Quran manuscripts, and the use of audio technology to play recordings of the Quran. This demonstrates the institution’s commitment to providing learning facilities that not only meet physical needs but also support the students’ spiritual development. With these written standards in place, the institution ensures that every Quran memorization class maintains a consistent quality of learning environment in line with its vision for Quranic education.

The above findings are supported by the author's observations of the students, which show that a well-organized and clean tahfiz room creates a solemn atmosphere, allowing the students to be more focused and motivated to increase their memorization each day. Teachers were seen actively maintaining classroom calm, ensuring students sat neatly and did not engage in activities unrelated to memorization. The classroom atmosphere exudes a strong sense of spirituality, with *dzikir* and *tadabbur* activities taking place before the memorization sessions begin. Observations also noted that natural lighting and good ventilation make the students more comfortable, while the use of audio equipment helps them hear the recitations clearly. The students stated that the conducive learning environment makes them more enthusiastic and able to maintain their concentration for longer periods, thereby significantly improving the quality of their memorization.

The results of this study indicate that tahfiz teachers' strategies for strengthening students' memorization begin with efforts to improve the quality of their recitation of the Quran. This aligns with Al-Ghazali's view, which emphasizes that reciting the Quran correctly is part of showing proper respect for the Word of Allah. Research by Fauzan & Dariyanto, (2025) confirms that the accuracy of tajwid and the articulation points of letters are absolute requirements for maintaining the authenticity of memorization. Interviews with teachers, the principal, and students revealed a collective awareness that the quality of recitation is the foundation of tahfiz. Teachers emphasize the dimension of worship, school principals uphold standard recitation policies, and students experience increased self-confidence after receiving corrections. Document analysis reveals the existence of recitation guidelines based on *Qiraatul Quran*, while observations indicate routine correction practices every morning. Thus, recitation improvements are carried out systematically and consistently, reinforcing the theory that the quality of recitation is a prerequisite for successful memorization.

Building on a solid foundation in reading, the tahfiz process continues with the development of the students' self-discipline. The theory of self-regulated learning Fu et al., (2025) explains that learning success depends on students' ability to manage their time, motivation, and study habits. From an Islamic perspective, discipline is linked to the concept of *mujahadah*, which refers to earnestness in performing good deeds that requires consistency. Research by Anam et al., (2025) shows that students with regular study routines are more successful at retaining what they have memorized compared to those who lack discipline. Interviews revealed that teachers assess discipline based on the consistency of *muraja'ah*, the principal emphasizes a culture of discipline as institutional policy, and students recognize the importance of daily *muraja'ah*. Document analysis revealed the existence of a tahfiz schedule integrated with the discipline assessment system, while observations indicated a strong culture of discipline in the classroom. This confirms that self-discipline is a key factor in the success of tahfiz, consistent with previous theories and research.

The discipline that is developed is then directed toward establishing a consistent schedule for memorization review. Ebbinghaus's theory of memory (1885) explains that periodic review strengthens long-term memory. In Islamic tradition, *muraja'ah* is viewed as a means of safeguarding the trust of memorizing the Quran. Karim's (2017) research shows that students who engage in regular *muraja'ah* are better able to retain their memorization compared to those who are inconsistent. Interviews revealed that teachers emphasize *muraja'ah* as the heart of

tahfiz, the principal sets an official schedule, and students experience the benefits of regularity. Document analysis revealed the existence of written guidelines regarding a tiered *muraja'ah* system, while observations showed that students who followed the schedule with discipline were able to retain more than 10 juz of their memorization. These data confirm that consistency in *muraja'ah* is an effective strategy for preserving memorization.

The consistency of *muraja'ah* is then reinforced through a comprehensive weekly evaluation. Nikolic et al., (2021) theory of educational evaluation explains that assessment must be conducted systematically to measure the achievement of learning objectives. In the context of tahfiz, weekly evaluations assess not only the number of verses memorized but also the quality of recitation, the consistency of *muraja'ah*, and the students' discipline. Research by Baidowi et al., (2025) shows that routine evaluations increase students' motivation to improve their memorization. Interviews revealed that the head of the tahfiz program emphasizes evaluation as a form of guidance, teachers emphasize immediate feedback, and students feel motivated to improve their memorization after evaluations. Document analysis revealed the existence of a standardized evaluation format with a scoring rubric, while observations showed that weekly evaluations were conducted in a serious yet supportive atmosphere. Weekly evaluations were found to serve as a means of holistic guidance, covering cognitive, affective, and spiritual aspects.

This entire set of strategies will not be optimal without the support of a conducive learning environment. Rahmadi et al., (2024) ecological theory of education explains that the physical and social environments shape students' learning behavior. From an Islamic perspective, a calm and spiritually enriching atmosphere in Quranic study circles is believed to foster motivation and devotion among students (Munif, 2025). Research by Rochmah, (2026) shows that a conducive learning environment enhances students' concentration and motivation in memorization. Interviews revealed that teachers emphasized the importance of a quiet atmosphere, the principal affirmed a commitment to providing the best facilities, and students felt greater enthusiasm when the learning space was clean and comfortable. Document analysis indicates the existence of tahfiz facility standards that support a comfortable learning environment, while observations show that well-organized tahfiz rooms create a devout atmosphere. This data confirms that a conducive learning environment is an external factor that supports success in tahfiz.

When viewed as a whole, the five findings of this study complement one another and form a comprehensive tahfiz learning ecosystem. Improvement in recitation serves as the foundation, self-discipline acts as a reinforcing factor, consistent *muraja'ah* is the core, weekly evaluations serve as a control mechanism, and a conducive environment provides external support. These findings are supported by Islamic educational theory, expert opinions, and previous research, thereby making a significant contribution to the development of the tahfiz curriculum.

The results of this study show that the five main findings complement one another in forming a holistic tahfiz learning ecosystem. Improving the quality of recitation serves as the foundation; self-discipline strengthens commitment; consistent *muraja'ah* maintains the continuity of memorization; weekly evaluations monitor quality; and conducive learning environments support the students' comfort and motivation. These findings align with Islamic educational theory,

which emphasizes the integration of technical, spiritual, and managerial aspects, and are supported by expert opinions and previous research that underscore the importance of recitation training, instilling discipline, memorization review, continuous evaluation, and a conducive learning environment.

Thus, this study makes a tangible contribution to the development of the tahfiz curriculum in Islamic educational institutions. A synthesis of the findings indicates that the success of a tahfiz program depends not only on the individual abilities of the students but also on a structured training system, ongoing evaluation, and a supportive learning environment. These results can serve as a reference for administrators of tahfiz institutions to design learning strategies that are more effective, sustainable, and aligned with both academic and spiritual requirements. Ultimately, tahfiz is understood not merely as a process of memorization, but as an educational journey that shapes character, discipline, and a spiritual connection with the Quran.

CONCLUSION

This study aims to uncover the strategies teachers use to strengthen students' memorization through a thematic approach that includes improving reading skills, fostering discipline, consistent review, weekly evaluations, and providing a conducive learning environment. The findings indicate that these five aspects complement one another and form a holistic tahfiz learning ecosystem, in which technical, spiritual, and managerial dimensions operate in tandem. Thus, the research objective has been achieved: to provide a comprehensive overview of how Quranic educational institutions establish an effective, structured, and sustainable memorization training system.

The implications of this study are that tahfiz institutions need to integrate learning strategies that focus not only on memorization skills but also on character building, discipline, and a supportive learning environment. Practical applications may include developing a tahfiz curriculum based on reading standards, implementing a continuous assessment system, and managing conducive learning facilities. Furthermore, this study suggests that tahfiz institutions strengthen collaboration among teachers, administrators, and students in maintaining the quality of memorization, so that tahfiz programs can make a tangible contribution to the development of Islamic education and the formation of a Quranic generation with strong character.

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DECLARATIONS

Author contribution

Fahrezy Syarief Ar Rasyid: data curation, writing-original draft preparation and editing, conceptualization, **Yosi Aryanti, Wirman Hanizon, Ananda Muhammad Raihan Asa Muhshi & Raihandino Faiq:** methodology, **Muhammad Syauqi & Abul Fida Baharsyah:** validation, visualization, supervision, software.

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The authors declare that this research was conducted without any conflict of interest in the research.

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