

THE ROLE OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN FOSTERING STUDENTS' INTRINSIC MOTIVATION AT SMPN 2 BALONG

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Abstract :

Religious education in Islamic boarding schools requires memorization programs that not only strengthen Qur'anic retention but also cultivate disciplined and consistent learning habits among students. This study aims to analyze the implementation of the muraja'ah method in Qur'an memorization learning at Baitul Qur'an Girls' Islamic Boarding School, Slogohimo, and to identify the supporting and inhibiting factors affecting its implementation. The study employed a qualitative descriptive approach, with data collected through interviews, observations, and documentation involving the girls' unit leader, tahfidz teachers, and female students. Data were analyzed through data condensation, data display, and conclusion drawing. The findings indicate that muraja'ah is implemented through a structured cycle of planning, scheduled practice, and continuous evaluation, including teacher guided review, peer review, individual review, review during voluntary prayers, weekly tasmi', cumulative memorization examinations, and monitoring through students' mutaba'ah records. Its implementation is supported by strong motivation, teacher guidance, regular scheduling, appropriate learning methods, and a conducive pesantren environment, while weak motivation, limited time management, physical and psychological fatigue, interpersonal problems, and changing activity schedules constitute major constraints. The study demonstrates that structured muraja'ah can function as an integrated retention-management strategy for sustaining Qur'anic memorization quality.

Keywords : Muraja'ah Method; Qur'anic Memorization; Tahfidz Learning; Islamic Boarding School; Memorization Retention

Abstrak :

Pendidikan tahfidz di pondok pesantren tidak hanya membutuhkan strategi untuk menambah hafalan Al-Qur'an, tetapi juga sistem yang mampu menjaga hafalan agar tetap lancar, tepat, dan bertahan dalam jangka panjang. Penelitian ini bertujuan menganalisis implementasi metode muraja'ah dalam pembelajaran tahfidzul Qur'an di Pondok Pesantren Baitul Qur'an Putri Slogohimo serta mengidentifikasi faktor-faktor yang mendukung dan menghambat pelaksanaannya. Penelitian menggunakan pendekatan kualitatif deskriptif dengan data yang diperoleh melalui wawancara, observasi, dan dokumentasi terhadap kepala unit putri, ustadzah tahfidz, dan santriwati. Analisis data dilakukan melalui kondensasi data, penyajian data, serta penarikan kesimpulan. Hasil penelitian menunjukkan bahwa metode muraja'ah dilaksanakan melalui siklus perencanaan, pelaksanaan terjadwal, dan evaluasi berkelanjutan yang mencakup muraja'ah bersama ustadzah, bersama teman, secara mandiri, melalui salat sunnah, tasmi' mingguan, ujian kelipatan hafalan, serta pemantauan melalui buku mutaba'ah. Pelaksanaannya didukung motivasi yang kuat, bimbingan ustadzah, jadwal teratur, metode yang sesuai, dan lingkungan pesantren yang kondusif, sedangkan lemahnya motivasi, manajemen waktu, kelelahan fisik dan

psikis, persoalan interpersonal, serta perubahan jadwal menjadi kendala utama. Temuan ini menunjukkan bahwa muraja'ah yang terstruktur dapat berfungsi sebagai strategi manajemen retensi untuk mempertahankan kualitas hafalan Al-Qur'an.

Kata Kunci : Metode Muraja'ah; Hafalan Al-Qur'an; Pembelajaran Tahfidz; Pondok Pesantren; Retensi Hafalan

INTRODUCTION

Qur'an memorization education in Islamic boarding schools increasingly requires instructional systems that can maintain memorization quality rather than merely increase the quantity of memorized verses. The central problem lies in retention memorization can weaken when repetition is irregular, schedules are inconsistent, or learners experience declining motivation. Recent studies demonstrate that structured muraja'ah, supported by planned activities and periodic evaluation, provides an important mechanism for maintaining memorization quality. Sopyan and Hanafiah (2022), for example, found that muraja'ah programs require clear planning, implementation, and evaluation, while Afidah and Anggraini (2022) showed that systematic muraja'ah contributes to improving the quality of students' Qur'anic memorization. These findings establish repetition as a central component of tahfidz learning, but they do not fully explain how different forms of muraja'ah operate together within the daily institutional system of a pesantren.

Recent research further indicates that the effectiveness of muraja'ah depends on how the method is embedded within institutional routines. Muflich and Joedi (2025) describe muraja'ah implementation through planning, implementation, and evaluation, with individual and group activities integrated into the pesantren schedule. Istiqamah et al. (2025) similarly emphasize the importance of systematic implementation and continuous evaluation in maintaining memorization quality. Kholifah et al. (2026) extend this discussion by examining a tahfidz partner model that combines peer assistance with muraja'ah and identifies supporting and inhibiting factors in its implementation. Together, these studies show that muraja'ah is not simply a repetitive technique but an organized learning practice involving scheduling, supervision, peer interaction, and evaluation.

Another body of research highlights the importance of habituation and learning environment. Sopyan and Hanafiah (2022) found that regular muraja'ah requires a structured learning program and systematic evaluation, while Jannati et al. (2023) identified teacher guidance, tahsin and tajwid preparation, and guided listening as important supporting conditions. Research

on tahfidz programs also shows that consistency in repetition is strongly connected with time management and the ability to integrate Qur'anic learning with other activities. The evidence therefore suggests that memorization retention emerges from the interaction between individual motivation and institutional support. However, previous studies tend to examine either the implementation stages or the effectiveness of particular techniques, leaving less attention to how multiple forms of muraja'ah are deliberately combined to accommodate different learning situations within a female pesantren.

The present study addresses this gap by examining muraja'ah as an integrated instructional system rather than as a single repetitive activity. At Baitul Qur'an Girls' Islamic Boarding School, muraja'ah is implemented through teacher-guided review, peer review, individual review, and incorporation of memorized verses into voluntary prayers, complemented by weekly tasmi', cumulative examinations, and mutaba'ah monitoring. This configuration provides an opportunity to examine how repetition, supervision, peer interaction, self regulation, and evaluation reinforce one another. The study therefore extends previous research that primarily focuses on general effectiveness by analyzing the institutional architecture of muraja'ah and the conditions that sustain or disrupt its implementation. Such an approach is important because recent research confirms that systematic planning and regular evaluation are decisive elements in maintaining Qur'anic memorization quality (Muflich & Joedi, 2025; Istiqamah et al., 2025).

The study is also positioned within a growing body of evidence that identifies motivation, teacher support, peer interaction, and learning environment as interconnected determinants of tahfidz continuity. Research on Qur'an memorization has reported that academic or activity pressures, fatigue, inconsistent motivation, and differences in learners' abilities can disrupt memorization routines, whereas supportive peers, competent mentors, and conducive environments strengthen persistence. Yundianto et al. (2023), for instance, demonstrate the relevance of academic hardiness, self efficacy, and social support to Qur'an memorization, while recent qualitative research emphasizes the role of structured mentoring and environmental support. Consequently, the novelty of this study lies not in claiming that muraja'ah is useful a conclusion already established but in explaining how a pesantren organizes multiple forms of muraja'ah and manages internal and external barriers to preserve memorization quality in everyday practice.

Based on this research gap, the study aims to analyze the implementation of the muraja'ah method in Qur'an memorization learning at Baitul Qur'an Girls' Islamic Boarding School, Slogohimo, and to identify the internal and external factors that support or inhibit its implementation. By focusing simultaneously on planning, diverse forms of practice, continuous evaluation, and contextual factors, the study seeks to provide a more comprehensive understanding of muraja'ah as an institutional strategy for maintaining the quality and continuity of Qur'anic memorization.

RESEARCH METHOD

This study employed a qualitative descriptive approach because the research focused on understanding the implementation of muraja'ah within its natural pesantren setting and describing the experiences, practices, and contextual factors surrounding the program. The study was conducted at Baitul Qur'an Girls' Islamic Boarding School, Slogohimo. The temporal scope covered the implementation of the tahfidz program documented during the field study the source manuscript does not specify exact fieldwork dates, so no unsupported dates are added. A qualitative case oriented design is appropriate for examining educational practices within their institutional context (Khairiyah et al., 2026).

The participants comprised the girls' unit leader, tahfidz teachers, and female students participating in the Qur'an memorization program. Participants were selected purposively according to their direct involvement in planning, supervising, implementing, or experiencing muraja'ah activities. Data were collected through in depth interviews, participant observation, and documentation. Interviews explored program implementation and supporting or inhibiting factors observations focused on muraja'ah activities and documents included schedules, students' mutaba'ah records, and relevant program materials. The combination of primary and documentary sources strengthened contextual understanding (Sulung & Muspawi, 2024).

Data analysis followed the interactive qualitative model of data condensation, data display, and conclusion drawing or verification. Data were organized around two analytical domains the implementation structure of muraja'ah and the supporting and inhibiting factors influencing its continuity. Credibility was strengthened through source and technique triangulation by comparing interview, observation, and documentary evidence. The analytical

orientation follows contemporary qualitative case study practices emphasizing systematic coding, contextual interpretation, and triangulation (Khairiyah et al., 2026).

FINDINGS AND DISCUSSION

The findings show that muraja'ah at Baitul Qur'an Girls' Islamic Boarding School is implemented as a structured learning system consisting of planning, scheduled practice, and continuous evaluation. Planning establishes the purpose of maintaining memorization, determines the review targets, organizes the schedule, prepares teachers, and provides supporting facilities. The implementation then distributes muraja'ah across four complementary forms muraja'ah ma'al ustadzah, in which students recite memorized passages to the teacher, muraja'ah ma'a zamil, in which peers listen to and correct one another, muraja'ah fardiyah, which students conduct independently and muraja'ah during voluntary prayers. These activities are reinforced through weekly tasmi', cumulative memorization examinations, and mutaba'ah records. The pattern demonstrates that muraja'ah functions as a continuous instructional cycle rather than an isolated repetition exercise. This finding is consistent with Sopyan and Hanafiah (2022) and Muflich and Joedi (2025), who emphasize planning, implementation, and evaluation as interconnected components of muraja'ah. The present study extends those findings by showing how teacher, peer, individual, and worship-based repetition can be integrated into one institutional system.

The scheduling of muraja'ah further demonstrates the institutionalization of repetition. The program allocates review activities to the morning, afternoon, evening, and voluntary prayer periods, with different memorization quantities assigned according to the activity. The morning session focuses on recent memorization with teacher supervision, the afternoon session emphasizes older memorization through peer review, the evening session provides individual review, and voluntary prayers become an additional opportunity for internalizing memorized passages. This arrangement reduces dependence on a single learning moment and distributes repetition across the students' daily routine. The finding is comparable to research showing that consistency of repetition and integration with daily schedules are important for sustaining memorization (Muflich & Joedi, 2025; Jannati et al., 2023). However, the present setting adds a distinctive dimension because muraja'ah is deliberately connected to worship practices, transforming

memorization review from an academic task into part of the students' religious routine. The contribution of this finding is therefore the identification of distributed repetition as an institutional mechanism for strengthening memorization continuity.

Evaluation operates as the control mechanism that connects daily muraja'ah with measurable memorization development. Teachers assess fluency, reading accuracy, and memorization performance during daily recitation, while larger assessments occur through juz advancement examinations, cumulative examinations every five, ten, fifteen juz, and subsequent multiples, as well as the continuous checking of mutaba'ah records. This evaluation system allows weaknesses to be identified before they become accumulated memorization problems. The finding supports previous evidence that muraja'ah programs require periodic and continuous evaluation rather than relying solely on final achievement (Sopyan & Hanafiah, 2022; Istiqamah et al., 2025). Nevertheless, the present study shows that evaluation is not limited to judging outcomes it simultaneously regulates the intensity and direction of subsequent muraja'ah. Its specific contribution is therefore a feedback oriented model of memorization management, in which assessment becomes part of the learning process itself.

The strongest supporting factors identified in the study are students' intention and motivation, sustained guidance from ustadzah, regular scheduling, an appropriate muraja'ah structure, and a conducive pesantren environment. Internal motivation encourages students to maintain repetition even when memorization becomes demanding, while teacher supervision provides correction, accountability, and emotional reinforcement. The environment also functions as a social learning mechanism because students encounter peers engaged in similar Qur'anic activities. These findings correspond with Yundianto et al. (2023), who demonstrate the relevance of self efficacy and social support in Qur'an memorization, and with Jannati et al. (2023), who emphasize teacher guidance, tahsin preparation, and guided listening. The similarity lies in recognizing that memorization is sustained through both individual and social resources. The present study extends this perspective by demonstrating that motivation becomes more operational when institutionalized through scheduled teacher and peer supervision. Thus, motivation is not treated merely as a personal psychological condition but as a resource that is continually reinforced by the pesantren system.

The physical and social environment also contributes substantially to the continuity of muraja'ah. A quiet, religious, and Qur'an oriented pesantren atmosphere provides repeated exposure to memorization activities and reduces distractions from the primary learning objective. This finding is consistent with research on Qur'an memorization environments showing that supportive peers, mentors, and conducive learning settings facilitate concentration and persistence. Kholifah et al. (2026), for example, identify supporting and inhibiting factors surrounding a peer-assisted muraja'ah model, while Sopyan and Hanafiah (2022) demonstrate the importance of institutional routines and systematic evaluation. The present study differs by showing that environmental support does not operate independently of the method its effect is strengthened because the pesantren environment supplies repeated opportunities for teacher-guided, peer based, and individual review. The specific contribution is the conceptualization of the pesantren environment as an ecology of repetition, in which social and physical conditions continuously reinforce memorization behavior.

Despite its structured design, muraja'ah implementation is constrained by weak motivation, inconsistent religious discipline, differences in students' memorization abilities, poor time management, laziness, illness, fatigue, interpersonal problems, mismatches between students and supervisors, and dense or suddenly changing activity schedules. These barriers demonstrate that the effectiveness of a structured program cannot be separated from students' physical, psychological, social, and organizational conditions. Similar problems appear in recent research, which identifies declining motivation, scheduling pressures, insufficient consistency, and differences in Qur'anic competence as recurring obstacles in tahfidz programs (Jannati et al., 2023; Kholifah et al., 2026). The findings therefore confirm rather than contradict earlier research the central challenge is not the absence of muraja'ah procedures but maintaining adherence to them under changing personal and institutional circumstances. The novelty lies in showing that implementation quality depends on the capacity of the pesantren to respond adaptively to these variations rather than simply increasing the quantity of scheduled repetition.

The interaction between dense schedules and individual differences is particularly important. Students who possess different levels of memorization ability cannot always respond effectively to an identical repetition burden, while fatigue and unexpected activities can reduce the consistency of scheduled

review. This finding parallels recent studies emphasizing the importance of time management and individualized support in Qur'an memorization. Research on tahfidz programs has also reported that learners require strategies that accommodate different abilities and competing educational demands. Consequently, the pesantren's use of several forms of muraja'ah provides a degree of flexibility students can review with teachers, peers, or independently and can reinforce memorization during voluntary prayers. Such flexibility does not eliminate the barriers but creates alternative routes for maintaining repetition when one learning format becomes difficult. The contribution of this finding is the identification of adaptive redundancy multiple overlapping forms of muraja'ah as a practical mechanism for maintaining memorization continuity despite individual and situational constraints.

Taken together, the supporting and inhibiting factors indicate that successful muraja'ah implementation depends on the interaction of individual commitment, teacher supervision, peer support, environmental conditions, and institutional scheduling. The program works because these elements reinforce one another, while implementation becomes fragile when one or more elements deteriorate simultaneously. This interpretation is compatible with the broader evidence that effective Qur'an memorization requires both internal resources, such as motivation and self efficacy, and external resources, such as social support and structured learning environments (Yundianto et al., 2023). The study therefore contributes a contextualized understanding of muraja'ah in which memorization retention is treated as an institutional achievement rather than solely an individual capacity. For pesantren management, the implication is that improving muraja'ah should involve not only refining the technique but also managing schedules, mentoring relationships, student wellbeing, and environmental support as an integrated system.

CONCLUSION

The muraja'ah method at Baitul Qur'an Girls' Islamic Boarding School, Slogohimo, is implemented as a structured and continuous memorization retention system encompassing planning, teacher guided review, peer review, individual practice, review during voluntary prayers, tasmi', cumulative examinations, and mutaba'ah monitoring. Its effectiveness is supported by students' motivation, ustadzah guidance, regular scheduling, an appropriate learning structure, and a conducive pesantren environment, while motivation decline, time management difficulties, physical and psychological fatigue,

interpersonal problems, differences in memorization ability, and changing schedules remain significant constraints. Theoretically, the findings extend existing muraja'ah research by positioning memorization retention as the product of an integrated institutional system rather than repetition alone. Practically, pesantren managers can strengthen retention by maintaining differentiated review formats, continuous monitoring, responsive mentoring, and flexible scheduling. The study is limited by its qualitative focus on one female pesantren, which restricts transferability to other institutional contexts. Future research should compare muraja'ah models across pesantren and examine their long-term effects on memorization retention.

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