International Journal of Social Science and Human Research

ISSN (print): 2644-0679, ISSN (online): 2644-0695

Volume 09 Issue 03 March 2026

DOI: 10.47191/ijsshr/v9-i3-43, Impact factor- 8.361

Page No: 2051-2056

Implementation of Qur'an Teaching Strategies in Achieving Students' Memorization Targets at Pondok Pesantren Tahfidz Bentok, South Kalimantan

Abd. Basir[1], Syaiful Bahri[3], Mujiansyah[3], Tamjidnor[4]

[1,2,3,4]Universitas Islam Negeri Antasari Banjarmasin, Indonesia

ABSTRACT: This study aims to examine the implementation of Qur'an teaching strategies and their role in realizing students' memorization targets at Pondok Pesantren Tahfidz Al-Qur'an Bentok, Bati-Bati, South Kalimantan. By adopting a descriptive qualitative method, data were collected through observations of the learning process, reviews of achievement documents, and interviews. A total of 137 students distributed across 13 *halaqah* were involved as research subjects. The results of the study revealed that the average students' memorization achievement stood at 12.2 *juz*, with 7.3% of them successfully completing the full 30 *juz* memorization. This achievement is supported by the main strategic pillars in the form of structured *muroja'ah*, personal target setting, routine evaluations, and intensive mentoring by the *ustadz*. Overall, this research confirms that consistency and systematization in teaching have a highly crucial impact on optimizing *tahfidz* Al-Qur'an education

KEYWORDS: Teaching Strategy, Qur'an Memorization, Student Memorization, Islamic Education.

I. INTRODUCTION

South Kalimantan has long radiated its charm as one of the main nodes of Islamic civilization in the Archipelago. Following the historical footsteps since the 18th century pioneered by the great scholar figure Syekh Muhammad Arsyad al-Banjari, the tradition of Islamic knowledge transmission, especially centered on the study and recitation of the Qur'an, continues to take deep root in the pulse of the Banjarese society. In this dynamic socio-religious landscape, traditional educational institutions are transforming to respond to the challenges of the times. While in the past, Qur'anic education was more centered in *surau* or *langgar* (small mosques) using traditional methods, post-reformation, this landscape has changed drastically with the proliferation of Islamic boarding school (*pondok pesantren*) institutions specifically dedicating themselves to the *tahfidz* (Qur'an memorization) program(Rasyidi & Yaqin, 2021). The presence of these *tahfidz pesantren* is not merely an ordinary educational phenomenon, but rather a cultural and theological response of the South Kalimantan society in fortifying the younger generation against moral disruption in the digital era(Rasyidi & Setiawan, 2020).

The Qur'an, as the central revelation in Islam, was not only sent down to have its exegesis and laws studied, but also to be memorized to preserve the authenticity of its text throughout the ages. Theologically, Allah SWT has provided a guarantee of ease for anyone who wishes to memorize the Qur'an, as affirmed in His words: *"And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?"* (QS. Al-Qamar: 17). This verse provides a solid foundation of optimism for memorizers. However, the history and empirical reality of Islamic education prove that this guarantee of "ease" still demands strict prerequisites: cognitive earnestness, high-level discipline, and precise pedagogical strategies from educators.

In the last decade, the *tahfidz* Al-Qur'an program has evolved into a "flagship program" that has become the main attraction for various Islamic educational institutions, both at the *madrasah* and *pondok pesantren* levels (Ismael et al., 2023; Rasyidi, 2023)The integration of the *tahfidz* curriculum into the formal education and boarding system requires holistic management, ranging from planning and *halaqah* organization to daily evaluation (Lukianto et al., 2025; Rustiana & Ma`arif, 2022). The success of this curriculum cannot be separated from the initial foundation of Qur'an reading ability (*tahsin*), where basic methods such as Tilawati have proven effective in building *tartil* (measured and clear) reading quality before students plunge into intensive memorization programs(Abdurrahman et al., 2025; Basir et al., 2024).

However, memorizing the Qur'an in a *pesantren* environment is not merely a process of knowledge transfer; it is a long and often exhausting spiritual act. Various previous literatures have attempted to dissect the most effective teaching strategies in overcoming students' cognitive challenges. (Afifah et al., 2022) and (Luthfi & Wiza, 2022)found that the *talaqqi* (face-to-face) and *talqin* (dictation) methods are able to facilitate students in recording verses, while allowing teachers to precisely track

individual abilities. Furthermore, research by (Ependi et al., 2023) in various *tahfidz* houses confirms that the combination of the 3T+1M method (*Tikrar, Tafahhum, Tasmi', and Muraja'ah*) is highly essential. Repetition (*tikrar*) and guarding old memorization (*muroja'ah*) become the main pillars so that memorization does not evaporate as new verses are memorized. In fact, some modern *pesantren* have begun adopting time management techniques such as Pomodoro combined with Robert Gagné's hierarchical learning theory to optimize student focus during *ziyadah* (adding memorization) and *muroja'ah* (Rachmadini et al., 2025).

Although the theological foundation and theoretical framework of *tahfidz* teaching strategies have been widely studied, the reality in the field often presents anomaly-filled dynamics. Students' memorization target achievement rarely proceeds linearly. A number of studies have found that not all students are able to achieve the targets set by the *pesantren* curriculum, which is often triggered by differences in students' basic qualifications, a lack of intrinsic motivation, as well as weaknesses in method execution by educators (Satriyawan et al., 2022). Strategic variations among *pesantren*, and even among *ustadz* within the same *pesantren*, create significant disparities in results (Rasyidi & Karim, 2021).

This empirical gap is what is found at Pondok Pesantren Tahfidz Al-Qur'an Bentok, located in Bati-Bati, South Kalimantan. As one of the institutions inheriting the zeal for Qur'anic education of the Banjarese society, this *pesantren* has institutionalized the *tahfidz* system in a structured manner through the division of *halaqah* and periodic memorization targets. The *tahfidz* curriculum is managed with specific time allocations, combining the memorization deposit method and the *muroja'ah* routine under the direct supervision of the *asatidz* (teachers) (Nani Sumarni et al., 2021). However, initial observations indicate an interesting yet problematic phenomenon: out of 137 students participating in this program, memorization achievements show a very wide spectrum of variation. Some students are able to speed up and complete 30 *juz* beyond the deadline, while other groups seem to experience stagnation, struggling in the basic phase, or even finding it difficult to maintain their old memorization.

The phenomenon of achievement disparity under the same institutional roof raises fundamental questions regarding the effectiveness of teaching strategy implementation at the micro-level. The success of the *tahfidz* program is proven not to be born in a vacuum or merely dependent on the students' innate intelligence, but rather a product of learning management orchestration, how disciplined *muroja'ah* is guarded, how personal *tashih* (correction) is given, and how the *ustadz* navigates student burnout within the *halaqah* (Mulyani & Rindaningsih, 2021).

Departing from this academic restlessness, this research is crucial to be conducted to dissect deeply and holistically the implementation of Qur'an teaching strategies at Pondok Pesantren Tahfidz Al-Qur'an Bentok, Bati-Bati. This study specifically aims to analyze the anatomy of the implemented learning strategies, trace the determining factors of success as well as obstacles within the *halaqah* system, and map the implications of *ustadz* interventions on students' memorization target achievements. The results of this research are expected not only to enrich the academic discourse regarding Islamic education in South Kalimantan but also to provide a practical contribution in the form of an effective and measurable pedagogical strategy prototype (model) for the development of *tahfidz* Al-Qur'an management in the future.

II. RESEARCH METHODS

This research is based on a qualitative paradigm with a descriptive approach, designed to portray and understand the phenomenon of implementing Qur'an teaching strategies holistically in its natural context without any variable manipulation (Lexy J. Moleong, 2021). Taking place at Pondok Pesantren Tahfidz Al-Qur'an Bentok, Bati-Bati, South Kalimantan, this study utilized 137 students of the *tahfidz* program, distributed into 13 *halaqah* (study circles), as the main research subjects. The selection of the full population (census) was intentionally carried out so that the researcher could obtain a comprehensive data mapping, not only regarding the quantitative distribution of memorization achievements but also the various personal approaches applied by the *asatidz* (teachers) in each study group.

To gather precise and in-depth data, the data collection techniques relied on three main instruments: observation, documentation, and interviews. Observations were conducted to directly monitor the learning ecosystem in the field, including the process of depositing new memorization (*ziyadah*), the dynamics of repetition (*muroja'ah*), and the micro pedagogical interactions between the *ustadz* and students during correction (*tashih*). This observational data was bound and reinforced by the institution's administrative documentation, which provided a written track record regarding the quantity of memorization, the division of *halaqah* levels, and daily evaluation instruments. As a complement, the researcher also conducted interviews with the mentoring *ustadz* (*muhafidz*) to explore the rationalization behind the implementation of certain teaching methods as well as the real obstacles they faced in fostering student discipline.

All collected empirical data were then analyzed using the interactive analysis model developed by Miles, Huberman, and Saldaña (2020). This process moves dynamically and circularly through three stages: data condensation (selecting and focusing on field notes and relevant memorization achievement figures), data display (constructing raw information into analytical narratives and memorization cluster categorizations), culminating in conclusion drawing (Matthew B. Miles et al., 2020). To ensure the level of credibility and validity of the findings, the researcher applied methodological and source triangulation techniques; namely by

cross-checking and comparing consistency among the written documents of students' memorization achievements, the reality of the learning process observed on the mosque's porch, and verbal confirmations from the educators.

III. RESULTS AND DISCUSSION

A. Mapping the Reality of Students' Memorization Achievements in the Field)

Based on the results of document analysis and observations conducted on 137 students of the *tahfidz* program at Pondok Pesantren Tahfidz Al-Qur'an Bentok, an empirical reality was found that the journey of memorizing the Qur'an is not a uniform track for every individual. Data mapping in the field revealed a highly varied spectrum of memorization achievements among students. Quantitatively, the posture of students' memorization achievements in this *pesantren* can be classified into four main categories: 17 students (12.4%) are still at the initial stage or reading improvement (*tahsin*); 57 students (41.6%) are in the basic category with a memorization acquisition of 1–9 *juz*; 34 students (24.8%) occupy the intermediate category with an acquisition of 10–19 *juz*; and 29 students (21.2%) have successfully penetrated the high memorization category in the range of 20–30 *juz*.

From this mapping, the most prominent data is the average students' memorization achievement, which stands at 12.2 *juz*, with 7.3% of them having reached the peak of graduation by fully completing the 30 *juz* memorization. The fact that there are students capable of completing 30 *juz* proves that the learning ecosystem and teaching strategies in this *pesantren* have capable capacity to facilitate achievements at the optimal level. However, on the other hand, the dominant percentage in the basic category (41.6%) and the presence of students in the *tahsin* stage (12.4%) show a realistic portrait that the majority of students are still struggling hard in the process of developing and establishing their memorization foundation.

The wide-ranging variation in achievements from the *tahsin* stage to the completion of 30 *juz* is basically a common inevitability in *tahfidz* educational institutions. This disparity in numbers provides undeniable confirmation that memorizing the Qur'an is a gradual process greatly influenced by the basic readiness of each student. The existence of a group of students in the *tahsin* phase (12.4%) affirms that the *pesantren* does not compromise on the quality of *makhraj* (pronunciation) merely to pursue quantity. As confirmed by the study of Abdurrahman, Ikhwan, and Arifin (2025), students who already have a strong, *tartil* (measured) foundation in Qur'an reading with minimal *tajweed* errors will have a much faster and higher quality memorization acceleration. Maturation in the early phase is highly essential to build the correct phonetic instincts (Abdurrahman et al., 2025; Basir et al., 2024)

Furthermore, the striking differences in memorization quantity from the basic to high categories are also triggered by innate cognitive qualifications and fluctuating motivations that differ among individuals. Research by Satriyawan et al. (2022) asserts that delays or unachieved memorization targets in some students are often rooted in differences in basic qualifications for memory retention (*retention rate*), as well as internal motivation dynamics during the adaptation period in the dormitory. Memorizing the Qur'an demands extraordinary resilience (mental toughness) (Satriyawan et al., 2022). Therefore, the memorization achievements at Pesantren Bentok serve as an arena where individual factors, such as spiritual intelligence and perseverance, interact complexly with the learning ecosystem.

This reality in the field indicates that a *tahfidz* program should not solely be measured by how many of its students succeed in becoming 30-*juz hafidz* (memorizers), but also by how well the system nurtures students at the basic stage. The presence of 41.6% of students at the basic stage proves that the *pesantren* continues to provide space for endless processing. Within the framework of modern educational management, this variation in achievements demands that educators do not standardize methods, but rather implement adaptive strategies and personalized targets (Ismael et al., 2023),so that the rhythm of memorization can be adjusted to the cognitive capacity of each student.

B. The Dynamics of Halaqah and the Pedagogical Authority of the Ustadz

Dissecting deeper than mere quantitative achievement figures, we are faced with the reality of a quite sharp disparity (gap) among the 13 study groups (*halaqah*) at Pondok Pesantren Bentok. The distribution of students who successfully penetrated the high memorization category is not even across every group; there are *halaqah* that move very progressively with a fast memorization rhythm, while several other *halaqah* appear stagnant and are dominated by students stuck in the early *juz*. This phenomenon raises a fundamental question: if the facilities, time allocation, and curriculum provided by the *pesantren* are the same, why can this disparity in achievements among *halaqah* occur?

To answer this question, one morning on the porch of the *pesantren* mosque, I directly observed the dynamics occurring within a *halaqah*. Sitting in a circle in a small group, a young student was depositing his memorization face-to-face with the *ustadz*. When the student stumbled on a *mutasyabihat* verse, a verse whose wording is similar to another *surah*, the *ustadz* did not immediately spoon-feed the continuation of the verse. Instead of dictating, the *ustadz* paused, guided with a tonal cue, and let the student dig back into the memory in his head. This brief yet intimate observational moment shows that the *halaqah* space is not merely a bureaucratic machine for depositing verses, but rather a stage of pedagogical authority where micro-interactions between the educator and the learner occur very intensely.

The gap between progressive and stagnant *halaqah* essentially stems from the quality of these micro-interactions. The success of a group depends heavily on how the *muhafidz* (*tahfidz* teacher) manages daily targets and motivates their students (Lukianto et al., 2025). In the *halaqah* system, the *talaqqi* (face-to-face) and *talqin* (guiding the recitation) methods place the *ustadz* in a central position. As affirmed in the study by Afifah, Saepudin, and Rachmah (2022), the *talaqqi* method not only facilitates students in pronouncing verses precisely but also serves as the most effective instrument for teachers to directly detect each student's capacity, weaknesses, and psychological limits. The *ustadz* in progressive *halaqah* tend to possess sharp pedagogical instincts; they know when to act firmly as a recitation corrector (*tashih*) and when to soften as a motivator (Afifah et al., 2022).

Furthermore, the pedagogical authority of the *ustadz* becomes vital because memorizing the Qur'an continuously is highly susceptible to triggering mental burnout. Many students who basically have good cognitive intelligence lose their passion halfway through due to a lack of external encouragement. Luthfi and Wiza (2022) in their study noted that students' intrinsic motivation frequently fluctuates, so the *ustadz*'s intervention through the *talqin* method and personal mentoring functions as an injection of external motivation that maintains the rhythm of their enthusiasm (Luthfi & Wiza, 2022).

At this very point, the figure of the *ustadz* transforms into a line of demarcation (boundary setter) between student success and failure. In stagnant *halaqah*, the deposit process is often trapped in a mechanical routine without any emotional bond or motivating evaluation. Conversely, in progressive *halaqah*, the *ustadz* is fully present, not only demanding the achievement of memorization targets (*ziyadah*), but also designing personal strategies for every student who falls behind. This pedagogical authority that combines the discipline of *tashih* with empathy is what ultimately orchestrated the success of 7.3% of the students in achieving the full 30 *juz* memorization at Pesantren Bentok.

C. Systematization of Ziyadah and Muroja'ah as the Foundation of Memory Retention

The most fundamental teaching strategy that acts as the lifeblood at Pondok Pesantren Tahfidz Al-Qur'an Bentok is not only centered on the students' speed in adding new memorization (*ziyadah*), but also on a high level of discipline in maintaining existing memorization (*muroja'ah*). Observations in the field revealed a very strict and non-negotiable rule: students are absolutely not allowed to deposit *ziyadah* to the mentoring *ustadz* if they have not completely recited and validated the *muroja'ah* of their old memorization. This structured institutionalization of *muroja'ah* is a manifestation of the institutional awareness that memorizing the Qur'an is essentially an eternal battle against forgetting.

In the perspective of cognitive psychology and memory theory, what is empirically practiced by this *pesantren* resonates strongly with Baddeley's (1997) constructivist postulate, which asserts that repetition is the single most important mechanism in consolidating human memory capacity (Baddeley, A. D., 1997). Structured and consistently executed repetition, as stated by Ericsson et al. (1993), is an absolute prerequisite for achieving high-level expertise. In the context of *tahfidz*, this routine functions systematically to convert fragments of verse information from short-term memory into permanent long-term memory in the students' minds (Ericsson et al., 1993).

Related to this, recent Islamic education literature also confirms that the integration of persistent repetition techniques is the most effective method for maintaining students' cognitive stability amidst a continuously accumulating memorization load. Rachmadini et al. (2025) highlighted that strengthening the *ziyadah* and *muroja'ah* processes managed through precise time management and structured repetition is proven to significantly boost the focus, quality, and sustainability of students' memorization in the *pesantren* (Rachmadini et al., 2025).

The massive emphasis on *muroja'ah* at Pesantren Bentok ultimately serves as a protective shield for the students' memory. One of the most classic and frustrating phenomena in the world of *tahfidz* is the fading of old memorization as new memorization enters. Without regularly monitored and evaluated *muroja'ah*, newly memorized verses will easily overwrite the memory of previous verses, especially the *mutasyabihat* verses that demand extra precision. Ependi et al. (2023) in their study on the implementation of the *tahfidz* method also underlined that the elements of *muroja'ah* and *tikrar* (repetition) executed strictly are the main keys to preventing the evaporation of such memorization (Ependi et al., 2023).

Therefore, the systematization of *ziyadah* that is always locked by *muroja'ah* in this *pesantren* is not merely a mechanical pedagogical routine, but a rational foundation that allows students not only to add new memorization but also to solidly retain the memorization they have previously achieved. This strategic intervention is the secret behind the success of 21.2% of the students at Pesantren Bentok in penetrating and surviving in the high memorization category of 20 to 30 *juz*.

D. Determinants of the Learning Ecosystem and Student Resilience

Beyond the methodological scope occurring within *halaqah* interactions, the successful achievement of students' memorization targets at Pondok Pesantren Tahfidz Al-Qur'an Bentok does not stand in a vacuum. This systematic teaching strategy is strongly supported by two mutually complementary main determinants, namely the external determinant in the form of the pesantren environmental ecosystem and the internal determinant in the form of the students' psychological resilience.

Externally, the dormitory system (boarding school) creates a highly conducive, religious, and highly disciplined learning ecosystem. In today's era of disruption, where the younger generation is highly vulnerable to negative exposure from digital

distractions, gadget addiction, and online gaming (Rasyidi & Setiawan, 2020), the *pesantren* environment serves as both an oasis and a protective fortress. By "isolating" the students from the hustle and bustle of these digital distractions, the *pesantren* facilitates a remarkably deep level of focus, which is absolutely necessary for cognitive work as heavy as memorizing the Qur'an. This fully controlled ecosystem, combined with strict direct field observations, is empirically proven to be able to maintain the rhythm of the students' lives so that they remain aligned with their educational goals and their *muroja'ah* rhythm.

Nevertheless, an ecosystem isolated from external distractions will not yield optimal results without a driving force from within the students themselves. The long process of memorizing the Qur'an and the "battle against forgetting" is a spiritual marathon that will naturally trigger phases of boredom (burnout), mental fatigue, and the temptation to give up. This is where the internal factor holds the most essential control. Referring to the Self-Determination Theory proposed by Deci and Ryan (2000), the success of a long-term learning process depends heavily on the presence of intrinsic motivation within the learners (Akbari et al., 2024; Ryan & Deci, 2000).

It is this intrinsic motivation that subsequently manifests into student resilience. Students who possess spiritual awareness and strong willpower from within tend to be much tougher in facing the pressure of daily memorization targets and the strict discipline applied by the *ustadz*. They endure not merely due to institutional coercion or fear of sanctions, but rather because of a strong internal drive to preserve the purity of Allah's revelation. This harmonious synergy between a distraction-free *pesantren* ecosystem and the students' internal resilience ultimately becomes the most fertile ground for the effectiveness of the *ustadz*'s teaching strategies, leading the majority of the students to survive through difficult times and successfully perfect their memorization achievements.

IV. CONCLUSIONS

Observing the historical track record of Islamic education in South Kalimantan, what pulsates within Pondok Pesantren Tahfidz Al-Qur'an Bentok, Bati-Bati, is essentially a continuation of past scholarly traditions now managed through modern management orchestration. From the mapping of the 137 students, it is clearly evident that memorizing the Qur'an is not a uniform straight line, but rather a gradual act heavily influenced by the basic cognitive readiness and psychological resilience of each individual. The success of 7.3% of the students in completing the 30 *juz* memorization, accompanied by the dynamics of other students in the intermediate and basic phases, proves that memorization targets are never born in a vacuum, but rather from a systematically constructed learning ecosystem.

Empirically, this research affirms that the success of the *tahfidz* program rests on three main pillars: the pedagogical authority of the *ustadz* within the *halaqah*, the discipline of the *muroja'ah* method that locks in new memorization (*ziyadah*), and the dormitory ecosystem that isolates students from digital distractions. The *ustadz* functions not only as a reading corrector (*tashih*), but also as a motivational anchor that maintains students' mental resilience against burnout. On the other hand, the institutionalization of *muroja'ah* has proven to be the most vital mechanism in transferring verses from short-term memory to long-term memory, preventing the phenomenon of fading memorization which is often a specter for memorizers.

As a future implication, the biggest challenge for Pondok Pesantren Bentok and other *tahfidz* institutions is no longer the search for new method formulations, but rather maintaining the standardization of teaching quality. In order to minimize the achievement disparity among halaqah, the *pesantren* needs to continuously strengthen the pedagogical capacity of the *muhafidz* evenly. With a harmonious synergy between precise teaching management and students' intrinsic motivation, *tahfidz* education will continue to stand firm not merely as a printer of text memorizers, but as a crucible for shaping the character of a resilient Qur'anic generation in the era of disruption.

REFERENCES

1) Abdurrahman, Ikhwan, A., & Arifin, S. (2025). The Tilawati Method in Qur'an Reading Learning to Enhance the Quality of Memorizing the Qur'an in Islamic Boarding Schools. *Al-Hayat: Journal of Islamic Education*, *9*(3), 720–733. https://doi.org/10.35723/ajie.v9i3.223
2) Afifah, M. N., Aep Saepudin, & Huriah Rachmah. (2022). Implementasi Metode Talaqqi dalam Meningkatkan Kemampuan Menghafal Al-Quran. *Bandung Conference Series: Islamic Education*, *2*(2), 515–522. https://doi.org/10.29313/bcsied.v2i2.3834
3) Akbari, M. Y. A., Kusaeri, Bakar, Y. A., & Rusydiyah, E. F. (2024). Typology and Effectiveness of Al-Quran Memorization Applications. *Tafkir: Interdisciplinary Journal of Islamic Education*, *5*(4), 584–597. https://doi.org/10.31538/tijie.v5i4.1158
4) Baddeley, A. D. (1997). *Human memory: Theory and practice*. Psychology Press.
5) Basir, Abd., Tamjidnor, T., Suraijiah, S., Karoso, S., Saidi, S., & Sholihah, M. (2024). Enhancing Qur'an Reading Proficiency in Madrasahs Through Teaching Strategies. *Nazhruna: Jurnal Pendidikan Islam*, *7*(2), 373–389. https://doi.org/10.31538/nzh.v7i2.4985

6) Ependi, Z., Ilyas, A., Suharmon, S., & B.S, I. A. (2023). Implementasi Metode Menghafal Al-Qur'an 3T + 1M pada Rumah Tahfidz Se Kabupaten Tanah Datar. *ISLAMIKA*, *5*(3), 1311–1326. https://doi.org/10.36088/islamika.v5i3.3685
7) Ericsson, K. A., Krampe, R. T., & Tesch-Römer, C. (1993). The role of deliberate practice in the acquisition of expert performance. *Psychological Review*, *100*(3), 363–406. https://doi.org/10.1037/0033-295X.100.3.363
8) Ismael, I., Muazza, M., & Sulistiyo, U. (2023). Program Unggulan Sekolah Berbasis Islam: Analisis Manajemen Program Tahfiz Qur'an untuk Ketercapaian Target Hafalan. *Fitrah: Journal of Islamic Education*, *4*(2), 272–285. https://doi.org/10.53802/fitrah.v4i2.447
9) Lexy J. Moleong. (2021). *Metodologi penelitian kualitatif*. PT Remaja Rosdakarya Bandung.
10) Lukianto, F. A., Rosjid, F. M. L., Gifari, B. A., & Suryo, K. (2025). Integrasi Kurikulum Tahfidz Al-Qur'an Dengan Pendidikan Formal di PPTQ Nurul Istiqlal Wonosari Klaten: Penelitian. *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan*, *4*(2), 9319–9325. https://doi.org/10.31004/jerkin.v4i2.3155
11) Luthfi, A., & Wiza, R. (2022). Implementasi Metode Talqin dalam Program Tahfidz AlQur'an di Sekolah Menengah Pertama 31 Padang. *ISLAMIKA*, *4*(4), 609–620. https://doi.org/10.36088/islamika.v4i4.2067
12) Matthew B. Miles, A. Michael Huberman, & Johnny Saldaña. (2020). *Qualitative data analysis: A methods sourcebook* (4th ed.). Sage Publications.
13) Mulyani, E. S., & Rindaningsih, I. (2021). Implementation of Tahfidz Curriculum Management in Tahfidz Qur'an Elementary School. *Indonesian Journal of Islamic Studies*, *4*. https://doi.org/10.21070/ijis.v4i0.1584
14) Nani Sumarni, Andewi Suhartini, & Nurwadjah. (2021). Manajemen Kurikulum Tahfidz di Pondok Pesantren Ad Da'wah Lebak Banten. *Jurnal Pendidikan Islam Al-Affan*, *1*(2), 136–142. https://doi.org/10.69775/jpia.v1i2.22
15) Rachmadini, B. S., Ashoumi, H., Akbar, I. A., & Wafa, M. A. (2025). Optimizing Qur'an Memorization in Pesantren through the Pomodoro Technique Based on Gagné's Hierarchical Learning Framework. *Santri: Journal of Pesantren and Fiqh Sosial*, *6*(2), 205–220. https://doi.org/10.35878/santri.v6i2.1871
16) Rasyidi, A. (2023). Dinamika Kurikulum Pondok Pesantren Tahfiz Al-Qur'an di Kalimantan Selatan. *El Buhuth: Borneo Journal of Islamic Studies*, *5*(2), 245–267.
17) Rasyidi, A., & Karim, A. (2021). Metode Penghafalan Qur'an Pada Pondok Pesantren Tahfizh Di Kalimantan Selatan. *EDUCASIA: Jurnal Pendidikan, Pengajaran, Dan Pembelajaran*, *6*(1), 31–42.
18) Rasyidi, A., & Setiawan, A. (2020). Contribution of Pondok Pesantren Tahfiz Al-Qur'an in Responding to the Digital Era in South Borneo. *Borneo International Journal of Islamic Studies*, *2*(2), 155–175.
19) Rasyidi, A., & Yaqin, H. (2021). Profile Dan Sejarah Pondok Pesantren Tahfizh Al-Qur'an Di Kalimantan Selatan. *EDUCASIA: Jurnal Pendidikan, Pengajaran, Dan Pembelajaran*, *6*(2), 103–117.
20) Rustiana, D., & Ma`arif, M. A. (2022). Manajemen Program Unggulan Tahfidz Qur'an dalam Meningkatkan Kualitas Hafalan Al-Qur'an Siswa. *Kharisma: Jurnal Administrasi Dan Manajemen Pendidikan*, *1*(1), 12–24. https://doi.org/10.59373/kharisma.v1i1.2
21) Ryan, R. M., & Deci, E. L. (2000). Self-determination theory and the facilitation of intrinsic motivation, social development, and well-being. *American Psychologist*, *55*(1), 68–78. https://doi.org/10.1037/0003-066X.55.1.68
22) Satriyawan, A. N., Sunarso, K., & Hanifah, F. (2022). Tahfidz's Curriculum in SDIT Al-Islam Sine Ngawi Based on Boarding School. *Al-Adzka: Jurnal Ilmiah Pendidikan Guru Madrasah Ibtidaiyah*, *12*(1), 18. https://doi.org/10.18592/aladzkapgmi.v12i1.6206

There is an Open Access article, distributed under the term of the Creative Commons Attribution – Non Commercial 4.0 International (CC BY-NC 4.0) (https://creativecommons.org/licenses/by-nc/4.0/), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.