

**THE ROLE OF TAHFIZ TEACHERS IN IMPROVING QURANIC
MEMORIZATION: A CASE STUDY OF STUDENTS AT MA'HAD TAHFIZ
IMAM AHMAD ABI ABDILLAH ISLAMIC BOARDING SCHOOL**

Tharra Yasmin Lubis¹, Koko Khoerudin¹

¹ Safwa Ulum Nafiah Islamiyah, Indonesia

Corresponding Author: Tharra Yasmin Lubis (tharrayasminlubis@gmail.com)

Keywords:

Teacher's Role,
Quranic
Memorization,
Tahfiz Education,
Islamic Boarding
School,

ABSTRACT

This study examines the role of tahfiz teachers in enhancing students' Quranic memorization at Ma'had Tahfiz Imam Ahmad Abi Abdillah, driven by the intensive target of memorizing 30 juz within two years. Utilizing a qualitative field research design, data were gathered through in-depth interviews and direct observations. The primary subject was the tahfiz teacher (ustadzah), focusing on her instructional strategies, assistance, and monitoring mechanisms. Data were analyzed using reduction, data display, and conclusion drawing. The findings reveal that the teacher fulfills four critical roles: guide, motivator, role model, and evaluator. The ustadzah effectively facilitates new memorization (sabak), reinforces recent memorization (murojaah), sustains motivation during cognitive fatigue, exemplifies disciplined Islamic character, and conducts rigorous daily and periodic assessments. Synchronously, these roles foster an integrated, holistic, and effective learning environment. This study concludes that students' success in accelerated Quranic memorization relies heavily on comprehensive pedagogical guidance that synthesizes academic instruction, psychological motivation, exemplary behavior, and continuous evaluation.

Article History:

Received:
April 8, 2026

Accepted:
May 06, 2026

Published:
June 2, 2026

How to cite:

Lubis, T. Y., & Khoerudin, K. (2026). The role of tahfiz teachers in improving Quranic memorization: A case study of students at Ma'had Tahfiz Imam Ahmad Abi Abdillah Islamic Boarding School. *Atta'din: Jurnal Pendidikan Agama Islam*, 7(1).

DOI: <https://doi.org/10.30863/attadib.v7i1.11571>

INTRODUCTION

The primary source of law and guide to life in Islam for its followers is the Qur'an. The Qur'an is the word of Allah SWT, which possesses absolute truth. This holy book was revealed to the Prophet Muhammad (peace be upon him) through the angel Jibril in stages, and reciting it is considered a form of worship. (Hakim, (2022); (Masduki, Y. (2017). Muslims participate in preserving the authenticity of the Qur'an in various ways. One common and popular method is memorizing the Qur'an (Ahzami, 2025). Scholars emphasize the distinction regarding authenticity between the Qur'an and other sacred texts. The responsibility for preserving the sacred text falls upon its followers. Because its followers are weak and negligent, the holy book will gradually fade and even be altered. This is different from the Qur'an, as Allah SWT has explicitly affirmed that He is directly involved in its preservation. (Hidayat & Zulhamdani, 2024).

Efforts to preserve the Qur'an can be carried out through the process of memorizing it. As a holy book revealed by Allah as a guide for life, the Quran's authenticity and preservation must be safeguarded (Ridha et al., 2025). The Islamic laws established by the Quran remain preserved because they are the decrees of Allah. Memorizing the Qur'an differs fundamentally from memorizing a book or a dictionary. The Qur'an is a revelation from Allah that elevates the status of those who memorize it (Fairuzillah & Dirgantara, 2024; Abbas, 2023). Tahfidzul Qur'an is the process of memorizing the Qur'an, which is an effort to preserve and maintain the purity of the holy book revealed to the Prophet Muhammad, peace be upon him, by storing it in one's memory to prevent alteration, forgery, and forgetfulness, whether in its entirety or in part (Saputra, Dylan, & Carmelo, 2023).

The Mahad Tahfidz Imam Ahmad Abi Abdillah Islamic Boarding School is one of the tahfidz educational institutions that sets a fairly high target for its students: to complete memorization of 30 juz within 2 years. This target requires an intensive learning process, strong discipline, and effective mentoring strategies. Given this relatively fast pace, the role of the tahfidz teacher becomes crucial in managing the rhythm of recitation and review sessions and in ensuring students can maintain effective memorization. However, in practice, students' memorization achievements often vary. Some students meet the target well, while others struggle with consistency, the quality of their memorization, or their

ability to manage their review sessions. This variation indicates that the quality of the tahfidz teacher's guidance, the methods used, and the individualized approach to students significantly influence the success of the memorization program.

Quran memorization teachers at this boarding school use various programs and methods such as tasmi', SB (new recitation), and scheduled review. However, the effectiveness of these methods heavily depends on how teachers adapt their strategies to each student's abilities. Teachers must also provide motivational guidance, monitor progress, and foster proper etiquette in Quranic study.

Given the ambitious program goals and the critical role of teachers in achieving them, further research is needed on the role of tahfidz teachers in enhancing students' Quran memorization at the Mahad Tahfidz Imam Ahmad Abi Abdillah Islamic Boarding School, as well as the strategies employed to support the achievement of memorizing 30 juz within two years. Thus, this study is titled "The Role of Tahfidz Teachers in Improving Quran Memorization Among Students at the Imam Ahmad Abi Abdillah Mahad Tahfidz Islamic Boarding School."

METHOD

This study is a field study employing qualitative methods, in which the data consist of written or spoken descriptions from informants and observable behavior (Chand, S., 2025). This study aims to explore the role of tahfidz teachers in improving students' Quran memorization at the Imam Ahmad Abi Abdillah Quran Memorization Institute, Ma'had Tahfidz Al-Qur'an Imam Ahmad Abi Abdillah, Tanjung Morawa. The research subjects are tahfidz teachers, and the research focuses on the strategies and methods they use to guide students in improving the quality of their memorization.

Data collection in this study was conducted through in-depth interviews, direct observation, and documentation. Semi-structured interviews were conducted with the tahfidz teachers to gather information on the methods used to guide students, the challenges they face, and the strategies they employ to improve the quality of memorization. Additionally, interviews were conducted

with students to understand their experiences in memorizing the Qur'an and their perceptions of the guidance provided by the teachers.

Direct observation was conducted by following the tahfidz learning process in both the classroom and during muroja'ah sessions (memorization review). Through this observation, the researcher could directly observe how teacher-student interactions unfolded, the learning methods used, and the effectiveness of the strategies employed to guide students. Detailed field notes were taken to document the findings obtained during the observation. Documentation sources include the tahfidz schedule, memorization guidebooks or manuals used at the pesantren, student memorization evaluation records, and recordings or transcripts of interviews. This documentation aims to ensure the accuracy of the data obtained and serves as supporting material for the analysis of the research results.

To ensure the validity of the collected data, this study employs triangulation techniques, including both source triangulation and methodological triangulation. Source triangulation involves comparing and verifying information obtained from the tahfidz teachers—the primary informants—with data from the students—the supporting informants. Meanwhile, methodological triangulation was conducted by cross-checking the consistency of information between the results of in-depth interviews, real-world field observations, and authentic evidence from the collected documents. The application of these two types of triangulation aims to eliminate subjective bias, ensure data accuracy, and provide strong supporting material for analyzing the research results (Noble & Heale, 2019)

In analyzing the data, this study employs the Miles and Huberman data analysis approach, which comprises three main stages: data reduction, data presentation, and conclusion drawing. (Huberman & Miles, 1983). Data reduction involves selecting information relevant to the research focus; the selected data is then presented in descriptive narratives that systematically describe the findings. In the final stage, conclusions are drawn from the in-depth analysis of the collected data.

Through this method, the study is expected to provide a comprehensive understanding of the role of tahfidz teachers in improving students' Quran memorization. By engaging directly in field-based learning, this study aims to

detail the effectiveness of the strategies used to guide students in achieving optimal memorization.

RESULT AND DISCUSSION

Based on interviews and observations of tahfiz learning activities at Ma'had Tahfiz Imam Ahmad Abi Abdillah, this study identifies four primary roles that tahfiz teachers play in enhancing students' Quranic memorization: guide, motivator, role model, and evaluator.

The empirical evidence indicates that students' success in achieving the accelerated target of memorizing 30 juz within two years is heavily determined by how dynamically the *ustadzah* (tahfiz teacher) executes these four dimensions. This finding reinforces the academic consensus that the success of an intensive Quranic memorization curriculum is not merely a function of a student's internal aptitude but is heavily contingent on the precision of instructional strategies and the comprehensive mentoring provided by the educator (Akmansyah, Ramadhani, & Prawoto, 2025).

1. The Tahfiz Teacher as a Guide (Pembimbing)

The primary operational function of the tahfiz teacher at Ma'had Tahfiz Imam Ahmad Abi Abdillah is acting as a guide who directly accompanies students throughout the Quranic memorization process. The empirical findings show that tahfiz learning activities are conducted daily within a highly structured and disciplined framework (Suryana, 2024). This guidance extends beyond the boundaries of the *halaqah* (learning circle) and is deeply embedded in the students' entire daily routine, commencing with a morning assembly (*apel pagi*). During this assembly, the teacher provides initial encouragement, direction, and cognitive realignment to ensure students are focused and mentally prepared. Following this, the core instructional guidance is initiated through *sabak* (the submission of new memorization), where the teacher listens to each student individually, corrects pronunciation errors, rectifies *makharijul huruf* (articulation points), and ensures the precise application of *tajwid* (recitation rules).

In addition to guiding new submissions, the *ustadzah* facilitates *murojaah* (the revision of previously learned verses) through a dual structure: reviewing the previous night's memorization and reinforcing long-term

memorized verses. In the afternoon, the teacher directs students to systematically revise long-term memorization, progressing sequentially from the first juz to the most recent juz mastered—a critical mechanism to prevent cognitive interference and memory decay. In the evening, guidance continues through independent *murojaah halaqah*, where students practice autonomously under the teacher's close supervision (Urfa & Muflich, 2024). This instructional guidance is highly adaptable; the teacher provides supplementary guidance or specialized interventions for students who encounter barriers, such as retention difficulties, repetitive pronunciation errors, or low confidence.

From a theoretical perspective, this comprehensive guiding role closely aligns with the direct instruction framework, in which the educator serves as the primary source of real-time direction, modeling, and immediate correction in religious education. Within an accelerated tahfiz curriculum, continuous scaffolding ensures that students do not internalize phonetic faults or mispronunciations, which become progressively harder to rectify later. Consequently, pedagogical guidance does not merely facilitate quantitative acquisition but also serves as the primary safeguard of the qualitative durability of students' retention.

2. The Tahfiz Teacher as a Motivator (Motivator)

Beyond technical instruction, the tahfiz teacher serves as a vital motivator, sustaining students' enthusiasm and psychological well-being throughout a demanding, long-term educational journey. Field data reveal that students frequently encounter severe socio-emotional and cognitive barriers, including academic burnout, physical fatigue, diminished concentration, and situational anxiety during recitation (Rabbani, et al (2025)). At these critical junctures, the *ustadzah* deploys both direct and indirect motivational mechanisms. Verbally, the teacher offers routine counsel, reinforcement, and spiritual discourses regarding the supreme virtues (*fadhilah*) of being a *Hafiz/Hafizah*, which realigns students' internal intentionality, discipline, and perseverance.

Furthermore, the teacher provides personalized counseling to students demonstrating a decline in memorization output or *murojaah* consistency. Through one-on-one sessions, the *ustadzah* identifies underlying academic or

psychological impediments and formulates individual corrective strategies, ensuring students feel secure and supported rather than isolated. Motivational strategies also incorporate pedagogical incentives, such as incremental goal-setting, positive reinforcement for individual progress, and narratives of historical Quranic scholars. In the daily classroom dynamic, the teacher actively regulates the collective emotional atmosphere; when mass fatigue arises, she initiates group reaffirmations to revitalize deflated morale.

These findings directly support core principles in educational psychology, which hold that academic success in high-stress environments is heavily influenced by cultivating intrinsic motivation and fostering a supportive learning ecosystem. By transforming an elite, highly demanding institutional requirement into an internally driven spiritual ambition, the teacher effectively reinforces the santri's psychological resilience. This motivational infrastructure stabilizes their performance trajectories, ensuring they remain steadfast in achieving the 30-juz target within the strict two-year constraint.

3. The Tahfiz Teacher as a Role Model (Teladan)

The empirical findings indicate that the influence of the tahfiz teacher extends far beyond explicit verbal instructions into the realm of exemplary behavior (*keteladanan*). Within the *pesantren* (Islamic boarding school) ecosystem, the teacher serves as the central reference point for students regarding discipline, attitude, and personal interaction with the Quran. The *ustadzah* demonstrates this modeling through rigorous consistency in the tahfiz routine, physically accompanying students from morning until night, thereby embodying absolute dedication and reverence for the text. Furthermore, she models linguistic and articulatory precision by continuously maintaining and revising her own memorization (Rabbani et al., 2025).

In daily social interactions, the teacher exemplifies Islamic moral character (*akhlaq*) through patience, courtesy, and empathetic assertiveness. This behavior constructs a psychologically safe learning environment where students feel secure receiving corrections. When managing students' academic setbacks, the teacher deliberately avoids destructive criticism and instead offers calming, solution-oriented guidance. This model teaches students an essential lesson: that Quranic memorization is a journey punctuated by trials,

where patience and spiritual consistency (*istiqamah*) are indispensable qualities.

This operational reality reinforces classical tenets of Islamic pedagogy, which position behavioral modeling as a vastly superior educational tool compared to mere oral instruction. Students do not merely acquire the technical skill of rote memorization; they observe, internalize, and actively emulate a living template of a Quranic guardian. Consequently, the teacher's exemplary character influences not only cognitive outcomes but also deeply shapes the holistic moral and character development (*tarbiyah*) of future *hafiz/hafizah*.

4. The Tahfiz Teacher as an Evaluator and Monitor (Evaluator)

In tandem with guidance and motivation, continuous evaluation and progress monitoring constitute a critical dimension of the teacher's structural responsibilities. The findings establish that evaluation at Ma'had Tahfiz Imam Ahmad Abi Abdillah is implemented through a multi-tiered, systematic framework designed to guarantee that memorization progresses on schedule without sacrificing quality:

Evaluation Type	Frequency	Core Focus Area	Academic Utility
Formative Assessment	Daily (Morning & Evening)	<i>Sabak</i> fluency, <i>murojaah</i> precision, <i>tajwid</i> , and <i>makhraj</i> .	Immediate corrective feedback; rapid identification of memory gaps.
Longitudinal Observation	Ongoing / Individual	Student-specific learning curves and retention stability.	Diagnostic intervention for students showing retention anomalies.
Macro-Evaluation	Periodic / Semesterly	Proximity to the 2-year target; multi-juz retention durability.	Calibration of institutional schedules and individual goal adjustments.
Remote Summative Review	Post-Recess (Vacation)	Maintenance of remote quotas and assigned holiday <i>murojaah</i> .	Ensuring long-term retention stability outside formal contact hours.

This multi-layered evaluative framework strongly aligns with the educational principles of continuous assessment. Within this paradigm, learning success is conceptualized as the product of progressive, ongoing tracking rather than a singular terminal examination.

The evaluation conducted by the *ustadzah* directly determines memorization durability, as phonetic errors are immediately corrected before they are integrated into long-term memory. Furthermore, extending evaluative accountability into institutional recesses underscores that pedagogical responsibility is persistent and independent of physical classroom boundaries, emphasizing that the tahfiz process is comprehensive, rigorous, and sustainable.

CONCLUSION

Based on empirical findings from interviews and observations of learning activities at Ma'had Tahfiz Imam Ahmad Abi Abdillah, it can be concluded that the tahfiz teacher's role is highly significant in enhancing students' Quranic memorization. Achieving the accelerated target of 30 juz within two years depends not only on students' personal aptitude and discipline but also on the effectiveness of the teacher's guidance. This study demonstrates that the tahfiz teacher executes four primary roles within the instructional process, as follows:

1. As a guide, the tahfiz teacher intensively and structurally accompanies students throughout the entire process, from the submission of new memorization (*sabak*) to the revision of long-term retention (*murojaah*).
2. As a motivator, the *ustadzah* delivers crucial emotional and spiritual support to assist students in overcoming academic burnout, physical fatigue, and diminished morale during the memorization journey.
3. As a role model, the *ustadzah* exemplifies Islamic moral character (*akhlaq*), rigorous discipline, and a profound reverence for the Quran, serving as a concrete template for students to internalize and practice Quranic values.
4. As an evaluator, the *ustadzah* consistently monitors retention progress, provides immediate corrective feedback, assesses oral fluency, and calibrates instructional interventions based on individual student capabilities.

These four roles operate as an integrated ecosystem, fostering a conducive, continuous-learning environment that prioritizes both the quantitative volume and the qualitative durability of students' memorization. Ultimately, students' success in memorizing the Quran is the direct result of a symbiotic synergy between their intrinsic readiness and the comprehensive pedagogical guidance provided by the tahfiz teacher.

BIBLIOGRAPHY

- Abbas, A., Basri, H., Dari, S., Putri, T., Algusyairi, P., & Nurhayuni, N. (2023). Al-Qurán Dan Wahyu : Suatu Tinjauan Terminologis. *AL-MIKRAJ Jurnal Studi Islam dan Humaniora* (E-ISSN 2745-4584). <https://doi.org/10.37680/almikraj.v4i1.3190>.
- Ahzami, H., & A. (2025). Authenticity of the Qur'an and Its Preservation Perspective Q.S Al Hijr: 9. *Journal STIU Darul Hikmah*. <https://doi.org/10.61086/jstiudh.v11i2.89>.
- Akmansyah, M., Ramadhani, A., & Prawoto, A. (2025). Integrating Spiritual and Pedagogical Strategies in Tahfidz Al-Qur'an Education: A Comparative Study of Two Pesantren in Metro City, Lampung. *Fikroh: Jurnal Pemikiran dan Pendidikan Islam*. <https://doi.org/10.37812/fikroh.v18i1.1767>.
- Chand, S. (2025). Methods of Data Collection in Qualitative Research: Interviews, Focus Groups, Observations, and Document Analysis. *Advances in Educational Research and Evaluation*. <https://doi.org/10.25082/aere.2025.01.001>.
- Fairuzillah, M., & Dirgantara, Y. (2024). The Advantages of Qur'an Memorization Toward Children's Social-Emotional Development. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*. <https://doi.org/10.31004/obsesi.v8i4.3922>.
- Hakim, L. (2022). EKSISTENSI METODE JIBRIL DALAM BINA BACA AL-QUR'AN SANTRI. *Jurnal Studi Pesantren*. <https://doi.org/10.35897/studipesantren.v2i1.696>.
- Huberman, A., & Miles, M. (1983). Drawing valid meaning from qualitative data: Some techniques of data reduction and display. *Quality and Quantity*, 17, 281–339. <https://doi.org/10.1007/bf00167541>.
- Masduki, Y. (2017). SEJARAH TURUNNYA AL-QUR'AN PENUH FENOMENAL (MUATAN NILAI-NILAI PSIKOLOGI DALAM PENDIDIKAN). 39–50. <https://doi.org/10.19109/medinate.v13i1.1541>.

- Noble, H., & Heale, R. (2019). Triangulation in research, with examples. *Evidence-Based Journals*, 22, 67–68. <https://doi.org/10.1136/ebnurs-2019-103145>.
- Rabbani, M., Shohib, M., & Inayati, N. (2025). Overcoming Challenges in Qur'an Memorization: The Role of Motivation and Teaching Strategies Practices at Islamic Boarding School. *JIE (Journal of Islamic Education)*. <https://doi.org/10.52615/jie.v10i1.568>.
- Ridha, A., Munzillah, I., Ahmada, F., Zubaidah, C., & Azkiyah, A. (2025). Implementasi Metode Pakitani dalam Upaya Peningkatan Kualitas Hafalan Al Qur'an Mahasiswi Ma'had 'Aly Imam Bukhari Karanganyar. *TSAQOFAH*. <https://doi.org/10.58578/tsaqofah.v5i1.4550>.
- Saputra, Y., Dylan, M., & Carmelo, D. (2023). Fostering Islamic Morality through Tahfidz Learning: Islamic Law. *International Journal of Educational Narratives*. <https://doi.org/10.55849/ijen.v1i2.305>.
- Suryana, E., Supriadi, U., Fikri, M., Efriani, A., & Langputeh, S. (2024). EXPLORING MEMORIZATION PATTERNS IN THE TAHFIDZ AND TARJAMAH QUR'AN PROGRAMS. *Jurnal Pendidikan Islam*. <https://doi.org/10.15575/jpi.v10i2.29969>.
- Urfa, C., & Muflich, M. (2024). Strategi Guru Tahfidz Dalam Meningkatkan Kemampuan Menghafal Al-Qur'an Pada Peserta Didik di MTs Ihyaul Ulum Dukun Gresik. *Akademika*. <https://doi.org/10.30736/adk.v18i1.2050>.