Strategy-Based Learning Planning To Improve The Quality Of Al-Qur'an Memorization: A Study At Two Tahfiz Islamic Boarding Schools

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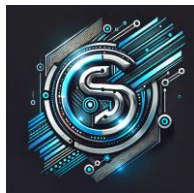
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Abstract: *The quality of Qur'anic memorization in tahfiz institutions is not solely dependent on the cognitive capacity of students but also on the effectiveness of strategically designed instructional planning. Empirical realities indicate that many tahfiz institutions still lack structured, adaptive, and contextual learning strategies. This study aims to identify and analyze the key strategies employed in the planning of Qur'anic instruction to enhance the quality of memorization. A qualitative research approach with a multisite design was applied, involving two prominent Islamic boarding schools: Madrasatul Qur'an (MQ) in Tebuireng Jombang and PPTQ Al-Ma'ruf in Juranguluh Kediri, Indonesia. Data were collected through in-depth interviews, participant observation, and document analysis, and were interpreted using the analytical framework of Miles, Huberman, and Saldaña. The findings revealed seven primary strategies implemented in a consistent and integrative manner: the bin nadzar program, tahfiz program, mudarasah, fasahah, tashih, tasmi', and qira'at sab'ah. These strategies significantly contribute to enhancing memorization accuracy, articulation precision, and student discipline. The implications of this research emphasize the need for strategy-based instructional planning in tahfiz education that prioritizes not only memorization quantity but also quality and depth of internalization. This study opens pathways for developing contextual, measurable, and tradition-rooted models of Qur'anic learning within pesantren-based education systems.*

Keywords*: Learning Strategy, Qur'anic Memorization, Memorization Quality, Educational Planning, Pesantren.*

INTRODUCTION

Al-Quran memorization (tahfiz) has become a key pillar of the Islamic education system, particularly in Indonesia, which boasts thousands of Islamic boarding schools (pesantren) focused primarily on fostering Quran memorization (Umar, 2017). The growing public interest in tahfiz institutions reflects the high expectations for the quality of graduates, who are not only capable of quantitative memorization but also of deeply understanding, preserving, and internalizing the Quran's content (Sangaji, 2023).

This context, learning planning plays a crucial role in determining the direction and quality of the tahfiz education process (Sadiah & Mujahididn, 2023). Planning serves not only as an administrative tool but also as a strategic framework that integrates educational objectives, method
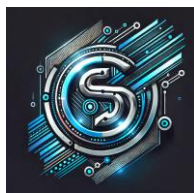
selection, time management, and ongoing learning evaluation (Sholeh et al., 2023). Unfortunately, attention to the dimensions of learning planning within tahfiz institutions remains relatively limited, particularly in relation to the quality of the resulting memorization.

The main problem that emerged was the lack of integration between the applied learning strategies and the expected end results, namely strong, systematic, and long-lasting memorization (Habibulloh et al., 2025). Many Islamic boarding schools (pesantren) still employ conventional, reactive learning planning patterns with minimal ongoing evaluation, thus failing to address the dynamic needs of diverse students (Syafi'i et al., 2024). This situation is exacerbated by the lack of standardized planning strategies based on needs analysis, specific achievement targets, and differentiated approaches according to the students' ability levels.

As a result, even though study hours and memorization targets have been determined, the quality of memorization achievement is often suboptimal and tends to fluctuate (Andayani & Akbar, 2025). The crucial question that needs to be answered through this research is: how can strategy-based learning planning be effectively implemented in the context of Islamic boarding schools (pesantren) to improve the quality of Quran memorization? Furthermore, this research also aims to explore which components of this strategic planning significantly contribute to the quality of students' memorization outcomes, and how the effectiveness of its implementation differs among Islamic boarding schools with different managerial approaches.

This study aims to identify, analyze, and deeply understand the forms of strategy-based learning planning implemented in the context of Islamic boarding schools (pesantren) for memorizing the Quran, and to assess their effectiveness in improving the quality of Quran memorization. The primary focus is on two Islamic boarding schools (pesantren) for memorizing the Quran with different managerial and cultural approaches, in order to explore best practices that have the potential to be replicated in similar institutions. This study also aims to map the relationship between the structure and quality of learning planning, including goal formulation, time management, material development, and evaluation methods, and the achievement of high-quality memorization, both in terms of quantity and quality.

This study not only presents a descriptive overview of current practices in the field but also offers a critical analysis of the effectiveness of planning strategies in supporting students' performance in memorizing the Quran in a more systematic and sustainable manner. Practically,
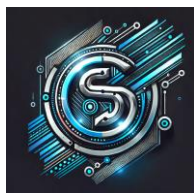
the results of this study are expected to provide concrete contributions to managers of Islamic boarding schools (pesantren) for memorizing the Quran, particularly in designing learning systems that are more structured, measurable, and have a tangible impact on the final results of the Quran memorization process.

Various previous studies have discussed the effectiveness of the tahfiz method(Machmud et al., 2021), the motivational approach to Quran learning(Sarnoto & Almaydza, 2022), and the role of the Islamic boarding school environment in supporting successful memorization. However, most of these studies tend to focus on the technical implementation of memorization methods, such as the tikrar method(Nurzannah & Estiawani, 2021), talaqqi(Hermawan & Hidayat, 2024), or memorization time management(Sulastri et al., 2022), without systematically reviewing the dimensions of learning planning as a strategic framework that underpins the entire process. However, in recent studies on Islamic educational management, planning is seen as a key element in ensuring cohesion between educational objectives, learning strategies, and outcomes.

This imbalance creates a significant scientific gap: the lack of research examining comprehensive and strategic learning planning in the context of Islamic boarding schools (pesantren) for memorization, particularly in relation to improving memorization quality. Furthermore, there is a gap in comparative studies examining how different planning models across Islamic boarding schools impact the quality of students' memorization outcomes. Therefore, this study aims to fill this gap with a contextual, comprehensive approach based on real-world practice, expanding theoretical horizons while simultaneously providing practical contributions to the development of more effective and quality-oriented memorization learning designs.

This research offers a novel approach to strengthening the quality of Quran memorization through strategy-based learning planning, an aspect that has received little attention in the literature on memorization education. Rather than focusing solely on the technical methods of memorization, this study positions planning as both an epistemic and managerial instrument that determines the direction, content, and sustainability of the memorization process. Another novelty lies in the comparative approach used to critically examine two Islamic boarding schools (pesantren) for memorizing the Qur'an with distinct managerial and cultural characteristics, allowing for a deeper understanding of best practices and contextual challenges in implementing learning strategies.
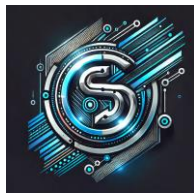
This research also enriches academic discourse by combining planning principles in Islamic educational management with the pedagogical approach unique to Islamic boarding schools, resulting in a conceptual synthesis that is both theoretically relevant and applicable. Thus, the primary justification for this research lies not only in the scientific gap it fills, but also in its practical urgency for developing a more adaptive, focused, and results-oriented tahfiz education system, in line with the demands of quality Islamic education in the modern era.

METHOD

This study employed a qualitative approach that allowed researchers to conduct research in a natural setting (Judijanto et al., 2024) A multi-site design allowed the study to be conducted at two or more site (Nasarudin et al., 2024), allowing researchers to explore the same phenomenon in two different locations in depth and context. This approach was chosen to provide a holistic understanding of the Quranic learning planning strategies used to improve memorization, while also identifying patterns of similar and different practices across institutions. Multi-site research provides flexibility in analyzing the unique institutional contexts of each site and allows for stronger data triangulation and richer narratives.

The research locations were purposively selected at two Islamic boarding schools (pesantren) with a reputation for managing Quran memorization: the Madrasatul Qur'an (MQ) Islamic Boarding School in Tebuireng, Jombang, and the Al-Ma'ruf Juranguluh Islamic Boarding School (PPTQ) in Kediri. These two Islamic boarding schools were selected based on their similar focus on Quran memorization, but differ in their managerial approaches and learning planning strategies, making them highly relevant for comparative research.

To obtain valid and comprehensive data, this study employed three primary data collection techniques: in-depth interviews, participant observation, and documentation(Kusumajanti et al., 2025). Interviews were conducted semi-structured with open-ended questions that allowed for in-depth exploration of the experiences, perspectives, and strategies employed by the informants. Participant observation was conducted within the context of the daily life of the Islamic boarding schools to capture the direct practice of the learning planning and implementation process. Documentation was used as supplementary material to corroborate the results of interviews and observations, while also providing necessary historical and administrative data.
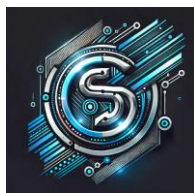
To ensure data validity, this study applied four main criteria in qualitative research: credibility, transferability, dependability, and confirmability. Credibility was maintained through source and technique triangulation, member checking, and continuous field observation. Transferability was achieved by providing a thorough and detailed description of the context, allowing readers to determine the extent to which the research findings could be applied in other contexts. Dependability was maintained through systematic recording of the research process, including field notes and researcher reflections. Confirmability was ensured by providing an audit trail and logically traceable analytical documentation(Agustianti et al., 2022).

In analyzing the data, this study employed the Miles, Huberman, and Saldaña approach, which involves three main stages: data condensation, data presentation, and conclusion drawing/verification(Miles et al., 1994). Data condensation was achieved by selecting, focusing, and simplifying information from interviews, observations, and documentation. Data is presented in matrices, diagrams, and thematic narratives, making it easier to identify patterns and relationships between categories. The final stage is systematic drawing of conclusions through critical reflection and comparisons between sites, accompanied by repeated verification to ensure the validity and consistency of the findings.

RESULT AND DISCUSSION

The results of this study indicate that improving the quality of Quran memorization at the Madrasatul Qur'an (MQ) Islamic Boarding School in Tebuireng, Jombang, and the Al-Ma'ruf Juranguluh Tahfiz Al-Qur'an Islamic Boarding School in Kediri was achieved through the implementation of seven integrated strategies, each of which forms a cohesive learning system. The first strategy is the bin nadzar program, an intensive visual-based memorization method for the mushaf text, which has proven effective in strengthening students' visual memory. Second, the tahfiz program serves as the main foundation, emphasizing daily and weekly quantitative targets for completing memorization, closely guided by a musyrif (teacher).

Third, the mudarasah program creates a collaborative atmosphere among students through activities such as listening to and contributing memorization in pairs, thereby strengthening memory and fostering a sense of collective responsibility. Fourth, the fasahah program serves as a tool for strengthening fluency and eloquence in pronunciation, conducted through intensive and
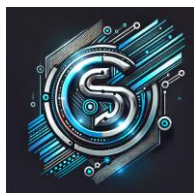
structured repetition of recitations to ensure that the memorization is free from errors in pronunciation and tajwid. The fifth strategy, the tashih program, emphasizes systematic correction by senior teachers of students' memorization, particularly at error-prone points.

The sixth strategy, the tasmi' program, is implemented in the form of open memorization sessions before the public or a teacher's council, which not only tests fluency but also builds students' self-confidence. Finally, the qiraat sab'ah program is selectively introduced to students who have completed memorizing 30 juz (chapters), as a form of further enrichment to broaden qira'ah knowledge and deepen understanding of reading variations. These seven strategies form a complementary tahfiz learning ecosystem, emphasizing not only the quantity of memorization but also its quality, accuracy, and continuity. These findings overall indicate that the success of improving the quality of Quran memorization depends heavily on systematic program design, intensive coaching, and ongoing supervision within a disciplined and religious Islamic boarding school environment.

The findings regarding the strategies implemented in Quran memorization lesson planning at two tahfiz Islamic boarding schools demonstrate an integration between a practice-based pedagogical approach and strong principles of Islamic scholarly tradition. The strategies of bin nadzar, tahfiz, and tasmi' can theoretically be linked to a behaviorist approach to learning, which emphasizes structured repetition and reinforcement as the primary instruments in forming learning habits.

This is consistent with the theory that behaviorist theory is an approach in educational psychology that focuses on changes in student behavior as a result of the learning process. This theory emphasizes the interaction between stimulus and response, where desired behavior can be influenced by reinforcement from the environment. Teachers play a crucial role in implementing this theory by establishing rules, evaluating observed behavior, and providing positive and negative reinforcement. This theory studies human behavior not from a conscious perspective, but rather simply observing actions and behavior based on reality. Inner experience is considered less relevant, and more attention is paid to changes and movements within the body.(Kartika, 2024).

These resulting changes occur through the provision of stimulus (motivation) provided by educators that generate interactions that result in an action by students in the form of a response. The goal of applying behaviorist theory is to shape the desired behavior from a learning process.
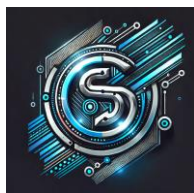
A characteristic of behaviorist theory is the provision of reinforcement, namely a response to a behavior that can trigger an increased likelihood of the behavior being repeated. Reinforcement techniques can be carried out verbally and non-verbally, with the principles of love, interest, substance, and it is recommended to avoid the use of negative responses. Reinforcement is divided into positive reinforcement (positive reinforcement), namely if positive reinforcement is increased, the response will increase. Meanwhile, if negative reinforcement is reduced/eliminated, the response will increase(Putra et al., 2023).

Meanwhile, the mudarasah and tashih programs reflect aspects of Vygotsky's social constructivism, where interactions between individuals (peer learning and teacher-student interaction) serve as effective tools for the formation and validation of new knowledge, in this case, solid and accurate memorization. Constructivist theory states that learning becomes more significant when learners actively participate in constructing or creating foundational knowledge through inquiry and discovery. When exploring constructivist theory, our primary focus will be on social constructivism, which emphasizes interaction, collaboration, and group work as essential components for achieving effective learning outcomes.

Lev Vygotsky stated that language and culture serve as frameworks through which humans experience, communicate, and understand reality. According to Vygotsky, language and culture play a crucial role in human intellectual development and in shaping how individuals understand the world. This means that learning concepts are transmitted through language, interpreted through experience, and understood through interaction within a cultural context. The importance of knowledge alignment is emphasized, highlighting that knowledge is not only socially constructed but also co-constructed in collaboration with others(Nasution et al., 2024). In summary, Vygotsky's constructivist learning theory emphasizes the interaction of interpersonal (social), cultural-historical, and individual factors as the key to human development(Amahorseya & Mardliyah, 2023).

In addition, the fasahah and qiraat sab'ah programs provide a higher cognitive-linguistic dimension, which is in line with the metacognitive approach in learning theory, because it requires students to be aware of, control, and evaluate their pronunciation process and the diversity of their reading. This is in line with what Flavell stated, metacognition is defined as the ability to understand and monitor thinking activities, so that each person's metacognitive process will differ

according to their abilities. Metacognition is also defined as an awareness of one's cognitive activities, the methods used to regulate one's cognitive processes and a mastery of how to direct, plan, and monitor cognitive activities(Febrina & Mukhidin, 2019).

Thus, the results of this study not only reflect successful empirical practices but also strengthen the validity of contemporary learning theories in the context of Islamic education. The synergy between traditional methods and modern theoretical frameworks strongly indicates that a tahfiz learning system can develop dynamically if designed strategically and contextually.

These findings contribute significantly to the development of Islamic educational theory, particularly in the context of Quran memorization pedagogy. The identified strategies not only enrich the repertoire of practices in Islamic boarding schools but also broaden the theoretical horizons of how a planned approach can enhance the long-term effectiveness of memorization. For example, the tasmi' and tashih programs reinforce the concept of deliberate practice in experiential learning theory, where structured repetition, accompanied by direct feedback from the teacher, has been shown to improve memorization accuracy and retention. Deliberate practice is an English term defined as independent and structured learning and practice of skills used to acquire competent skills in accordance with the taught curriculum. Deliberate practice has four main aspects: planning, concentration, repetition, and self-reflection.(Indriani et al., 2025).

Meanwhile, the integration of qiraat sab'ah and fasahah shows that advanced phonological training in the context of the Qur'an can serve as a model in the development of linguistic theory based on sacred texts. The purpose of linguistic theory, as proposed by Kenneth L. Pike, is that the basic unit of syntax is the tagmen. The term tagmen comes from the Greek word meaning "arrangement." The Oxford Dictionary explains that "tagmemics is a made linguistic analysis based on identifying the function of each grammatical position in the sentence or phrase and the class of words by which it can be filled."(Markhamah et al., 2018).

From a practical perspective, the results of this study provide a conceptual model that can be replicated by other tahfiz institutions to design systematic and contextual learning. By strengthening the synergy between these strategies, Islamic boarding school administrators can design curricula that focus not only on the quantity of memorization, but also on the quality of pronunciation, understanding of meaning, and spiritual connection to the Quranic text. Therefore,
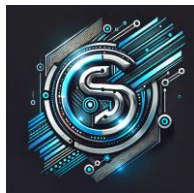
these results have the potential to serve as a practical reference in developing more evidence-based tahfiz education policies.

Although this study successfully identified various effective learning planning strategies for improving the quality of Quranic memorization, several limitations must be acknowledged. First, this multi-site research design only included two Islamic boarding schools: Madrasatul Qur'an (MQ) Tebuireng and PPTQ Al-Ma'ruf Kediri. Therefore, generalizing the findings to other Islamic boarding schools with different cultural backgrounds, curriculum systems, and traditions requires caution. Second, because this research approach is qualitative, the results obtained are primarily descriptive and contextual, lacking quantitative measurements of the effectiveness of each strategy in improving memorization outcomes.

Third, the presence of the researcher as a key informant has the potential to create perceptual bias, despite the rigorous implementation of various validation measures, such as triangulation and audit trails. Furthermore, the highly unique and closed social dynamics within Islamic boarding schools sometimes limit access to more in-depth data, particularly regarding student personal evaluations. Therefore, these findings should be understood as contextual constructs that require further testing through broader and more diverse approaches and populations.

Based on the identified limitations, future research is recommended to expand the scope of study locations to various Islamic boarding schools (pesantren) with diverse geographic, cultural, and curricular backgrounds to gain a more comprehensive understanding of the effectiveness of learning planning strategies in different contexts. Furthermore, a quantitative or mixed methods approach could be used to measure the impact of each strategy, such as the fasahah, tasmi', and qira'at sab'ah programs, on indicators of memorization quality improvement, including reading accuracy, speed of achieving memorization targets, and long-term retention.

Further research should also explore the psychological and motivational dimensions of students' responses to the implemented strategies, so that a link can be drawn between personal characteristics and the effectiveness of the learning approach. Furthermore, exploring the role of digital technology in supporting traditional strategies in Islamic boarding schools is worthy of consideration, given that the digital era opens up opportunities for integrating memorization methods with interactive tools that can strengthen outcomes. By enriching the approach and scope
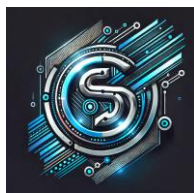
of the study, further research is expected to make a broader and more applicable contribution to the development of an adaptive and superior tahfiz education system.

The findings of this study have significant social and ethical implications in the context of strengthening religious character and developing quality human resources based on Qur'anic values. Learning planning strategies such as fasahah, tashih, and qira'at sab'ah programs not only enrich the pedagogical dimension but also serve as important instruments in shaping the moral integrity, spiritual discipline, and social awareness of Qur'an memorizers in Islamic boarding schools. From a social perspective, implementing these strategies can enhance the cohesion of the Islamic boarding school community, foster a collaborative scientific culture, and elevate the role of Islamic boarding schools as centers for the transformation of Islamic values that are responsive to societal dynamics.

Meanwhile, from an ethical perspective, this study emphasizes the importance of maintaining the authenticity of the Qur'anic learning tradition while considering a contextual and inclusive approach, without obscuring the substance of its divine values. Therefore, strategy-based planning serves not only as a technical tool in the teaching process but also as a form of moral responsibility in passing on the Qur'an in a complete, high-quality, and transformative manner to the next generation.

CONCLUSION

This research reveals that strategy-based learning planning in the context of Quran memorization education plays a crucial role in improving the quality of students' memorization in Islamic boarding schools (pesantren). Through a multi-site approach conducted at the Islamic Boarding School (PP. Madrasatul Qur'an Tebuireng Jombang and the Al-Ma'ruf Juranguluh Kediri Islamic Boarding School (PPQ Al-Ma'ruf Juranguluh Kediri), seven main strategies were identified as being used systematically and integratively: the bin nadzar program, tahfiz, mudarasah, fasahah, tashih, tasmi', and qira'at sab'ah. Each strategy contributes significantly to fostering strong internalization and retention of memorization, as well as fostering students' discipline, self-confidence, and accuracy in reading. Furthermore, these findings confirm that learning planning based on well-developed strategic principles can bridge the gap between the

classical scholarly traditions of Islamic boarding schools and the demands of modern, quality-based pedagogy.
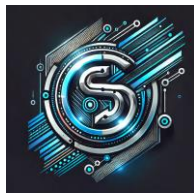
Based on the research findings and discussion, several important recommendations are made. First, educators and Islamic boarding school administrators are advised to continue developing adaptive and measurable memorization learning strategies, without abandoning the original values of traditional methods. Second, ongoing collaboration between Islamic boarding schools, academics, and policymakers is needed to formulate quality-based Quranic learning policies that can be widely adopted. Third, further research is recommended to explore the effectiveness of these learning strategies in digital contexts and urban communities, in order to obtain a contextual and inclusive memorization learning model. Fourth, ethically, the development of memorization strategies must always consider the spiritual and social dimensions of students, so that academic success goes hand in hand with the formation of strong Quranic character.

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