

THE BOARDING SCHOOL MEMORIZATION (BST) MODEL FOR IMPROVING QURAN MEMORIZATION MASTERY AT MTS NEGERI 1 PURWOREJO

Nur Maulidina Zahrotul Afyah¹, Fatkhurrohman², Ali Imron³

^{1,3} Islamic Education Study Program, Faculty of Teaching Education, Universitas Sains Al-Qur'an, Wonosobo, Indonesia

² Arabic language education study program, Faculty of Teaching Education, Universitas Sains Al-Qur'an, Wonosobo, Indonesia

Email: vathrahman@gmail.com

ARTICLE INFO

Article history:

Received : 15/10/2025

Accepted : 05/12/2025

Published : 30/12/2025

Keywords:

Boarding School Tahfidz

Islamic Education.

Qur'anic Memorization

ABSTRACT

This study aims to describe the implementation of the Boarding School Tahfidz (BST) Model in improving students' mastery of Qur'anic memorization at MTs Negeri 1 Purworejo, identify the supporting and inhibiting factors of the program, and analyze the level of students' Qur'anic memorization mastery. This research employed a qualitative approach with a field research design. Data were collected through observation, interviews, and documentation. The findings revealed that the implementation of BST was carried out through a boarding school education system that incorporated various tahfidz activities, including ziyadah (adding new memorization), muraja'ah (reviewing memorization), sorogan (individual recitation), simak-simakan (peer listening and correction), and tasmi' (public recitation of memorization). The supporting factors of the program included a conducive boarding school environment, students' discipline, exemplary guidance from supervisors, and parental support. Meanwhile, the inhibiting factors consisted of differences in students' memorization abilities, boredom, physical fatigue, and difficulties in maintaining previously memorized verses. The level of students' memorization mastery was categorized as good, as most students were able to achieve the memorization targets while maintaining fluency, proper tajwid application, and consistency in muraja'ah. The BST program proved effective in improving the quality of Qur'anic memorization while simultaneously fostering students' religious character and discipline.

1. INTRODUCTION

Islamic education is a process of human development that focuses not only on intellectual intelligence but also on the spiritual and moral development of students. Islamic education aims to shape individuals who are faithful, pious, and possess noble morals in their daily lives. Therefore, Islamic educational institutions are required to create an educational system that optimally supports the development of students' religious character (Abuddin Nata, 2017). One model of Islamic education developing in Indonesia is the boarding school system. A boarding school system allows students to live on the school premises throughout the educational process. This system is considered effective in fostering discipline, independence, and religious character in students because all student activities are under the 24-hour supervision of the educational institution (Giwal Santoso, 2024).

Over time, many Islamic educational institutions have developed boarding school-based Quran memorization programs. These programs aim to produce a generation of Quran memorizers

who are not only able to memorize verses of the Quran but also maintain their memorization and practice Quranic values in their daily lives (Sa'dulloh, 2008). Memorizing the Quran is a noble practice in Islam. Those who memorize the Quran are highly valued by Allah SWT and the Prophet Muhammad (peace be upon him). As stated in the Prophet's hadith, those who memorize the Quran are among God's family and His chosen people. Furthermore, those who memorize the Quran will also receive intercession on the Day of Judgment.

Taufiqurrohman explains that those who memorize the Quran have a sharp memory and a clean intuition because they are constantly surrounded by dhikr and Quranic verses (Taufiqurrohman, 2015). This demonstrates that memorizing the Quran not only provides spiritual benefits but also positively impacts one's intellectual and emotional development. In the process of memorizing the Quran, several etiquettes must be observed. Griyanti explains that the etiquette of memorizing the Quran includes sincerity, maintaining personal purity, using the siwak (siwak), facing the Qibla (direction), reciting the ta'awudz (recitation of the Arabic word), reciting the basmalah (basmalah), and reciting the Quran with tartil (Griyanti et al., 2022).

Sincerity is the main requirement in memorizing the Qur'an because memorization done without expecting Allah's pleasure will be in vain (Griyanti et al., 2022). In addition, memorizers of the Qur'an are advised to maintain personal purity before reading or memorizing the Qur'an as stated by Allah SWT in QS. Al-Waqi'ah verse 79 that the Qur'an is not touched except by those who are purified. Muhammad Makmum Rasyid also explained that reading the Qur'an with tartil is a form of respect for the Word of Allah and is part of Allah SWT's command in QS. Al-Muzammil verse 4 (Muhammad Makmum Rasyid, 2015). In addition, reading ta'awudz before reading the Qur'an aims to ask Allah for protection from Satan's interference as explained in QS. An-Nahl verse 98. The success of the tahfidz program is also influenced by a conducive learning environment and the right memorization method. Ahsin W. Al-Hafidz explains that environmental factors, memorization methods, motivation, and consistent muroja'ah (recitation) are crucial factors in successfully memorizing the Quran (Ahsin W. Al-Hafidz, 2005).

MTs Negeri 1 Purworejo is an Islamic educational institution that implements the Boarding School Tahfidz (BST) model. The BST program is designed to improve students' mastery of Quran memorization through intensive 24-hour coaching. During its implementation, students participate in various memorization activities such as ziyadah (recitation), muroja'ah (recitation), sorogan (recitation), simak-simakan (recitation), and tasmii' (recitation). The BST program is not only oriented towards achieving memorization targets but also aims to develop students' religious character and discipline. Through the boarding school system, students are accustomed to living an orderly, disciplined, independent life, and taking responsibility for their memorization.

Amalliah Kadir's research explains that tahfidz-based school management can improve the quality of Qur'an learning through religious habits and intensive supervision (Amalliah Kadir, 2024). In addition, Deksa Ira Lindriyati's research shows that the boarding school system is effective in developing student discipline and responsibility through structured dormitory guidance (Deksa Ira Lindriyati, 2020). However, research on the implementation of the Tahfidz Boarding School Model in improving mastery of Qur'an memorization at the junior high school level is still limited, especially at MTs Negeri 1 Purworejo. Therefore, this study is important to conduct to determine the implementation of the BST program, supporting and inhibiting factors, and the level of mastery of Qur'an memorization of students.

2. METHOD

This study employed a qualitative approach with field research. This approach was used to understand the implementation of the Boarding School Tahfidz Model in depth based on real-world conditions (Zuchri Abdussamad, 2021). This research was conducted at MTs Negeri 1 Purworejo. The research subjects included the madrasah principal, boarding school instructors, tahfidz teachers (ustadzah and ustadzah), and students participating in the Boarding School Tahfidz (BST) program.

Data collection techniques were conducted through observation, interviews, and documentation. Observations were conducted to directly observe the implementation of boarding school activities and Quran memorization. Interviews were conducted with the madrasah principal, tahfidz teachers, instructors, and students to obtain information regarding the implementation of the BST program and the development of student memorization. Documentation was used to obtain data in the form of activity schedules, student memorization data, and archives of tahfidz activities. Data analysis techniques were carried out through data reduction, data presentation, and conclusion drawing. To maintain the validity of the data, source triangulation and technical triangulation are used.

3. RESULTS AND DISCUSSION

3.1. Implementation of the Boarding School Tahfidz (BST) Model in Mastering Quran Memorization at MTs Negeri 1 Purworejo

The implementation of the Boarding School Tahfidz (BST) Model at MTs Negeri 1 Purworejo demonstrates the integration of formal educational activities with the Quran memorization program, conducted within a boarding school environment. The boarding school system provides students with the opportunity to interact with the Quran more intensively through scheduled and ongoing memorization activities. This ensures that the learning process takes place not only in the classroom but also becomes part of the students' daily lives.

The results of the study indicate that the implementation of the Boarding School Tahfidz (BST) Model at MTs Negeri 1 Purworejo is implemented through a boarding school system that integrates academic, religious, and Quran memorization activities. The memorization program is conducted in two main sessions: after Fajr (Subuh) and after Maghrib (Maghrib) prayers. During the post-dawn prayer session, students engage in ziyadah (religious gatherings), sorogan (religious gatherings), and simak-simak (religious study), while during the post-Maghrib prayer session, students engage in tartilan (religious study), muroja'ah (religious study), and diniyah (Islamic study). These activities are scheduled to provide students with ample opportunity to improve and maintain their Quran memorization.

Table 1. Schedule of Activities for Boarding School Tahfidz (BST) Students

No.	Time	Activity
1.	3:30-4:30 AM	Wake up and practice Tahajjud prayer (Qiyamul Lail)
2.	4:30-5:00 AM	Fajr prayer congregation
3.	5:00-5:45 AM	Quran recitation (Sorogan)

4.	5:45-6:30	Preparation for the Madrasah (Shower, wash, and eat breakfast)
5.	6:30-6:45	Morning Roll Call
6.	6:45-7:00 AM	Dhuha prayer practice
7.	7:00-2:15 PM	Madrasah activities, Dhuhr prayer congregation, and lunch
8.	2:15-3:00 PM	Break/Extracurricular activities
9.	3:00-3:30 PM	Asr prayer congregation and Surah recitation Al-Waqi'ah
10.	3:30-5:00 PM	Independent Activities/Extracurricular Activities
11.	5:00-5:50 PM	Shower and Afternoon Meal
12.	5:50-6:15 PM	Maghrib Prayer Congregation
13.	6:15-7:00 PM	Quran Reading and Study of Madrasah Subjects
14.	7:00-7:30 PM	Isha Prayer Congregation
15.	7:30-9:10 PM	Madrasah Diniyah/Yellow Book Study
16.	9:10-10:00 PM	Independent Activities
17.	10:00-3:30	Rest

Based on interviews with boarding school instructors, the "simak-simakan" (recitation) activity is conducted after students submit their memorization to the instructor. This activity aims to identify reading errors and strengthen the memorization already submitted. These findings indicate that the tahfidz process in BST is not solely focused on adding new memorization, but also emphasizes maintaining memorization through continuous recitation and repetition. This research finding aligns with Bahrudin's (2022) opinion, which states that memorizing the Quran is the process of ingraining Quranic verses into memory through continuous repetition. Therefore, the "simak-simakan" and "recitation" activities implemented in BST play a crucial role in strengthening memory and maintaining the quality of students' memorization.

In addition to being supported by structured tahfidz activities, the implementation of BST is also strengthened by an integrated curriculum between the madrasah and boarding school programs. The results of interviews with the madrasah principal showed that the boarding curriculum was designed in a sustainable manner with the madrasah curriculum so that tahfidz learning did not only take place in the classroom, but also continued in dormitory activities.

According to researchers, curriculum integration is one of the factors supporting the success of the BST program because it provides students with more time to interact with the Quran. Furthermore, the use of various methods such as sorogan, muroja'ah, tasmi', nyeperapat, and nyetengah demonstrates that BST implements a systematic learning strategy to improve the quality of students' memorization. This finding aligns with the opinion of Ahsin W. Al-Hafidz (2005), who explained that successful Quran memorization is determined by fluency, accuracy of recitation, and the ability to maintain memorization consistently.

3.2. Supporting and Inhibiting Factors of the Boarding School Tahfidz (BST) Model in Mastering Quran Memorization

Successful mastery of Quran memorization in the BST program is influenced by various factors, both supporting and inhibiting. The main supporting factors are a conducive learning environment, student discipline, regular memorization habits, and the use of learning methods appropriate to student characteristics.

The research results indicate that the successful implementation of BST is supported by several factors, namely student intention and discipline, the role model of the instructor, madrasah support, and student-to-student interaction. Based on interviews, students with high motivation and discipline in carrying out their memorization and review tend to have better memorization progress than students who are less consistent. These results indicate that internal student factors play a significant role in the success of the tahfidz program. This aligns with Sa'dulloh's (2008) opinion, which states that successful Quran memorization is influenced by intention, sincerity, individual ability, the method used, and a supportive environment. In the context of BST, a conducive dormitory environment and intensive guidance are factors that strengthen the tahfidz learning process.

In addition to the learning environment, the use of appropriate methods is also crucial for the success of the tahfidz program. The bin nazar method, tahfidz, kitabah, talaqqi, tasmi', takrar, and muroja'ah are some of the methods that can be used in learning Quran memorization. Each method has a different function, but they complement each other in helping students achieve memorization targets. Tasmi' is a method of listening to a memorized text to someone else to obtain corrections on inaccurate readings. Meanwhile, takrar is the activity of continuously repeating the memorization to maintain its integrity. Both methods play a crucial role in improving the quality of students' memorization.

In addition to supporting factors, this study also identified several inhibiting factors, including physical fatigue due to busy schedules, uneven Quranic reading skills, limited student memory, and differences in student character. Some students experience difficulty retaining memorization due to forgetfulness, requiring more intensive muroja'ah (recitation study). Furthermore, students who lack advanced Quranic reading skills tend to take longer to memorize. These findings align with Bahruddin (2022), who explains that Quranic reading skills are a crucial foundation for memorization. Meanwhile, Djamarah (2011) states that the memorization process is strongly influenced by the frequency of repetition. The more frequently information is repeated, the stronger it is stored in long-term memory. Therefore, muroja'ah activities are a crucial element of the tahfidz program because they serve to maintain memorization and prevent it from being easily forgotten.

3.3. Level of Quran Memorization Mastery among Boarding School Tahfidz (BST) Students

The level of Quran memorization mastery is determined not only by the number of juz (chapters) memorized, but also by the quality of the students' memorization. The quality of memorization includes fluency, accuracy of letter pronunciation, application of Tajweed rules, and the ability to maintain memorization through ongoing muroja'ah (recitation). The results of this study indicate that the level of Quran memorization mastery among Boarding School Tahfidz (BST) students is measured based on memorization targets set by the institution. Boarding school Tahfidz students are targeted to memorize 10–15 juz (chapters) during their education, with a minimum target of nine juz (chapters) divided into stages at each grade level.

Table 2. Memorization Achievement Stage

No.	Class	Juz' Memoorized	Notes
1	VII	30, 29, 1 and 2	4 Juz'
2	VIII	3, 4, 5 and 6	4 Juz'
3	IX	7	1 Juz'
Total Memorized			9 Juz'

Memorization mastery is assessed through daily submissions, taking into account two main indicators: memorization fluency and letter pronunciation accuracy. Students who do not meet these two indicators are not permitted to add new memorizations until they have fully mastered the previous ones. According to the researchers, this assessment system demonstrates that the BST focuses not only on the quantity of memorization but also emphasizes the quality of the students' memorization. This finding aligns with the opinion of Ahsin W. Al-Hafidz (2005), who stated that a person can be said to have memorized the Quran if they can recite it fluently, correctly according to the rules of tajweed, and maintain it over a long period of time. Therefore, memorization mastery cannot be measured solely by quantity but must also consider the quality of memorization.

In tahfidz learning, memorization quality can be improved through the consistent application of the tasmi', takrar, and muraja'ah methods. Tasmi' helps students identify reading errors through corrections from teachers or peers, while takrar and muraja'ah serve to strengthen existing memorization so it is not easily lost. Thus, mastery of Quran memorization in the BST program can be understood as the result of a planned learning process, the use of appropriate methods, a supportive learning environment, and student consistency in repeating and maintaining what has been memorized. All of these components are interconnected in developing good and sustainable Quran memorization skills.

Overall, the implementation of the Boarding School Tahfidz (BST) model at MTs Negeri 1 Purworejo has shown positive results in improving students' mastery of Quran memorization. This success is supported by a structured learning system, a conducive boarding environment, varied memorization methods, and ongoing coaching. However, several obstacles, such as physical fatigue, uneven Quran reading skills, and limited student memory, still require attention in efforts to improve the quality of the BST program in the future.

4. CONCLUSION

Based on the research findings from observations, interviews, and documentation, it can be concluded that the implementation of the Boarding School Tahfidz (BST) model at MTs Negeri 1 Purworejo is implemented through a boarding school system that integrates academic, religious, and Quran memorization activities. The memorization program is implemented in a structured manner through ziyadah (religious study), muroja'ah (religious study), sorogan (religious study), simak-simak (religious study), tartilan (religious study), and tasmi' (religious study) activities, which are integrated into the students' daily lives. The integration of the madrasah and boarding school curricula provides students with greater opportunities to interact with the Quran, thus improving their memorization. Supporting factors for the implementation of BST include a conducive boarding school environment, student discipline and motivation, exemplary guidance from instructors, madrasah support, and the application of diverse memorization learning methods.

Meanwhile, inhibiting factors identified include physical fatigue due to busy schedules, uneven Quran reading skills, limited student memory, and difficulty maintaining prior memorization. However, these obstacles can be minimized through intensive coaching and consistent implementation of recitation sessions. The level of Quran memorization mastery among Boarding School Tahfidz (BST) students is considered good, as indicated by their ability to achieve the memorization targets set by the institution and meet memorization quality indicators, including fluency in recitation, accuracy in pronouncing letters, application of Tajweed, and consistency in recitation sessions. Thus, the Boarding School Tahfidz (BST) Model has proven effective in improving mastery of memorizing the Al-Quran while forming the religious character, discipline, and responsibility of students at MTs Negeri 1 Purworejo.

REFERENCES

- Abdullah Acim, S. (2022). *Methods for Learning and Memorizing the Quran*. Ladang Kata Institute.
- Abdussamad, Z., & Zuchri. (2021). *Qualitative research methods*. Syakir Media Press.
- Abidin, A. Z. (2016). *A Quick Method for Memorizing Juz Amma*. Mahabbah.
- Al Hafidz, A. W. (2005). *Practical guidance on memorizing the Qur'an*. Bumi Aksara.
- Bahrudin. (2022). *The Qur'an and how to memorize it*. Eureka Media Aksara.
- Bahrudin. (2022). *The Science of Memorizing the Quran*. Widina Bhakti Persada. Bintang Semesta Media.
- Djamarah, S. B. (2011). *The Psychology of Learning*. Rineka Cipta.
- Griyanti, et al. (2022). *Assessment of Qur'an memorization: Concept, analysis, and practice*.
- Kadir, A. (2024). *School management based on Qur'an memorization and its development*. Widina Media Utama.
- Kerubun, A. (2021). *Memorizing the Quran with Fun*. Absolute Media.
- Lindriyati, D. I. (2020). *Evaluation of the boarding school program using the goal-free evaluation model*. Guepedia.
- Nata, A. (2017). *Islamic education science*. Kencana.
- Rasyid, M. M. (2015). *The Miracle of Memorizing the Quran*. Alex Media Komputindo.
- Sa'dulloh. (2008). *9 practical ways to memorize the Qur'an*. Gema Insani.
- Sa'dulloh. (2008). *9 Quick Ways to Memorize the Quran*. Gema Insani.
- Santoso, G. (2024). *Holistic Education Media Dormitory*. PT Kanisius.
- Sugiarto, R. M. (2022). *Becoming an independent hafidz*. Maghza Pustaka.
- Taufiqurrohman. (2015). *The Story of a Child Who Memorized the Quran*. Science Center.
- Wahid, W. A. (2014). *How to quickly memorize the Qur'an (7th ed.)*. Diva Press.
- Waliko. (2021). *Qur'an memorization methods in the archipelago*. Wawasan Ilmu.