

Al-Qur'an Memorization Mentoring through Tadarruj and Tadwir Methods at Ar Rochim Bahrul Ulum Dormitory

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Abstract : This study aims to analyze the benefits of musyrifah mentoring in overcoming difficulties in memorizing the Qur'an among female students at the Ar-Rochim Bahrul Ulum Dormitory. The study focuses on mentoring strategies, factors inhibiting memorization, and the relevance of the applied methods to learning theories. This research employed a qualitative approach with a case study design. Data were collected through participatory observation, semi-structured interviews with musyrifahs and female students, and documentation studies. The data were analyzed using the Miles and Huberman interactive model, consisting of data reduction, data display, and conclusion drawing with continuous verification. The findings reveal that the musyrifah's role is holistic, covering pedagogical aspects through tajweed improvement, reading fluency, and continuous evaluation, psychological aspects through motivation and empathetic approaches, as well as managerial aspects through target setting and routine management. Difficulties in memorization are influenced by internal factors such as laziness, academic fatigue, and low motivation, as well as external factors including academic assignments, mobile phone distractions, and social environment. The structured and adaptive mentoring strategies proved effective in improving discipline, time management, and memorization retention through collective muroja'ah and continuous evaluation in female students' tahfizh programs.

Keywords : Musyrifah mentoring; Qur'an memorization; Tahfizh program; Female student; Muroja'ah;

INTRODUCTION

The Qur'an is the word of Allah revealed as a miracle through the Angel Gabriel to Prophet Muhammad S.A.W. the Qur'an not only functions as a holy scripture, but also as a comprehensive source of guidance in the spiritual, moral, and social aspects of human life. For Muslims, reading and reciting the Qur'an is considered an act of worship that brings rewards and inner peace. In addition, the teachings of the Qur'an provide direction in developing noble character, strengthening faith, and maintaining harmony in social life (Hakim, 2022). It serves as a guide for human life, and reading it is considered an act of worship. As guidance for humanity, the Qur'an contains no doubt, as affirmed by Allah SWT in Surah As-Sajdah verse 2:

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٢﴾

"The revelation of the Book, in which there is no doubt, is from the Lord of the worlds." (Qur'an 32:2)

This verse emphasizes that the Qur'an is a revelation from Allah SWT containing absolute truth and serving as reliable guidance for humanity. Its teachings provide wisdom and direction for both spiritual devotion and social life. Memorizing the Qur'an has long been a central tradition in Islamic education, particularly in pesantren, and has expanded across all educational levels in Indonesia, from elementary schools to universities. This development reflects the recognition of *tahfizh* as more than ritual memorization, positioning it as an essential component of Islamic education. Guiding students in memorizing the Qur'an strengthens not only religious understanding but also character, discipline, self-regulation, perseverance, and moral integrity. Students who memorize the Qur'an generally demonstrate stronger spiritual commitment, greater respect for others, and better time management. Therefore, *tahfizh* represents an integration of spiritual, academic, and character education rather than merely an exercise in rote memorization (Luhulima & Khozin, 2021).

However, implementing Qur'anic memorization remains challenging. Successful memorization requires concentration, consistency, appropriate learning methods, and psychological readiness. Many female students encounter difficulties in maintaining memorization because of declining motivation, academic fatigue, ineffective time management, and external factors such as academic workload, social environment, and technological distractions. These challenges are particularly evident among female university students living in dormitories, where academic responsibilities must be balanced with *tahfizh* commitments.

Ar-Rochim Girls' Dormitory, under Bahrul Ulum Islamic Boarding School in Jombang and affiliated with KH. A. Wahab Hasbullah University, was selected because it provides a distinctive context in which female university students combine higher education with intensive Qur'anic memorization. Unlike conventional *tahfizh* institutions, students are required to balance academic activities, organizational responsibilities, and structured memorization targets under the supervision of *musyrifahs*. This situation creates unique pedagogical and psychological challenges, making the dormitory an appropriate setting for examining the implementation of the Tadarruj and Tadwir methods.

The Tadarruj method, derived from Ibn Khaldun's educational philosophy, emphasizes gradual and systematic memorization through sequential stages of introduction, repetition, and evaluation. Continuous reinforcement of previously memorized verses before introducing new material strengthens long-term retention and suits university students with demanding academic schedules. Complementing this approach, the Tadwir method prioritizes accurate recitation and *tajwid* mastery before increasing the quantity of memorization. Through individual and collective repetition, students develop correct pronunciation, fluency, and stronger memorization. Accordingly,

integrating the Tadarruj and Tadwir methods offers a balanced approach that combines gradual memorization with recitation accuracy while supporting muroja'ah and consistency in accordance with the dormitory's memorization regulations (Sit et al., 2025).

Although the integration of the Tadarruj and Tadwir methods provides a structured approach to Qur'anic memorization, preliminary observations at the Ar-Rochim Girls' Dormitory indicate that many students still encounter considerable challenges in achieving memorization targets. Academic fatigue, limited self-discipline, ineffective time management, and distractions caused by mobile phone use frequently interfere with memorization activities. Consequently, a gap remains between the expected condition, namely consistent memorization integrated with character development, and the actual condition, where many students experience declining motivation, rapid forgetting, and inconsistent learning progress (Hafifi et al., 2024).

In the context of dormitory based tahfizh programs, the role of the musyrifah (female mentor) becomes highly significant. The musyrifah acts not only as a supervisor but also as a mentor, motivator, and parental figure for the students. Through structured and empathetic mentoring, the musyrifah can apply the Tadarruj and Tadwir methods according to the students' capacities and psychological conditions. The Tadarruj method enables students to memorize gradually without excessive pressure, while the Tadwir method strengthens tajwid accuracy and fluency. Religious behavior education in pesantren also prioritizes exemplary modeling and habituation through daily practice and discipline. Therefore, an effective mentoring model that integrates pedagogical, psychological, and managerial aspects is urgently needed to help students maintain memorization consistently and sustainably (R. P. Putra & Fatimah, 2023).

Previous studies have discussed similar themes, but they remain separate in focus. Research by Ary Antony Putra examined the role of musyrifah mentoring in strengthening Qur'anic memorization, yet it did not integrate specific memorization methods such as Tadarruj or Tadwir (A. A. Putra et al., 2025). Another study by Afro' Anzali Nurrizati analyzed the relevance of the Tadarruj method in learning but did not explore the mentoring role of musyrifah in a dormitory context for university students (Anzali et al., 2025). Furthermore, Ermis Suryana discussed Qur'anic memorization patterns through habituation, repetition, teacher involvement, and intensive mentoring, but without systematically combining Tadarruj and Tadwir within a structured mentoring framework.

These studies have not comprehensively integrated the role of musyrifah mentoring with the implementation of Tadarruj and Tadwir methods in the context of female student dormitories. In particular, no research has yet explored how mentoring strategies, psychological support, and memorization methods can work together systematically in tahfizh programs for university students who face high academic workloads and social distractions. This lacuna (empty space) indicates that previous scholarship has left unanswered the question of how a holistic mentoring model combining Tadarruj (gradual memorization) and Tadwir (accuracy and repetition) can be

effectively applied by a musyrifah to improve memorization consistency, motivation, discipline, and retention among female university students in a dormitory setting.

Based on the background, research gap, and lacuna identified above, this research aims to: first, analyze the implementation of the Tadarruj and Tadwir methods applied by the musyrifah in mentoring Qur'anic memorization at the Ar-Rochim Girls' Dormitory; second, identify the supporting and inhibiting factors influencing memorization among female students; and third, evaluate the effectiveness of these methods in improving memorization consistency, motivation, discipline, and retention.

The contribution of this research lies in providing a transformative and systematic mentoring model that integrates pedagogical, psychological, and managerial aspects within tahfizh education. This study contributes to the development of Islamic educational science by offering an applicable mentoring strategy for female university students in dormitory-based tahfizh programs. Furthermore, this research expands the discourse on Qur'anic memorization methods by integrating Tadarruj and Tadwir into a holistic mentoring framework that is adaptive to the academic and social challenges faced by university students. By filling the lacuna identified above, this research offers both theoretical and practical significance for Islamic educational institutions seeking to enhance their tahfizh programs.

METHOD

This research employs a qualitative approach with a case study design (Fadli, 2021), selected because the use of the Tadarruj and Tadwir methods in Qur'anic memorization mentoring is a complex process that depends on the specific context of the Ar-Rochim Girls' Dormitory. This provides an opportunity to deeply investigate how these methods are implemented, the interaction between musyrifah and santri, as well as the supporting and inhibiting factors within this unique dormitory environment. This research was conducted at the Ar-Rochim Girls' Dormitory, located at 9 Garuda Street, Tambakrejo Village, Jombang Regency, East Java, adjacent to KH. A. Wahab Hasbullah University.

Participants were selected using purposive sampling, consisting of three musyrifah and two female santri who had participated in the tahfizh program for at least six months (Zulva R & Rofiatul H., 2024). Data were collected through three techniques: participatory observation (the researcher observed mentoring sessions twice weekly), interviews and document analysis (memorization record books, muroja'ah logs, dormitory regulations, and weekly evaluation notes)(Shafina et al., 2022).

The primary instrument was the researcher herself, supported by an interview guide, observation checklist, and digital voice recorder, all reviewed by two senior researchers in Islamic education to ensure content validity.

Table 1. Interview Guide

Research Objective	Informant	Indicator	Question
Identify implementation of Tadarruj	Musyrifah	Learning stages	How is the Tadarruj method implemented?
Identify implementation of Tadwir	Musyrifah	Reading accuracy	How is tajwid corrected?
Identify memorization obstacles	Students	Internal factors	What difficulties do you encounter?
Identify mentoring strategy	Musyrifah	Motivation	How do you motivate students?
Evaluate effectiveness	Students	Memorization progress	What changes have you experienced?

Table 2. Observation Checklist

Aspect Observed	Indicator
Learning activities	Opening, memorization, evaluation
Tadarruj implementation	Gradual memorization
Tadwir implementation	Tajwid correction
Musyrifah mentoring	Feedback, motivation
Student participation	Discipline, interaction
Muroja'ah	Frequency, consistency

Data analysis followed the interactive model proposed by Miles and Huberman, consisting of data reduction, data display, and conclusion drawing with continuous verification. Interview recordings were transcribed verbatim, coded thematically, and categorized according to the research objectives. The coded data were then organized into narrative descriptions and matrices to facilitate interpretation before drawing conclusions (Qomaruddin, 2024).

To ensure trustworthiness, a combination of methods and sources was employed to establish credibility, while member checking allowed participants to review interview summaries, and a thick description of the research context was provided to enable transferability. Dependability was achieved through an audit trail of all raw data, coding sheets, and analysis notes, while confirmability was maintained through a reflexivity journal documenting researcher biases. This study obtained formal permission from the dormitory leadership, and all participants provided written informed consent after receiving an explanation of the research purpose, procedures, and their rights. Participants were assured of confidentiality, with pseudonyms used in all reporting, and they could withdraw from the study at any time without facing any consequences (Kakar et al., 2023).

RESULT AND DISCUSSION

1. Result

The findings indicate that the musyrifah at the Ar-Rochim Bahrul Ulum Girls' Dormitory systematically implement the Tadarruj and Tadwir methods in mentoring

female students' Qur'anic memorization. The mentoring process begins with collective prayers to create a calm and focused learning atmosphere before memorization activities commence. Both methods are implemented in an integrated manner to develop students' memorization gradually while ensuring the accuracy of Qur'anic recitation.

The Tadarruj method is implemented progressively according to the students' abilities and level of understanding. The implementation consists of three sequential stages, as presented in Table 3.

Table 3. Stages of Tadarruj Method Implementation

Stage	Name of Stage	Activities	Indicator of Success
1	At-Taqdim al-Basith	Introducing short verses, basic tajwid principles, simple religious understanding	Santri are able to follow the musyrifah's recitation without pressure
2	At-Takrir wa at-Tautsi'	Repetition (muroja'ah), discussion, and question-answer sessions	Santri are able to repeat previous memorization fluently
3	Al-Istighraq wa at-Taqwim	Simakan, memorization assessments, and strategy improvement	Santri achieve memorization targets with good accuracy

Source: interview with Ustadzah Izza,

In the first stage (**At-Taqdim al-Basith**), the musyrifah introduce short Qur'anic verses, basic tajwid principles, and simple religious concepts. Students are guided gradually to help them adapt to the memorization process without experiencing excessive pressure. One musyrifah explained:

"We start with Juz 'Amma and short surahs. New students are not forced to memorize many verses immediately. The most important thing is that they first feel comfortable with the recitation." (Izza).

A student similarly stated:

"At first I was nervous, but because I was taught gradually, it did not feel too difficult. The musyrifah was very patient." (Diana).

The second stage (**At-Takrir wa at-Tautsi'**) emphasizes repetition and reinforcement through routine muroja'ah sessions, discussions, and question-and-answer activities. Students are required to review previously memorized verses before submitting new memorization. Field observations showed that muroja'ah was consistently conducted every morning before new memorization activities.

One musyrifah stated:

"Every day before submitting new memorization, students must review at least one juz. Without muroja'ah they will easily forget. In the Tadarruj method, repetition is the key." (Evi)

The final stage (**Al-Istighraq wa at-Taqwim**) focuses on mastery and evaluation. Students participate in sima'an sessions, memorization assessments, and continuous evaluations to

measure fluency, consistency, and tajwid accuracy before progressing to additional memorization.

Besides the Tadarruj method, the musyrifah also implement the Tadwir method, which prioritizes recitation accuracy before increasing the quantity of memorization. Students are guided to read the Qur'an at a moderate pace while maintaining proper tajwid and makharij al-huruf. Learning begins with collective recitation followed by individual reading evaluations. During observation, the musyrifah consistently corrected tajwid mistakes whenever they occurred.

One musyrifah emphasized:

"It is better to read slowly but correctly than quickly with many mistakes." (Laily)

To maintain students' concentration, the musyrifah randomly appoint students to continue reciting individually. Observation showed that this strategy encouraged every student to remain attentive throughout the learning session.

A student commented:

"We have to stay focused because the musyrifah may ask anyone to continue reading at any time." (Elvita)

The implementation of both methods is strengthened through several mentoring strategies applied by the musyrifah.

The first strategy is **Tahsin-oriented guidance**, in which the musyrifah improve students' recitation before allowing them to memorize new verses. Observation revealed that approximately the first 15 to 20 minutes of each mentoring session were devoted to correcting tajwid and pronunciation errors.

One musyrifah explained:

"If the recitation is already incorrect, the memorization will also be incorrect. Therefore, we always improve the recitation first." (Izza)

The second strategy involves strengthening students' intrinsic motivation. The musyrifah regularly remind students of the virtues of memorizing the Qur'an while establishing realistic weekly memorization targets.

A student stated:

"When the musyrifah reminds us about the rewards of memorizing the Qur'an, I become more motivated to continue." (Elvita)

Another musyrifah added:

"We set small weekly targets. Although they are small, they help students remain disciplined." (Laily)

Another important strategy is the application of empathetic mentoring. Before beginning memorization activities, the musyrifah identify each student's condition, including academic fatigue, lack of motivation, or time-management difficulties, before providing individualized guidance.

The findings indicate several supporting factors that facilitate students' memorization. These include continuous guidance from the musyrifah, structured muroja'ah activities, collective learning, regular memorization targets, spiritual motivation, and peer support within the dormitory environment. These factors encourage students to maintain consistency, improve discipline, and strengthen memorization quality. Observation also revealed that scheduled muroja'ah after congregational prayers fostered positive learning habits and helped students maintain previously memorized verses.

The findings further reveal that memorization difficulties arise from both internal and external factors. Internal factors include laziness, low self-discipline, declining motivation, academic fatigue, and inconsistent muroja'ah practices. Interviews indicated that laziness was the most frequently mentioned obstacle.

One student explained:

"Sometimes I feel lazy, especially when the verses are long." (Diana)

Another student stated:

"When my motivation decreases, I feel like stopping." (Elvita)

Academic fatigue also emerged as a significant obstacle.

"After a full day of classes, my head feels heavy and it becomes difficult to memorize."

Observation additionally showed that some students reviewed their memorization only when evaluations approached, indicating limited self-discipline.

External factors consisted of excessive mobile-phone use, campus assignments, social distractions, noisy learning environments, and similarities among Qur'anic verses.

One student admitted:

"Sometimes I use my phone and forget to do muroja'ah."

Another stated:

"When assignments accumulate, memorization is neglected." (Diana)

A musyrifah confirmed these findings:

"The biggest challenges are mobile phones and academic busyness. Many students still struggle with time management." (Evi)

2. Discussion

The findings demonstrate that the implementation of the Tadarruj and Tadwir methods contributes significantly to improving the effectiveness of Qur'anic memorization mentoring among female students at the Ar-Rochim Bahrul Ulum Girls' Dormitory. The Tadarruj method enables students to memorize the Qur'an gradually according to their cognitive readiness and psychological capacity. This staged learning process reflects Ibn Khaldun's educational perspective, which emphasizes gradual instruction as an effective approach for facilitating meaningful learning and reducing excessive learning burdens (Nurhasanah & Suripto, 2025).

These findings are consistent with Aryanti and Pandiangan, who argue that the Tadarruj method not only improves memorization achievement but also enhances learners' psychological readiness, self-regulation, and learning consistency. However, the present study extends previous findings by demonstrating that the effectiveness of the Tadarruj method is strengthened when it is integrated with continuous mentoring provided by the musyrifah. Rather than functioning solely as a memorization technique, the method becomes part of a holistic mentoring process that combines pedagogical guidance with psychological support (Aryanti & Pandiangan, 2023).

The implementation of the Tadwir method likewise improves the quality of Qur'anic memorization by emphasizing tajwid accuracy, proper makharij al-huruf, and moderate-paced recitation before students proceed to memorizing new verses. These findings support Annuri, who states that accurate recitation constitutes the essential foundation of effective Qur'anic memorization (Annuri, 2021). Similarly, Ismiatul explains that repeated recitation combined with continuous correction of tajwid enhances fluency and reading accuracy. The present findings further indicate that the Tadwir method not only develops students' technical recitation skills but also strengthens concentration, confidence, and learning discipline throughout the memorization process (Ismiatul, 2025).

Another important finding concerns the strategic role of the musyrifah in implementing both methods. The musyrifah function not only as supervisors but also as mentors, motivators, evaluators, and emotional supporters who accompany students throughout their memorization journey (Almusthafa et al., 2025). This finding supports Kram's mentoring theory, which emphasizes that supportive and empathetic mentoring relationships are more effective in fostering intrinsic motivation than authoritarian supervision. Likewise, collaborative muroja'ah, peer correction, and interactive learning activities reflect Vygotsky's social constructivist perspective, in which knowledge develops through social interaction and collaborative learning within a supportive educational community.

The findings reveal that the success of Qur'anic memorization is determined by the interaction of supporting and inhibiting factors. Supporting factors include continuous guidance from the musyrifah, structured muroja'ah activities, peer support, regular memorization targets, and a religious learning environment that promotes discipline and spiritual commitment. These factors create a positive learning atmosphere that encourages students to maintain consistency and improve memorization quality.

Conversely, several internal and external factors hinder the memorization process. Internal obstacles include low motivation, lack of self-discipline, academic fatigue, laziness, and inconsistency in conducting muroja'ah. External barriers consist of excessive mobile phone use, academic assignments, campus activities, environmental distractions, and similarities among Qur'anic verses. These findings confirm those reported by Amalia & Fajriah, (2026), who found that psychological readiness, learning discipline, and continuous repetition are crucial determinants of successful Qur'anic memorization.

The findings further demonstrate that academic fatigue represents a particularly significant challenge for university students enrolled in dormitory-based tahfizh programs. Unlike students in full-time Islamic boarding schools, university students must simultaneously fulfill academic obligations while maintaining memorization targets. Consequently, effective time management, adaptive mentoring, and emotional support become essential components in sustaining students' motivation and memorization consistency. This finding suggests that the effectiveness of tahfizh programs depends not only on memorization methods but also on educational management capable of accommodating students' academic and psychological needs.

The findings indicate that the integration of the Tadarruj and Tadwir methods effectively improves memorization consistency, learning motivation, discipline, and long-term retention among female students. The gradual memorization process implemented through Tadarruj enables students to achieve memorization targets without experiencing excessive cognitive pressure, while the Tadwir method ensures that memorization quality is maintained through accurate recitation and continuous correction.

An important indicator of this effectiveness is the implementation of routine muroja'ah. The findings show that students who consistently performed individual and collective muroja'ah demonstrated stronger memorization retention than those who reviewed irregularly. This supports previous studies emphasizing that repeated review serves as one of the most effective strategies for maintaining long-term Qur'anic memorization and minimizing forgetting.

The findings also highlight that the effectiveness of these methods is closely associated with the mentoring system established by the musyrifah. Continuous motivation, individualized guidance, measurable memorization targets, and empathetic communication contribute substantially to strengthening students' discipline and sustaining their commitment to the tahfizh program. These results indicate that successful Qur'anic memorization programs require an integrated educational approach that combines pedagogical, psychological, managerial, and spiritual dimensions rather than relying solely on memorization techniques (Hilda Dwifa, Agus Salim, 2025). From a practical perspective, this study offers an integrative tahfizh mentoring model that can be adopted by Islamic boarding schools and higher education institutions implementing Qur'anic memorization programs. The model emphasizes the integration of gradual memorization, accurate recitation, emotional support, structured routines, and collaborative learning as complementary components of effective mentoring (Muflihah, 2022).

Theoretically, this study enriches the literature on Islamic educational psychology by demonstrating that the integration of gradual learning, spiritual mentoring, and psychological reinforcement enhances the effectiveness of Qur'anic memorization among university students (A. A. Putra et al., 2025). Furthermore, the findings contextualize andragogical principles within Islamic education by showing that adult learners respond

more positively to collaborative, participatory, and empathetic mentoring approaches than to teacher-centered instructional models (Sahfitri et al., 2023).

Despite these contributions, several limitations should be acknowledged. The study involved only three musyrifah and two female students, which limits the transferability of the findings to broader contexts (Hadi, Syamsul, 2024). In addition, the research was conducted in a single dormitory, so different institutional settings may produce different mentoring practices and learning experiences. Finally, as a qualitative case study, the findings rely heavily on participants' perspectives and researcher interpretation. Future research is therefore recommended to involve larger participant groups across multiple institutions and to employ mixed-methods designs in order to obtain a more comprehensive understanding of the effectiveness of tahfizh mentoring models (Jayanti et al., 2022).

CONCLUSION

This study concludes that the implementation of the Tadarruj and Tadwir methods by the musyrifah at the Ar-Rochim Bahrul Ulum Girls' Dormitory effectively supports Qur'anic memorization mentoring among female students. The Tadarruj method facilitates gradual and systematic memorization according to students' abilities, while the Tadwir method improves tajwid accuracy, pronunciation, and memorization quality through structured recitation practices. The findings also reveal that the role of the musyrifah extends beyond supervision, as they function as mentors, motivators, and emotional supporters who help students overcome memorization difficulties caused by internal and external factors. In addition, muroja'ah activities contribute significantly to strengthening memorization retention and learning consistency. Theoretically, this study strengthens the existing literature on the effectiveness of the Tadarruj method in gradual memorization and the Tadwir method in improving recitation accuracy. The findings confirm that gradual repetition (At-Takrir wa at-Tautsi') and mastery evaluation (Al-Istighraq wa at-Taqwim) are essential components in tahfizh mentoring. Furthermore, this study introduces a new theoretical insight by demonstrating that the role of the musyrifah extends beyond pedagogical instruction to include psychological and emotional support, which expands the traditional concept of tahfizh mentoring that previously emphasized only technical aspects of memorization. Therefore, a revised model of tahfizh mentoring is proposed one that integrates emotional and motivational dimensions alongside methodological and managerial elements.

Based on the findings obtained, several practical suggestions can be drawn. For the musyrifah, it is recommended to continue using the Tadarruj and Tadwir methods while providing personalized support according to each santri's specific obstacles. For dormitory administrators, a regular schedule should be created that regulates academic activities, memorization time, and rest periods to prevent excessive fatigue and time management issues. Furthermore, it is recommended that stricter regulations regarding mobile phone

use during memorization hours be implemented to reduce external distractions. For universities or Islamic boarding schools, this study suggests the adoption of an integrative memorization support model that encompasses pedagogical, psychological, spiritual, and managerial approaches to assist female students in Qur'anic memorization programs. This study highlights the importance of a model that integrates all of these aspects within dormitory or university dormitory environments. However, this study has limitations due to the small number of participants and the focus on only one dormitory location. Therefore, it is recommended that future research involve a larger number of participants and diverse educational contexts to obtain more comprehensive results regarding effective Qur'anic memorization support models.

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