
RESEARCH PERSPECTIVE ON THE APPLICATION OF THE MURAJA'AH METHOD FOR INDIVIDUAL STUDENTS TO INCREASE MEMORIZATION RESILIENCE AT BAITUL QUR'AN PRINGSEWU STUDENT ISLAMIC BOARDING SCHOOL

Agus Suryana¹, Abdul Hamid², Dian Rikki Saputra³

¹Fakultas Ilmu Komputer, Prodi Sistem Informasi, Institut Bakti Nusantara, Lampung, Indonesia

^{2,3}Fakultas Ilmu Tarbiyah, Prodi Manajemen Pendidikan Islam, STIT, Lampung, Indonesia

Corresponding Email: suryana.suryani64@gmail.com

ABSTRACT *The muraja'ah method is a central strategy in maintaining Qur'anic memorization, yet many students experience declining resilience as their memorization load increases. This study investigates the effect of applying the individual muraja'ah method on the memorization resilience of students at Baitul Qur'an Pringsewu Islamic Boarding School. Using a quantitative approach with a quasi-experimental one-group pretest-posttest design, twenty students who had completed at least three juz of memorization participated in the study. Data were collected through oral memorization tests and observation sheets that recorded the consistency of daily muraja'ah practice. The intervention consisted of individual muraja'ah sessions conducted for thirty minutes per day over four weeks. Statistical analysis using a paired t-test revealed a significant improvement in memorization resilience, with average scores increasing from 72.5 in the pretest to 85.8 in the posttest ($p < 0.05$), and further to 88.2 in the follow-up test. These findings confirm that structured individual muraja'ah sessions are effective in strengthening retention and recall of Qur'anic verses. The study recommends integrating individual muraja'ah into tahfiz curricula, supported by consistent supervision, motivational reinforcement, and environmental support, to optimize students' memorization outcomes.*

Keywords: *Individual Muraja'ah; memorization of the Qur'an; Memorization Durability*

1. INTRODUCTION

Memorizing the Qur'an has long been regarded as one of the most noble and challenging endeavors in Islamic education. Within the tradition of *pesantren* or Islamic boarding schools, the ability to memorize and retain large portions of the Qur'an is not only a measure of academic achievement but also a spiritual milestone that reflects discipline, devotion, and perseverance. Students who enroll in tahfiz programs are expected to commit themselves to rigorous schedules of memorization and review, often balancing these demands with other academic and social responsibilities. While many students succeed in completing substantial portions of memorization, a recurring challenge lies in maintaining the durability of what has been memorized. As the number of verses increases, the likelihood of forgetfulness or decline in accuracy also rises, making the sustainability of memorization a critical issue in Qur'anic pedagogy. This issue is not merely technical but deeply spiritual, as lapses in memorization can affect the confidence and motivation of students, and in some cases, hinder their progress toward completing the entire Qur'an.

One of the most widely recognized strategies to address this challenge is *muraja'ah*, which literally means “to review” or “to repeat.” In the context of Qur’anic memorization, *muraja'ah* refers to the systematic repetition of previously memorized verses to strengthen retention and prevent forgetfulness. The practice of *muraja'ah* is deeply embedded in the tradition of *tahfiz*, with both individual and group approaches being employed across different institutions. Group *muraja'ah* sessions often involve collective recitation, peer support, and supervision by teachers, while individual *muraja'ah* emphasizes personal responsibility, flexibility, and tailored repetition. Both methods have their merits, but the question of which approach yields greater resilience in memorization remains an important area of inquiry. The debate is not simply about efficiency but about pedagogy: whether students benefit more from the social reinforcement of group learning or from the autonomy and personalization of individual practice.

The significance of *muraja'ah* has been highlighted in numerous studies. Lubis and Harahap (2024) identified *muraja'ah* as a primary strategy in managing memorization, noting that it reduces the potential for forgetfulness and improves the quality of recitation. Purdhiyah (2025) emphasized that *muraja'ah* not only sustains memorization but also fosters an emotional attachment to the Qur’an, thereby enhancing spiritual satisfaction. Rozali and Ishak (2022) connected *muraja'ah* to modern cognitive theories of spaced repetition, arguing that gradual and structured review strengthens long-term memory networks and reduces mental fatigue. Nuraeni and Rahmawati (2025) further demonstrated that consistent individual *muraja'ah* schedules increase intrinsic motivation, reduce stress, and improve concentration among students. These findings collectively underscore the importance of repetition as a cornerstone of effective memorization. They also highlight the multidimensional benefits of *muraja'ah*, which extend beyond cognitive retention to include emotional, motivational, and spiritual dimensions.

Despite this growing body of literature, several gaps remain. Much of the existing research has focused on the theoretical benefits of *muraja'ah* or has examined its role in general memorization practices without isolating the specific impact of individual sessions. Group *muraja'ah* has often been highlighted for its social and supervisory advantages, yet less attention has been given to the measurable outcomes of individual *muraja'ah* when applied systematically. Moreover, while previous studies have discussed the psychological and spiritual benefits of repetition, few have employed experimental designs to quantify its effect on memorization resilience. The disparity between theoretical claims and empirical evidence creates a need for research that directly evaluates the effectiveness of individual *muraja'ah* in improving retention and recall. Without such evidence, educators and curriculum designers may lack the data necessary to make informed decisions about integrating individual *muraja'ah* into *tahfiz* programs.

Another gap lies in the consideration of contextual factors. Memorization resilience is not solely determined by repetition; it is also influenced by motivation, time management, environmental support, and the role of supervisors. Hussin et al. (2021) argued that independence in learning requires strong motivation, while Abo Rass and Aref (2025) emphasized that structured programs can reduce external distractions and weak supervision. With the rise of digital tools, Rozali and Ishak (2022) noted that Qur’an memorization applications, equipped with reminders and progress tracking, can enhance the effectiveness of *muraja'ah*. Yet, the integration of technology into individual *muraja'ah* practices remains underexplored, particularly in traditional *pesantren* settings where face-to-face supervision is still dominant. This raises important questions about how modern tools can complement

traditional practices, and whether digital interventions can help sustain memorization resilience in contexts where supervision is limited.

Given these gaps, the present study seeks to provide empirical evidence on the effectiveness of individual muraja'ah in enhancing memorization resilience. By employing a quasi-experimental one-group pretest-posttest design, the research directly measures changes in students' memorization scores before and after a structured intervention. The study focuses on twenty students at Baitul Qur'an Pringsewu Islamic Boarding School who had already completed at least three *juz* of memorization, ensuring that participants had sufficient prior knowledge to benefit from the intervention. The methodology combines oral memorization tests with observation sheets to capture both quantitative outcomes and qualitative aspects of consistency. This dual approach allows for a more comprehensive understanding of how individual muraja'ah affects not only scores but also daily discipline and engagement.

The objectives of this study are twofold. First, it aims to determine whether the individual muraja'ah method produces significant improvements in memorization resilience, as measured by pretest and posttest scores. Second, it seeks to explore the role of consistency, supervision, and motivation in influencing the effectiveness of the method. By addressing these objectives, the study contributes to the development of tahfiz curricula and provides practical recommendations for educators and pesantren managers. Integrating individual muraja'ah into structured programs could not only enhance academic outcomes but also foster discipline, focus, and spiritual satisfaction among students. Furthermore, the findings may inform broader discussions about the balance between individual and group learning in Qur'anic education, offering insights into how different approaches can be tailored to diverse student needs.

2. RESEARCH METHODOLOGY

This study adopted a quantitative approach with a quasi-experimental design using a one-group pretest-posttest model. The purpose of this design was to measure the difference in students' memorization ability before and after the application of the individual muraja'ah method. The participants were twenty students of Baitul Qur'an Pringsewu Islamic Boarding School who had already memorized at least three *juz* of the Qur'an. They were selected purposively to ensure that each had sufficient prior memorization to benefit from the intervention.

The instruments used in this study consisted of an oral memorization test and an observation sheet. The oral test required students to recite random verses from the Qur'an, which allowed the researchers to evaluate accuracy, fluency, and retention both before and after the intervention. The observation sheet was employed to record the consistency and intensity of each student's daily muraja'ah practice, thereby providing supporting qualitative data on their discipline and engagement throughout the study.

The procedure was carried out in three stages. First, a pretest was administered to establish the baseline memorization ability of the students. Second, the intervention was implemented in the form of individual muraja'ah sessions conducted daily for thirty minutes over a period of four weeks. During these sessions, students repeated their memorization independently while being monitored by supervisors who provided feedback, corrected mistakes, and

encouraged consistency. Finally, a posttest was administered at the end of the four-week period to measure any improvement in memorization resilience and accuracy.

The data collected from the pretest and posttest were analyzed using a paired t-test. This statistical method was chosen because it is suitable for comparing two related sets of scores and determining whether the observed differences are statistically significant. The analysis focused on identifying whether the individual muraja'ah method produced measurable improvements in memorization resilience, with significance set at $p < 0.05$. In addition to statistical significance, the increase in average scores was considered as practical evidence of the effectiveness of the intervention.

3. RESULTS AND DISCUSSION

The results of this study demonstrate a clear improvement in students' memorization resilience following the application of the individual muraja'ah method. The average pretest score was 72.5, which increased to 85.8 in the posttest, and further to 88.2 in the follow-up test. Statistical analysis using a paired t-test confirmed that this improvement was significant ($p < 0.05$), indicating that the intervention had a measurable positive effect on the students' ability to retain and recall Qur'anic verses.

Table 1. Pretest and Posttest Average Scores

No	Phase	Average Score
1	Pretest	72,5
2	Posttest	85,8
3	Follow-up test	88,2.

The table shows that the memorization scores improved consistently across all phases of testing. This upward trend suggests that the benefits of the individual muraja'ah method were not only immediate but also sustained over time. Students who practiced muraja'ah daily with discipline achieved higher gains compared to those who were less consistent, highlighting the importance of regular repetition and structured scheduling.

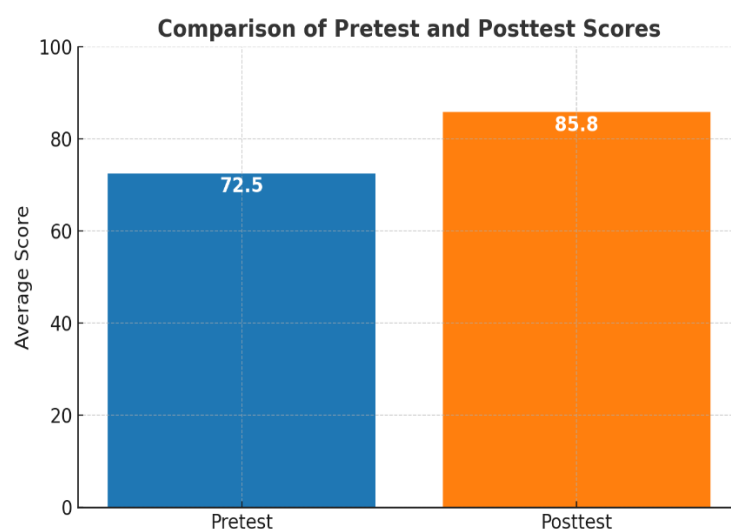


Figure 1. Comparison of Pretest and Posttest Scores

The chart illustrates the progression of scores, making the improvement visually clear. The steady increase from pretest to posttest and follow-up reflects the effectiveness of the intervention and supports the conclusion that individual muraja'ah strengthens memorization resilience.

These findings are consistent with previous research emphasizing the role of repetition in maintaining Qur'anic memorization. The individual muraja'ah method provided flexibility and personalization, allowing students to focus on their weaknesses while receiving direct feedback from supervisors. Observation data also revealed that motivation and environmental support played a crucial role in determining outcomes. Students who received encouragement and guidance from teachers showed greater progress, while those with weaker internal motivation or limited external support demonstrated smaller improvements.

Despite these positive results, the study acknowledges certain limitations. The sample size was relatively small, consisting of only twenty students, and the absence of a control group limits the generalizability of the findings. Future research should therefore involve larger samples and controlled designs to validate the effectiveness of the individual muraja'ah method more rigorously.

Overall, the results suggest that integrating individual muraja'ah sessions into the tahfiz curriculum can significantly enhance memorization resilience. By combining structured repetition with personalized feedback and consistent practice, students can achieve sustained progress in their Qur'anic studies.

Research Viewpoint Framework

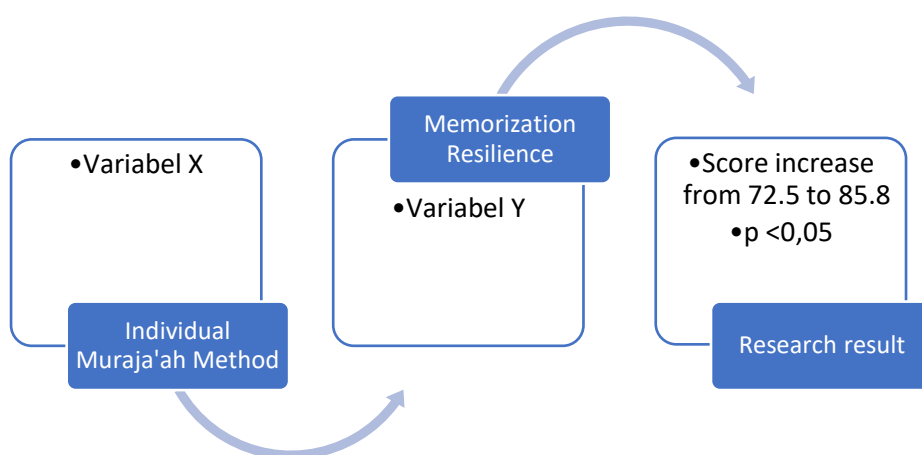


Figure 2. Research Framework of the individual muraja'ah metode, memorization Resilience and result result

Table 2. Individual Simulation Data (n=20)

No	Santri Code	Pre Score (0-100)	Poster Score (0-100)	Δ (After-So)
1	S01	75.7	95.2	19.5
2	S02	71.6	84.0	12.4
3	S03	76.7	90.3	13.6
4	S04	82.4	89.7	7.3
5	S05	71.0	82.0	11.0
6	S06	71.0	84.7	13.8

No	Santri Code	Pre Score (0-100)	Poster Score (0-100)	Δ (After-So)
7	S07	82.8	91.2	8.5
8	S08	77.5	92.4	14.9
9	S09	69.4	80.2	10.8
10	S10	76.0	88.1	12.1
11	S11	69.5	80.3	10.8
12	S12	69.5	90.6	21.1
13	S13	74.1	87.3	13.2
14	S14	60.1	68.9	8.9
15	S15	61.3	78.0	16.8
16	S16	68.8	77.0	8.2
17	S17	65.9	80.1	14.2
18	S18	74.5	79.6	5.1
19	S19	66.6	74.3	7.7
20	S20	63.3	77.4	14.1

Average Pre = 72.5; Average Paska = 85.8; Average Δ = 13.3; $t_{\text{paired}} = 9.85$; $p \approx 0.0000$.

4. CONCLUSION

This study set out to examine the effectiveness of the individual muraja'ah method in enhancing the resilience of Qur'anic memorization among students at Baitul Qur'an Pringsewu Islamic Boarding School. The findings clearly demonstrate that the method produced significant improvements, with average scores rising from 72.5 in the pretest to 85.8 in the posttest, and further to 88.2 in the follow-up test. Statistical analysis confirmed that these gains were meaningful ($p < 0.05$), providing evidence that structured individual muraja'ah sessions can strengthen students' ability to retain and recall Qur'anic verses.

The results highlight the importance of consistency, discipline, and personalized feedback in the memorization process. Students who engaged in daily muraja'ah with supervision and encouragement showed greater progress, underscoring the role of motivation and environmental support in achieving success. These findings suggest that the integration of individual muraja'ah into the tahfiz curriculum can be a valuable strategy for improving both the quality and sustainability of Qur'anic memorization.

At the same time, the study acknowledges its limitations. The relatively small sample size and the absence of a control group restrict the generalizability of the results. Future research should therefore involve larger and more diverse populations, as well as controlled experimental designs, to validate the effectiveness of the method more rigorously. Additional studies could also explore the comparative benefits of individual versus group muraja'ah, the role of technology in supporting memorization, and the influence of different learning styles on outcomes.

In conclusion, the individual muraja'ah method has proven to be an effective approach to strengthening memorization resilience among students, while also fostering discipline, focus, and spiritual satisfaction. For Islamic boarding schools, adopting this method as part of a structured tahfiz program can contribute significantly to the success of students in their Qur'anic studies. With further refinement and broader application, the method has the potential to become a cornerstone of effective memorization pedagogy in Islamic education.

5. Suggestion

1. Explore further the benefits and challenges of implementing individual muraja'ah in Islamic boarding schools, as well as how it can affect the motivation and learning progress of students.
2. Conducting a comparative study between Islamic boarding schools that apply the individual muraja'ah method and those that use group muraja'ah to see the difference in results in achieving Qur'anic educational goals.
3. Identify key factors that affect the success of the implementation of individual muraja'ah in Islamic boarding schools, such as musyrif support, student motivation, or learning methods used.
4. Review the Qur'an education curriculum in Islamic boarding schools so that it can be adjusted to the use of individual muraja'ah methods so that its effectiveness can be increased according to the times.
5. Discuss the role of technology in supporting the implementation of individual muraja'ah in Islamic boarding schools, such as the use of online Qur'an memorization applications or other digital platforms to monitor and evaluate the progress of students in real-time.

REFERENCES

- Rozali, W. N. A. C. W. M., & Ishak, I. (2022). The impact of listening to, reciting, or memorizing the Quran on the physical and mental health of Muslims: Evidence from a systematic review. *Frontiers in Psychology*, 13, 947076. <https://doi.org/10.3389/fpsyg.2022.947076>
- Yusup, N. M., Abdul Rahim, M. M., & Borhan, A. H. (2025). Murajaah in Quran memorization among Islamic students: A systematic literature review. *International Journal of Modern Education*, 7(24), 17–36. <https://doi.org/10.35631/IJMOE.724002>
- Yusup, N. M., Abdul Rahim, M. M., & Borhan, A. H. (2025). Effective strategies in Quran memorization and revision (murajaah) practices among Tahfiz students in Malaysia: A systematic review. *International Journal of Modern Education*, 7(25), 535–554. <https://doi.org/10.35631/IJMOE.725037>
- Purdhiyah, P. (2025). Efektivitas penggunaan metode muraja'ah terhadap hafalan Al-Qur'an: Studi literatur. *Jurnal Ilmiah Multidisiplin Merdeka*, 2(5), 120–127. <https://doi.org/10.62017/merdeka>
- Nuraeni, S., & Rahmawati, F. (2025). Manajemen muraja'ah dalam rangka membina kemampuan hafalan Al-Qur'an santri. *EDUCATION: Jurnal Ilmu Pendidikan*, 21(1), 1–10. <https://doi.org/10.31949/educatio.v21i1.12818>
- Lubis, N. A., & Harahap, R. (2024). Muraja'ah bersama meningkatkan kekuatan memori hafalan Al-Qur'an santri: Studi di Pondok Tahfiz Miftahul Hasanah Medan Tuntungan. *Al-Muaddib: Jurnal Ilmu-Ilmu Keislaman*, 9(2), 233–245.
- Hussin, N., Jamaludin, M., & Baharuddin, S. M. (2021). Methods and motivation of Al-Quran memorization. *International Journal of Academic Research in Business & Social Sciences*, 11(1), 232–246.

- Abo Rass, L., & Aref, R. (2025). The impact of attending Qur'an memorization programs on well-being and cognitive capabilities. *International Journal of Islamic Guidance and Counseling*, 8(1), 45–59.
- Irmawati, H. V., Syamsuddin, S., & Arundhana, A. I. (2020). The effect of listening to Surah Ar-Rahman on the level of anxiety in pregnant women. *Enfermería Clínica*, 30, 238–242. <https://doi.org/10.1016/j.enfcli.2019.07.097>
- Yadak, M., Ansari, K. A., Qutub, H., Al-Otaibi, H., Al-Omar, O., & Al-Onizi, N. (2019). The effect of listening to Holy Quran recitation on weaning patients receiving mechanical ventilation in the intensive care unit: A pilot study. *Journal of Religion and Health*, 58(1), 64–73. <https://doi.org/10.1007/s10943-017-0500-3>