

Implementation of Independet and Group Muroja'h Methods to Improve Qur'an Memorization

Al Hilal Hamdi*¹, Amini²

¹Universitas Muhammadiyah Sumatera Utara; hilalpasaman@gmail.com

²Universitas Muhammadiyah Sumatera Utara; Amini@umsu.ac.id

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ABSTRACT

Among the problems faced by Qur'an memorizers is the ability to memorize quickly, but memorization is often weak or difficult to maintain due to the lack of precise methods that are adapted to the character of the students. This study aims to analyze and describe the process of implementing the independent and group muroja'ah method to improve the memorization of the Qur'an at the Tahfidz House of Ma'had Abu Ubaidah bin Al-Jarrah Medan. The descriptive qualitative method is used through in-depth interviews, observations, and document studies, with interactive data analysis through reduction, presentation, and conclusion drawn. The results showed that independent muroja'ah fostered independence, discipline, and self-correction skills, effective for long-term memorization retention, while group muroja'ah increased social motivation, tajweed accuracy, and letter makhraj through direct tasmi'. The muroja'ah group excelled in the quality of reading, while the independent muroja'ah was better in the quantity and consistency of the daily. This study concludes that the optimal improvement in memorization is obtained through the integration of the two methods according to the character and phase of student development.

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Corresponding Author:

Al Hilal Hamdi

Universitas Muhammadiyah Sumatera Utara; hilalpasaman@gmail.com

INTRODUCTION

Law No. 20 of 2003 Chapter II Article 3 explains that national education functions to develop abilities and form the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Studying the Qur'an is highly recommended in the world of Islamic education. The quran has been a significant guide for many aspect of human's life (Ahmad, 2021) explained that the Qur'an is an important aspect in all aspects of human life. This is also affirmed in the hadith of the Prophet Rasullullah SAW.

ضِيَّ اللهُ عَنْهُ ، قَالَ : قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : (خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ) رَوَاهُ الْبُخَارِيُّ .

In this hadith, it is explained that the best human being among the believers is to study the Qur'an and teach it.

The Qur'an is a reading, the Qur'an sentence is a recitation of the qiroatan masdar which is taken from the origin of the word qoro'a which means reading. As Jaya said, the Qur'an comes from

the word *Qara'a – Yaqra'u – Qur'an – Qur'an*, i.e. something that is read or read (Agus, H., & Islam, 2019) The Qur'an is the kalam of Allah SWT which was revealed to the Prophet Rasullullah SAW through the intermediary of the angel Jibril and narrated in mutawatir and reading it is worth worship, the Qur'an consists of 114 surahs, the Qur'an starts from surah Al-Fatihah and ends with surah An-Nas. Islam strongly encourages Muslims to read the Qur'an and understand it because it will be an intercession in the hereafter. One way to read the Qur'an properly and correctly is by studying and understanding the science of tajweed and reading it tartil. Tartil means to beautify the arrangement, sing, slowly. (Ashari, 2023)

In this modern era, memorizing the Quran has become a characteristic of various Islamic educational institutions and institutions. The need for a spiritual touch among the hedonistic city life is urgently needed. However, today's society is a society that mostly loves instant things. In fact, if you look at the time of the Prophet, memorization is not a matter of the speed of time but the importance of religious teachings to be understood, taught, and applied in daily life. (Farida, 2022) This is because most of the prospects of modern society follow the needs of the market. Therefore, religious education whose prospects cannot be ascertained after graduation are in little demand. So that the emergence of various modern methods today contributes to increasing the interest of parents to provide education to memorize the Quran in a relatively short period of time but expect maximum results (Hidayatullah, 2017)

In fact, the essence of effective and ideal Qur'an learning does not only prioritize reading speed, but the most urgent thing is to show the aspects of accuracy and beauty. In addition, it is also due to the absence of encouragement from parents at home. Children tend to imitate their parents' behavior because they are more easily influenced by their parents. Parents' righteousness is very important for their children. (Robie Fanreza, 2023). Meanwhile, Islamic religious education does not only aim to transfer Islamic knowledge, but also functions as an instrument to shape the character, morality, and spirituality of students, especially in Qur'anic education. (Fenty Sulastini, 2019) Character education is a form of education that includes the development of virtues (Law No.20, 2003)

Having a foundation as a guide in interacting and getting along with others is important in character education (Rahmawati, 2022) The type of education that can form these characteristics is known as character education (Raihan Zaky, 2023). Character education given to students must be well planned and designed (Riri Suryati, 2022). According to Hasrian Rudi Setiawan (2019), the implementation of Islamic Religious Education (PAI) is an effort to instill Islamic faith in the Muslim generation. (Riri Suryati, 2022) According to Zakiah Daradjat, the purpose of Islamic education is to shape Muslim personalities. (Hidayatullah, 2017b) memorizing the Qur'an cannot be denied that methods have an important role, so they can help to determine the success of memorizing the Quran. So one of the efforts to preserve the Qur'an is to memorize it. Where the Prophet PBUH and many of his companions memorized the Quran. ((Sulastini & Zamili, 2019)

Reading and memorizing the Qur'an also uses methods in learning it, these methods are useful to make it easier to learn, such as the talaqqi method, where this method is carried out directly *face to face* between students and teachers, this talaqqi method is where the teacher gives an example in reciting verses of the Qur'an while students listen, then recite according to what the teacher exemplifies. (Fenty Sulastini, 2019) Becoming a memorizer of the Quran has become everyone's dream because it can intercede for themselves and their families when a person has become an Ahlul Quran. This is a motivation to memorize the Qur'an, as in the Hadith of the Prophet PBUH below:

أَنْ فَاسْتَظْهَرَهُ وَحَفِظَهُ أَدْخَلَهُ اللَّهُ الْجَنَّةَ وَشَفَعَهُ فِي عَشْرَةِ مَنْ أَهْلَ بَيْتِهِ كَلَّمَهُمْ قَدْ وَجِبَتْ لَهُمُ النَّارُ

One of the great forms in maintaining the authenticity of the Quran is by memorizing it. If viewed from history, the most common method used to memorize and was first used by the Prophet when he received a revelation from the angel Gabriel was the tasmi' method and (Nata, 2016) Then the Prophet Rasullullah SAW and his companions strongly emphasized the importance of reading and teaching the Qur'an in tartil (sequentially and slowly), to maintain makhrāj, tajweed, and the authenticity of the readings. (Nisah Nirwana Sinaga & Muhammad Qorib, 2023). Then no less important than all that, there are important components in maintaining and improving the

memorization of the Qur'an, namely *Muroja'ah*, *Muroja'ah* is the process of repeating memorization so that it remains firmly attached to memory. *Muroja'ah* etymologically derived from the Arabic word '*Raja'a*' which means to return or repeat. In Indonesian, this term refers to the activity of repeating or revisiting what has been learned or memorized (Ahmad, 2021)

The process of repeating the memorization of the Qur'an that has been mastered before, either orally or through listening, with the aim of keeping memorization attached and not forgotten (Hidayatullah, 2017) Method *Muroja'ah* is a technique of repetition of the Qur'an to maintain and improve the quality of memorization of the memorizers (*huffaz*). Method *Muroja'ah* has several forms, including *Muroja'ah* independent and *Muroja'ah* group. This activity is considered very effective in maintaining memorization and improving understanding of the content of the Qur'an. (Kurniawati & Nasution, 2022)

Under the auspices of AMCF (Asia Muslim Charity Foundation), Ma'had abu Ubaidah, which is an Arabic language education and Islamic studies institution, has several programs, such as Arabic language education, tahfidz, tahsin, imam and khatib training centers, and the spread of da'i to remote areas. In 2008, Ma'had Abu Ubaidah launched the tahfidz program. The formation of the program is prepared based on experience, research results in various places with the same field and the results of the evaluation carried out in Ma'had itself to achieve success in accordance with the vision and mission of the tahfidz program Ma'had Abu Ubaidah.

To achieve the goal of success, there are many obstacles. Among them include selecting students from various backgrounds, intentions and seriousness, program implementation, discipline of teachers and students, implementation and supervision, use of time, cooperation and support from Ma'had, ustadzah, and musyrifah, and partners. Ma'had Abu Ubaidah bin Al-Jarrah has replaced and created new programs approximately three times in recent years. This is certainly looking at the results of Ma'had's personal evaluation and research from several other tahfidz markaz. Timing and method selection play a huge role in the success of the program implemented. (H. R. Setiawan, 2019) There are two basic things that need to be known in the memorization process, namely adding memorization and repeating memorization that has been memorized. One of the important things in memorization is the repetition of memorization (*Muroja'ah*) and the use of the *Muroja'ah* that is right.

Some students who participated in the previous program at Ma'had Tahfidz Abu Ubaidah did not achieve the goal of the two-year program and thirty juz. This happens for a variety of reasons, including inappropriate methods chosen, lack of discipline, and a lack of supervision and rules applied in tahfidz houses. In addition to not achieving students' memorization goals, the quality of their memorization is also considered poor. The quality of student memorization depends on the quality *Muroja'ah* memorized verses. Quality *Muroja'ah* which is better compared to the quality of student memorization. The tahfidz house of Ma'had Abu Ubaidah bin Al-Jarrah Medan is one of the tahfidz that uses the *Muroja'ah* to strengthen the memorization of the students so that they succeed in maintaining the memorization of the Quran. This makes most students feel easy in maintaining the memorization of the Quran. This activity occurs from year to year, and yields results with the achievement of the tahfidz program target of 30 juz 1 year. (Fenty Sulastini, 2019)

The advantages of the tahfidz program at Ma'had Abu Ubaidah bin Al-Jarrah Medan which are different from most other tahfidz houses in the city of Medan, especially so that it is the author's choice to conduct research in this place is a good and consistent selection process, namely (1) bilhaq quarantine for coaching for 3 days and 2 nights before entering the 1-year quarantine program, (2) a strict interview process, (3) good file selection, (4) competent and expert teaching staff, (5) coordinators who are always quick to respond in overcoming various problems of the tahfidz houses that are managed, (6) and no less important the sincerity of the donors in providing total facilities so that everything becomes easier in achieving the goals of the program.

Based on these problems, this study aims to analyze and describe the implementation of the independent and group *muroja'ah* method to improve the memorization of the Qur'an at the Tahfidz Ma'had Abu Ubaidah House, as well as provide guidance for Qur'an memorizers in choosing a method that suits their respective characteristics and maintaining memorization optimally. The

urgency of this research lies in the need for modern tahfidz institutions to integrate effective muroja'ah methods to improve the quality and quantity of student memorization. Meanwhile, the novelty of this research is a comprehensive analysis of the combination of independent and group muroja'ah methods adapted to the character and phase of student development, which has not been widely researched in the context of tahfidz institutions in Indonesia. This research is expected to make a practical and academic contribution to the management of tahfidz programs and more effective Qur'an learning strategies.

METHODS

This research was carried out at the tahfidz house of Ma'had Abu Ubaidah Bin Al-Jarrah by making the tahfidz house of Nurul Huda as a pilot, namely on Jl. Piano no.22 Padang Bulan, Medan Baru. The method used in this study is qualitative with a descriptive approach. (Anam, 2022) Data collection techniques were pursued by observation, in-depth interviews, and document studies. The source of data is both from the management of the institution, educators, and the results of the evaluation book notes of each educator. The data is analyzed using the Miles and Huberman method: Collecting data, reducing data, and drawing conclusions.

Data collection techniques are through (1) participant observation, (2) in-depth interviews with (a) leaders, (b) coordinators, (c) lecturers (*musyrif*), and (d) students, and (3) document analysis. Data analysis is carried out interactively through data reduction, data presentation, and conclusion drawn. The qualitative approach allows researchers to understand the views, experiences, and holistic perceptions of participants (teachers and students) regarding the implementation of independent and group muroja'ah. In this context, the House of Tahfidz Ma'had Abu Ubaidah bin Al-Jarrah Medan is used as an instrumental case to understand specifically how the two *muroja'ah methods* are implemented by the Al-Quran memorization community in the location.

RESULTS AND DISCUSSION

A. Results

Implementation is defined as the implementation, implementation, or embodiment of a plan or policy that has been prepared in advance (KBBI V Ministry of Education and Culture, 2024). This definition emphasizes that implementation is a concrete stage of a planning process that is manifested in concrete actions. According to (Rahmawati, 2022), implementation is based on the goal of achieving the goal in a given situation. The goal of implementation is to turn the previously mentioned decisions into operational patterns and achieve significant or minor changes. To implement a particular policy, program, or concept, the implementation stage is critical.

While Method comes from the word *Method* in English which means way. A method is the right and fast way to do something. ((Arifin & Setiawati, 2021) In addition, Zuhairi also revealed that the method comes from the Greek language (*Greece*) which is from the word "*metha*" and "*hodos*" *metha* means through or through, while the word *hodos* means a path or way that must be passed or passed to achieve a certain desired goal. (Suemdi, 2019) With the use of the right learning methods, it is hoped that students will be truly involved in learning activities and provide more opportunities for students to gain awareness and develop their concepts better and also develop individual abilities (Suemdi, 2019)

A. Muroja'ah Independent

Muroja'ah Independent is an activity of repeating memorization individually, where the memorizer repeats the verses that he or she has memorized separately, without help or interaction with others. This method provides an opportunity for the memorizer to focus more and understand each verse more deeply. However, this method also requires high discipline and perseverance to maintain memorization (M. Alfian, 2023)

Muroja'ah Independence has the advantage of having complete control over time and place. Some experts state that one of the advantages of this method is that memorizers can focus entirely on their memorization without external interference (Alfian, 2023). Thus, *Muroja'ah* Independent can provide an opportunity to repeat memorization more deeply, especially for memorizers who

have specific needs in certain parts of memorization. According to other experts, memorizers who perform muroja'ah independently tend to be more able to adjust the time according to their personal rhythm (Rahmawati, 2022). This allows them to be more consistent in repeating memorization. However, one drawback is the lack of direct feedback from other parties, which can cause memorizers to be unaware of errors or shortcomings in their memorization (Rahmawati, 2022)

B. Muroja'ah Group

Muroja'ah A group is an activity of repeating memorization in a group that involves more than one memorizer. There is an expert opinion that explains that *Muroja'ah* The group introduces social dynamics that support memorizers to be more enthusiastic in maintaining memorization. The advantage of this method is that there is a sense of community that motivates memorizers to remind each other and help each other. (Fauzi & Zainuddin, 2022)

Muroja'ah Groups have advantages in terms of social interaction and emotional support between group members. Memorizers involved in *Muroja'ah* The group benefits from direct correction from their peers. This allows them to correct memorization mistakes faster and keep motivation high. Social interactions that arise from group activities can increase the enthusiasm and perseverance of memorizers. (Fauzi & Zainuddin, 2022) And there are also those who give the view that memorizers involved in group muroja'ah feel more motivated to maintain the quality of their memorization because of the social responsibility in the group. The sense of togetherness and support between group members also increases their enthusiasm and consistency in repeating memorization. (H. R. Setiawan, 2019)

B. Discussion

1. Planning for the implementation of the independent and group muroja'ah method at the tahfidz house of Ma'had Abu Ubaidah bin Al-Jarrah

Based on the observations made by the researcher at the research place in carrying out the entire program, the Ma'had first held a meeting for the supervisors, both ustadz/ah musyri'ah. The meeting is in the form of emphasis on discipline the time of dormitory activities, understanding the application of methods applied to the program, maintaining the motivation of students and everything related to the program and the goals of the program to be achieved so that each supervisor can equalize perceptions. This also includes training on how to apply the independent muroja'ah method and the groups in the

Tahfidz Program at Ma'had Abu Ubaidah bin Al-Jarrah. The results of the observation are in line with the statement by the tahfidz coordinator of Ma'had Abu Ubaidah ustadz Jefri Lc, M.TH namely: Every teacher is invited to the hall of Ma'had to take part in tahfidz program training before the new school year begins, which is guided directly by the tahfidz coordinator and attended by the mudir and secretary of Ma'had. (Sulastini & Zamili, 2019) All materials presented include techniques that will be used in the tahfidz program in the next year, as well as additional materials needed.

The second statement obtained by ustad Muhammad Haqqin Nazili as a supervisor in one of the tahfidz houses of Ma'had is: The planning of the Independent and Group *muroja'ah* method is in accordance with the material and debriefing carried out for all supervisors in the tahfidz house. The material provided is in the form of preparation and technical methods for implementing the existing methods in the tahfidz program, including the independent and group *muroja'ah method*. Meanwhile, the direct form of program planning from Ma'had, in addition to preparing materials and training, is to prepare facilities and infrastructure that support the running of the program. Undoubtedly, some of the approaches that will be used will require support, such as the creation of a consistent curriculum, guidelines modules for supervisors, and a day-to-day program activity supervision book for all teachers. The BILHAQ (Guidance on Reciting the Qur'an) program is an additional preparation.

Based on the results of the researcher's observations in the routine meeting activities of all tahfidz staff and teaching boards, the bilhaq program aims to screen prospective students who

want to register as students at the tahfidz house of Ma'had Abu Ubaidah bin Al-Jarrah. Mudir Ma'had as the leader also mentioned that planning for the application of the methods in the program was prepared before the program was carried out so that the implementation of the program ran well. (Fauzi & Zainuddin, 2022) The mudir has the task of checking the readiness of all parties related to the implementation of the tahfidz program and the program itself. The results of the researcher's direct observation of the bilhaq program activities showed that all prospective students who wanted to memorize at the Ma'had tahfidz house, which was built for three days and two nights. The bilhaq program is also a guidance activity to memorize several pages of the Qur'an, which helps students find the characteristics of a student's character in memorizing.

The same thing was also expressed by Haikal as a student at the tahfidz nurul huda putra headquarters, he explained that: Bilhaq activities are activities that must be participated by all prospective tahfidz students Ma'had Abu Ubaidah bin Al-Jarrah in an effort to prepare students to be able to prepare themselves and their souls to be fostered or quarantined for 1 year and also so that students can know the character of memorization and can collaborate with colleagues in the same dormitory in carrying out all the systems order and rules that have been set, frankly I feel very happy to get knowledge for 3 days and 2 nights, a lot of valuable experience that I got both from the coaching teacher and when discussing with comrades-in-arms, even though the number of us in the last bilhaq was only about 20 people but the sense of kinship is very felt and the blessing of the Qur'an is so warm to us.

Likewise, the same confession was conveyed by several students at the Nurul Huda Putra headquarters, including ihsan which he explained: I was very helped by preparations such as this bilhaq program because before entering a long and certainly tiring period in this 1-year tahfidz quarantine program, we were trained first so that later we would not be surprised or surprised when we went directly into the field. Moreover, the program made by mah'ad abu ubaidah is a fairly strict and disciplined program, of course it requires patience and perseverance that is very extraordinary.

2. Implementation of the independent and group muroja'ah method in the tahfidz house of Ma'had Abu Ubaidah bin Al-Jarrah

The implementation of the muroja'ah method at the House of Tahfidz Ma'had Abu Ubaidah bin Al-Jarrah began with the assignment of full authority to the supervisor, including ustadz Muhammad Haqqin Nazili, to manage the memorization and repetition activities of the students. The main goal is for students to be able to memorize, maintain memorization, and become role models in applying the Qur'an after completing the program. The *independent muroja'ah* method is carried out individually in a quiet place, emphasizing independence and consistency, while group muroja'ah is carried out in small circles together to improve the accuracy of the reading through mutual correction mechanisms (*tasmi'*) and social motivation.

Daily activities start from tahajjud and dawn prayers, followed by mentalaqqikan verses of the Qur'an, explanations of tajweed, and memorization deposits. After the lunch break, the students carried out independent muroja'ah for about two hours, then continued with group muroja'ah for one and a half hours in the afternoon. Additional activities after Isha are used to add new memorization or improve old memorization. All activities are directly supervised by musyrif in each dormitory to ensure the regularity and quality of implementation according to schedule. (Agus, H., & Islam, 2019) Although initially the students faced difficulties, including adjusting to a strict schedule and waking up early before dawn, the guidance of the teachers and the motivation that continued to be given made them gradually get used to it. Students realize that strict schedules and rules are not to torture, but to form discipline, patience, and the ability to maintain memorization to the maximum. Some students revealed that this program was challenging, but it provided valuable experiences and a strong sense of kinship between participants.

Based on observations, independent muroja'ah is carried out at 14.00–15.40 and group muroja'ah at 16.30–18.00, after the students complete the ziyadah deposit or additional

memorization. The implementation of these two methods runs in an orderly manner and according to the program, with musyrif supervision that ensures that the daily memorization target is achieved. With this pattern, Ma'had Abu Ubaidah succeeded in integrating the repetition of memorization individually and in groups so that the quality and consistency of students' memorization could be optimally maintained.

The order and time of implementation of *the independent and group muroja'ah* method is carried out after the students complete the *ziyadah* deposit or additional memorization. The following is the implementation of the use of *the independent and group muroja'ah* method based on the results of field observations by the researcher:

a. **Opening by praying**

Based on the results of the researcher's interview with ustadz Muhammad Haqqin Nazili as one of the teachers at the tahfidz Ma'had house, namely: The *halaqoh* activity is opened with a joint prayer that will be guided by the ustad or musyrif before which the students had time to stop *halaqoh* activities to rest and eat breakfast. Before starting, I also make sure that each student has first completed the memorization which will be deposited to the ustadz in the morning by repeating it carefully. Usually I also suggest that students listen to each other's memorization to their friends before being *tasmi'*.

b. **Talaqqi 3 Pages of the Qur'an**

According to the results of the interview conducted by the researcher when talking with ustadz Muhammad Haqqin Nazili as a teacher at the tahfidz Ma'had house, namely: *talaqqi* activity is an activity in which the teacher will recite verse by verse using the right *tajweed* then followed by all students together to avoid reading errors when students start memorizing a new one. This is very important because if the student memorizes and there is a misunderstanding at the beginning of his memorization, it will be very difficult to improve the reading again, therefore this 3-page *talaqqi* of the Qur'an is very useful, especially for the readiness of students to memorize in order to minimize errors in the memorization process itself. (Huda, 2020)

c. **New memorization deposit**

The new memorization deposit at the House of Tahfidz Ma'had Abu Ubaidah bin Al-Jarrah requires each student to prepare a minimum of three pages per day and deposit them alternately to the ustadz or musyrif to be corrected through *tasmi'*. This aims to enable students to meet the daily target that has been set by Ma'had and accelerate the completion of memorization. Although some students initially experienced difficulties, the challenge was considered reasonable because the memorizer of the Qur'an must be able to create comfortable conditions and focus on memorizing. (Setiawan, 2019) The students realize that verses that are rarely read or heard are a test in itself, but with patience, discipline, and *tawakkal* to Allah, they are able to overcome these difficulties. The experience of facing despair, fatigue, and memorization difficulties is actually a means of spiritual and mental learning; The motivation of the Ustadz and Musyrif helps them to keep their spirits up, strengthen their perseverance, and build confidence that serious efforts will yield success in achieving the daily memorization targets and the goals of the Tahfidz program as a whole.

d. **Implementation of *independent muroja'ah***

Independent muroja'ah at the House of Tahfidz Ma'had Abu Ubaidah bin Al-Jarrah is carried out by each student to repeat the memorization of the *juz* that is being studied, with the provision of a minimum of three sheets or the equivalent of six pages of the Qur'an to the musyrif. These activities are usually done individually in a quiet and comfortable place, such as a study room or dormitory garden, to support concentration and peace of mind so that memorization can be repeated effectively. According to ustadz Muhammad Haqqin Nazili and ustadz Hanafi, *independent muroja'ah* fosters independence, discipline, and self-correction skills in students, even though students still face challenges in maintaining focus. The experience of students like Aidil shows that this method provides learning freedom that suits their personal character, allows them to face memorization difficulties independently,

while strengthening discipline and confidence in achieving memorization targets optimally. (Sulastini & Zamili, 2019)

e. Implementation of group Muroja'ah

Implementation *Muroja'ah* The group at the House of Tahfidz Ma'had Abu Ubaidah bin Al-Jarrah is carried out after asr, with the students forming a shaf or circle to read together. This activity complements independent muroja'ah by fostering social motivation, increasing the accuracy of tajweed, and improving the makharijul of letters through a direct mutual correction mechanism (tasmi'). In addition to the technical aspect, interaction in groups also creates emotional bonds between students and fosters new enthusiasm after exhaustion from independent muroja'ah. (Farida, 2022) According to students, such as Ihsan, this activity makes them more excited and comfortable because of the atmosphere of togetherness and the seriousness of friends, so that memorization is not only the result of individual efforts but also enriched through correction, support, and prayer together, as well as significantly improving the quality of reading.

f. Ensure that all students have completed the implementation of independent and group muroja'ah and close it with prayer.

Through what the researcher saw directly at the house of tahfidz Ma'had, usually the ustadz gathered all the students to ensure that all students had carried out *the muroja'ah* independently and the group then closed *the halaqoh* again by praying. The same statement was obtained from the results of an interview with one of the musyrif named Hanafi: Independent and group *muroja'ah* activities begin and end with prayer.

3. Supervision of the use of independent and group muroja'ah methods in the tahfidz house of Ma'had Abu Ubaidah bin Al-Jarrah

Based on the results of observations at the House of Tahfidz Ma'had Abu Ubaidah bin Al-Jarrah, supervision of the implementation of independent and group muroja'ah is carried out in stages. Musyrif/ah is in charge of ensuring that students are disciplined with time and memorization, including the repetition of new memorization until it is smooth. Ustadz/ah supervises the musyrif/ah and students through filling out the daily muthoba'ah book, which contains a table of activities *Muroja'ah*, implementation time, juz, surah, verses that are tasec'kan, and assessment of the smoothness of each student. This muthoba'ah book is filled directly by the musyrif/ah according to the schedule, so that each activity is recorded in detail. (Widodo, 2023)

The highest supervision is carried out by Ma'had through the tahfidz coordinator, by monitoring daily documentation and activity reports sent by ustadz/ah to the tahfidz teacher's WhatsApp group. Each musyrif/ah is required to take a photo of the documentation of muroja'ah activities and report them in writing to ensure that the implementation of independent and group methods runs according to the target. According to the tahfidz coordinator, this daily supervision is not a form of distrust of the supervisor, but to maintain the smoothness, motivation, and consistency of the program so that students can achieve the memorization target optimally.

4. Evaluation of the implementation of the use of the independent and group muroja'ah method in the tahfidz house of Ma'had Abu Ubaidah bin Al-Jarrah

The fact that the researcher found in the house of tahfidz Ma'had Abu Ubaidah bin Al-Jarrah, the ability to memorize each student is different. Most students are able to memorize according to the target, but sometimes there are one or two students who do not reach their memorization target in one week. Smoothness *Muroja'ah* Independent and group are also influenced by the fluency of memorization. This must always be present in every tahfidz house. (Rahman, 2021) Given this, the tahfidz house of Ma'had Abu Ubaidah does not only prepare planning, technical implementation, and supervision. To find out how the program works, evaluations are also assessed. The results of the interviews conducted by the researcher with the tahfidz coordinator show that an evaluation is being carried out not only to assess the data collection needed by Ma'had, but also to continue to evaluate the shortcomings in the

implementation of the tahfidz Ma'had program procedures.

The results of direct observation from researchers in the field show that the assessment of *the independent and group muroja'ah* method in the tahfidz program is carried out every day, week, and month. The researcher interviewed one of the students named Haikal about the daily evaluation. The explanation of the daily evaluation is given through the correction of the memorization of *the muroja'ah* independently and directly to the group of students when they submit their memorization to the musyrif. Among the evaluations carried out are divided into several parts based on time and achievement targets, namely:

a. Daily evaluation

Daily evaluation is usually played by the ustadz in each tahfidz house, for example, ustadz Muhammad Haqqin Nazili usually evaluates *independent and group muroja'ah* activities based on the assessment in the *student muthoba'ah* book. If the score of *independent muroja'ah* and group is below seven, then students are required to repeat *independent muroja'ah* and group again and have not been allowed to add new memorization on the next day.

b. Weekly evaluation

Number of pages of a book *muthoba'ah* The students are adjusted to the time given by Ma'had to each tahfidz house, which amounts to twelve months, or a year. Each page can be used for reports and assessments of overall program activities. *Muroja'ah* Self-paced and group sessions are also accessible for five days, from Monday to Friday, for full activities, and weekly exams are held one day on Saturdays. To support the evaluation aspect, the book *muthoba'ah* has a single page containing six days of activities and has a special scoring column for *Muroja'ah* independent and group. These columns detail how much *Muroja'ah* independent and group that students can afford to deposit in a week, as well as aspects of smooth memorization. (Fahrurrozi, 2022)

Based on what is written in the book *muthoba'ah* to be assessed, the researcher found that the ustadz can evaluate the activities of the *Muroja'ah* and group after viewing the notes written in each column *Muroja'ah*. Based on the results of direct observation of the researcher on the activities of independent and group *muroja'ah* and participation in its implementation, the researcher found that the ustadz can evaluate the results of the *Muroja'ah* independent and group after seeing what is written in the book. (Sulastini & Zamili, 2019) The teacher writes notes with the information of the students who are less focused, re-smooth the memorization, repeat it again, and other things. However, many students enjoyed the results *Muroja'ah* group and independent.

The researcher also evaluated how smoothly *Muroja'ah* independent of each student and how their group has an impact on various programs in other tahfidz houses. (R. Alfian, 2023) As a practical example, when *Muroja'ah* group after *Muroja'ah* Independent, the failure of students in performing independent *muroja'ah* will interfere with the group's *muroja'ah*. Other program activities, such as weekly memorization exams, will be affected if *Muroja'ah* Independent for a week is not good

c. Monthly Evaluation

To support the evaluation aspect, the *muthoba'ah* book has one page containing six days of activities and has a special assessment column for independent and group *muroja'ah*. These columns detail how much independent and group *muroja'ah* students can afford to deposit in a week, as well as aspects of smooth memorization.

Based on what is written in the book *muthoba'ah* To be assessed, the researcher found that the Ustadz could evaluate the activities of the *Muroja'ah* and group after viewing the notes written in each column *Muroja'ah*. Based on the results of the researcher's direct observation of the activities *Muroja'ah* independent and group and participation in its implementation, researchers found that ustadz can evaluate the results *Muroja'ah* Independent and group after seeing what is written in the book, usually, the teacher writes notes with the information of the students who are less focused, re-launch the memorization, repeat it again, and other things. (R. Alfian, 2023) However, many students enjoyed the results *Muroja'ah* group and

independent.

d. Annual evaluation

The annual evaluation, which is carried out directly at Ma'had Abu Ubaidah, involves all students, ustadz, musyrif, and all elements of tahfidz. A program called *imtihaanat hifdzhil Qur'an*, which means Qur'an memorization exam, is used annually to evaluate all students. Mudir Ma'had and several other ustadz will connect the verses that the students learn.

The results of interviews conducted by researchers with the mudir of Ma'had show that at the end of the first year of our program, there was a memorization test which was followed directly by the Ustadz Fajar as a mudir. This annual test is intended to evaluate all the methods that exist in the tahfidz program of Ma'had Abu Ubaidah bin Al-Jarrah. In the end, the results of this annual evaluation will be included in the grade as a sign that the students have completed the educational program.

5. The inhibiting factors in the implementation of the tahfidz program using the independent and group muroja'ah method in the tahfidz house of Ma'had Abu Ubaidah bin Al-Jarrah and its solutions.

Based on the evaluation that is carried out every week, month and year at the tahfidz house of Ma'had Abu Ubaidah bin Al-Jarrah from where inhibiting factors are found, especially in the application of the method *Muroja'ah* independent and group in the tahfidz program. (Sukardi, 2018) Through the results of the observations made, the researcher found inhibiting factors and obstacles in the application of the method *Muroja'ah* and the group at the tahfidz house of Ma'had Abu Ubaidah bin Al-Jarrah. Factors that hinder the implementation of the use of the method *Muroja'ah* Independent and Group include:

- a. The lack of concern of the musyrif in the use of the time of the students in the dormitory affects the more or less the number of students repeating memorization instead of doing other things.
- b. Absence of students on study days, illness or permission to go home.
- c. Feeling lazy, unenthusiastic and bored of students.

The results of interviews conducted by the researcher with ustadz at the Ma'had tahfidz house showed that students sometimes felt discouraged for several reasons, including dormitory constraints such as unmet basic needs of students or problems with friends. Some students conveyed the same thing when interviewed: the longing for their parents, especially for those who have never been separated from them, sometimes interferes with their focus on memorizing and repeating memorization in *group and independent muroja'ah*.

Given the obstacles in the implementation of independent *muroja'ah* and groups that are part of the tahfidz program, there are also solutions that are obtained, namely:

- a. The concern of the musyrif in the dormitory is good for the use of students' time, ustadz Muhammad Haqqin Nazili explained that as the ustadz who holds full control of the dormitory is obliged to remind the musyrif if it is negligent and not in accordance with the existing provisions. One of the obstacles is if the musyrif has activities outside Ma'had on the day of study, because the musyrif is needed to supervise the activities of the dormitory, especially for ustadz who do not stay at the dormitory.
- b. In repeating memorization, the students were very excited, motivated, and focused. According to direct observation carried out in the house of tahfidz Ma'had, researchers found a way to overcome saturation, laziness, and decreased morale. This annual evaluation will eventually be included in the grade as a sign that the student has completed a year's educational program at the tahfidz house of Ma'had Abu Ubaidah bin Al-Jarrah. Also as a sign of the completion of this evaluation, each participant who participates in the evaluation will receive a khatam Al-Qur'an diploma along with the grades obtained when conducting the annual evaluation exam.

CONCLUSION

Based on the results of the study, the improvement of the quality of Qur'an memorization at the Tahfidz House of Ma'had Abu Ubaidah bin Al-Jarrah Medan was greatly influenced by the systematic implementation of the muroja'ah method through independent muroja'ah and group muroja'ah. Independent muroja'ah has been proven to be effective in fostering students' independence, discipline, and personal responsibility for memorization, while group muroja'ah improves reading accuracy, tajwid, letter makhraj, and social motivation through interaction and mutual correction mechanisms. These findings show that each method has a unique contribution that complements each other, so that the integration of the two results in a comprehensive, balanced, and harmonized tahfidz learning model that is in line with the Islamic educational principles of tawazun (balance) and tadarruj (gradual).

This study recommends that tahfidz houses maintain a combination of the two methods and adapt them to the character and development phase of the students for optimal memorization results. Further research can examine the effectiveness of integrating this method in the context of longer program duration, variation in the age of students, or in other tahfidz institutions to see the consistency of findings, as well as explore the influence of motivational factors and social support on long-term memorization retention.

LIMITATIONS

This study has several limitations. First, the research was conducted in only one tahfidz institution, namely the Tahfidz House of Ma'had Abu Ubaidah bin Al-Jarrah Medan, so the findings may not represent other institutions with different systems and student backgrounds. Second, this study used a qualitative approach that focuses on understanding experiences and processes rather than measuring the effectiveness of the methods statistically. Therefore, future studies are recommended to involve more institutions and apply quantitative or mixed methods to obtain broader and more comprehensive results.

AUTHOR CONTRIBUTION

AH conceptualized the study, conducted data collection, performed the data analysis, and drafted the manuscript. AM supervised the research process, contributed to the research design and methodology, and reviewed and revised the manuscript. All authors have read and approved the final version of the manuscript.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

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