

Strategies of Al-Qur'an and Hadith Teachers in Improving Students' Memorization of Short Surahs at Madrasah Ibtidaiyah An Najah Haur Kuning

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Abstract

This study aims to analyze the strategies employed by Al-Qur'an and Hadith teachers to improve students' memorization of short surahs and to identify the factors that hinder their implementation at Madrasah Ibtidaiyah An Najah Haur Kuning, Banjar Regency, South Kalimantan. This study employed a qualitative approach with a field research design. Data were collected through observation, interviews, and documentation involving Al-Qur'an and Hadith teachers of Grades IV–VI, students, the madrasah principal, and a parent. Data were analyzed through data reduction, data display, thematic interpretation, and conclusion drawing by relating empirical findings to relevant educational literature. The findings indicate that Grades V and VI implemented six integrated strategies: repetition or drill, habituation, *talqin* and *talaqqi*, motivational reinforcement, learning media, and individual-group learning. Grade IV mainly relied on classical repetition without structured memorization targets or systematic individual recitation. The main barriers involved students' motivation, concentration, cognitive differences, limited parental support, unequal access to learning media, and the absence of uniform memorization standards. The study contributes a cross-grade model showing that memorization quality depends not merely on repetition but on the integration of instructional planning, direct correction, motivation, media, assessment, and school-home collaboration.

Keywords: Al-Qur'an and Hadith Education, Teacher Strategies, Qur'an Memorization

Abstrak

Penelitian ini bertujuan untuk menganalisis strategi yang digunakan oleh guru Al-Qur'an Hadis dalam meningkatkan hafalan surah-surah pendek peserta didik serta mengidentifikasi faktor-faktor yang menghambat penerapannya di Madrasah Ibtidaiyah An Najah Haur Kuning, Kabupaten Banjar, Kalimantan Selatan. Penelitian ini menggunakan pendekatan kualitatif dengan desain penelitian lapangan. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi yang melibatkan guru Al-Qur'an Hadis kelas IV–VI, peserta didik, kepala madrasah, dan salah seorang orang tua peserta didik. Data dianalisis melalui tahap reduksi data, penyajian data, interpretasi tematik, dan penarikan kesimpulan dengan menghubungkan temuan empiris dengan literatur pendidikan yang relevan. Hasil penelitian menunjukkan bahwa kelas V dan VI menerapkan enam strategi yang terintegrasi, yaitu pengulangan atau *drill*, pembiasaan, *talqin* dan *talaqqi*, penguatan motivasi, penggunaan media pembelajaran, serta pembelajaran secara individu dan kelompok. Sementara itu, kelas IV terutama mengandalkan pengulangan secara klasikal

tanpa target hafalan yang terstruktur maupun setoran hafalan individu yang sistematis. Hambatan utama meliputi motivasi peserta didik, konsentrasi, perbedaan kemampuan kognitif, keterbatasan dukungan orang tua, ketidakmerataan akses terhadap media pembelajaran, serta belum adanya standar hafalan yang seragam. Penelitian ini memberikan kontribusi berupa model lintas kelas yang menunjukkan bahwa kualitas hafalan tidak hanya bergantung pada pengulangan, tetapi juga pada integrasi perencanaan pembelajaran, koreksi secara langsung, motivasi, media pembelajaran, penilaian, serta kerja sama antara sekolah dan keluarga.

Kata kunci: Pendidikan Al-Qur'an dan Hadis, Strategi Guru, Hafalan Al-Qur'an

Introduction

Islamic education has an important role in developing students' intellectual, spiritual, moral, and social capacities. Within Islamic education, learning the Qur'an occupies a distinctive position because it connects knowledge acquisition with religious practice and character formation. At the elementary level, Qur'anic learning is expected to introduce students to correct recitation, understanding, memorization, and application of Qur'anic values. These objectives require teachers to design learning activities that correspond to students' developmental characteristics. Recent studies emphasize that Qur'anic education in schools should move beyond the transmission of knowledge toward systematic practices that cultivate religious habits. Therefore, learning the Qur'an at Madrasah Ibtidaiyah requires pedagogical strategies that are structured, repetitive, meaningful, and developmentally appropriate (Annisa et al., 2022; Syaadah et al., 2022; Ridwan & Anwar, 2023).

The memorization of short surahs is one of the important components of Qur'anic learning at the elementary level. Short surahs are relatively accessible to children because of their limited length and their frequent use in daily worship, particularly prayer. Memorization at this stage can simultaneously develop students' familiarity with Qur'anic vocabulary, pronunciation, tajwid, fluency, and confidence in reciting the Qur'an. However, memorization should not be understood merely as increasing the number of surahs remembered by students. (Muslihah et al., 2026) Quality also involves accurate pronunciation, tajwid, fluency, retention, and the ability to reproduce the memorized material consistently. Research on elementary Qur'anic memorization similarly shows that memorization programs require continuous practice and appropriate evaluation rather than one-time achievement (Prahastiwi et al., 2023; Ernawati et al., 2023).

Qur'anic memorization is fundamentally a process of strengthening memory through repeated exposure and retrieval. Shukri et al. (2020) explain that Qur'an memorization strategies include attention, repetition, understanding, organization, exercise, and the use of memory aids. (Arisandi et al., 2026) Their literature review also indicates that repetition and appropriate memory strategies are important for sustaining memorized material. Recent classroom research likewise found that the *drill* method can improve fluency, accuracy, discipline, and memorization retention among elementary students. These findings indicate that repetition remains relevant, but its effectiveness depends on how it is organized and integrated with other instructional practices. Consequently, teachers need to move from simple repetition toward strategically managed repetition (Shukri et al., 2020; Jamilah et al., 2025).

The role of the teacher is central in determining whether memorization becomes a meaningful learning process. Teachers do not merely present Qur'anic verses but also model pronunciation, organize practice, monitor progress, correct mistakes, and motivate students. In Qur'anic memorization, the teacher's ability to hear students' recitation directly is particularly important because errors in pronunciation or tajwid can become established if they are not corrected immediately. (Aslamiah et al., 2026; Mufid et al., 2026) Recent studies on *talaqqi* show that direct interaction between teacher and learner can support fluency, accuracy, and retention. Thus, teacher competence includes both pedagogical planning and mastery of Qur'anic recitation (Arlita et al., 2025; Urfa & Muflich, 2024).

Another important element is habituation. Memorization that occurs only during formal classroom sessions may be vulnerable to forgetting if students do not encounter the memorized verses repeatedly. Habituation creates continuity between classroom instruction and students' daily learning routines. Prahastiwi et al. (2023) found that *muraja'ah* can help elementary students maintain their memorization targets while improving fluency, *makhraj*, and tajwid. (Hatmiah, 2026) Similarly, studies of school-based tahfidz programs show that regular review can become part of students' daily routines and support long-term retention. Therefore, memorization should be constructed as a continuing habit rather than an isolated classroom assignment (Prahastiwi et al., 2023; Anggraeni et al., 2024).

Motivation is another determinant of memorization achievement. Students differ in their interest, confidence, concentration, persistence, and willingness to practice repeatedly. Some students may memorize quickly but forget easily, while others may require longer periods of practice before reaching the same level. Motivation can originate internally through interest and religious awareness or externally through encouragement, recognition, feedback, and classroom expectations. (Nabriz et al., 2026) Recent research on Qur'anic memorization identifies motivation as an important factor influencing students' persistence and participation in memorization activities. Therefore, teachers need to create motivational conditions without reducing memorization to punishment or competition alone (Bandhu et al., 2024; Yunita & Ain, 2022).

Learning media can also influence the attractiveness and accessibility of Qur'anic memorization activities. Conventional materials such as textbooks and the Qur'an remain essential, but teachers can supplement them with audio, visual, and audiovisual resources. Audio media can provide accurate pronunciation models, while visual media can help students recognize verse sequences and textual patterns. (Afifah et al., 2026; Nurhidayah & Handayani, 2025) Recent research on flash-card development for short-surah memorization reported that visual cards were considered highly feasible as instructional media. Interactive media have similarly been associated with greater student engagement in memorization activities (Pohan et al., 2025; Shafira et al., 2025).

The combination of individual and group learning is also pedagogically significant. Group recitation allows students to hear repeated models and participate collectively, whereas individual recitation enables teachers to identify the specific strengths and weaknesses of each student. These two forms of learning can complement each other rather than being treated as competing approaches. In Qur'anic memorization, group repetition may provide initial exposure and confidence, while individual *talaqqi* provides personalized correction and assessment. Research on Qur'anic learning has documented

the use of both *jama'î* and individual guidance as components of memorization programs (Kadri & Kirin, 2022; Anggraeni et al., 2024).

Assessment represents another crucial dimension of memorization. A student cannot be considered successful merely because he or she can recite a surah once after intensive practice. Teachers need to assess fluency, pronunciation, tajwid, retention, and consistency over time. Ernawati et al. (2023) found that tahfiz assessment instruments at elementary schools still require systematic criteria and scoring guidelines. This finding suggests that memorization programs require clear indicators so teachers can monitor students' development objectively. Consequently, assessment should be integrated into instruction rather than conducted only at the end of a learning period (Ernawati et al., 2023).

The school environment also influences memorization achievement. A supportive environment can provide opportunities for repeated recitation, peer encouragement, teacher supervision, and religious habituation. Conversely, a weak learning environment can make memorization dependent solely on students' individual motivation. Recent research on tahfidz programs identifies teacher motivation, social environment, parental support, and conducive learning spaces as external factors affecting Qur'anic memorization. (Hutfhi et al., 2026; Wahyudi et al., 2026) This indicates that memorization cannot be treated exclusively as an individual cognitive activity. It is also a social and institutional process shaped by the interaction between teachers, students, families, and schools (Ainiya et al., 2022; Aziz et al., 2024).

Parental involvement becomes particularly important when memorization must be maintained outside school hours. Elementary students still require adult guidance to organize their learning time and repeat previously memorized surahs. When parents lack confidence in correcting recitation or have limited time to accompany children, home-based *muraja'ah* may become inconsistent. (Baiti et al., 2026; Mukhlis et al., 2026) Recent research on parental involvement in Qur'anic memorization found that parents can function as mentors, motivators, and supervisors during children's home learning. Thus, cooperation between teachers and parents can strengthen continuity between school instruction and home practice (Mukhammad, 2025).

The importance of school-home collaboration becomes more evident when students demonstrate different memorization capacities. Some students may have already learned Qur'anic recitation outside school, whereas others depend heavily on classroom instruction. Differences in prior experience can create uneven levels of fluency and memorization. (Hanafiah, 2024) Teachers therefore need differentiated strategies that recognize students' starting points while maintaining common learning objectives. Research on teacher strategies in Qur'anic memorization similarly identifies differences in students' ability, motivation, and prior competence as challenges requiring flexible instructional responses (Kholidin et al., 2024; Urfa & Muflich, 2024).

The context of Madrasah Ibtidaiyah is especially important because students are still developing foundational learning habits. At this stage, excessive pressure may discourage some students, while insufficient expectations may prevent others from developing discipline. (Mujani et al., 2024) Effective Qur'anic instruction therefore requires a balance between encouragement, accountability, repetition, and emotional support. Teachers must create conditions in which students understand the purpose of memorization while also receiving concrete guidance about how to achieve it. Recent research emphasizes the importance of combining teacher guidance, routine practice,

motivation, and evaluation in school-based memorization programs (Anggraeni et al., 2024; Kholidin et al., 2024).

The empirical context of this study is Madrasah Ibtidaiyah An Najah Haur Kuning in Beruntung Baru District, Banjar Regency, South Kalimantan. The preliminary observation reported in the source thesis indicated that students generally demonstrated relatively good achievement in short-surah memorization. Most students were able to reach the memorization targets contained in the Al-Qur'an and Hadith textbook. Nevertheless, the observation also identified difficulties in maintaining memorization after students had reached the initial target. This situation makes the school a meaningful setting for examining not only how memorization is increased but also how it is maintained. The source thesis specifically identifies this tension between relatively successful achievement and difficulties in sustaining memorization as the basis for the research.

The preliminary findings also indicated differences among teachers across grade levels. The Grade IV teacher emphasized collective reading and tajwid accuracy rather than systematic individual memorization deposits. In contrast, the Grade V and VI teacher implemented a more structured system involving repetition, routine memorization, individual recitation, motivational reinforcement, media, and individual-group activities. Such differences are pedagogically significant because they show that the same subject can be implemented through substantially different instructional designs within one madrasah. They also provide an opportunity to examine how planning and strategy integration shape students' memorization experiences. Similar studies have shown that variation in teacher strategies can influence the organization and quality of Qur'anic memorization programs (Kadri & Kirin, 2022; Kholidin et al., 2024).

Despite the growing literature on Qur'anic memorization, many studies focus on one method, one program, or one educational level. Studies on *muraja'ah*, *drill*, *talaqqi*, or digital and visual media provide valuable evidence, but they do not always examine how several strategies interact within the same school context. Furthermore, less attention has been given to differences in strategy implementation among grade levels within one Madrasah Ibtidaiyah. (Ghani et al., 2026) This study addresses that issue by comparing classroom practices while simultaneously examining internal and external barriers. The cross-grade perspective allows the study to identify not only the strategies used but also differences in planning, implementation, assessment, and support. In this respect, the study extends previous research by examining an integrated strategy ecology rather than a single instructional technique (Shukri et al., 2020; Prahastiwi et al., 2023; Jamilah et al., 2025).

The study therefore aims to describe the strategies used by Al-Qur'an and Hadith teachers to improve students' short-surah memorization at Madrasah Ibtidaiyah An Najah Haur Kuning. It also aims to identify the internal and external factors that hinder the implementation of these strategies. (Bakr et al., 2025; Hushin et al., 2025) The research pays particular attention to repetition, habituation, *talqin*, *talaqqi*, motivation, learning media, and individual-group learning. In addition, it examines memorization improvement from the perspective of quality, including fluency, tajwid accuracy, and retention, rather than quantity alone. This orientation is consistent with contemporary scholarship emphasizing systematic assessment and sustainable memorization practices (Ernawati et al., 2023; Shalihah et al., 2025).

The contribution of this study lies in its integrated analysis of instructional strategy and contextual barriers. Rather than assuming that one method automatically produces better memorization, the study examines how several strategies are combined in actual classroom practice. It also highlights the importance of structured planning, individual recitation, motivational mechanisms, learning media, assessment, and family support. The findings indicate that strategy integration is accompanied by differences in students' learning experiences across grades. This provides a contextual model for understanding Qur'anic memorization in a Madrasah Ibtidaiyah setting. Accordingly, the study contributes empirical evidence for designing more systematic, sustainable, and context-sensitive Qur'anic memorization instruction.

Literature Review

Teacher Strategies in Qur'anic Memorization

Teacher strategy refers to a systematic pattern of instructional actions designed to achieve predetermined learning objectives. In Qur'anic memorization, strategy encompasses planning, selection of methods, sequencing of activities, classroom management, feedback, motivation, assessment, and follow-up. (Begum et al., 2025; Nabriz et al., 2025) A strategy becomes meaningful when the components operate coherently rather than as isolated classroom activities. Recent educational literature emphasizes that teacher strategy should consider instructional objectives, student characteristics, learning materials, media, and assessment. Therefore, Qur'anic memorization requires teachers to organize learning as a coherent process rather than merely asking students to memorize verses (Nadilah & Gusmaneli, 2025; Iskandar et al., 2025).

The teacher's role in Islamic education also extends beyond academic instruction. Teachers serve as models of religious behavior and as guides who help students develop attitudes toward the Qur'an. In memorization activities, teacher behavior can influence students' perceptions of whether memorization is a burden, a competition, or a meaningful religious practice. Teacher patience, consistency, correction, and encouragement can therefore affect students' willingness to persist. Recent studies on Islamic teacher professionalism emphasize the integration of pedagogical competence and Islamic values in classroom practice (Butar Butar et al., 2023; Ramadani et al., 2025). The teacher's instructional strategy should consequently reflect both educational effectiveness and the ethical character of Islamic education.

Repetition and Drill

Repetition is one of the most established strategies in Qur'anic memorization. Repeated exposure enables learners to rehearse pronunciation, sequence, and recall until the material becomes increasingly accessible from memory. Shukri et al. (2020) identify repetition and exercise among the important educational strategies for Qur'an memorization. Their review further indicates that memorization involves both internal processes, such as attention and organization, and external strategies, such as teacher guidance and technological memory aids. (Susanti et al., 2025) Thus, repetition is most productive when it is deliberate and supported by other learning processes.

Recent empirical evidence supports the relevance of the *drill* strategy in elementary Qur'anic education. Jamilah et al. (2025) reported that repeated practice improved the fluency and accuracy of Qur'anic memorization and strengthened students'

discipline and motivation. Their study also showed that repetition helped students develop a structured memorization habit. This is important because memorization requires repeated retrieval rather than passive exposure to written text. In the context of Madrasah Ibtidaiyah, *drill* can therefore be implemented through repeated reading, guided recitation, individual deposits, and periodic review (Jamilah et al., 2025).

Habituation and Muraja'ah

Habituation transforms memorization from an occasional activity into a regular learning practice. When students repeatedly interact with the same verses, they receive opportunities to consolidate and retrieve previously memorized material. *Muraja'ah* is particularly important because new memorization can weaken when previously learned material is not revisited. Prahastiwi et al. (2023) found that *muraja'ah* helped elementary students reach memorization targets and improve fluency, *tartil*, *makhraj*, and tajwid. The implication is that memorization programs need both *ziyadah* or addition of new material and *muraja'ah* or maintenance of old material.

Habituation also has implications for students' character development. Repeated Qur'anic practice requires discipline, patience, time management, and persistence. Wati et al. (2023) associate tahfidz activities with the development of discipline and other positive learning habits. Therefore, memorization can simultaneously function as a cognitive activity and a character-building process. However, these character outcomes depend on whether the memorization routine is implemented consistently and meaningfully. Teachers should consequently make routine practice part of the instructional culture rather than an additional activity disconnected from classroom learning (Wati et al., 2023).

Talqin and Talaqqi

Talqin involves providing an accurate oral model that students imitate, whereas *talaqqi* emphasizes direct recitation from learner to teacher. These approaches are particularly appropriate for Qur'anic learning because pronunciation and tajwid cannot always be adequately evaluated through written work. (Susanti et al., 2025) The teacher can immediately identify articulation errors, incorrect vowel length, or mistakes in tajwid. This direct feedback can prevent errors from becoming habitual. Contemporary studies continue to identify *talaqqi* as a useful strategy for improving short-surah memorization at the elementary level (Arlita et al., 2025).

The effectiveness of *talaqqi* is also associated with the intensity of teacher-student interaction. Arlita et al. (2025), for example, found that students who experienced teacher modeling and repeated imitation demonstrated improvement in fluency, accuracy, and memory. Similar findings appear in studies of Qur'anic memorization programs in which students recite directly before teachers and receive immediate corrections. This makes *talaqqi* more than a method of testing memorization because it simultaneously functions as instruction, diagnosis, and feedback. In the elementary context, the method can be adjusted according to students' individual competence and confidence (Arlita et al., 2025; Urfa & Muflich, 2024).

Motivation

Motivation determines the degree to which students are willing to engage repeatedly with difficult learning material. Qur'anic memorization can require considerable patience, particularly when students encounter longer verses, similar

passages, or difficulties in tajwid. (Mukhlis et al., 2025) Teachers can support motivation by explaining the practical and religious significance of memorization, recognizing effort, establishing realistic expectations, and providing constructive feedback. Motivation should therefore be connected to learning meaning rather than reduced to external rewards. Contemporary motivation literature distinguishes internal drivers from external reinforcement, both of which can influence persistence (Bandhu et al., 2024).

External reinforcement can be useful when applied carefully. Appreciation, recognition, and constructive consequences may encourage students to prepare for memorization deposits. (Yilmaz et al., 2025) However, punishment should remain educational and proportionate so that it does not produce fear or avoidance. The source study illustrates that students sometimes became more serious because they knew they would have to recite individually before their teacher and peers. This finding suggests that accountability can operate as a motivational mechanism, although it should be accompanied by emotional support. Research on teacher motivation strategies similarly emphasizes interest-building, encouragement, and positive classroom conditions (Yunita & Ain, 2022).

Learning Media

Learning media provide additional sensory pathways through which students can encounter Qur'anic material. Audio media allow students to repeatedly hear accurate recitation, while visual media can support recognition of verse sequences. (Bolat et al., 2025) Audiovisual media can combine these functions and make classroom activities more varied. Shukri et al. (2020) identify memory aids and technology as potentially useful components of Qur'an memorization strategies. Therefore, media should not be treated as decorative additions but as instructional tools linked to specific learning objectives (Shukri et al., 2020).

Recent research specifically supports the use of visual media for short-surah memorization. Pohan et al. (2025) developed flash cards for strengthening students' memorization of short surahs and reported high feasibility ratings from media experts, subject-matter experts, teachers, and students. Such findings indicate that visual representation can make memorization more accessible and engaging. In addition, interactive media can increase participation by introducing elements of play and unpredictability into classroom activities. Nevertheless, media should complement rather than replace direct teacher modeling and assessment (Pohan et al., 2025; Shafira et al., 2025).

Individual and Group Learning

Individual learning allows teachers to respond to differences in students' memorization speed, pronunciation, confidence, and retention. In an individual recitation system, teachers can identify specific errors that may remain hidden during group recitation. Group learning, however, provides repeated collective exposure and can reduce anxiety for students who are initially hesitant to recite alone. The two approaches therefore serve different but complementary pedagogical functions. Research on Qur'anic learning has documented the use of both *jama'i* and individual approaches as part of teacher guidance (Kadri & Kirin, 2022; Anggraeni et al., 2024).

A balanced combination can begin with group modeling and repetition and continue with individual *talaqqi*. This sequence allows students to rehearse before facing

individual assessment. It also gives teachers opportunities to monitor individual development while maintaining a collaborative classroom environment. (Abdullah et al., 2025b) The approach is especially relevant in elementary schools where students vary considerably in confidence and prior Qur'anic experience. Thus, individual and group strategies should be regarded as complementary components of differentiated Qur'anic instruction (Aini, 2021; Kadri & Kirin, 2022).

Assessment of Memorization

Assessment should capture both quantity and quality of memorization. Quantity refers to the number of surahs or verses successfully memorized, while quality includes fluency, tajwid, pronunciation, and retention. Ernawati et al. (2023) found that elementary tahfiz assessment instruments require more systematic criteria and scoring guidelines. (Murtala et al., 2026) This finding is important because without clear indicators, teachers may find it difficult to determine whether students are actually improving. Therefore, assessment needs to be planned alongside instruction rather than added after teaching has occurred.

Individual memorization deposits provide a practical mechanism for assessing these dimensions. Through direct recitation, teachers can evaluate whether students remember the sequence, pronounce words correctly, and apply tajwid. The deposit also creates accountability because students know that their memorization will be heard by the teacher. Research on tahfiz assessment and *talaqqi* supports the use of direct observation for evaluating memorization quality. Consequently, regular recitation deposits can function simultaneously as formative assessment, feedback, and learning reinforcement (Ernawati et al., 2023; Arlita et al., 2025).

Internal and External Factors

Internal factors include motivation, interest, concentration, memory capacity, confidence, and prior learning experience. Falah (2021) emphasizes motivation, interest, and cognitive ability as important internal dimensions influencing Qur'anic memorization. Students who have difficulty concentrating or who lack interest may require more repetition and personalized support. Differences in cognitive capacity also mean that identical memorization targets may not produce identical learning trajectories. Teachers should therefore monitor individual progress rather than assuming that all students will respond identically to one strategy.

External factors include teacher support, parental involvement, peer environment, learning facilities, instructional media, and institutional policy. Recent studies identify parental support and learning environments as important components of successful Qur'anic memorization. When home and school expectations are consistent, students receive more opportunities to practice and review. When support is fragmented, memorization may become concentrated only during school hours. Thus, the effectiveness of teacher strategies depends partly on the broader educational ecology surrounding students (Kholidin et al., 2024; Mukhammad, 2025).

Previous Research and Research Gap

Research by Kadri and Kirin (2022) examined teacher strategies for improving students' Qur'anic reading and memorization and demonstrated the importance of structured Qur'anic instruction in elementary education. Their study provides evidence that teacher strategy is a significant component of successful Qur'anic learning. However,

the study focused broadly on reading and memorization rather than comparing multiple strategy components across grade levels. The present study extends this perspective by examining specific strategies and their implementation differences among Grades IV, V, and VI. This distinction is important because classroom strategy can vary even within the same institution (Kadri & Kirin, 2022).

Ainiya et al. (2022) examined strategies used by tahfidz teachers to improve students' Qur'anic memorization. Their work emphasizes the importance of teacher guidance and identifies factors that can facilitate or inhibit memorization. Similarly, Kholidin et al. (2024) found that tahfidz teachers employ multiple strategies and encounter both supporting and inhibiting factors. These studies demonstrate that memorization is shaped by a combination of instructional and contextual conditions. The present study contributes a more specific focus on short-surah memorization within a Madrasah Ibtidaiyah and includes comparison among three grade levels (Ainiya et al., 2022; Kholidin et al., 2024).

Prahastiwi et al. (2023) specifically investigated *muraja'ah* for short-surah memorization at elementary school level. Their findings show that *muraja'ah* can help students achieve programmed memorization targets and improve recitation quality. The study strongly supports the importance of maintenance, particularly after students acquire new memorization. (Abdullah et al., 2025a; Ghuni et al., 2025) However, *muraja'ah* was the central focus of their study, whereas the present research investigates a broader combination of six strategies. The distinction enables the present study to explain how repetition, habituation, *talqin*, *talaqqi*, motivation, media, and individual-group learning operate together (Prahastiwi et al., 2023).

Jamilah et al. (2025) investigated the *drill* method at an Islamic elementary school and found improvements in memorization fluency, accuracy, discipline, and motivation. Their findings reinforce the value of repetition but also demonstrate that *drill* can become a structured habit rather than mechanical repetition alone. The present study confirms the importance of repetition but shows that the form of repetition differs between Grades IV and V–VI. In Grade IV, repetition occurs mainly through collective reading, while Grades V and VI integrate repetition with individual deposits and other strategies. This comparison provides a more nuanced understanding of how repetition functions in different instructional designs (Jamilah et al., 2025).

Arlita et al. (2025) investigated *talaqqi* for short-surah memorization among elementary students. Their findings indicate that teacher modeling and student imitation can improve fluency, accuracy, and memory. The present study supports these findings because direct recitation and correction were important features of Grades V and VI. However, the present research also shows that *talaqqi* can be implemented differently when individual deposits are not systematically required. Thus, the existence of *talaqqi* alone does not necessarily indicate the same level of instructional structure (Arlita et al., 2025).

Research on learning media provides another important comparison. Pohan et al. (2025) demonstrated the feasibility of flash-card media for strengthening short-surah memorization, while other research has highlighted interactive media as a way to increase student engagement. (Ghuni et al., 2026; Husna et al., 2025) The present study similarly found that multimedia and a digital spin-wheel activity made memorization deposits more engaging for students in Grades V and VI. Nevertheless, the study also shows that media availability was not uniform across classrooms. This suggests that the

instructional impact of media is partly dependent on equitable access and teacher capacity to integrate it meaningfully (Pohan et al., 2025; Shafira et al., 2025).

Research by Ernawati et al. (2023) provides an important perspective on assessment. Their study found that tahfiz assessment instruments at elementary schools require systematic development to ensure appropriate scoring criteria. The present study confirms the relevance of this concern because the school did not have a uniform memorization standard across grade levels. Grades V and VI used individual deposits, making monitoring more visible, whereas Grade IV did not require all students to deposit memorization individually. This difference demonstrates how assessment structure can influence the teacher's ability to monitor progress (Ernawati et al., 2023).

Anggraeni et al. (2024) investigated teacher strategies in a tahfidz program using a qualitative approach and found the use of guidance through *jama'* and *muraja'ah*. Their study demonstrates the value of routine collective practice combined with maintenance activities. The present study similarly identifies collective repetition as an important practice but adds evidence about individual deposits, motivation, media, and structured targets. Therefore, the current findings broaden the strategy framework beyond *jama'* and *muraja'ah*. The comparison also shows that instructional strategies need to be adapted to the institutional and developmental context (Anggraeni et al., 2024).

Taken together, previous studies indicate that successful Qur'anic memorization is multidimensional. Repetition strengthens recall, *muraja'ah* maintains previous memorization, *talaqqi* improves accuracy, motivation supports persistence, media increases engagement, and assessment provides evidence of progress. However, these components are often investigated separately. The present study examines their integration within one Madrasah Ibtidaiyah and compares implementation across Grades IV–VI. The resulting contribution is a contextual explanation of how strategy integration and institutional support interact in short-surah memorization. This integrated perspective constitutes the principal conceptual contribution of the study.

Method

This study employed a qualitative approach with a field research design. A qualitative design was selected because the study sought to understand how Al-Qur'an and Hadith teachers actually organize, implement, and evaluate short-surah memorization in their natural educational setting. The research was conducted at Madrasah Ibtidaiyah An Najah Haur Kuning, Beruntung Baru District, Banjar Regency, South Kalimantan. The location was selected because preliminary observation showed relatively good memorization achievement while also revealing difficulties in maintaining memorization. A similar qualitative orientation has been used in recent studies investigating Qur'anic memorization strategies because observation and interviews allow researchers to examine instructional processes in depth (Prahastiwi et al., 2023; Anggraeni et al., 2024; Urfa & Muflich, 2024).

The subjects consisted of Al-Qur'an and Hadith teachers of Grades IV, V, and VI, students, the madrasah principal, and a parent. The original research involved eight principal informants, consisting of two Al-Qur'an and Hadith teachers, four students representing Grades IV–VI, the madrasah principal, and one parent. The research object was the strategies used by teachers to improve short-surah memorization and the internal and external factors that hindered implementation. Primary data were obtained

through observation and interviews, while secondary data included institutional documents, teacher information, school profiles, and relevant documentation. This composition allowed the researcher to compare information from teachers, students, school leadership, and family perspectives rather than relying on a single source. Such triangulation is consistent with qualitative research on Qur'anic memorization programs (Anggraeni et al., 2024; Kholidin et al., 2024).

Data were collected through observation, semi-structured interviews, and documentation. Observation focused on teacher strategies, repetition activities, *talqin*, *talaqqi*, memorization deposits, motivational practices, learning media, student participation, and classroom obstacles. Interviews explored teacher planning, memorization targets, methods, motivation, media use, individual and group activities, student difficulties, and parental support. Documentation was used to complement observational and interview evidence by examining relevant learning materials and school records. Similar combinations of observation, interviews, and documentation have been widely used in recent qualitative studies of Qur'anic memorization because the methods provide complementary perspectives on actual instructional practices (Prahastiwi et al., 2023; Anggraeni et al., 2024; Arlita et al., 2025).

Data analysis was conducted by organizing the collected information according to the two main research concerns: teacher strategies and inhibiting factors. The analytical process involved data collection, reduction, display, interpretation, and conclusion drawing. Data were initially organized according to recurring themes such as *drill*, habituation, *talqin*, *talaqqi*, motivation, media, individual-group learning, internal barriers, and external barriers. The findings were then compared with relevant theories and previous research to identify similarities, differences, and contextual meanings. Particular attention was given to convergence among observation, teacher statements, student experiences, and information from the principal and parent. This analytical procedure is consistent with recent qualitative studies of Qur'anic memorization that use thematic interpretation to connect field evidence with instructional theory (Anggraeni et al., 2024; Kholidin et al., 2024).

Results and Discussion

Results

The findings reveal substantial differences in the implementation of short-surah memorization between Grade IV and Grades V–VI. The Grade IV teacher emphasized collective reading and correct tajwid rather than systematic memorization deposits. The teacher considered many Grade IV students to have already acquired memorization through Qur'anic learning outside school. Consequently, classroom activities focused primarily on reading the surahs together and improving recitation accuracy. In contrast, the teacher responsible for Grades V and VI used a structured learning module and explicitly designed memorization activities. This difference became one of the most important findings because it illustrates variation in instructional planning within the same madrasah.

The Grade V and VI teacher applied six integrated strategies. These strategies consisted of repetition or *drill*, habituation, *talqin* and *talaqqi*, motivational reinforcement, learning media, and individual-group learning. The strategies were not implemented as isolated techniques but were connected through the memorization

process. Students were given time to memorize independently, repeated verses before deposits, and then recited individually before the teacher. The teacher also used motivational explanations, educational consequences, and media to make the memorization process more engaging. The source thesis similarly identifies these six strategies as the central finding of the research.

Repetitive practice constituted a central mechanism through which students consolidated short-surah memorization, particularly in Grades V and VI. Before submitting their memorization, students were encouraged to recite the assigned verses repeatedly until they developed sufficient confidence and fluency. This practice enabled students to become more familiar with the sequence of verses, pronunciation, and rhythmic patterns of recitation. In Grade IV, repetition was also incorporated into classroom activities, although it was generally conducted collectively and was not consistently followed by individual memorization submissions. Consequently, repetition was evident across the three grade levels, but its pedagogical structure and degree of individual accountability differed considerably. This finding reinforces previous research demonstrating that systematic repetition can strengthen Qur'anic memorization while simultaneously cultivating more disciplined and sustainable memorization habits (Shukri et al., 2020; Jamilah et al., 2025).

The cultivation of habitual memorization emerged as an important pedagogical process in maintaining students' continuous engagement with short surahs. In Grades V and VI, memorization activities were integrated into recurring classroom routines, whereby students regularly learned short surahs in accordance with the material presented in the textbook. Students reported that memorization was conducted repeatedly and that, at particular stages, they were expected to master more than one surah within a designated period. In Grade IV, habituation was manifested more prominently through routine Qur'anic reading than through formally structured memorization submissions. Such practices indicate that habituation may develop through both explicit memorization requirements and sustained exposure to Qur'anic recitation. Nevertheless, the more systematic implementation observed in Grades V and VI established clearer expectations concerning learning targets, preparation, and students' responsibility for maintaining their memorization.

The instructional interaction between teacher modeling and student imitation represented another significant component of the memorization process. Through talqin, teachers provided models of appropriate pronunciation and recitation, which students subsequently imitated during the memorization process. In Grades V and VI, this process was complemented by individual talaqqi, in which students submitted their memorization directly to the teacher and received immediate correction when errors in pronunciation, fluency, or tajwid were identified. Students who had not demonstrated sufficient mastery were required to repeat the memorized material before completing the submission process. A comparable principle was also evident in Grade IV, although its implementation relied more heavily on collective recitation, with only selected students being required to submit their memorization individually. These findings indicate that talqin–talaqqi functioned as a common pedagogical foundation, while the intensity of individual monitoring varied according to classroom practice and the teacher's instructional organization.

Students' willingness to prepare and maintain their memorization was closely associated with the motivational practices employed by teachers. In Grades V and VI,

teachers did not merely instruct students to memorize but also explained the practical significance of mastering short surahs, including their use in daily prayer and their potential application when students served as prayer leaders. Such explanations provided students with functional and religious meanings that extended beyond the immediate classroom task. Teachers further strengthened students' accountability by requiring them to submit their memorization and by applying educational consequences when students were insufficiently prepared, such as requiring them to write the relevant surah. Students indicated that the expectation of reciting their memorization before the teacher and classmates encouraged them to prepare more seriously. The comparatively less structured system in Grade IV resulted in lower levels of individual accountability, suggesting that meaningful motivation combined with clear performance expectations may contribute to greater student engagement in memorization activities.

The integration of instructional media expanded the range of learning experiences available to students during Qur'anic memorization activities. In Grade IV, learning was conducted primarily through textbooks and direct use of the Qur'an, whereas Grades V and VI employed more varied technological and audiovisual resources. These resources included laptops, LCD projectors, sound systems, microphones, and a digital spin-wheel mechanism used to determine which students would recite their memorization. Students perceived the spin-wheel activity as enjoyable because it introduced an element of anticipation and active participation into the submission process. The use of microphones also created opportunities for students to practice audible recitation in front of their peers, thereby combining memorization practice with confidence-building and public performance. Such findings are consistent with recent research indicating that visual, interactive, and technology-supported media can enhance student engagement and facilitate the strengthening of short-surah memorization (Pohan et al., 2025; Shafira et al., 2025).

The organization of learning between individual preparation and collaborative classroom practice also influenced how students developed their memorization. In Grades V and VI, students were generally given approximately one week to prepare the assigned surahs independently at home before submitting their memorization at school. Individual submission enabled teachers to examine each student's recitation directly, identify specific difficulties, and provide immediate corrective feedback. By contrast, Grade IV relied more substantially on collective recitation, in which students followed the teacher's reading together during classroom activities. Both approaches provided pedagogical benefits but emphasized different dimensions of learning. Collaborative recitation facilitated collective repetition, familiarity with the verses, and participation, whereas individual memorization and submission strengthened personal responsibility, teacher monitoring, and accountability for mastery (Kadri & Kirin, 2022; Anggraeni et al., 2024). The findings also show that memorization improvement was understood primarily through quality rather than quantity. The madrasah principal emphasized that students should not merely possess a large number of memorized surahs but should recite them correctly according to tajwid. Teachers similarly considered fluency and accuracy when evaluating memorization. The individual deposit system in Grades V and VI provided a practical opportunity to observe these indicators. This orientation corresponds with recent research emphasizing the need for systematic assessment criteria that include more than the number of memorized texts (Ernawati et al., 2023).

The internal barriers were associated with students' motivation, interest, concentration, cognitive differences, and independent practice. Some students experienced nervousness when reciting in front of classmates and feared making mistakes. Others found longer surahs or similar verses difficult to distinguish. Some students also reported forgetting memorized material when they did not repeat it at home. These findings demonstrate that memorization performance depends partly on students' ability to sustain attention and practice. They are consistent with research identifying motivation, interest, memory, and concentration as important internal factors in Qur'anic memorization (Falah, 2021).

The external barriers involved teacher strategy, learning media, memorization deposits, institutional standards, and parental support. Grade IV had less variation in instructional strategy and fewer learning media. Individual deposits were also not required consistently for all Grade IV students, making it difficult to monitor each student's progress. The school did not establish a uniform memorization target across grades, leaving substantial responsibility to individual teachers. In addition, the parent interviewed acknowledged limitations in accompanying the child's memorization practice at home. Similar studies identify teacher support, parental involvement, learning environment, and facilities as important external factors in Qur'anic memorization (Kholidin et al., 2024; Mukhammad, 2025).

Table I. Integrated Findings on Teacher Strategies for Short-Surah Memorization

Strategy	Grade IV Implementation	Grades V–VI Implementation	Observed Educational Function
Repetition (<i>drill</i>)	Collective repeated reading	Repetition before individual deposit	Strengthens recall and fluency
Habituation	Regular Qur'an reading	Routine and scheduled memorization	Builds consistency
<i>Talqin</i> and <i>talaqqi</i>	Teacher modeling and limited deposits	Modeling, individual deposits, direct correction	Improves pronunciation and tajwid
Motivation	Relatively low pressure; selected students asked to recite	Explanations, compulsory deposits, appreciation, educational consequences	Strengthens preparation and persistence
Learning media	Textbook and Qur'an	Laptop, LCD, sound system, microphone, digital spin	Increases variation and engagement

Strategy	Grade IV Implementation	Grades V–VI Implementation	Observed Educational Function
Individual/group learning	Mainly collective recitation	Independent home practice plus individual school deposits	Combines collective rehearsal and personalized monitoring
Assessment	Limited individual monitoring	Direct individual deposits	Measures fluency, tajwid, and retention
Main barrier	Limited strategy variation and no systematic deposits	Inconsistent home <i>muraja'ah</i>	Affects sustainability of memorization

Source: Synthesized from the field findings reported in the uploaded thesis and supported by relevant literature.

A notable pattern emerging from the findings is the role of strategy integration in differentiating the more structured memorization practices observed in Grades V and VI from the relatively informal approach implemented in Grade IV. This distinction does not imply that the learning process in Grade IV lacked educational value, as the teacher deliberately emphasized accurate Qur'anic reading and the application of tajwid principles. However, the limited use of structured memorization targets and systematic individual deposits reduced opportunities for teachers to monitor students' progress at the individual level. Contemporary educational research emphasizes that instructional strategies tend to be more effective when learning objectives, pedagogical methods, instructional resources, and assessment procedures are interconnected within a coherent instructional framework. From this perspective, the pedagogical significance of a memorization strategy cannot be determined merely by the presence or absence of a particular method. Rather, its effectiveness is closely related to the extent to which the method is systematically integrated into the broader instructional process (Nadilah & Gusmaneli, 2025; Iskandar et al., 2025).

The instructional role of repetition becomes particularly evident when examining its implementation across the three grade levels. Although repetitive recitation was practiced throughout the grades, its pedagogical function varied according to the organizational structure of classroom learning. In Grades V and VI, repetition primarily served as preparation for individual retrieval and subsequent memorization submission, whereas in Grade IV it functioned predominantly as a means of collective exposure to Qur'anic passages. This distinction is theoretically significant because repetitive practice may produce stronger memorization outcomes when students are subsequently required to retrieve the material independently rather than merely reproduce it collectively. Shukri et al. (2020) place repetition within a broader memorization framework that also encompasses attention, organization, practice, and memory-support mechanisms. Similarly, Jamilah et al. (2025) demonstrate that structured drill can

contribute to the development of memorization fluency and retention. The findings therefore indicate that repetition becomes pedagogically more meaningful when it is connected to individual retrieval and systematic evaluation.

The formation of memorization habits also demonstrates the importance of sustained exposure to Qur'anic material within the learning process. Regular engagement with short surahs enabled students to develop familiarity with the textual sequence and patterns of recitation, although the findings indicate that habituation ideally needs to encompass both the acquisition of new memorization and the systematic review of previously memorized material. Grades V and VI demonstrated clearer recurring memorization activities, whereas Grade IV placed greater emphasis on routine Qur'anic reading. This distinction is pedagogically important because familiarity gained through reading does not necessarily result in long-term retention of memorized passages. Prahastiwi et al. (2023) demonstrate that muraja'ah can contribute to the maintenance of memorization while simultaneously improving the quality and fluency of students' recitation. Accordingly, the memorization program at the madrasah would benefit from connecting habitual learning activities with scheduled muraja'ah so that repeated exposure develops into sustained retention rather than remaining limited to repeated reading.

The interaction between teacher modeling and student recitation represents a particularly important dimension of Qur'anic memorization because accurate pronunciation and tajwid require appropriate oral exemplification. Through talqin, teachers provide students with a direct model of correct recitation, while talaqqi creates an opportunity for teachers to examine students' individual performance and provide immediate corrective feedback. The individual memorization deposits implemented in Grades V and VI enabled teachers to identify pronunciation and tajwid errors that might not have been apparent during collective recitation. This finding corresponds closely with Arlita et al. (2025), who found that talaqqi can support improvements in fluency, accuracy, and memorization among elementary-level students learning short surahs. The present findings consequently reinforce the pedagogical relevance of direct teacher-student recitation in Qur'anic education. At the same time, they indicate that the effectiveness of talaqqi is likely to be strengthened when individual memorization deposits are conducted systematically and accompanied by immediate feedback.

The motivational dimension of memorization was reflected in the combination of meaningful explanations, performance expectations, and forms of educational accountability experienced by students in Grades V and VI. Teachers explained the practical and religious significance of memorizing short surahs, particularly their application in daily prayer and their potential use when students performed prayer leadership. Such explanations provided students with a meaningful rationale for engaging in memorization rather than presenting the activity merely as an academic requirement. Teachers also established accountability by requiring students to submit their memorization and applying educational consequences when students were inadequately prepared. From a pedagogical perspective, however, such accountability needs to be implemented carefully so that it encourages learning engagement rather than generating excessive anxiety or merely producing behavioral compliance. Motivation is more educationally productive when external expectations are gradually accompanied by students' internal willingness to learn and practice. This interpretation is consistent with contemporary scholarship emphasizing the interaction between intrinsic and extrinsic

motivational factors in students' learning processes (Bandhu et al., 2024; Yunita & Ain, 2022).

The use of instructional media introduced a different dimension to the organization of memorization activities across the three grade levels. The contrast between textbook- and Qur'an-based learning in Grade IV and the more varied multimedia practices in Grades V and VI suggests that instructional media can influence not only the presentation of learning materials but also the nature of classroom interaction. The digital spin-wheel activity, for instance, did not directly teach the Qur'anic text, but it transformed the social and interactive context in which students submitted their memorization. By introducing anticipation and participation, the activity provided a more engaging alternative to routine individual recitation. Similarly, the use of microphones enabled students to practice audible recitation in front of their classmates, thereby combining memorization practice with opportunities to develop confidence in public recitation. These findings are consistent with research indicating that interactive and visual learning media can contribute to student engagement and support memory-related learning processes (Pohan et al., 2025; Shafira et al., 2025).

The complementary use of individual and collaborative learning provides further insight into the pedagogical organization of Qur'anic memorization at the madrasah. Collective recitation offers students repeated oral exposure to the verses and can provide a supportive environment in which they become increasingly familiar with the material before performing independently. Nevertheless, individual memorization deposits provide a different form of pedagogical information because they enable teachers to determine each student's actual level of mastery. Through individual deposits, teachers can identify specific students who have successfully memorized the material and distinguish them from those who require additional practice or correction. The combination of these approaches can therefore be understood as a practical form of differentiated instruction in which collective activities support exposure and rehearsal while individual activities facilitate personalized monitoring. This interpretation is consistent with research highlighting the complementary functions of *jama'i*, individual guidance, and *muraja'ah* within Qur'anic learning programs (Kadri & Kirin, 2022; Anggraeni et al., 2024).

The emphasis placed on tajwid and recitation fluency highlights the importance of maintaining a quality-oriented perspective in assessing students' memorization. Measuring memorization solely according to the number of surahs completed may provide an incomplete representation of students' actual competence because quantitative achievement does not necessarily correspond to accurate pronunciation, tajwid, fluency, or retention. The madrasah's attention to these qualitative dimensions therefore represents an important pedagogical orientation within the memorization program. Ernawati et al. (2023) similarly emphasize the need for systematic tahfiz assessment instruments supported by explicit criteria and scoring guidelines. Building upon this perspective, the findings suggest that the madrasah could translate its existing quality orientation into a more explicit assessment rubric incorporating memorization quantity, fluency, tajwid accuracy, pronunciation, and retention. Such an assessment framework could contribute to greater consistency in monitoring students' memorization development across Grades IV–VI.

Individual differences among students constitute another factor that needs to be considered when interpreting the effectiveness of memorization strategies. Students'

nervousness, limited concentration, variations in memorization ability, and insufficient opportunities for repetition at home demonstrate that memorization achievement is influenced by a combination of cognitive, affective, and environmental conditions. These variations indicate that the application of a single instructional method may not adequately address the needs of all learners. Students experiencing concentration difficulties, for example, may benefit from shorter memorization units, more frequent retrieval opportunities, and closer teacher guidance. Conversely, students who demonstrate stronger prior memorization skills may require more challenging targets and greater opportunities for independent practice. Such conditions reinforce the importance of flexible instructional strategies capable of responding to differences in students' competence, learning pace, and motivation (Falah, 2021; Kholidin et al., 2024).

Institutional and environmental conditions also play a substantial role in shaping the continuity of students' memorization experiences. The absence of uniform school-level memorization targets means that students' learning experiences may depend considerably on the instructional practices of individual teachers assigned to particular grade levels. The differences observed between Grade IV and Grades V–VI can therefore be interpreted not solely in terms of student characteristics but also in relation to variations in instructional planning and classroom management. Limited parental involvement further reduces opportunities for reinforcement and *muraja'ah* outside the school environment. These conditions indicate that the sustainability of Qur'anic memorization requires coordination among classroom instruction, school-level planning, parental support, and students' own learning efforts. Recent studies likewise emphasize that successful Qur'anic memorization is shaped by the interaction of teacher guidance, parental involvement, the learning environment, and students' motivation (Kholidin et al., 2024; Mukhammad, 2025). An important implication is that the madrasah should develop a common memorization framework while preserving teacher flexibility. A common framework could specify minimum targets, assessment indicators, frequency of deposits, *muraja'ah* schedules, and quality standards. Teachers could then select appropriate strategies according to students' needs without producing major differences in expectations between grades. Such standardization would also make student progression easier to monitor. The recommendation is consistent with evidence that systematic assessment and planned tahfiz programs strengthen the management of Qur'anic memorization (Ernawati et al., 2023).

Another implication is the need to strengthen *muraja'ah*. The source findings indicate that maintaining previously memorized surahs remains a challenge, particularly when students do not repeat them at home. The literature similarly shows that memorization requires continuous maintenance because previously learned material can weaken when retrieval becomes infrequent. A structured *muraja'ah* schedule could therefore be integrated at the beginning of lessons, before new memorization, or through weekly review sessions. This would connect the strength of the existing repetition strategy with a more systematic retention mechanism (Prahastiwi et al., 2023; Anggraeni et al., 2024).

The study also indicates the importance of developing teachers' instructional planning. Grade IV already demonstrated an important commitment to correct Qur'anic reading and tajwid, but the memorization component lacked explicit targets and systematic individual monitoring. Teacher development should therefore focus not on replacing the existing approach but on adding planning components that support

memorization. These could include weekly targets, differentiated practice, individual deposits, progress records, and scheduled review. Such planning would allow the teacher to maintain the strength of tajwid instruction while strengthening memorization outcomes.

The use of media should also be expanded strategically rather than simply increased quantitatively. Audio recordings or *murattal* can provide repeated pronunciation models, while flash cards can support visual recall of verse sequences. Interactive tools such as digital selection wheels can increase participation in recitation activities. However, media should remain subordinate to instructional objectives and should not distract students from accurate recitation. Research on visual and interactive Qur'anic learning media supports the potential of such tools when they are appropriately integrated into instruction (Pohan et al., 2025; Shafira et al., 2025).

The findings also suggest that parental collaboration should become more structured. The parent interviewed in the study indicated difficulty in accompanying memorization because of limited ability to teach the Qur'an. This does not necessarily indicate a lack of concern but demonstrates the need for schools to provide simple guidance that parents can follow. Teachers could provide weekly memorization checklists, audio recordings, pronunciation guides, and short *muraja'ah* schedules for home use. Recent research confirms that parents can function as mentors, motivators, and supervisors when they receive opportunities and guidance to participate (Mukhammad, 2025).

The findings further reinforce the need to distinguish memorization achievement from memorization retention. A student may reach a target at one point in time but fail to reproduce the material accurately several weeks later. Consequently, assessment should include delayed review rather than only immediate deposits. This is particularly important for short surahs because their frequent use in prayer creates an opportunity for authentic retrieval practice. The combination of classroom deposits, *muraja'ah*, and practical use can therefore provide a stronger basis for determining whether memorization has genuinely become stable.

The cross-grade findings also demonstrate that instructional variation can be both productive and problematic. Variation becomes productive when teachers adapt strategies to student characteristics and learning objectives. It becomes problematic when differences arise because there are no shared institutional expectations. The madrasah therefore needs to distinguish pedagogical autonomy from institutional inconsistency. Teachers should retain the freedom to choose appropriate methods while working within common standards for memorization quality, progress monitoring, and student support.

The study contributes a practical model in which six strategies are viewed as mutually reinforcing rather than independent. Repetition strengthens memory, habituation creates continuity, *talqin* provides an accurate model, *talaqqi* provides individualized correction, motivation supports persistence, media enriches learning, and individual-group learning balances personalized monitoring with collective practice. The model is consistent with the literature, but the contribution of this study is its demonstration of how the components appear together in one Madrasah Ibtidaiyah and how implementation varies by grade. This integrated perspective can inform teacher training and school-level program development. The evidence from previous studies on *drill*, *talaqqi*, *muraja'ah*, media, and teacher strategy supports the coherence of this

model (Shukri et al., 2020; Jamilah et al., 2025; Arlita et al., 2025; Prahastiwi et al., 2023). Finally, the findings indicate that the quality of Qur'anic memorization should be conceptualized as a process rather than a numerical outcome. Quantity remains relevant because students need to progressively expand their memorized repertoire, but quantity without accuracy and retention is insufficient. The madrasah's emphasis on tajwid provides a valuable foundation for quality-oriented memorization. The next developmental step is to institutionalize that principle through common targets, systematic deposits, *muraja'ah*, assessment rubrics, media integration, and school-home collaboration. Such a system would preserve the religious and pedagogical objectives of Qur'anic memorization while making implementation more consistent across grade levels.

Conclusion

This study found that Al-Qur'an and Hadith teachers at Madrasah Ibtidaiyah An Najah Haur Kuning employed several strategies to improve students' memorization of short surahs. Grades V and VI implemented six integrated strategies consisting of repetition or *drill*, habituation, *talqin* and *talaqqi*, motivational reinforcement, learning media, and individual-group learning. These strategies supported memorization by combining repeated practice, routine learning, direct teacher correction, motivational support, varied instructional stimuli, and individualized monitoring. Grade IV also employed repetition, habituation, and teacher modeling, but memorization was less structured because systematic targets and individual deposits were not consistently implemented. The findings therefore indicate that the central issue is not the presence of a particular method but the degree to which several strategies are systematically integrated.

The main barriers were both internal and external. Internal barriers included fluctuating motivation, limited interest, concentration difficulties, differences in cognitive and memorization ability, nervousness during recitation, and insufficient independent repetition at home. External barriers included limited strategy variation in Grade IV, unequal access to learning media, inconsistent memorization deposits, the absence of uniform school-level memorization standards, and limited parental support. The study's contribution lies in showing that short-surah memorization at Madrasah Ibtidaiyah should be managed as an integrated instructional system connecting teacher planning, repetition, *muraja'ah*, *talqin*, *talaqqi*, motivation, media, assessment, and school-home cooperation. A sustainable program should therefore establish common institutional standards while allowing teachers sufficient flexibility to adapt strategies to students' developmental and individual needs.

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