



The Utilization of 30-Juz Murottal Qur'anic Media in Supporting the Student Memorization Program at SMP Darussalam Tanggul

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Abstract

This study aims to determine students' responses to the use of murottal in the process of memorizing the Qur'an, analyze its effectiveness in improving the quality of memorization in terms of fluency, accuracy of tajwid, and memory retention, and provide practical recommendations for developing Qur'an memorization programs in educational settings. The research was conducted at SMP Darussalam Tanggul, involving students as the main respondents. The approach used was adjusted to the characteristics of the participants and the learning needs. Data collection techniques included observation, interviews, and documentation. Initial observation was conducted on December 29, 2025, and continued from January 7 to February 18, 2026, by directly observing the learning process and the implementation of murottal media. Interviews were conducted with the tahfidz teacher, the principal, and students to explore their experiences, challenges, and perceptions regarding the effectiveness of murottal. Documentation included activity schedules, assessment rubrics, photographs, and the murottal media used in the learning process. The results show that the use of murottal received positive responses from students and contributed to improvements in reading fluency, tajwid accuracy, and memory retention through structured audio repetition. The study recommends the systematic integration of murottal media to enhance the effectiveness of Qur'an memorization programs.

Keywords: Murottal; Qur'an Memorization; Learning Media; Memorization Program

Abstrak

Penelitian ini bertujuan untuk mengetahui respon siswa terhadap penggunaan murottal dalam proses menghafal Al-Qur'an, menganalisis efektivitasnya dalam meningkatkan kualitas hafalan yang meliputi aspek kelancaran, ketepatan tajwid, dan daya ingat, serta memberikan rekomendasi praktis bagi pengembangan program hafalan Al-Qur'an di lingkungan pendidikan. Penelitian dilaksanakan di SMP Darussalam Tanggul dengan melibatkan siswa sebagai responden utama. Pendekatan yang digunakan disesuaikan dengan karakteristik subjek dan kebutuhan pembelajaran. Teknik pengumpulan data meliputi observasi, wawancara, dan dokumentasi. Observasi awal dilakukan pada 29 Desember 2025 dan dilanjutkan pada 7 Januari hingga 18 Februari 2026 dengan mengamati proses pembelajaran dan penerapan media murottal. Wawancara dilakukan kepada guru tahfidz, kepala sekolah, dan siswa untuk menggali pengalaman, kendala, serta persepsi terhadap efektivitas murottal. Dokumentasi mencakup jadwal kegiatan, rubrik penilaian, foto, dan media yang digunakan. Hasil penelitian menunjukkan bahwa penggunaan murottal mendapat respon positif dari siswa dan berkontribusi pada peningkatan kelancaran bacaan, ketepatan tajwid, serta penguatan daya ingat melalui pengulangan audio yang terstruktur. Penelitian ini merekomendasikan integrasi media murottal secara sistematis guna meningkatkan efektivitas program hafalan Al-Qur'an.

Kata kunci: Murottal; Hafalan Al-Qur'an; Media Pembelajaran; Program Hafalan

Introduction

The activity of reciting the Qur'an constitutes an essential component of Islamic religious practice. As the sacred scripture revealed to the Prophet Muhammad (peace be upon him), the Qur'an holds a distinguished status, the virtues of which are affirmed both in its verses and in the Prophetic traditions (hadith) (Mubarokah & Hasyim, 2024). Within the Qur'an, there are verses that emphasize the importance of reading, comprehending, and reflecting upon the meanings of God's revelations. These verses serve as guidance for Muslims to attain wisdom, moral direction, and blessings through the recitation and understanding of the Qur'an (Al-qur & Al-qur, 2024).

In the contemporary era, Qur'anic memorization (tahfidz al-Qur'an) programs have developed into one of the flagship activities in various schools, both public and private, particularly at the junior secondary school level (SMP) (Amalia et al., 2025). The primary objective of this program is not merely to enhance students' ability to recite the Qur'an, but also to encourage them to develop an interest in memorizing it and to comprehend the values embedded within it. Amid the rapid advancement of technology in the modern era, creative and innovative instructional approaches are required to sustain students' motivation in the process of memorizing the Qur'an (Sumantri, 2019). Reciting the Qur'an differs from reading printed materials such as newspapers, as it entails specific rules that must be observed. These rules are studied within the discipline of tajwid, which elucidates the principles governing the proper and fluent recitation of the Qur'an. The study of tajwid as a distinct branch of knowledge is regarded as fardhu kifayah, that is, a collective obligation incumbent upon the Muslim community (Dasar, 2024).

Murottal Qur'anic media possesses a principal advantage in assisting students to listen to fluent recitations in accordance with the rules of tajwid, facilitating repeated memorization, enhancing spiritual motivation, and creating a more conducive and religious learning atmosphere (Hanifah & Dayusman, 2024). SMP Darussalam Tanggul has established a vision and mission aimed at cultivating students with a Qur'anic character. However, in its implementation, challenges persist, particularly concerning the fluency of students' Qur'anic memorization.

Several factors affect the students of SMP Darussalam Tanggul, including limited instructional time, a lack of consistency in muroja'ah (revision), and disparities in students' foundational Qur'anic reading abilities. This situation indicates that efforts to realize the school's vision cannot be separated from the need for more creative, varied,

and sustainable instructional strategies, so that the process of memorizing the Qur'an may proceed more effectively (Taufiq & Fahlevi, 2025).

The primary factor influencing this condition is the school's location in a rural area, accompanied by limited technological learning facilities. These constraints result in a low variation of instructional methods, leading students to become easily fatigued or disengaged. Over time, such monotony gives rise to boredom, which consequently diminishes students' interest and motivation in the tahfidz (Qur'anic memorization) learning process (Sakti et al., 2021).

A review of previous studies indicates that most research has primarily focused on the general effectiveness of tahfidz programs or the use of conventional methods in Qur'anic learning. Although studies on the use of murottal media have been conducted, they generally do not specifically examine its implementation in schools with limited technological facilities, nor do they comprehensively explore its impact on students' memorization fluency at the junior high school level. Therefore, a research gap remains, particularly regarding the integration of murottal media in learning environments with constrained resources while still aiming to achieve optimal outcomes.

The novelty of this study lies in the implementation of the 30-juz Qur'anic murottal media as a learning strategy tailored to the actual conditions of schools, especially those with limited infrastructure. This research not only evaluates the effectiveness of the media in improving students' memorization fluency but also emphasizes accuracy in tajwid and the enhancement of students' learning motivation. Accordingly, this study is expected to contribute scientifically by offering an innovative, contextual, and practical alternative for tahfidz learning in similar educational settings.

In light of the issues encountered at SMP Darussalam Tanggul, it can be concluded that the ongoing instructional process has not yet achieved an optimal level. Therefore, appropriate improvements in instructional strategies are required to enhance students' fluency in memorizing the Qur'an in accordance with the rules of tajwid. One potential solution to address these challenges is the utilization of 30-juz murottal Qur'anic media as a complementary learning resource.

Method

This study employed a descriptive qualitative approach aimed at examining how the 30-juz murottal Qur'an assists students of SMP Darussalam Tanggul in memorization. The focus of this research was to determine the benefits of utilizing

murottal as a learning medium on students' memorization outcomes. The study was conducted with 22 students of SMP Darussalam Tanggul.

SMP Darussalam Tanggul is a junior secondary educational institution operating under the auspices of Yayasan Darussalam, located in Tanggul Subdistrict, Jember Regency, East Java, Indonesia. The school is officially registered with the National School Identification Number (NPSN) 20554328. It is recognized as an Islamic-based educational institution that integrates the national curriculum with religious values, particularly in character development and Qur'anic memorization programs. This study employed three data collection techniques: observation, interviews, and documentation. The observation phase commenced on December 29, 2025, and was followed by further research conducted on Wednesdays from January 7 to February 18, 2026. Observations were carried out through direct examination of classroom activities and the Qur'anic memorization program at SMP Darussalam Tanggul, particularly the implementation of murottal media and students' responses.

Interviews were conducted with the tahfidz teacher, the school principal, and several students to explore their experiences, challenges, and perceptions regarding the effectiveness of murottal media in supporting memorization. Meanwhile, documentation involved the collection of tahfidz schedules, assessment rubrics, activity photographs, and the murottal Qur'anic media utilized in the program.

According to Sugiyono, data analysis is the process of organizing and processing collected information to answer research questions and test hypotheses. In this study, This study employs a qualitative approach with an inductive analytical framework, in which reasoning begins with specific observations from the field and is then developed into broader general conclusions. The data analysis process is carried out through several interconnected stages, namely data reduction, data display, and conclusion drawing.

The first stage is data reduction, which involves selecting, simplifying, and focusing on the collected data. At this stage, the researcher filters data that are relevant to the research focus, organizes the information into thematic categories, and eliminates data that do not support the research objectives. As a result, the data become more structured and manageable for further analysis.

The second stage is data display, which refers to the process of organizing the reduced data into a systematic form to facilitate understanding. The data may be presented in the form of narrative descriptions, tables, or diagrams that illustrate

relationships among categories. Through this stage, the researcher is able to identify patterns, relationships, and emerging trends within the data.

The third stage is conclusion drawing and verification. In this phase, the researcher interprets the displayed data to address the research problems. The conclusions drawn are not immediately considered final but are continuously reviewed and verified by re-examining the data to ensure consistency and validity. This verification process is conducted throughout the study to enhance the credibility of the findings. Through these stages, the data analysis in this study is conducted in a systematic, in-depth, and continuous manner, enabling the generation of valid and scientifically accountable findings.

Furthermore, Mulyo explains that data analysis constitutes a systematic step in transforming raw data into meaningful information. This research emphasizes a qualitative approach that focuses on understanding meanings, patterns, and categories derived from non-numerical data (Gani & Nasution, 2020).

Results and Discussion

The Use of Murottal Media at SMP Darussalam Tanggul

Prior to the implementation of murottal media, students' Qur'anic memorization faced several significant challenges that affected the overall quality of their recitation. Based on the initial findings prior to the implementation of the murottal media, it was identified that students' Qur'an memorization abilities still faced various interrelated challenges that affected the overall quality of their recitation. In terms of reading fluency, students often experienced difficulties in maintaining the continuity of their recitation, as indicated by frequent pauses *mid-verse*, especially when encountering long verses or those with complex structures. This condition resulted in an unstable memorization rhythm and a level of fluency that had not yet reached the expected standard. In terms of tajwid accuracy, several errors were still found in the application of recitation rules such as mad, ikhfa, and idgham, along with a lack of consistency in their implementation, leading to recitations that did not fully comply with proper tajwid principles. Additionally, regarding the articulation of makhraj, the pronunciation of Arabic letters was not yet clear and precise, particularly for letters with similar articulation points, which not only reduced the quality of recitation but also had the potential to alter the meaning of the verses. (Khamid et al., 2021). From the perspective of tajwid, recitational errors were also commonly observed. The application of mad rules

remained inconsistent, both in terms of vowel elongation and the classification of mad types. Similarly, with regard to the rules of ikhfa and idgham, some students were still unable to distinguish the correct articulation in accordance with established principles. These inaccuracies indicate that theoretical understanding had not yet been fully internalized in actual recitational practice (Nurtsany et al., 2020).

The articulation of the makhraj (points of articulation) of letters was also neither clear nor precise. Several letters with similar phonetic characteristics, particularly those articulated from adjacent points of articulation, were frequently confused. This condition not only diminished the aesthetic quality of the recitation but also had the potential to alter the meaning of verses if left uncorrected. Overall, these challenges indicate the necessity of more effective instructional strategies to enhance the quality of students' memorization and recitation (Azhari & Subando, 2025). From the perspective of memorization strength, students demonstrated relatively weak retention, as reflected in unstable memorization, a tendency to forget previously memorized verses, and a high dependence on the mushaf when recalling them. This indicates that the memorization had not yet been firmly established or consistently maintained. These challenges were further reinforced by psychological factors, as many students showed a lack of confidence, hesitation, and fear of making mistakes when presenting their memorization, which ultimately reduced their learning motivation and hindered the memorization process. Furthermore, the instructional methods applied were still largely dependent on visual memorization without sufficient auditory reinforcement. As a result, memorization tended to be less durable, and students often repeated the same mistakes. Overall, these findings indicate the need for improvements in learning strategies that are more effective, innovative, and capable of addressing students' needs in enhancing the quality of Qur'an memorization and recitation. (Nisa & Hayumuti, 2019).

This deficiency may be understood in light of the fact that most students relied primarily on visual memory from the mushaf without reinforcement through auditory input (Mahdali, 2020). Memorization that is not accompanied by exposure to fluent recitational models tends to be fragile, easily forgotten, and inconsistent. When memorization depends solely on visual engagement with the text, students encounter difficulties in constructing accurate and systematic recitational patterns. As a consequence, they frequently repeat the same errors in particular sections, and their memorization does not develop significantly.

Furthermore, this weakness also affects the psychological dimension of students' learning. Many of them lack self-confidence when required to present their memorization before the teacher or their peers. Feelings of hesitation and fear of making mistakes cause them to pause more frequently during recitation. This condition generates mental pressure that may diminish learning motivation. Students who should otherwise enjoy the memorization process instead experience it as burdensome due to unstable retention and recurring errors (Nabilah & Arifin, 2022).

From an instructional perspective, this weakness indicates that memorization methods relying solely on independent reading of the mushaf are not fully effective in cultivating high-quality memorization. The memorization process, when not accompanied by accurate and standardized recitational models, leaves students without a clear reference for properly articulating Qur'anic verses. Consequently, students tend to imitate inaccurate recitation patterns or repeatedly maintain the same errors without adequate correction. In the absence of a proper recitational model to emulate, students encounter difficulties in developing habitual recitation in accordance with the rules of tajwid. Although they may be capable of memorizing the textual sequence of words, this does not necessarily imply that they can recite them fluently and correctly (Lestari & Ramadan, 2024).

This condition not only affects the quality of memorization but also hinders the overall development of Qur'anic recitation skills, including fluency (tartil), accurate application of tajwid rules, and clarity in the articulation of makhraj. If not promptly addressed, this weakness may establish improper recitational patterns that become increasingly difficult to rectify in subsequent stages of learning. Therefore, additional strategies are required to provide auditory reinforcement, cultivate consistent recitational patterns, and enhance students' motivation in memorizing the Qur'an (Sodiq & Widjanarko, 2023).

The Implementation of Murottal Media at SMP Darussalam Tanggul

The implementation of murottal media at SMP Darussalam Tanggul was conducted in a structured and systematic manner, enabling the tahfidz and tajwid learning processes to proceed effectively. Students were seated in a circle within a solemn, calm, and focused atmosphere, after which they listened to recordings of the complete 30-juz Qur'an recited by selected qari renowned for their fluent, melodious, and tajwid-compliant recitation. The selection of the qari was carried out carefully by

the tahfidz teacher to ensure that students were provided with accurate, consistent, and exemplary recitational models to serve as references in their memorization process.



Figure 1. The Implementation of Murottal Qur'anic Media and Activity Evaluation

After listening to the murottal, students were instructed to imitate the recitation slowly, attentively, and repeatedly. This repetition process constituted the core of the instructional method, as repetition (takrir) and attentive listening (tasmi') represent fundamental principles in Qur'anic memorization (Hadi, 2024). Through repeated listening, students became accustomed to correct recitational patterns, enabling them to more easily replicate proper intonation, vowel elongation (mad), and accurate articulation of makhraj.

The tahfidz teacher played an active role at every stage of the instructional process. The teacher not only played the murottal recordings but also supervised, guided, and corrected students' recitation. Whenever errors in tajwid or letter articulation occurred, immediate correction was provided to prevent students from internalizing incorrect recitational patterns (Nasikhah et al., 2025). The teacher also ensured that each student paid close attention to the murottal, imitated it earnestly, and repeated the verses until their memorization demonstrated satisfactory quality (Rozzaq & Khoir, 2025). Thus, the murottal functioned not as an independent medium, but as an instructional tool integrated with direct teacher guidance, thereby enhancing its overall effectiveness.

In addition to cultivating recitational skills, this process also fostered the habit of listening to fluent, melodious, and consistent recitation. Students engaged not only at the cognitive level but also developed affective and psychomotor dispositions. They became accustomed to a calm learning environment, demonstrated discipline in following the rhythm of the murottal, and practiced articulating Qur'anic verses with

fluency. This process nurtured a deep appreciation for the Qur'an, enhanced learning motivation, and strengthened students' religious character (Yasmin et al., 2022).

Thus, murottal serves not only as an accurate model of Qur'anic recitation but also as an effective medium for habituation. From an analytical perspective, the use of murottal in the learning process operates through auditory reinforcement, enabling students to receive consistent, standardized, and fluent examples of recitation. Through continuous listening, students implicitly imitate correct recitation patterns, including proper tajwid application, vowel length, and precise articulation (*makhraj*). The repetitive nature of murottal further strengthens long-term memory, making memorization more stable and less prone to forgetting. In addition, it helps establish a consistent rhythm and structure in memorization, addressing one of the main difficulties previously experienced by students.

Moreover, murottal extends beyond being a technical aid; it also functions as a means of spiritual development that fosters discipline, consistency, and a deeper attachment to the Qur'an. Exposure to melodious and properly structured recitation creates positive psychological effects, such as enhancing calmness, confidence, and learning motivation. In this regard, murottal can be considered an effective instructional strategy as it integrates cognitive processes through memory reinforcement, affective development through nurturing appreciation for the Qur'an, and psychomotor skills through the practice of fluent and accurate recitation in accordance with tajwid rules.

The structured and continuous implementation of murottal positions it as a holistic learning medium, as it not only emphasizes memorization outcomes but also improves recitation quality and supports the overall development of students' religious character. (Permadani et al., 2025).

Students' Qur'anic Recitation at SMP Darussalam Tanggul

Following the utilization of murottal media, a clear and comprehensive improvement in the quality of students' Qur'anic memorization became evident. Their recitation grew more fluent as they became accustomed to following the rhythm of the murottal, resulting in delivery that sounded more structured, composed, and unhurried. This development indicates the formation of consistent recitational patterns, which had previously been difficult to achieve through reliance on the mushaf alone. Errors in tajwid decreased significantly, as the murottal provided accurate and fluent recitational

models, enabling students to apply rules such as mad, ikhfa, and idgham more precisely (Ramadhan et al., 2024).

The pronunciation of letters shows a significant improvement, particularly in letters that were previously often confused. With the presence of a fluent recitation model through murottal media, students are able to distinguish the articulation points (makhraj) of letters more accurately, resulting in clearer and more precise pronunciation. This improvement can be identified through several indicators, such as the accuracy of letter pronunciation according to their proper makhraj, consistency in pronunciation during repeated recitation of verses, and a reduction in errors involving letters with similar sounds.

In terms of memorization strength, students also demonstrate notable progress, as indicated by increased confidence when presenting their memorization. They are able to recite verses without relying on the mushaf, both during learning activities and evaluations. This suggests that the memorization has been more firmly retained in long-term memory. The indicators used to assess this improvement include the ability to memorize without visual assistance from the mushaf, the level of fluency in repeating verses, the consistency of memorization over time, and the accuracy in maintaining the correct sequence of the verses memorized.

The consistency of memorization likewise improved substantially. Whereas previously memorization performance varied from one occasion to another, after employing murottal media it became noticeably more stable. This outcome reflects the reinforcement of auditory memory, whereby repeated exposure to fluent recitation strengthens long-term retention. Consequently, memorization became not only more fluent but also higher in quality, as it adhered more consistently to the rules of tajwid and correct articulation of makhraj (Idayani, 2023).

Beyond the technical dimension, this improvement also exerted a positive impact on students' psychological well-being. They exhibited greater self-confidence, composure, and motivation throughout the memorization process. The learning atmosphere became more engaging and conducive, as the murottal presented recitations that were both melodious and spiritually soothing. This environment enabled students to maintain stronger focus, demonstrate greater consistency, and sustain enthusiasm in refining their memorization. Overall, these findings indicate that murottal functions not merely as a supplementary medium, but as an effective instructional method. It addresses previously identified weaknesses, enhances the quality of memorization in

terms of fluency, adherence to tajwid, accuracy of makhraj, retention strength, and consistency, while simultaneously fostering motivation and a deeper appreciation for the Qur'an.

The Impact of Utilizing 30-Juz Murottal Media at SMP Darussalam Tanggul

Beyond technical improvement, the murottal generated positive psychological effects. The learning environment became more enjoyable and calming, enabling students to maintain greater focus and concentration. Listening to fluent and melodious recitation fostered a deeper appreciation for the Qur'an. This finding is consistent with the study of Nadawiyyah and Anggraeni (2021), which emphasizes that murottal recitation promotes inner tranquility and learning concentration. With increased motivation, students demonstrated greater enthusiasm in memorizing and refining their recitation. They no longer perceived memorization as a burden; rather, they experienced it as an act of worship and a form of spiritual habituation (Nadawiyyah & Anggraeni, 2021).

The tahfidz teacher played a crucial role in ensuring the effectiveness of the murottal method. The teacher not only prepared murottal recordings from carefully selected qari, but also provided direct guidance, corrected recitational errors, and ensured accurate imitation by students. Emphasis was placed on tajwid, makhraj, vowel elongation, and intonation. Accordingly, the murottal did not function independently; instead, it became an effective instructional medium when integrated with systematic teacher guidance. The teacher's role as facilitator, motivator, and evaluator contributed to a more structured and purposeful learning process (Abdullah & Fahmi, 2022).

Evaluation was conducted through students' memorization submissions to the tahfidz teacher. The teacher assessed aspects of fluency, accuracy of tajwid, clarity of makhraj, and consistency of memorization. This evaluation was carried out continuously, allowing students' progress to be monitored over time. Through this process, the teacher was able to identify the difficulties encountered by students, provide appropriate corrective feedback, and foster sustained learning motivation. The evaluation also functioned as a benchmark for determining the effectiveness of the murottal method in improving memorization quality (Muslimah et al., 2024).

The use of murottal not only enhanced the technical aspects of memorization but also generated broader educational implications. First, it cultivated discipline, as students became accustomed to structured learning patterns. Second, it fostered

religious character by nurturing a deeper appreciation for the Qur'an. Third, it strengthened the cognitive (memorization), affective (love for the Qur'an), and psychomotor (fluent recitation in accordance with tajwid) domains. Accordingly, murottal functioned as a holistic instructional medium, supporting the development of knowledgeable, morally grounded, and faithful individuals (Maimunah, 2022).

The utilization of 30-juz murottal Qur'anic media at SMP Darussalam Tanggul has produced tangible impacts on both students' psychological well-being and motivation. From the perspective of Ustad Aan (2025), murottal serves as an effective means of fostering inner tranquility, enhancing devotional concentration (*khusyuk*), and instilling religious values in students' daily lives. Recitation delivered in a measured (*tartil*) and repetitive manner not only reinforces memorization but also cultivates spiritual enthusiasm, encouraging students to become more disciplined and morally upright.

Meanwhile, observational findings conducted by the researcher indicate that students who routinely listened to the murottal appeared more focused in their learning, experienced lower levels of stress, and demonstrated strong motivation to complete the memorization of Juz 30. The murottal media also fostered collective enthusiasm within the classroom, as students felt more motivated when the learning process was associated with acts of worship. Accordingly, the murottal Qur'an functioned as an instructional medium that not only supported academic achievement but also cultivated psychological balance and spiritual motivation among students.

The use of murottal media has proven effective in enhancing the quality of students' Qur'anic memorization. It functioned as an accurate recitational model, enabling students to imitate intonation, *makhraj*, and vowel elongation in accordance with the rules of tajwid. Beyond strengthening the cognitive domain (memorization), the murottal also nurtured the affective domain (love for the Qur'an) and the psychomotor domain (fluent recitation in compliance with tajwid). Within an enjoyable learning atmosphere, supported by disciplined memorization submissions and consistent teacher guidance, the murottal emerged as a holistic instructional medium with a tangible impact on improving students' *tahfidz* and tajwid competencies (Tsani & Faturrahman, 2022).

Conclusion

The use of the 30-juz Qur'anic murottal media at SMP Darussalam Tanggul has proven effective in improving students' memorization quality. The main findings indicate improvements in reading fluency, accuracy of tajwid, clarity of makhraj articulation, as well as the strength and consistency of memorization following the implementation of murottal. In addition, the use of murottal also positively impacts students' psychological aspects, including increased self-confidence, learning motivation, and a deeper appreciation for the Qur'an. The positive responses from students further confirm that structured audio repetition through murottal supports the memorization process more systematically.

The contribution of this study lies in the utilization of murottal as a learning strategy that functions not only as a technical tool but also as a holistic approach integrating cognitive, affective, and psychomotor aspects. Therefore, murottal can serve as an effective and practical alternative solution in supporting tahfidz and tajwid learning, particularly in educational settings with limitations in conventional teaching methods.

However, this study has several limitations. First, the research was conducted in a single educational institution with a limited number of participants, which may affect the generalizability of the findings. Second, the study relied primarily on qualitative data from observations, interviews, and documentation, without employing experimental comparisons or long-term measurement of memorization retention. Third, variations in students' individual abilities and learning environments were not fully controlled. Future research is recommended to involve larger and more diverse samples across different educational levels and institutions. Experimental or quasi-experimental designs could also be used to compare murottal media with other memorization strategies. Additionally, longitudinal studies are needed to examine the long-term effects of murottal on memorization retention, as well as the integration of digital technologies to optimize the use of murottal in Qur'an memorization programs.

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