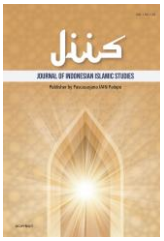
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Qur'anic Memorization and Understanding in Fostering Student Discipline at PPTQ Ummahatul Mukminin Mumtaz

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Abstract

This study describes the implementation of Qur'anic memorization and comprehension activities and their relationship to the cultivation of discipline among students (santri) at PPTQ Ummahatul Mukminin Mumtaz. A descriptive qualitative approach was employed to examine recorded observations, information provided by a tahfiz teacher, and documented accounts of pesantren activities. The analysis focused on tahfiz routines, indicators of discipline, the interpretation of Qur'anic values, and supporting and inhibiting factors. The findings identify three principal learning activities: recitation of memorized passages to an instructor, collective murajaah (revision), and independent memorization. Adherence to activity schedules and preparation for recitation emerged as two relevant indicators of discipline. An observation of recitation activities before the Asr prayer illustrated the coexistence of memorization responsibilities and scheduled religious obligations in daily pesantren life. Teacher encouragement was identified as a supporting condition, whereas peer distractions represented a potential obstacle. Understanding Qur'anic teachings was positioned as a normative foundation for responsible conduct. The study highlights the value of integrating structured tahfiz routines, reflection on religious values, and educational guidance in fostering student discipline.

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Introduction

Discipline is an essential aspect of life in Islamic boarding schools (pesantren). Students (santri) undertake educational, religious, and communal activities that require punctuality and responsibility. In this setting, discipline involves not only compliance with institutional regulations but also the ability to manage oneself and fulfill obligations consistently. Character education emphasizes that virtuous conduct develops through the relationship between moral knowledge, the internalization of values, and habitual action (Lickona, 1991).

From an educational psychology perspective, discipline concerns behavioral control and the capacity to maintain a commitment to learning. Duckworth and Seligman (2005) identified a relationship between self-discipline and academic performance among adolescents, while Credé and Kuncel (2008) emphasized the importance of study habits and skills for educational achievement. Although neither study directly examined tahfiz students, both provide conceptual grounds for distinguishing disciplined learning practices from the quantity of Qur'anic passages memorized.

Qur'anic memorization programs provide a distinctive context for these processes. Memorization requires preparation before recitation, systematic repetition, and sustained practice. Nevertheless, memorization proficiency is not synonymous with discipline. Students may participate in supervised memorization programs without necessarily demonstrating independent time management. The relationship between tahfiz activities and discipline must therefore be considered through the organization of learning and conduct that can actually be observed.

The concept of self-regulation helps explain these demands. Zimmerman (2002) characterized self-regulated learning as an active process involving goal setting, progress monitoring, and reflection on learning outcomes. Pintrich (2004) identified motivation and regulation of learning as interconnected components, while Panadero (2017) showed that self-regulation involves cognitive, metacognitive, motivational, and behavioral dimensions. In the present article, this framework is used to interpret the educational potential of recitation and murajaah activities, not to suggest that students' self-regulation levels were measured.

Beyond memorization, Qur'anic education encompasses understanding the meanings of verses and putting their values into practice. Qur'an 103:1–3 (Surah Al-'Asr) emphasizes time, righteous deeds, and patience, while Qur'an 4:59 (Surah An-Nisa) addresses obedience grounded in religious teachings. In pesantren education, these normative teachings offer a framework for discussing respect for time, responsibility, and compliance with legitimate rules. Nevertheless, knowledge of a verse does not, by itself, demonstrate the enactment of its values in everyday behavior.

Previous research has highlighted several relevant dimensions. Zahro and Giyoto (2021) examined self-regulation in tahfiz learning, including planning and behavioral management. Fata et al. (2024) emphasized motivation, environmental support, and self-management among Qur'an-memorizing students. Fauzi and Mokhtar (2024) related the development of disciplined character to pesantren culture, while Rojauna and Hosna (2024) considered tahfiz programs as contexts for cultivating discipline. Zaenurrosyid and Sholihah (2025) further highlighted institutional governance and rules in students' daily lives. Collectively, these studies suggest that discipline is shaped through the interaction

of learning routines, guidance, and social environments rather than memorization attainment alone.

Research on social support is also pertinent. Wentzel (1998) discussed how support from parents, teachers, and peers relates to students' motivation, whereas Roorda et al. (2011), in a meta-analysis, identified associations between the quality of teacher–student relationships and student engagement and achievement. These studies help distinguish the role of teacher support from peer interactions without treating general school settings as equivalent to the pesantren examined here.

At PPTQ Ummahatul Mukminin Mumtaz, memorization activities consist of recitation to a teacher, collective murajaah, and independent memorization. The aspects of discipline considered include punctual participation and readiness for recitation. This local context allows a more specific examination of how tahfiz practices relate to habitual discipline. Unlike studies designed to estimate causal effects, the present study focuses on describing the implementation of activities, identifiable behavioral indicators, and accompanying environmental factors.

Against this background, the study addresses three questions: How are Qur'anic memorization activities conducted at PPTQ Ummahatul Mukminin Mumtaz? How do they relate to the identified indicators of discipline? And how are Qur'anic values and support within the learning environment situated within the cultivation of student discipline? The study's contribution lies in distinguishing documented practices, normative explanations, and educational interpretations so that its conclusions remain within the limits of the available evidence.

Method

This study adopted a descriptive qualitative approach to portray tahfiz activities and aspects of student discipline at PPTQ Ummahatul Mukminin Mumtaz. The inquiry focused on memorization recitation, collective murajaah, independent memorization, adherence to schedules, preparedness for recitation, understanding Qur'anic values, and support from teachers and peers. It drew on observational information and statements from a tahfiz teacher recorded in the research documentation, including information attributed to Nugraha Indra Rosadi Nasution, one of the tahfiz instructors.

The recorded observations concerned recitation or tasmi' activities before the Asr prayer and participation in scheduled activities. The documentation also identified teacher encouragement and peer invitations or distractions as conditions relevant to the cultivation of discipline. The available information was organized into themes concerning memorization practices, indicators of discipline, understanding of values, and supporting and inhibiting factors. Relationships among these themes were then interpreted in light of character education and self-regulated learning scholarship. Hypothetical examples and illustrations were not treated as observations of actual events.

Results

Implementation of Qur'anic Memorization Activities

Tahfiz instruction at PPTQ Ummahatul Mukminin Mumtaz comprises three activities: recitation of memorized passages to a teacher, collective murajaah, and independent memorization. During recitation, students present previously prepared passages for the

instructor's review. Collective murajaah involves revising memorized passages together, while independent memorization provides opportunities for students to prepare and maintain their memorization individually. These activities form a learning arrangement that combines direct instructional guidance, group participation, and individual responsibility.

Adherence to Schedules and Preparation for Recitation

Two identified aspects of discipline are adherence to activity schedules and preparation of memorized passages before recitation. Both relate directly to the demands of tahfiz routines: students are expected to attend scheduled activities and prepare the material that will be checked. The observation notes also refer to a situation before the Asr prayer, following tasmi' or memorization recitation. This situation illustrates the proximity of two responsibilities in pesantren life: completing memorization activities and performing religious worship at its prescribed time.

Understanding Qur'anic Values in Student Development

Understanding the meanings of Qur'anic verses and applying their values are recognized concerns in students' education. Obedience, responsibility, patience, and respect for time are associated with everyday activities, including attendance at scheduled sessions and fulfillment of memorization duties. Qur'an 4:59 is cited as one normative reference for obedience, while the hadith describing the Qur'an as evidence for or against a person (Muslim ibn al-Hajjaj, n.d., Hadith 223) underscores the importance of responding responsibly to Qur'anic teachings.

Teacher Support and Peer Influence

Encouragement provided by supervising teachers was recorded as a supporting factor in memorization activities. The presence of instructors forms part of the learning environment that assists students in participating in recitation and sustaining their engagement in tahfiz activities. Conversely, peer invitations or distractions were identified as potential factors diverting students' attention from memorization and murajaah.

Table 1. Summary of Research Findings

Aspect	Identified finding
Tahfiz activities	Recitation to an instructor, collective murajaah, and independent memorization.
Discipline	Adherence to schedules and preparation for recitation; observation of recitation before the Asr prayer.
Value-oriented education	Understanding the meanings and application of Qur'anic values is an educational concern.
Environmental conditions	Instructor encouragement supports learning activities; peer distractions may divert attention.

Discussion

Tahfiz Routines and the Practice of Self-Management

The findings indicate that tahfiz instruction comprises activities involving distinct forms of responsibility. Recitation emphasizes individual preparedness before an instructor; collective murajaah requires participation in a shared activity; and independent

memorization provides opportunities for personal organization of learning. From an educational perspective, these activities create opportunities to practice regularity and responsibility. Such opportunities, however, should not be equated with evidence that all students have developed the same level of discipline.

The differing functions of these activities can also be considered through social cognitive theories of self-regulation. Bandura (1991) emphasized self-monitoring, judgment against behavioral standards, and self-reactions in behavioral regulation. Veenman et al. (2006) highlighted awareness and management of cognitive processes in learning. Applied to tahfiz, these perspectives explain why preparation for recitation and independent revision theoretically require self-organization, but they do not establish that these mechanisms operated uniformly among the students.

This distinction is consistent with Zahro and Giyoto's (2021) account of self-regulation, in which planning, motivation, and behavioral management are important components of tahfiz learning. Fata et al. (2024) likewise examined environmental support and the ability to manage learning activities. In the present study, adherence to schedules and preparation for recitation were identifiable indicators, but longitudinal observations were unavailable to determine whether tahfiz routines changed students' self-regulatory capacities over time.

Lickona's (1991) perspective helps distinguish compliance with rules from the development of consciously maintained habits. In daily pesantren life, schedules may establish external regularity, while planning memorization and assuming responsibility for assigned tasks involve opportunities for self-management. The observation of recitation activities before the Asr prayer points to the need to manage obligations occurring close together, but it does not establish how effectively individual students managed their time.

Qur'anic Understanding and the Practice of Discipline

Conceptually, memorization and understanding should be distinguished while being integrated within educational guidance. Memorization involves repeated practice, whereas understanding entails interpreting teachings and considering their implications for action. Qur'an 103:1–3 provides a normative basis for valuing time, righteous action, and patience. Qur'an 4:59 articulates the principle of obedience, which Ibn Kathir explains as limited to matters consistent with obedience to God. This principle may inform discussions of responsible compliance, but institutional regulations must not be equated uncritically with the authority addressed in the verse.

In this study, religious values serve as an interpretive framework for education rather than empirical evidence that students' understanding improved their discipline. This distinction matters because the available information does not show how particular students interpreted verses and related them to their own conduct. The study by Syaroni et al. (2026) on the internalization of Qur'anic values in character formation offers a comparative perspective, but findings from another institution cannot substitute for field evidence from PPTQ Ummahatul Mukminin Mumtaz.

The Role of Instructors and the Social Environment

Teacher encouragement and peer influence suggest that discipline is fostered within a social environment, not solely through individual responsibility. Instructors'

encouragement may sustain students' commitment to learning activities, while distracting peer invitations may disrupt concentration. This interpretation is consistent with research on pesantren culture, habituation, and teacher supervision in cultivating discipline (Fauzi & Mokhtar, 2024; Rojauna & Hosna, 2024).

Ryan and Deci (2020) argued that learning motivation should be understood in relation to the support of autonomy, competence, and relatedness. Durlak et al. (2011), in a meta-analysis, showed that school-based social and emotional learning interventions can be associated with behavioral development and learning outcomes. This literature provides a theoretical rationale for attending to the manner in which instructors guide students. However, results from other populations are not treated as substitutes for observational evidence about the effects of instructors' encouragement at PPTQ Ummahatul Mukminin Mumtaz.

Implications and Study Limitations

A practical implication is the importance of coordinating recitation, collective murajaah, and independent memorization with guidance that attends to students' preparedness and time management. Instructors can also connect the study of Qur'anic meanings with reflection on responsibility and the fulfillment of obligations. Peer environments may be guided toward mutual reminders and supportive learning practices rather than distractions. These recommendations are educational implications of the descriptive findings, not results of a tested intervention.

Conclusion

Tahfiz instruction at PPTQ Ummahatul Mukminin Mumtaz comprises recitation of memorized passages to an instructor, collective murajaah, and independent memorization. These practices provide a context for cultivating regularity and responsibility. Identified indicators of discipline include adherence to schedules and preparation for recitation; the observation before the Asr prayer indicates that tahfiz activities occur alongside scheduled worship obligations. Instructor encouragement was recorded as a supporting condition, while peer influence may disrupt students' concentration.

Understanding Qur'anic values has an important normative role in the cultivation of responsible conduct, but the available evidence is insufficient to establish a direct effect on student discipline. Discipline-oriented education may therefore integrate structured tahfiz programs, teacher guidance, reflection on religious values, and supportive peer environments.

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