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ORIGINAL RESEARCH ARTICLE

Implementation of Halaqoh and Musyafahah Methods in Memorizing the Qur'an at Hidayatul Mubtadiin Islamic Boarding School

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ABSTRACT

This study aims to analyze the implementation of the halaqoh and musyafahah methods in memorizing the Qur'an and their impact on the quality of students' memorization at Pondok Pesantren Hidayatul Mubtadiin, Tulang Bawang Barat. This research employs a qualitative approach with a case study design. The research subjects consisted of 5 tahfidz instructors and 27 students in the tahfidz program. Data collection techniques included participatory observation, in-depth interviews, and documentation. Data analysis was conducted through data reduction, data display, and conclusion. The results showed that the halaqoh method is implemented through a circular group system which effectively improves memorization fluency and a sense of togetherness. The musyafahah method is implemented through direct submission in two phases: bin-nadzor (reading from the mushaf) and bil-ghaib (submitting without the mushaf), which proved effective in improving reading accuracy and tajwid. The combination of both methods resulted in significant improvement, with 100% of students successfully memorizing the Qur'an in the fluent category (27 out of 27 students). The main supporting factors include the competence of teachers with sanad, a conducive environment, and students' internal motivation. This study offers an integrative model for the simultaneous implementation of halaqoh and musyafahah methods which has not been extensively studied in the context of Islamic boarding schools in the Tulang Bawang Barat region.

Keywords: Halaqoh Method, Musyafahah Method, Qur'an Memorization, Islamic Boarding School



ABSTRAK

Penelitian ini bertujuan menganalisis penerapan metode halaqoh dan musyafahah dalam menghafal Al-Qur'an serta dampaknya terhadap kualitas hafalan santri di Pondok Pesantren Hidayatul Muftadiin, Tulang Bawang Barat. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Subjek penelitian terdiri atas 5 pengajar tahfidz dan 27 santri program tahfidz. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam, dan dokumentasi, kemudian dianalisis melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa metode halaqoh dilaksanakan melalui sistem kelompok melingkar yang efektif meningkatkan kelancaran hafalan dan kebersamaan. Metode musyafahah dilaksanakan melalui setoran langsung dalam dua tahap, yaitu bin-nadzor dan bil-ghaib, yang terbukti meningkatkan ketepatan bacaan dan tajwid. Kombinasi kedua metode menghasilkan peningkatan yang signifikan, dengan seluruh 27 santri berada pada kategori hafalan lancar. Faktor pendukung utama meliputi kompetensi guru yang memiliki sanad, lingkungan yang kondusif, dan motivasi internal santri. Penelitian ini menawarkan model integratif penerapan metode halaqoh dan musyafahah secara simultan dalam pendidikan tahfidz di pesantren.

Kata Kunci: Metode Halaqoh, Metode Musyafahah, Hafalan Al-Qur'an, Pondok Pesantren

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1. INTRODUCTION

Memorizing the Qur'an (tahfidz) is a highly valued religious obligation in Islam that carries profound spiritual and social benefits. The Qur'an, as the holy book of Muslims, serves not only as a source of guidance but also as a means of drawing closer to Allah. In Indonesia, there has been a significant increase in the number of Qur'an memorizers, with over one million individuals registered as memorizers by 2022 (Kementerian Agama RI, 2022). Research has consistently shown that individuals who memorize the Qur'an tend to exhibit better moral and ethical behavior, as well as greater responsibility in their social lives. For instance, a study by Sukardi (2021) found that 75% of respondents who memorized the Qur'an felt more disciplined and directed in their lives. Furthermore, memorizing the Qur'an strengthens community bonds among Muslims, as memorization activities are often conducted in groups, creating a sense of togetherness and mutual support (Fauzi, 2020). In the Indonesian context, Islamic boarding schools (pesantren) play a central role in Qur'anic education, with more than 28,000 pesantren spread across the archipelago (Kementerian Agama RI, 2020). These institutions not only teach memorization but also instill the meanings, interpretations, and applications of Qur'anic teachings in daily life (Hidayat, 2019).

The methods used in the Qur'an memorization process significantly influence the success of achieving memorization goals. Systematic and structured methods can accelerate memorization and help memorizers retain their memorization over the long term (Rahman, 2020). One popular technique is the repetition method, which involves repeating verses periodically until they are firmly embedded in memory. Research by Nugroho (2021) demonstrated that repetition can increase retention by up to 80% after several repetitions. Among the most well-known methods in Qur'an memorization are the halaqoh and musyafahah methods. The halaqoh method, derived from the Arabic word for "circle," involves a group of people gathering to learn and memorize the Qur'an together, creating an interactive and supportive learning environment (Zainuddin, 2021). The musyafahah method, on the other hand, involves the memorizer reciting the Qur'an directly to a

competent teacher, providing immediate guidance and correction of recitation and tajwid (Mustafa, 2020). Both methods have distinct characteristics but share the common goal of facilitating the memorization process.

The historical roots of these methods trace back to the time of Prophet Muhammad (PBUH), who taught the Qur'an to his companions through structured gatherings (halaqoh) and direct face-to-face transmission (musyafahah/talaqqi). This tradition was passed down through generations of scholars (ulama) and remains the blueprint for Qur'anic teaching in the Islamic world today (Al-Jabri, 2019). In Indonesia, the halaqoh method became widely known in pesantren from the early 20th century, while musyafahah has been preserved as an authentic method for maintaining the purity of Qur'anic recitation (qira'ah) and the continuity of sanad (chain of transmission) back to the Prophet (Badwilan, 2003; az-Zarqani, n.d.). The preservation of sanad ensures that the recitation is free from alteration across generations. According to data from Pondok Pesantren Hidayatul Mubtadiin, approximately 70% of students use the halaqoh method as their primary means of memorizing the Qur'an (Pondok Pesantren Hidayatul Mubtadiin, 2022). The combination of both methods has been shown to increase memorization effectiveness by up to 90% (Rahmadani, 2023).

The theoretical foundations of these methods draw from multiple educational and psychological frameworks. Social learning theory, as articulated by Bandura (1997), emphasizes that individuals learn through observation, imitation, and modeling within a social context—principles that are central to the halaqoh method where students learn from peers and the instructor. The musyafahah method aligns with Vygotsky's zone of proximal development (ZPD), where learning occurs through guided interaction with a more knowledgeable other (the teacher), enabling students to achieve beyond their independent capabilities (Baker, 2017). Additionally, self-determination theory (Deci & Ryan, 2000) suggests that satisfaction of basic psychological needs for autonomy, competence, and relatedness enhances intrinsic motivation. The halaqoh method satisfies the need for relatedness through group interaction, while musyafahah addresses competence through direct feedback and mastery experiences. These theoretical underpinnings provide a robust rationale for the effectiveness of these traditional methods in contemporary educational settings.

Despite the recognized importance of these methods, field observations reveal significant gaps between ideal conditions and actual practices in many pesantren, particularly in rural and underserved areas such as Tulang Bawang Barat. Preliminary observations and interviews conducted at Pondok Pesantren Hidayatul Mubtadiin identified several challenges: inconsistent application of methods, lack of integrated evaluation systems, fluctuating student motivation, insufficient training for tahfidz instructors, and limited facilities (Wawancara Ky. Agus Ali Makhrus, 2026). Specifically, some students excel in halaqoh but receive less intensive guidance through musyafahah. Evaluations of method effectiveness are rarely conducted systematically, leading to traditional instruction without innovation. Student motivation often depends on the learning environment, with some students feeling more enthusiastic when memorizing in groups but struggling to maintain memorization long-term without personal guidance. Furthermore, some tahfidz instructors lack specialized training on effectively combining halaqoh and musyafahah methods, especially when guiding students with diverse learning abilities. These gaps underscore the urgent need for empirical investigation into how these methods are implemented and their actual impact on memorization quality.

Recent research on Qur'an memorization methods has provided valuable insights but also reveals important gaps. Zaini (2020) found that the halaqoh method positively influences Qur'anic learning in pesantren, while Sari (2021) demonstrated the effectiveness of combining halaqoh and musyafahah for memorization. Rahmat (2022) conducted a comparative study showing that musyafahah is more effective for improving tajwid accuracy compared to individual memorization. Fadilah (2023) highlighted that students in integrated programs combining both methods experienced significant improvements in both understanding and recitation accuracy, with 90% of students in the combination program able to memorize and understand Qur'anic verses well, compared to 70% using only one method. However, most of these studies were conducted in well-established pesantren in urban or semi-urban areas, with relatively better resources and trained instructors. There is a significant research gap regarding the implementation of these methods in rural pesantren in disadvantaged districts such as Tulang Bawang Barat, where resources are more limited and students often come from families with lower educational and economic backgrounds. Moreover, few studies have systematically examined the combination of both methods simultaneously on the same cohort of students, tracking both quantitative outcomes (juz memorized) and qualitative outcomes (fluency, tajwid accuracy, character development).

The present study addresses these gaps by focusing on Pondok Pesantren Hidayatul Mubtadiin, a pesantren that has consistently applied both halaqoh and musyafahah methods since its tahfidz program began. This pesantren is unique in that it has instructors with authenticated sanad (chain of transmission) connecting back to the Prophet through Imam 'Asim's riwayat Hafsh. The pesantren's tahfidz program was initiated by Nyai Laili Farihah, a graduate of Pondok Pesantren Al-Ghuroba' Kudus, who studied under KH. Mustamir Abdul Mu'in, a student of KH. Arwani Amin Kudus, who in turn received sanad from KH. Munawwir Krapyak Yogyakarta. This authenticated chain ensures the authenticity and quality of instruction. The pesantren currently has 27 active tahfidz students, with a structured daily schedule that integrates both methods: musyafahah sessions in the morning (ziyadah tahfidz) and halaqoh sessions in the late afternoon. This integrated approach provides an ideal case for examining the synergistic effects of both methods. This study makes several novel contributions: (1) it provides empirical evidence from an under-researched rural pesantren in Lampung province; (2) it examines the simultaneous application of both methods on the same cohort; (3) it analyzes both supporting and inhibiting factors in a resource-limited context; (4) it documents the outcomes in terms of both memorization quantity (juz achieved) and quality (fluency and accuracy); and (5) it offers practical recommendations for similar pesantren in disadvantaged areas. Therefore, this research aims to answer the following questions: (1) How are the halaqoh and musyafahah methods implemented in the Qur'an memorization process at Pondok Pesantren Hidayatul Mubtadiin? (2) What are the supporting and inhibiting factors in the implementation of these methods? (3) What are the results of combining halaqoh and musyafahah methods on students' Qur'an memorization?

2. RESEARCH METHODS

This study employed a qualitative approach with a case study design. The qualitative approach was selected because it allows for in-depth exploration and understanding of complex social and educational phenomena in their natural context (Yin, 2018). The case study design was specifically chosen to investigate the implementation of halaqoh and musyafahah methods at Pondok Pesantren Hidayatul Mubtadiin, as it enables the researcher to examine the phenomenon holistically, capturing the perspectives of multiple participants (students, instructors, administrators) and the interactions among them. Unlike quantitative surveys that measure variables in isolation, the case

study approach allows for the discovery of meanings, processes, and contextual factors that influence the success or failure of these methods. This design is particularly suited for educational research where the goal is to understand "how" and "why" a particular approach works in a real-world setting (Creswell & Poth, 2018).

The research was conducted at Pondok Pesantren Hidayatul Mubtadiin, located in Dayamurni Village, Tumijajar District, Tulang Bawang Barat Regency, Lampung Province, Indonesia. This pesantren was founded in 1980 by KH. Abdullah Bahrudin and has been running a formal tahfidz program since 2008. The pesantren currently has 27 active students in the tahfidz program (18 female, 9 male), ranging in age from 13 to 20 years. The research participants were selected using purposive sampling, which involves deliberately choosing individuals who have direct experience with and knowledge of the phenomena under study (Patton, 2015). The participants included: (1) the pesantren leader (Kyai Agus Ali Makhrus, S.Pd.I); (2) two tahfidz instructors (Nyai Laili Farihah, S.Pd.I. and Ustadzah Manana Chamidah); (3) the pesantren secretary (Gus Faizuddin Abdil Fuad A.); (4) the student affairs coordinator (Nur Sholeh); and (5) 15 tahfidz students selected to represent different memorization levels (juz 1-5, 6-10, 11-20, and 30). The total number of informants was 20 individuals. This sample size is appropriate for qualitative case study research, where the goal is depth rather than breadth, and data saturation—the point at which no new information emerges from additional interviews—guided the final sample size (Guest et al., 2020).

Three primary data collection techniques were employed to ensure triangulation and data validity (Denzin & Lincoln, 2018). First, participant observation was conducted over a period of four weeks (January to February 2026), during which the researcher observed 15 halaqoh sessions and 20 musyafahah sessions. Observations focused on: (1) the physical arrangement of learning spaces; (2) the sequence of activities in both methods; (3) instructor-student and student-student interactions; (4) correction and feedback processes; (5) student engagement and discipline; and (6) time management. Observational data were recorded using structured observation checklists and field notes, which were written within 24 hours of each observation to minimize memory decay (Emerson et al., 2011).

Second, semi-structured in-depth interviews were conducted with all 20 informants. Interviews ranged from 30 to 90 minutes each and were conducted in Indonesian or Javanese (the local language), audio-recorded with permission, and transcribed verbatim. The interview guides covered: (1) the history and rationale for using halaqoh and musyafahah methods; (2) detailed steps of implementation; (3) perceived effectiveness and challenges; (4) supporting and inhibiting factors; (5) student motivation and discipline; (6) instructor qualifications and training; and (7) suggestions for improvement. Probes were used to elicit rich descriptions and examples (Rubin & Rubin, 2012).

Third, documentation analysis was conducted on relevant documents including: (1) the pesantren's official records (establishment decree, organizational structure, student lists); (2) tahfidz program curriculum and syllabi; (3) daily activity schedules; (4) student memorization progress records (capaian hafalan); (5) tasmi' (memorization examination) results; (6) photographs of learning activities; and (7) internal evaluation reports. These documents provided historical context, corroborated interview and observational data, and allowed for the tracking of memorization outcomes over time (Bowen, 2009).

Data analysis followed the three-stage model proposed by Miles, Huberman, and Saldaña (2014): data condensation, data display, and conclusion drawing/verification. In the data condensation stage, all interview transcriptions, observation field notes, and document excerpts were coded using both deductive codes (derived from the research questions and theoretical framework, such as "halaqoh_steps," "musyafahah_correction," "supporting_factor_environment") and inductive codes (emerging from the data, such as "putus_asa" [despair], "glondongan" [bulk memorization test]). Coding was performed using NVivo 12 qualitative data analysis software. Inter-coder reliability was checked by having a second coder independently code 20% of the data, with an agreement rate of 89%. In the data display stage, the condensed data were organized into matrices and charts to visualize patterns, themes, and relationships. For example, tables were created to show the number of students who achieved memorization under each method individually and in combination. In the conclusion drawing stage, interpretations were developed and verified through member checking (presenting preliminary findings to participants for confirmation), peer debriefing (discussing findings with two independent qualitative researchers), and triangulation across data sources (Patton, 2015). The final analysis was organized around the three research questions, with thematic descriptions supported by direct quotations from participants and observational evidence.

To ensure the trustworthiness of the findings, four criteria were addressed (Lincoln & Guba, 1985). Credibility was established through prolonged engagement (four weeks in the field), persistent observation, triangulation, member checking, and peer debriefing. Transferability was enhanced through thick description of the research context, participants, and processes, allowing readers to assess the applicability of findings to other settings. Dependability was ensured by maintaining a reflexive journal, documenting all research decisions, and conducting an external audit of the research process. Confirmability was achieved by grounding findings in the data (not in researcher biases) and maintaining an audit trail of raw data, analysis notes, and interpretation logs. The researcher's positionality as a graduate student with prior experience in pesantren education was acknowledged, and efforts were made to bracket preconceptions through reflexive memoing.

3. RESULTS AND FINDINGS

Pondok Pesantren Hidayatul Mubtadiin was established in 1980 by KH. Abdullah Bahrudin in Dayamurni Village, Tumijajar District, Tulang Bawang Barat Regency. The pesantren currently has 26 dormitory rooms (18 in good condition, 8 under repair), 15 classrooms, 1 computer laboratory, 3 ustadz rooms, 2 musholla (prayer rooms), 2 halls, 15 toilets, and 2 kitchens. The tahfidz program is staffed by 5 instructors: Ky. M. Agus Ali Mahrus (halaqoh instructor), Agus M. Zainal Abidin (halaqoh instructor), Ky. Saifudin (halaqoh instructor), Nyai Laili Fariyah (musyafahah instructor), and Ustadzah Manana Chamidah (musyafahah instructor). All instructors have authenticated sanad (chain of transmission) connecting to the Prophet through Imam 'Asim's riwayat Hafsh. The tahfidz program has 27 active students (18 female, 9 male), with memorization achievements ranging from juz 1 to juz 30.

Table 1. Daily Schedule for Tahfidz Students at Pondok Pesantren Hidayatul Mubtadiin

Time	Activity	Notes
03:00 – 04:00	Wake up, shower, Tahajjud prayer, Witr prayer	
04:00 – 05:00	Fajr prayer	Congregational

Time	Activity	Notes
05:00 – 06:30	Ziyadah Tahfidz (Musyafahah)	Submission to Nyai Laili Farihah and Ustadzah Nana
06:30 – 07:30	Chores, breakfast	
07:30 – 13:00	Formal schooling	
13:00 – 14:00	Dhuhr prayer and lunch	
14:00 – 15:30	Rest	
15:30 – 16:00	Asr prayer	Congregational
16:00 – 17:30	Tahfidz (Halaqoh)	Guided by Ustadzah Nana and Bu Laili
17:30 – 19:30	Rest, Maghrib prayer, dinner, Isha prayer	
19:30 – 21:00	Muroja'ah, preparing setoran	Guided by Ustadzah Lilis
21:00 – 21:30	Evaluation, motivation	
21:30 – 03:00	Night rest	

Implementation of the Halaqoh Method

The halaqoh method at Pondok Pesantren Hidayatul Mubtadiin is implemented through group-based learning where students sit in a circle facing the instructor. Based on observational data, each halaqoh session consists of 5-8 students with relatively similar memorization levels. The session begins with the instructor leading a short prayer and motivational talk. Students then take turns reciting their memorized verses (muroja'ah) while others listen and provide gentle corrections. The instructor listens attentively and provides immediate feedback on errors in pronunciation (makharijul huruf), tajwid rules, and fluency. As one instructor explained:

"In halaqoh, students not only memorize but also learn from each other's mistakes. When one student makes an error, the others learn the correct way. This creates a collaborative atmosphere where no one feels ashamed to be corrected. We've found that students who are shy to ask questions in one-on-one settings become more open in the group." (Interview with Nyai Laili Farihah, February 6, 2026)

The halaqoh method is conducted daily from 16:00 to 17:30. Observations revealed that the circular arrangement promotes eye contact and equal participation. The instructor rotates attention among all students, ensuring that no student dominates or withdraws. A key feature is the use of "takrir" (repetition), where the entire group recites a passage together repeatedly until it becomes fluent. One student participant described:

"When we recite together in halaqoh, the verses feel easier to remember. My friends' voices help me recall the melody and rhythm. If I forget a verse, someone else continues, and I remember again. It's like we are a team helping each other reach Jannah." (Interview with Kin Kin Khoirida, February 8, 2026)

The halaqoh method also serves as preparation for the musyafahah session. Students who have practiced and been corrected in the group setting feel more confident when submitting their memorization individually to the instructor in the morning session. This sequential integration—halaqoh in the evening for practice and review, musyafahah in the morning for formal submission—creates a reinforcing cycle.

Implementation of the Musyafahah Method

The musyafahah method is implemented in two distinct phases: musyafahah bin-nadzor (reading from the mushaf) and musyafahah bil-ghaib (memorization submission without the mushaf). In the first phase, which occurs when a student begins a new passage, the student reads directly from the Qur'anic mushaf while the instructor listens carefully. The focus at this stage is entirely on the accuracy of recitation: correct pronunciation of letters (makharij), proper application of tajwid rules (idgham, ikhfa, iqlab, etc.), length of madd, and appropriate intonation. The instructor corrects any errors immediately, often by demonstrating the correct pronunciation and having the student repeat it several times. As the pesantren secretary explained:

"We emphasize that correcting errors in bin-nadzor is critical. If a student memorizes a verse incorrectly, unlearning that error is much harder than learning it correctly from the start. Therefore, we never allow a student to move to bil-ghaib until their bin-nadzor reading meets the standard of accuracy." (Interview with Gus Faizuddin Abdil Fuad A., February 7, 2026)

The second phase, musyafahah bil-ghaib, is the actual memorization submission. The student recites the memorized verses from memory without looking at the mushaf. The instructor listens intently, checking for three aspects: (1) accuracy of the verses (no missing or substituted words); (2) fluency (smooth, without excessive hesitation); and (3) proper tajwid (even when reciting from memory). If the student makes an error, the instructor stops them, provides the correct recitation, and asks the student to repeat the entire section from before the error. For minor errors (e.g., one wrong letter), the student may be asked to repeat only that verse. For major errors (e.g., missing an entire verse), the student must repeat the entire section. This process is conducted individually, with each student typically spending 10-15 minutes per session.

Table 2. Results of Musyafahah Method Implementation (Individual Outcomes)

Memorization Status	Number of Students (N=27)	Percentage
Achieved memorization target	19	70.4%
Not yet achieved target	8	29.6%

As shown in Table 2, when the musyafahah method was used alone (without simultaneous halaqoh), 19 out of 27 students (70.4%) achieved their memorization targets. While this is a substantial success rate, the pesantren leadership recognized that some students still struggled, particularly those with weaker initial tajwid skills or lower motivation.

Evaluation System: Tasmi' Glondongan (Bulk Memorization Test)

A distinctive feature of the evaluation system at this pesantren is the tasmi' glondongan (bulk memorization test). Unlike daily setoran (submission) which covers only new verses or small sections, the tasmi' glondongan requires students to recite large portions of memorized Qur'an continuously in a single session, without pausing between verses or pages. This evaluation is

conducted at five key milestones: (1) after completing each juz (tasmī' juz); (2) after completing 5 juz; (3) after completing 10 juz; (4) after completing 20 juz; and (5) at the completion of all 30 juz (the final graduation examination). During the tasmī', the student recites in front of a panel of instructors (mustamī') and sometimes in front of the entire congregational audience. The mustamī' assess fluency, accuracy, tajwid, and consistency. If the student makes more than the tolerated number of errors (typically 3-5 errors per juz, depending on the juz length and difficulty), they are required to perform i'adah (repetition and correction) before retaking the test. As one instructor stated:

"The glondongan test is not just about memorization; it's about mental resilience. A student may know every verse when reciting alone in their room, but under the pressure of reciting in front of instructors and peers, mistakes emerge. This prepares them for real-life situations where they may be asked to recite anywhere, anytime." (Interview with Kyai Agus Ali Makhrus, February 7, 2026)

Supporting Factors for Halaqoh Method Implementation

Several factors were identified as supporting the successful implementation of the halaqoh method. First, the presence of tahfidz instructors with authenticated sanad was considered the most critical factor. The instructors' certifications ensure that the recitation taught is authentic and that corrections are reliable. As one instructor emphasized, "Without sanad, there is no guarantee that what we are teaching is what the Prophet taught. Our students trust that their memorization follows the correct qira'ah." (Interview with Nyai Laili Fariyah, February 6, 2026).

Second, the conducive pesantren environment—quiet, clean, and spiritually charged—supports concentration. The pesantren is located away from major roads and industrial noise. The physical spaces for halaqoh are designated, well-ventilated rooms with adequate lighting. Socially, the relationship between instructors and students is characterized by mutual respect (tawadhu') and a culture of discipline. Third, parent support plays a significant role. Although students live in the pesantren, parents who communicate regularly, provide encouragement, and refrain from undermining pesantren rules contribute to student stability. Fourth, students' internal motivation and sincere intention (niat ikhlas because of Allah) drive perseverance. One student explained:

"My parents always remind me that memorizing the Qur'an is not for a certificate but for Allah. When I feel lazy, I remember that intention and find strength to continue." (Interview with Kin Kin Khoirida, February 8, 2026)

Fifth, immediate correction during halaqoh sessions prevents the reinforcement of errors. When a student makes a mistake in pronunciation, the instructor or another student corrects it on the spot. The student then repeats the verse correctly three times, which reinforces the correct pattern. Observational data recorded an average of 4-6 corrections per 30-minute halaqoh session, indicating that errors are caught early before becoming habitual.

Inhibiting Factors for Halaqoh Method Implementation

Despite the supporting factors, several inhibiting factors were identified. The most frequently mentioned was lack of discipline in performing tasmī' (memorization submission). Some students delayed or avoided submitting their memorization, leading to weak retention and delayed progress. Second, lack of consistency (kurang konsistensi) in daily practice meant that students experienced fluctuating motivation and irregular study habits, resulting in uneven memorization quality. Third, lack of seriousness (kurang kesungguhan) manifested as half-hearted participation, arriving late to halaqoh sessions, and minimal preparation. Fourth, easy despair (mudah putus asa) occurred when

students faced difficulties in adding new memorization or maintaining existing memorization. This was particularly common among students who compared themselves to faster-progressing peers. Fifth, difficulty managing time (kesulitan mengatur waktu) was reported by students who struggled to balance tahfidz activities with formal schooling, chores, and rest. As one student noted:

"Between formal school from 7:30 to 13:00, then halaqoh, then homework, I often feel exhausted. By the time I sit to muroja'ah at night, my mind is foggy." (Interview with Galang Ramadan, February 10, 2026)

Supporting Factors for Musyafahah Method Implementation

The musyafahah method benefits from several unique supporting factors. First, the deeply rooted tradition of musyafahah in pesantren culture means that students accept this method as the standard, authoritative way to learn the Qur'an. This cultural acceptance reduces resistance and increases compliance. Second, the structured daily schedule (see Table 4.1) provides clear time blocks for musyafahah, making it a non-negotiable routine rather than an optional activity. Third, regular muroja'ah (repetition) is integrated into the schedule, with dedicated time from 19:30 to 21:00 for reviewing memorized verses. This prevents the common problem of "memorize today, forget tomorrow." Fourth, high intrinsic motivation among many students drives them to prepare thoroughly before each musyafahah session. Students who internalized the spiritual benefits of memorization were observed to arrive early, have their verses well-prepared, and accept corrections willingly. Fifth, the one-on-one nature of musyafahah allows instructors to tailor their feedback to each student's specific errors and learning pace. Unlike group instruction where some students may hide their mistakes, the individual format compels accountability.

Table 3. Combined Results of Halaqoh and Musyafahah Methods Integration (N=27)

Juz Achievement	Number of Students	Fluency Category
Juz 1-5	12	Fluent
Juz 6-10	3	Fluent
Juz 11-20	2	Fluent
Juz 21-30	1	Fluent
Juz 30 (complete)	9	Fluent
Total	27	

The most significant finding of this study is that the integrated implementation of both halaqoh and musyafahah methods resulted in all 27 students (100%) successfully memorizing their target juz with fluent recitation. As shown in Table 4.7, the distribution of memorization achievements was: 12 students memorized juz 1-5, 3 students memorized juz 6-10, 2 students memorized juz 11-20, 1 student memorized juz 21-30, and 9 students completed the full 30 juz. Notably, the students who completed 30 juz included those who had previously been identified as struggling under the musyafahah-only condition (see Table 4.6, where 8 students had not achieved targets under musyafahah alone). The combination method addressed their specific barriers: the halaqoh sessions provided peer support and additional repetition, while the musyafahah sessions ensured accuracy. One student who had previously been categorized as "not yet achieved" shared:

"Before, when I only did musyafahah, I felt scared and pressured. I would make mistakes because I was nervous. But after we started halaqoh in the evenings, I practiced with my friends first. By the time I went to musyafahah the next morning, I was much more confident, and my mistakes decreased."
(Interview with Zulfa, February 10, 2026)

Table 4. Comparative Impact of Halaqoh and Musyafahah Methods and Their Combination

Aspect	Effect of Halaqoh Alone	Effect of Musyafahah Alone	Effect of Combined Methods
Memorization Quality	Fluent due to group repetition	Accurate due to direct correction	Strong, fluent, and precise (mutqin)
Memorization Quantity	Accelerates adding new memorization	More selective and careful addition	Increased quantity without quality loss
Recitation Accuracy	Learn from peers' mistakes	Errors directly corrected by teacher	More correct recitation according to tajwid
Memorization Consistency	Maintained through daily halaqoh routine	Maintained through individual submission	More stable memorization, not easily forgotten
Evaluation Readiness	Comfortable with group repetition	Comfortable performing in front of teacher	Ready for glondongan (bulk) examinations
Character Development	Fosters togetherness and cooperation	Fosters humility (tawadhu') and patience	Qur'anic character formation
Learning Structure	Maintains memorization rhythm	Serves as quality control	More systematic learning
Memorization Retention	Strengthened through takrir (repetition)	Tested through direct submission	More durable long-term memorization

Qualitative analysis of interview data revealed several themes regarding students' perceptions of the combined methods. First, students appreciated the "safety net" provided by halaqoh before the high-stakes musyafahah session. One student stated, "In halaqoh, mistakes are free. No one judges you. So I can try and learn without fear. Then in musyafahah, I show what I have mastered." (Interview with Muyassaroh, February 9, 2026). Second, students reported that the combination reduced anxiety and built confidence. The repeated exposure to the verses in both group and individual settings created multiple memory pathways, making recall automatic. Third, students valued the social accountability of halaqoh. Knowing that peers would notice if they had not prepared motivated them to study. Fourth, students recognized that the musyafahah method's strict correction regime forced them to achieve precision, which they acknowledged as beneficial even though it was challenging.

Instructor Perspectives on the Combined Methods

Instructors reported that the combination of methods made their workload more manageable and their outcomes more predictable. Under musyafahah alone, instructors spent much of their time correcting basic errors that could have been caught earlier. With the addition of halaqoh, basic fluency and pronunciation were already established before the individual session, allowing instructors to focus on finer points of tajwid and memorization accuracy. One instructor noted:

"Before we integrated halaqoh properly, I would spend 15 minutes per student just fixing makhraj errors. Now, those errors are mostly fixed in the group session, and I can spend my time on deeper issues like madd length and idgham perfection. The students progress faster, and I feel less exhausted." (Interview with Ustadzah Manana Chamidah, February 8, 2026)

Instructors also observed that the combination fostered a positive learning culture. Students who were previously competitive and secretive about their memorization became more open and helpful. The halaqoh sessions served as platforms for peer tutoring, where more advanced students helped struggling ones without the instructor's prompting. This peer assistance not only improved learning outcomes but also built leadership skills among advanced students.

4. DISCUSSION

The findings of this study provide robust evidence that the integrated implementation of halaqoh and musyafahah methods significantly enhances both the quantity and quality of Qur'an memorization among students at Pondok Pesantren Hidayatul Mubtadiin. The success rate of 100% (all 27 students achieving fluent memorization) under the combined approach, compared to 70.4% under musyafahah alone, demonstrates a substantial incremental benefit of adding the halaqoh component. This finding aligns with and extends prior research by Rahmadani (2023), who found that combining methods can increase memorization effectiveness up to 90%, and by Fadilah (2023), who reported that 90% of students in a combined program achieved memorization and understanding compared to 70% using a single method. However, the present study's 100% success rate is even higher, possibly due to the structured schedule, authenticated sanad of instructors, and the specific integration sequence (halaqoh in the evening followed by musyafahah in the morning) that allows for overnight consolidation.

The theoretical mechanisms underlying the effectiveness of the combined approach can be explained through multiple learning theories. From the perspective of social learning theory (Bandura, 1997), the halaqoh method provides opportunities for observational learning. Students observe peers reciting correctly, hear corrections applied to others' errors, and model fluent recitation. This vicarious learning reduces the cognitive load of learning entirely through trial-and-error. Additionally, the collective recitation (takrir) creates a form of distributed practice where the group's combined auditory output reinforces individual memory through incidental exposure. From the perspective of Vygotsky's sociocultural theory (Baker, 2017), the halaqoh method functions as a zone of proximal development (ZPD). Students who have not yet fully mastered a passage can recite alongside more proficient peers (scaffolding), gradually internalizing the correct recitation until they can perform independently. The instructor's role in halaqoh is to calibrate the difficulty and provide targeted support. Then, the musyafahah method serves as the "graduation" from the ZPD, where the student demonstrates independent mastery. This sequencing—from group-supported practice to individual assessment—mirrors effective instructional design principles in many educational contexts.

The finding that the halaqoh method alone produced fluent memorization (as shown in Table 4.5, with 16 out of 27 students achieving fluency) but that musyafahah alone produced more accurate memorization (19 out of 27) highlights the distinct contributions of each method. Halaqoh excels at building fluency through repeated, low-anxiety practice. The social context reduces the fear of making errors because errors are normalized and corrected collaboratively. In contrast, musyafahah's one-on-one format with immediate, authoritative correction ensures precision but can induce anxiety that impairs performance for some students. This anxiety-accuracy trade-off

has been documented in educational psychology: moderate pressure can enhance performance for well-prepared individuals, but high pressure impairs those who are less prepared or have lower self-efficacy (Hattie & Timperley, 2007). The combined approach resolves this dilemma by using halaqoh to build fluency and confidence, then musyafahah to refine accuracy. The 11 students who were not fluent under halaqoh alone (Table 4.5: 11 belum hafal) and the 8 students who were not accurate under musyafahah alone (Table 4.6: 8 belum hafal) were precisely the students who benefited most from the combination. After integration, all 27 achieved fluent and accurate memorization.

The role of instructors with authenticated sanad emerged as a critical supporting factor, consistent with traditional Islamic educational theory. Sanad ensures that the transmission of Qur'anic recitation is unbroken and that the instructor has been authorized by a chain of qualified teachers reaching back to the Prophet (Badwilan, 2003; az-Zarqani, n.d.). In practical terms, an instructor with sanad possesses not only technical knowledge of tajwid rules but also the lived experience of having been rigorously corrected themselves. This dual competence—both knowing the rules and having internalized the correct sounds through practice—enables more effective error detection and correction. Students reported trusting corrections more when they knew the instructor's qualifications, and this trust increased their willingness to change deeply ingrained pronunciation habits. This finding supports the emphasis on teacher certification and continuous professional development, as noted by Muhammad & Khozin (2022), who argued that the quality of the teacher is the single most important factor in Qur'an memorization success.

The structured schedule (Table 4.1) is another critical success factor. The explicit allocation of time for ziyadah (adding new memorization) in the morning, halaqoh in the late afternoon, and muroja'ah in the evening creates a rhythm that aligns with cognitive science principles of spaced repetition and distributed practice (Cepeda et al., 2006). Memorization is not crammed but spread across the day, with multiple exposure opportunities. The night's sleep between the evening halaqoh and the morning musyafahah allows for memory consolidation, a process by which short-term memories are transformed into long-term storage (Diekelmann & Born, 2010). The fact that students performed better in the morning musyafahah after an evening halaqoh (compared to musyafahah alone without prior halaqoh) is consistent with the consolidation hypothesis. Moreover, the schedule's regularity—the same activities at the same times each day—builds habit strength, reducing the need for conscious willpower to initiate studying (Lally et al., 2010). Students reported that after a few weeks, they no longer needed to "decide" to study; the schedule made studying automatic.

The inhibiting factors identified—lack of discipline, inconsistent practice, lack of seriousness, easy despair, and poor time management—are not unique to this pesantun but reflect broader challenges in educational settings, particularly in rural areas with multiple competing demands (formal schooling, chores, family responsibilities). These findings align with Oktiani (2017), who noted that student motivation fluctuates and requires continuous reinforcement. The pesantren's strategies to address these inhibitors are instructive. The emphasis on tasmi' glondongan (bulk memorization tests) as high-stakes evaluations creates accountability. Unlike daily setoran which can be completed with minimal preparation, the glondongan test requires sustained preparation over weeks or months, fostering consistent effort. The requirement for i'adah (repetition) if errors exceed tolerance ensures that students do not simply move on after a superficial "pass" but must achieve genuine mastery. This is consistent with mastery learning principles, which hold that time and support should vary, but achievement standards should be constant (Guskey, 2010). The fact

that the pesantren has successfully graduated six students (one in the first cohort, five in the subsequent cohort) indicates that these strategies are effective for at least a subset of students.

The finding that easy despair (*mudah putus asa*) is a significant inhibitor, particularly among students who compare themselves to faster-progressing peers, highlights the importance of fostering a growth mindset (Dweck, 2006). Students who believe that memorization ability is fixed and that they "just aren't good at it" are more likely to give up when facing difficulties. In contrast, students who believe that effort and strategy can improve performance persist longer. The halaqoh method, by allowing students to see that even advanced students make occasional mistakes and receive corrections, normalizes struggle and reduces the stigma of imperfection. The instructors' emphasis on patience (*sabar*) and the spiritual framing of memorization as a long-term journey rather than a race also supports a growth orientation. Future interventions might explicitly teach students about neuroplasticity and the science of memory to reinforce that memorization ability can be developed.

The combination of halaqoh and musyafahah methods also has implications for character education beyond memorization outcomes. The data indicate that students developed increased *tawadhu'* (humility) because the musyafahah process places them in a subordinate position to the teacher, requiring them to accept correction without defensiveness. This humility is a core Islamic virtue. Students also developed patience (*sabar*) because memorizing 30 juz typically takes 2-4 years, requiring sustained effort over an extended period. The halaqoh method fostered cooperation (*ta'awun*) and empathy, as students learned to correct peers gently and to accept correction without resentment. One student noted, "Before, I used to feel angry when someone corrected me. Now I see it as a gift because without correction I would have continued making the same mistake." (Interview with Dika Fauzan Maulana, February 10, 2026). This transformation from defensiveness to openness is a key outcome of a well-implemented tahfidz program and aligns with the Qur'anic ideal of believers as those who "listen to the word and follow the best of it" (Qur'an, 39:18).

Comparison with prior research both within Indonesia and internationally reinforces the validity of these findings. Studies in other pesantren contexts have similarly found that combination approaches yield superior outcomes (Zaini, 2020; Sari, 2021; Rahmat, 2022). However, the present study's unique contribution is the detailed documentation of the sequential integration (evening halaqoh → morning musyafahah) and the quantitative tracking of individual student progress from "not yet achieved" under single methods to "achieved" under the combination. The study also provides rich qualitative data on the mechanisms—reduced anxiety, peer support, consolidation through sleep, habit formation—that explain the combination's effectiveness. Internationally, similar findings have been reported in Qur'an memorization programs in Malaysia, Egypt, and Pakistan, where face-to-face transmission (*talaqqi*) combined with group repetition is the standard approach (Abdullah, 2022; Rahman, 2023). This convergence of findings across cultures and educational systems suggests that the combination of individual, authoritative correction with group, collaborative practice is a universally effective pedagogical strategy for memorization-based learning.

Limitations of this study should be acknowledged. First, the research was conducted at a single pesantren with a relatively small number of students ($N=27$). While the case study design provides depth, the findings may not be fully generalizable to all pesantren, particularly those with different student demographics, instructor qualifications, or resources. Second, the study did not include a

control group; therefore, we cannot rule out the possibility that factors other than the combination of methods (e.g., student maturation, increased instructor experience, changes in the formal schooling curriculum) contributed to the improved outcomes. Third, the assessment of memorization quality was based on instructor judgment rather than an external, blinded assessment. Although the instructors were highly qualified, the lack of independent verification introduces potential bias. Fourth, the study focused on short-term outcomes (during the semester). Long-term retention (e.g., after 1-2 years without daily muroja'ah) was not assessed. Fifth, the study did not systematically measure individual difference variables (e.g., working memory capacity, prior tajwid knowledge, motivation type) that might moderate the effectiveness of the methods. Future research should address these limitations by conducting multi-site studies with larger samples, using randomized controlled designs, incorporating external assessments of memorization quality, and conducting longitudinal follow-ups to assess retention.

5. CONCLUSION AND SUGGESTIONS

This study examined the implementation of halaqoh and musyafahah methods in Qur'an memorization at Pondok Pesantren Hidayatul Mubtadiin, Tulang Bawang Barat. The findings demonstrate that both methods, when implemented separately, yield substantial but incomplete success: the halaqoh method produced fluency for 59.3% of students (16 out of 27), while the musyafahah method produced accuracy for 70.4% of students (19 out of 27). However, the integrated implementation of both methods—with evening halaqoh sessions for group-based practice, repetition, and peer support, followed by morning musyafahah sessions for individual submission and direct correction—resulted in 100% of students (all 27) achieving fluent and accurate memorization of their target juz, with achievements ranging from juz 1-5 to complete 30 juz. The combination addresses the limitations of each method individually: halaqoh reduces anxiety, builds confidence, and provides distributed practice, while musyafahah ensures precision, provides authoritative correction, and tests independent mastery. Supporting factors include instructors with authenticated sanad, a conducive pesantren environment, parent support, student internal motivation, and a structured daily schedule. Inhibiting factors include lack of discipline, inconsistent practice, lack of seriousness, easy despair, and time management difficulties. The pesantren has developed effective strategies to address these inhibitors, including tasmi' glondongan (bulk memorization tests), required i'adah (repetition) for errors, penguatan motivasi (motivational reinforcement), and pengelolaan waktu (time management support).

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