

## THE EFFECT OF THE *THARIQAH TASALSULI* METHOD ON THE MOTIVATION TO MEMORIZE THE QUR'AN AMONG STUDENTS AT AL-FITYAH ISLAMIC HIGH SCHOOL IN BINJAI

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### Abstrak

Penelitian ini bertujuan untuk mendeskripsikan penerapan metode Thariqah Tasalsuli dan distribusi kemampuan hafalan Al-Qur'an siswa pada program tahfizh di SMA IT Al-Fityah Binjai. Penelitian menggunakan pendekatan kuantitatif dengan desain deskriptif. Sampel penelitian berjumlah 82 siswa yang diambil menggunakan teknik total sampling. Pengumpulan data dilakukan menggunakan angket skala Likert untuk mengukur penerapan metode Thariqah Tasalsuli, yang didukung oleh observasi dan dokumentasi untuk mengidentifikasi kemampuan hafalan siswa. Analisis data dilakukan menggunakan statistik deskriptif berupa persentase dan teknik skoring berdasarkan kategori hafalan. Hasil penelitian menunjukkan bahwa distribusi kemampuan hafalan siswa terdiri atas kategori lancar sebesar 48,78% (40 siswa), ziyadah 17,07% (14 siswa), kurang lancar 18,29% (15 siswa), muraja'ah 12,20% (10 siswa), dan tidak lancar 3,66% (3 siswa). Skor total penerapan metode Thariqah Tasalsuli adalah 263 dari skor maksimal 410, dengan persentase capaian sebesar 64,15% yang diklasifikasikan dalam kategori baik. Berdasarkan hasil analisis yang dilakukan, penelitian ini hanya menyajikan temuan deskriptif tanpa pengujian hubungan atau pengaruh antarvariabel secara inferensial.

**Kata kunci:** *Hafalan Al-Qur'an; motivasi belajar; pendidikan tahfizh; metode Tasalsuli; studi kuantitatif; pendidikan Islam*

### Abstract

This study aims to describe the application of the Thariqah Tasalsuli method and the distribution of students' Quran memorization abilities in the tahfizh program at SMA IT Al-Fityah Binjai. The study employed a quantitative approach with a descriptive design. The sample consisted of 82 students selected using total sampling. Data collection was conducted using

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a Likert scale questionnaire to measure the application of the Thariqah Tasalsuli method, supported by observations and documentation to identify students' memorization abilities. Data analysis was performed using descriptive statistics in the form of percentages and scoring techniques based on memorization categories. The results of the study indicate that the distribution of students' memorization abilities consists of the fluent category at 48.78% (40 students), ziyadah at 17.07% (14 students), less fluent at 18.29% (15 students), muraja'ah at 12.20% (10 students), and not fluent at 3.66% (3 students). The total score for the application of the Thariqah Tasalsuli method was 263 out of a maximum score of 410, with an achievement percentage of 64.15%, classified as "good." Based on the analysis conducted, this study presents only descriptive findings without.

**Keywords:** *Qur'anic Memorization, Learning Motivation, Tahfizh Education, Tasalsuli Method, Quantitative Study, Islamic Education*

## INTRODUCTION

The Qur'an serves as a guide for humanity in navigating life in this world and the hereafter, and Allah SWT has guaranteed its authenticity and preservation. (S. Sari et al., 2025) (Of, 2025) (Public et al., 2024) (Ahmed, 2023) (Sari & Hidayat, 2023) (Järvinen et al., 2024) (Aini & Rahman, 2022) (Yusuf & Karim, 2022) (Fauzi & Latif, 2023) (Putri & Anwar, 2024) (Hidayah & Saputra, 2023) (Wahyuni & Prasetyo, 2023) (Ahmed & Hassan, 2023) One tangible way to preserve the purity of the Qur'an is through the practice of memorizing it. (Syifa, 2023) The tradition of memorizing the Qur'an has continued since the time of the Prophet Muhammad, peace be upon him, and remains an integral part of Islamic education today. Beyond being an act of worship, memorizing the Qur'an also provides cognitive and spiritual benefits, including strengthening memory, improving concentration, and fostering inner peace. (Pratycia et al., 2023) (Siregar et al., 2021) Normatively, Allah SWT states in Surah Al-Qamar verse 17: "And indeed, We have made the Qur'an easy to understand as a reminder; so is there any who will remember?" (Qur'an 54:17). In the context of formal education, however, success in memorizing the Qur'an is not determined solely by students' intellectual ability, but also by their learning motivation. Motivation is crucial because memorization requires consistency, repetition, discipline, and endurance. Recent studies also confirm that motivation strongly influences students' engagement, learning strategies, and academic achievement. (Huang et al., 2025) (Ma & Chen, 2024) (Zhang et al., 2024)



One of the methods applied in tahfizh learning is the Thariqah Tasalsuli method, which is carried out gradually, sequentially, and continuously by repeating verses until they are mastered before moving on to the next ones. Theoretically, this method is in line with the principle of distributed practice, which has been shown to improve retention and learning outcomes. (Huang et al., 2025) In addition, the method enables students to develop structured and consistent learning habits. In the broader field of Qur'anic memorization, various methods such as *talaqqi*, *simā'ī*, *murāja'ah*, and *mu'āraḍah* have also been widely implemented in tahfizh education. (Yusup et al., 2025) (Fajri et al., n.d.) (D. A. Sari & Masyhudi, 2025) Previous studies generally indicate that systematic learning methods can improve the quality of students' memorization. However, most of these studies still emphasize memorization outcomes, technical implementation, or descriptive aspects of the method, while the dimension of students' motivation has not been sufficiently examined quantitatively. More specifically, empirical studies focusing on the Thariqah Tasalsuli method in formal secondary school settings are still very limited. This shows that the existing literature has not adequately explained how this method may contribute to strengthening students' motivation to memorize the Qur'an.

Based on these limitations, this study aims to respond to the existing gap by examining the effect of the Thariqah Tasalsuli method on students' motivation to memorize the Qur'an at Al-Fityah Islamic High School in Binjai. This study does not merely describe the implementation of a memorization method, but specifically seeks to position the Thariqah Tasalsuli method as a pedagogical approach that may influence students' internal drive in tahfizh learning. This objective is important because formal Islamic secondary schools often require students to balance Qur'anic memorization programs with general academic learning, making motivation a decisive factor in sustaining memorization activities. In this regard, the present study contributes to the development of tahfizh pedagogy by focusing not only on memorization achievement, but also on the psychological aspect that supports students' perseverance in the memorization process. More specifically, this article discusses whether the gradual, chained, and continuous characteristics of the Thariqah Tasalsuli method can help strengthen students' willingness, persistence, and seriousness in memorizing the Qur'an within the institutional context of a formal Islamic high school.

The argument proposed in this study is that the Thariqah Tasalsuli method has a positive effect on students' motivation to memorize the



Qur'an. This assumption is grounded in the view that sequential and repeated memorization creates a clearer learning structure, encourages manageable progress, and reduces students' difficulty in maintaining memorized verses. When students experience a method that is orderly, gradual, and sustainable, they are more likely to feel competent, focused, and confident in the memorization process. In turn, this condition may strengthen their motivation, persistence, and self-regulation in tahfizh learning. The relationship to be tested, therefore, is the effect of the independent variable, namely the Thariqah Tasalsuli method, on the dependent variable, namely students' motivation to memorize the Qur'an. Based on this framework, the operational hypotheses of this study are as follows:  $H_0$  (null hypothesis): There is no effect of the application of the Thariqah Tasalsuli method on students' motivation to memorize the Qur'an.  $H_1$  (alternative hypothesis): There is an effect of the application of the Thariqah Tasalsuli method on students' motivation to memorize the Qur'an.

#### LITERATURE REVIEW

Studies on Qur'anic memorization, learning motivation, and instructional methods show that the relationship among these variables has received growing scholarly attention, although it has not yet been examined in a fully integrated way. Broadly speaking, previous research may be mapped into at least four tendencies. The first tendency focuses on learning motivation as a psychological variable that influences engagement, persistence, self-regulation, and academic achievement in general educational settings. (Ryan & Deci, 2020) (Dewi, 2025) (Huang et al., 2025) (Ma & Chen, 2024) (Ruos et al., 2025) (Alturki & Aldraiweesh, n.d.) (Zhang et al., 2024) The second tendency examines tahfizh learning as a holistic process involving cognitive, affective, behavioral, and spiritual dimensions, thereby positioning memorization not merely as rote learning but as an educational formation process. (Maryatun et al., 2025) (Sriyanto, 2024) (Akbari et al., 2024) (Laili et al., 2025) The third tendency discusses specific tahfizh methods such as takrir, muraja'ah, talaqqi, and combination models, highlighting their effectiveness in improving memorization quality and retention. (R. M. Sari et al., 2022) (D. A. Sari & Masyhudi, 2025) (Diniary & Inayati, 2023) The fourth tendency, though still limited, begins to discuss the Tasalsuli method as a sequential memorization strategy that may strengthen memorization structure and discipline. (Mustofa Hafifi et al., 2024)

The first tendency in the literature places strong emphasis on learning motivation as a central explanatory concept in students' academic



performance. This body of research is generally thematic in educational psychology and focuses on how motivation shapes engagement, persistence, emotional involvement, learning strategies, and achievement outcomes. Conceptually, many of these studies are grounded in Self-Determination Theory, which distinguishes between intrinsic and extrinsic motivation and argues that intrinsic motivation is especially important for sustained learning behavior. (Ryan & Deci, 2020) (Dewi, 2025) Methodologically, this tendency is commonly dominated by quantitative designs, correlational analyses, and survey-based approaches that measure students' motivational orientation and its association with other educational variables. Recent studies show that motivation significantly affects students' cognitive engagement, emotional engagement, self-regulated learning, and academic performance. (Huang et al., 2025) (Ma & Chen, 2024) (Ruos et al., 2025) (Alturki & Aldraiweesh, n.d.) (Zhang et al., 2024) Although these studies provide a strong conceptual basis for understanding why motivation matters in learning, they are largely situated in general or modern classroom contexts such as online learning, blended learning, and language learning. Consequently, the specific context of Qur'anic memorization, which requires repetition, discipline, and spiritual commitment, remains underexplored within this motivational framework.

The second tendency views tahfizh learning through a broader educational lens by emphasizing that memorizing the Qur'an is not merely an act of storing verbal information, but a holistic learning process involving cognition, affect, habit formation, and spirituality. Thematically, this line of scholarship focuses on the nature of tahfizh education and attempts to explain memorization through behaviorist, cognitive, and constructivist perspectives. From a behaviorist angle, tahfizh is seen as repetition-based learning in which drill, reinforcement, and habit formation play decisive roles. (Sriyanto, 2024) From a cognitive perspective, memorization is understood as a process of encoding, storage, and retrieval, requiring systematic structure and sequencing to enhance retention. (Akbari et al., 2024) From a constructivist perspective, memorizing the Qur'an is also linked to meaning-making, value internalization, and character development. (Laili et al., 2025) Recent studies further confirm that tahfizh programs contribute to students' discipline, intellectual formation, and spiritual growth. (Maryatun et al., 2025) In terms of research orientation, this tendency is largely conceptual, evaluative, and descriptive, with scholars seeking to theorize the pedagogical character of tahfizh. However, while this literature enriches the theoretical understanding of



Qur'anic memorization, it does not yet sufficiently explain how specific methods may influence students' motivation as a measurable outcome.

The third tendency in previous studies concentrates on the effectiveness of particular tahfizh methods and memorization models. This pattern is thematic in instructional practice and usually focuses on comparing techniques, describing procedures, or evaluating the contribution of specific methods to memorization fluency, retention, and accuracy. Among the most frequently discussed methods are takrir, which emphasizes repetition; muraja'ah, which focuses on revision and maintenance of previously memorized material; talaqqi, which relies on direct teacher-student recitation; and integrated models combining listening, repetition, and guidance. (R. M. Sari et al., 2022) (D. A. Sari & Masyhudi, 2025) (Diniary & Inayati, 2023) Studies on multiple repetition strategies and intensive tahfizh models also demonstrate that structured practice, teacher supervision, and time management significantly shape memorization achievement. (Ihsan & Aulia, 2024) (Al & Purwakarta, 2024) Within this tendency, the Tasalsuli method begins to appear as a chained and sequential memorization technique, and one study reports that it can improve students' memorization power. (Mustofa Hafifi et al., 2024) Nevertheless, most of these studies remain method-centered and outcome-oriented. They tend to assess memorization performance descriptively, while giving less attention to the internal motivational processes that may mediate or strengthen the success of memorization methods.

Despite the richness of those tendencies, previous studies still leave an important gap. The first tendency explains motivation well, but it generally treats motivation in broad educational contexts and not in relation to Qur'anic memorization methods. The second tendency provides a holistic understanding of tahfizh learning, yet it is more concerned with theoretical models of memorization than with testing the effect of a specific pedagogical technique on students' motivation. The third tendency, meanwhile, offers many descriptions of memorization methods and their effectiveness in improving fluency or retention, but it often prioritizes technical implementation and memorization outcomes over psychological variables such as motivational endurance, willingness, and self-regulation. Even the limited studies on the Tasalsuli method mainly discuss its usefulness for strengthening memorization ability rather than its role in shaping students' motivational orientation. (Mustofa Hafifi et al., 2024) In other words, the existing literature has not sufficiently connected three important aspects in one analytical frame: a specific tahfizh method, students' motivation, and the formal secondary school context. Thus, earlier



studies have not adequately addressed how the Thariqah Tasalsuli method may function not only as a memorization strategy, but also as a motivational mechanism in Qur'anic learning.

Based on this gap, the present study proposes a new research direction by placing the Thariqah Tasalsuli method within a motivation-oriented perspective in tahfizh education. Rather than examining the method merely as a technical sequence for memorizing verses, this study treats it as a structured pedagogical intervention that may influence students' willingness, persistence, confidence, and seriousness in memorizing the Qur'an. This orientation is important because the context of formal Islamic secondary education requires students to manage dual demands: participation in tahfizh programs and completion of general academic responsibilities. Under such conditions, memorization success depends not only on method efficiency, but also on whether the method is capable of sustaining students' internal motivation over time. Therefore, this study focuses on analyzing the effect of the Thariqah Tasalsuli method on students' motivation to memorize the Qur'an at Al-Fityah Islamic High School in Binjai. By doing so, the article seeks to contribute a more specific and integrative perspective to the literature, namely one that links method, motivation, and school-based tahfizh practice in a single analytical framework. This perspective positions motivation not as a secondary outcome, but as a core dimension in evaluating the effectiveness of Qur'anic memorization pedagogy.

### **Figure 1. Conceptual Framework**

Conceptual Framework of the Thariqah Tasalsuli Method in Strengthening Students' Motivation and Qur'anic Memorization Outcomes



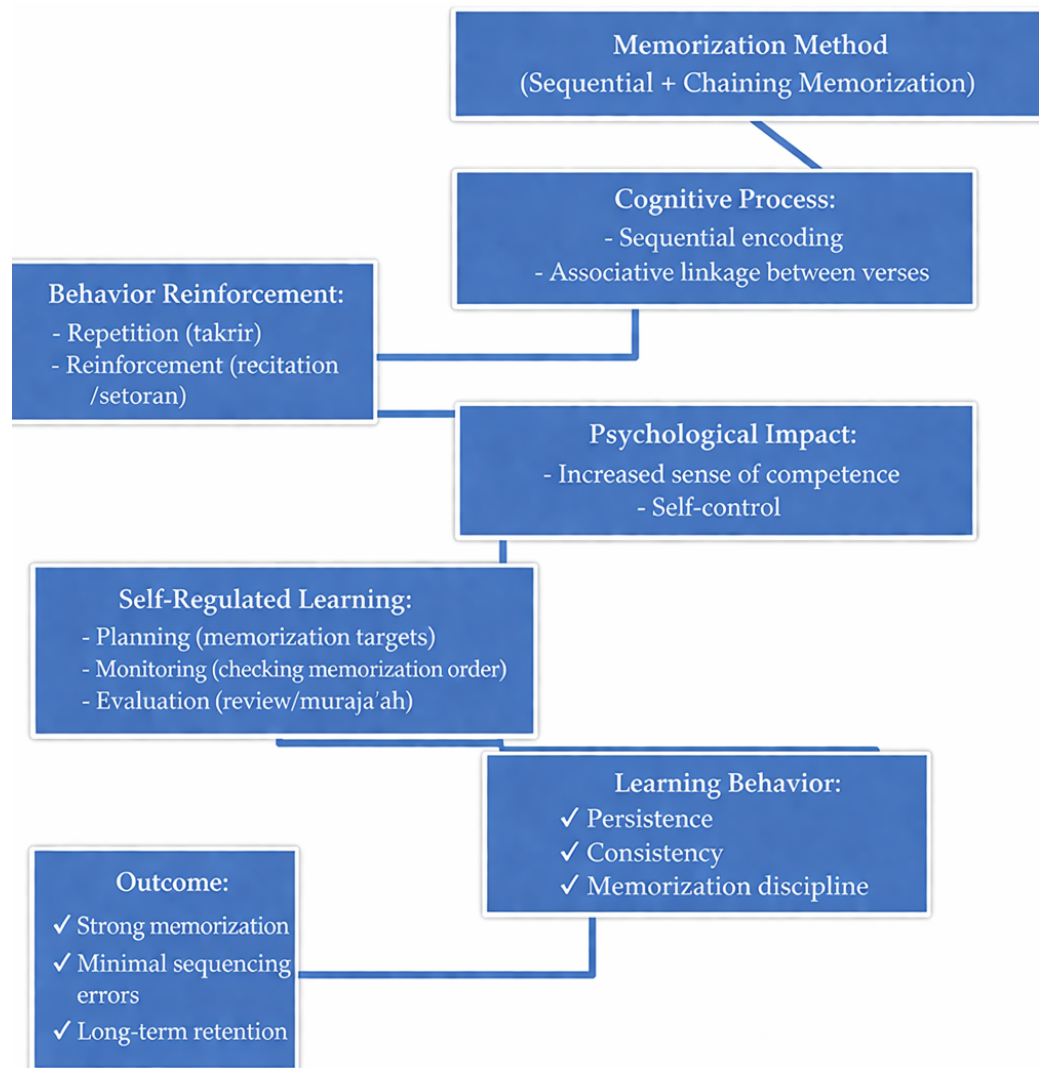


Figure 1 illustrates the conceptual framework of the Thariqah Tasalsuli method as a sequential and chained memorization approach. The method begins with structured memorization practices that emphasize repetition (takrir) and reinforcement through recitation (setoran). These processes support students' cognitive development through sequential encoding and associative linkage between verses. As a result, students experience psychological impacts such as a stronger sense of competence and better self-control. These conditions then encourage self-regulated learning, including planning memorization targets, monitoring memorization order, and evaluating progress through review (muraja'ah).



In turn, self-regulated learning fosters positive learning behaviors, namely persistence, consistency, and memorization discipline. Ultimately, these processes contribute to stronger memorization, fewer sequencing errors, and better long-term retention.

## RESEARCH METHODS

This study focuses on individual students as the primary unit of analysis, particularly students who participate in the tahfizh program at Al-Fityah Islamic High School in Binjai. The study examines how the application of the Thariqah Tasalsuli method affects students' motivation to memorize the Qur'an within a formal Islamic secondary school setting. In terms of research design, this study employs a quantitative approach with an explanatory orientation, because it is intended not only to describe the implementation of the memorization method but also to test the effect of one variable on another. More specifically, this research uses a cross-sectional survey design in which data were collected at one point in time from all respondents involved in the tahfizh program. The population of this study consists of 82 students, and because the population size is relatively limited and fully accessible, total sampling was used so that the entire population became the research sample. The use of total sampling is appropriate when researchers intend to capture the characteristics of the whole population comprehensively. (D. A. Sari & Masyhudi, 2025) In educational research, quantitative designs are widely used to explain variable tendencies and test relationships or effects among variables in a systematic and measurable manner. (Motazed et al., 2023) (Järvinen et al., 2024)

The data in this study were obtained from respondents, direct observation, and school documentation. The primary data source consisted of students' responses to a questionnaire, while supporting data were gathered from observation of the tahfizh learning process and documentation of students' memorization activities. Data collection was conducted through several stages. First, a Likert-scale questionnaire was administered to measure two variables, namely the application of the Thariqah Tasalsuli method and students' motivation to memorize the Qur'an. The use of Likert-scale instruments remains one of the most reliable techniques for measuring perceptions, attitudes, and learning tendencies in



educational research. (Iwanaga et al., 2022) Second, observation was conducted to identify the actual implementation of the method in classroom and tahfizh activities. Third, documentation was used to strengthen the contextual validity of the data. The data were then analyzed in several stages, including data editing, coding, tabulation, descriptive statistical analysis, prerequisite testing, and inferential analysis. Descriptive statistics were used to summarize the distribution of responses, while inferential analysis was employed to test the hypothesis regarding the effect of the Thariqah Tasalsuli method on students' motivation, using correlation and simple linear regression techniques. Statistical procedures of this type are commonly used to explain educational data patterns and test causal tendencies quantitatively. (Yu & Zhang, 2023)

## RESULTS AND DISCUSSION

### Results

#### Distribution of Students' Quran Memorization Abilities

The first empirical evidence of the study appears in the distribution of students' Qur'anic memorization ability in the tahfizh program at Al-Fityah Islamic High School in Binjai. Based on the tabulated data of 82 students, five memorization categories were identified: *ziyadah* with 14 students (17.07%), *muraja'ah* with 10 students (12.20%), fluent with 40 students (48.78%), less fluent with 15 students (18.29%), and not fluent with 3 students (3.66%). This distribution is also visualized in Graph 1, where the fluent category stands out as the dominant group compared to the others. The data read from the table and graph show that the memorization condition of students is not homogeneous, but distributed across several stages of mastery. As a visual representation, the graph helps clarify that the largest concentration of students is located in the fluent category, while the smallest proportion is found in the not fluent category. Thus, the first evidence confirms a measurable trend in the memorization profile of students participating in the Tasalsuli-based tahfizh program.

**Table 1. Memorization Category**

Memorization Category	Number of Students	Percentage
Ziyadah	14	17.07%
Murajaah	10	12.20%
Fluent	40	48.78%
Not that smooth	15	18.29%



Not smooth	3	3.66%
Total	82	100%

Restated in simpler terms, the data show that nearly half of the students in the tahfizh program have already reached a fluent level of memorization. Out of 82 students, 40 are categorized as fluent, making this the largest group in the entire sample. Meanwhile, a smaller but still meaningful portion of students remains in transitional stages such as *ziyadah* and *muraja'ah*, which indicate active memorization growth and review. On the other hand, 15 students are still classified as less fluent and 3 students as not fluent, which means that not all participants have reached the same level of mastery. When read together, the table and graph do not merely present numbers; they reveal a practical picture of how students are progressing within the tahfizh program. In other words, the data demonstrate that the implementation of memorization learning has produced encouraging results for many students, but also leaves visible room for pedagogical improvement. Therefore, the first result establishes that student memorization achievement under the Tasalsuli method is generally positive, though still uneven across the cohort.

**Table 2. Rating Scale (Likert Scale)**

Answer	Score
Ziyadah (Z)	5
Murajaah (M)	4
Smooth (L)	3
Less Smooth (KL)	2
Not Smooth (TL)	1

Several patterns can be identified from this first set of data. First, there is a dominant fluency pattern, as the largest percentage of students belongs to the fluent category, suggesting that the program has been able to bring many learners to a satisfactory level of memorization. Second, there is a progression pattern, shown by the presence of students in the *ziyadah* and *muraja'ah* categories, which indicates that memorization is not static but continuously developing through addition and review. Third, there is an inequality pattern, because the existence of less fluent and not fluent students reveals a gap in memorization mastery among participants. Fourth, there is a concentration pattern, where the distribution is centered more heavily in the middle-to-upper achievement categories than in the lowest category. These tendencies are important because they suggest that the tahfizh process at the school is functioning, but with different degrees



of effectiveness for different students. Accordingly, the first evidence supports the view that the memorization program has achieved a generally favorable trend, while simultaneously exposing areas that still require targeted instructional attention.

Table 3. The results of the Thariqah Tsalsuli method score calculation are presented in the following table:

Memorization Category	Score	Number of students
Ziyadah (Z)	5	$14 \times 5 = 70$
Murajaah (M)	4	$10 \times 4 = 40$
Smooth (L)	3	$40 \times 3 = 120$
Less Smooth (KL)	2	$15 \times 2 = 30$
Not Smooth (TL)	1	$3 \times 1 = 3$
Total Score	263	

The second empirical evidence is found in the scoring results for the implementation of the Thariqah Tasalsuli method. For analytical purposes, each memorization category was converted into a weighted score: *ziyadah* = 5, *muraja'ah* = 4, fluent = 3, less fluent = 2, and not fluent = 1. Based on this scoring matrix, the total score obtained was 263. The detailed calculation shows contributions of 70 points from *ziyadah* ( $14 \times 5$ ), 40 points from *muraja'ah* ( $10 \times 4$ ), 120 points from the fluent category ( $40 \times 3$ ), 30 points from the less fluent category ( $15 \times 2$ ), and 3 points from the not fluent category ( $3 \times 1$ ). This total was then compared with the maximum possible score of 410, derived from 82 students multiplied by the highest scale value of 5. The resulting percentage of achievement was 64.15%, and according to the interpretation criteria used in the study, this result falls within the "good" category. As a result, the second evidence confirms that the implementation level of the Tasalsuli method is positively rated in the observed learning setting.

In more accessible terms, the scoring result means that the Thariqah Tasalsuli method was not merely present in the learning process, but was implemented at a level considered educationally adequate and operationally meaningful. A score of 263 out of 410, or 64.15%, indicates that the observed memorization process has moved beyond a weak or incidental application of the method. It suggests that the sequential, chained, and repetitive pattern characteristic of Tasalsuli has been practiced with sufficient consistency to produce a measurable institutional profile. This restatement is important because percentages and scores can sometimes appear abstract to readers. When translated into substantive meaning, the



result shows that the method functions as a structured pedagogical approach rather than as an occasional classroom technique. However, the percentage also suggests that implementation has not yet reached an ideal or maximum level. In other words, the data point to a condition in which the method is already working in practice, but still leaves room for strengthening, refinement, and more consistent application in order to optimize students' memorization experiences.

At least four tendencies emerge from this second result. First, there is a positive implementation pattern, because the overall score places the method in the good category rather than in a low or problematic category. Second, there is a moderate-intensity pattern, meaning that the method is functioning sufficiently well but has not yet reached a very high or excellent level of implementation. Third, there is a structural pattern, because the use of a weighted scoring system reflects the existence of an ordered framework for evaluating memorization conditions under the Tasalsuli method. Fourth, there is an institutional consistency pattern, as the aggregate score suggests that the method has been applied to the student population in a fairly stable way rather than in a fragmented or random manner. Together, these tendencies indicate that the Tasalsuli method is not only theoretically relevant but also practically visible in the tahfizh program. At the same time, the "good" category should not be read as a final achievement, but as evidence of an ongoing pedagogical process that still invites further improvement, particularly in relation to students whose memorization remains below the fluent category.

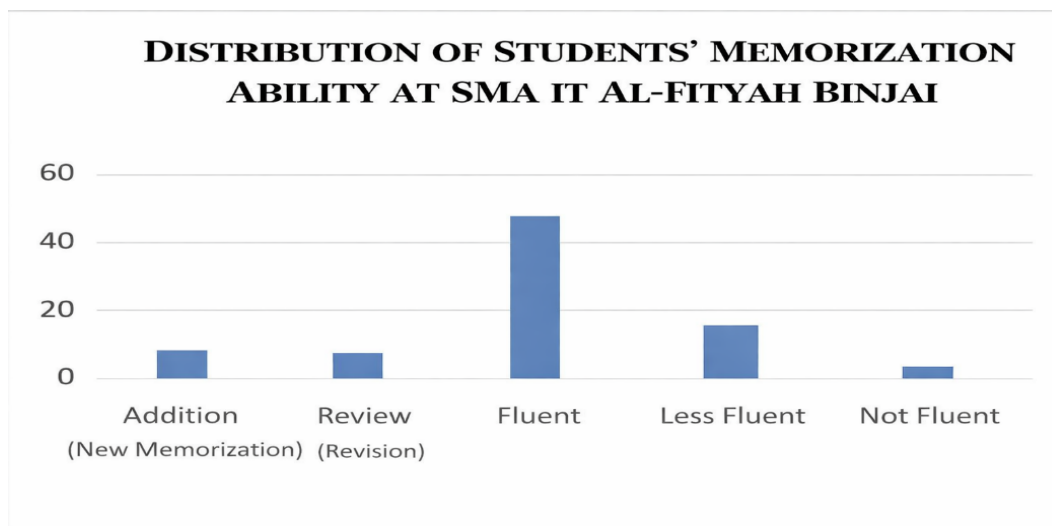
The third empirical evidence emerges when the memorization distribution and the implementation score are read together as a single descriptive picture. The table, scoring matrix, and graph collectively show that the majority of students are located in the fluent category, while the overall implementation of the Tasalsuli method is classified as good. At the same time, the data also record 17.07% of students in *ziyadah*, 12.20% in *muraja'ah*, 18.29% in the less fluent category, and 3.66% in the not fluent category. These figures show that the tahfizh process is not binary between success and failure, but instead reflects a layered continuum of memorization achievement. What is seen in the graph is a distribution where students occupy different pedagogical stages: some are strengthening existing fluency, some are still adding new memorization, some are maintaining previous memorization through review, and some remain in need of more intensive support. Thus, the third evidence confirms the presence of a developmental memorization ecosystem in which the



Tasalsuli method appears to function as an organizing mechanism, even though student outcomes remain varied across categories.

Restated more plainly, the combined data suggest that the Tasalsuli method supports a learning environment in which memorization grows through stages rather than appearing instantly in a fully mastered form. The fluent group reflects students who have already benefited substantially from the memorization process, while the *ziyadah* and *muraja'ah* groups indicate ongoing movement and maintenance within the system. Meanwhile, the less fluent and not fluent groups reveal that the memorization journey is still incomplete for part of the cohort. This makes the third result important because it highlights both solution and urgency at the same time. On the one hand, the data support the practical value of the Tasalsuli method as a structured solution for organizing memorization activities. On the other hand, the same data signal an instructional urgency, since a noticeable portion of students still require reinforcement, review support, and closer mentoring. Therefore, the results do not portray a perfect program, but rather a functioning pedagogical model whose strengths are visible and whose limitations remain clearly measurable in the actual learning outcomes of students.

Figure 1. Distribution Graph of Al-Qur'an Memorization Ability of Students of SMA IT Al-Fityah Binjai Based on the Thariqah Tsalsuli Method



Three major patterns and one methodological implication can be drawn from this third evidence. First, there is a developmental-stage pattern, because students are spread across categories that represent different levels of memorization growth rather than a single uniform



outcome. Second, there is a retention-and-progression pattern, as the coexistence of *muraja'ah* and *ziyadah* shows that students are engaged both in maintaining old memorization and building new memorization. Third, there is a risk-group pattern, since the less fluent and not fluent categories identify a subgroup that may be vulnerable to slower progress or unstable retention. Fourth, there is a descriptive-limitation pattern: while the data strongly indicate that the Tasalsuli method is associated with a generally positive memorization environment, the present study does not yet statistically test the effect of the method on motivation or other variables. For that reason, the current evidence is best understood as demonstrating a meaningful educational trend and a plausible pedagogical contribution, rather than a verified causal effect. Even so, the descriptive patterns are sufficiently strong to justify further refinement of the method and future inferential research.

## Discussion

This study examined the implementation of the Thariqah Tasalsuli method in the tahfizh program at Al-Fityah Islamic High School in Binjai and described its empirical tendency in relation to students' Qur'anic memorization condition. The findings show that students' memorization ability was distributed across five categories, with the largest proportion in the fluent category (48.78%), followed by the less fluent category (18.29%), ziyadah (17.07%), muraja'ah (12.20%), and not fluent (3.66%). In addition, the scoring result for the implementation of the Thariqah Tasalsuli method reached 263 out of a maximum score of 410, equivalent to 64.15%, which falls within the "good" category. These results indicate that the method has been implemented in a relatively structured and functional way within the school's tahfizh learning environment. More importantly, the findings reveal that memorization achievement among students is not uniform, but reflects varying levels of mastery, review, and progression. Thus, the study contributes an empirical picture of how a sequential and chained memorization method operates in a formal Islamic secondary school setting and how it is associated with generally positive, though still varied, memorization outcomes.

The findings may be explained by the internal logic of the Thariqah Tasalsuli method itself. This method emphasizes gradual progression, repeated recitation, mastery of one verse before moving to the next, and continuity in the memorization process. Such a structure is likely to help students organize memorization cognitively, because the sequence of verses is learned in an orderly and connected manner. From a learning



perspective, structured repetition and sequential mastery reduce confusion, minimize discontinuity in recall, and support stronger retention over time. This may explain why the fluent category became the dominant group in the present study. The method also appears to encourage habits of discipline and persistence, since students cannot advance without first stabilizing previous memorization. In broader motivational terms, a clear and manageable learning sequence may foster feelings of competence, self-control, and steady progress, all of which are central to sustained learning engagement. This interpretation is consistent with studies showing that motivation influences persistence, engagement, and self-regulated learning, while instructional design shapes students' academic behavior and learning consistency. (Ryan & Deci, 2020) (Huang et al., 2025) (Ma & Chen, 2024) (Ruos et al., 2025)

When compared with previous studies, the present findings show both continuity and distinction. On the one hand, this study supports earlier research indicating that systematic and repetitive tahfizh methods positively contribute to memorization quality, retention, and learning discipline. Studies on muraja'ah, talaqqi, repetition strategies, and structured tahfizh models also conclude that ordered learning processes are important for strengthening memorization performance. (R. M. Sari et al., 2022) (D. A. Sari & Masyhudi, 2025) (Ihsan & Aulia, 2024) (Yusup et al., 2025) Similarly, research on the Thariqah Tasalsuli method has shown that it can improve students' memorization power through sequential and continuous practice. (Mustofa Hafifi et al., 2024) On the other hand, the novelty of the present study lies in its attempt to frame the Tasalsuli method not merely as a technical memorization procedure, but as a pedagogical approach linked to motivational and behavioral dimensions in a formal school context. Unlike many earlier studies that focused mainly on fluency or implementation procedures, this research highlights the layered memorization conditions of students and opens a more explicit discussion about the method's possible role in sustaining learning motivation.

The meaning of these findings becomes clearer when interpreted within the social and educational context of formal Islamic schooling. In contemporary Islamic secondary education, tahfizh programs do not operate in isolation; they are embedded within institutional schedules, academic demands, character education agendas, and expectations of religious formation. In such a context, memorizing the Qur'an is not simply a devotional act but also part of a broader disciplinary and pedagogical project. The relatively good implementation of the Thariqah Tasalsuli method therefore signifies more than a classroom technique; it represents a



structured educational response to the challenge of preserving Qur'anic learning within modern schooling. Historically, the tradition of Qur'anic memorization has been transmitted through continuous repetition, teacher guidance, and ethical discipline. The Tasalsuli method may be understood as a contemporary institutional expression of that long-standing tradition, adapted to the needs of school-based learning. Ideologically, it also reflects the integration of Islamic educational values with modern pedagogical order, where memorization is expected not only to produce accurate recall but also to cultivate consistency, patience, self-control, and seriousness in students' religious learning journey. (Laili et al., 2025) (Maryatun et al., 2025)

The findings also invite reflection on both the functions and the possible dysfunctions of the method. Functionally, the Thariqah Tasalsuli method appears to provide a clear structure for learning, helping students progress in an orderly way and supporting the emergence of positive learning behaviors such as persistence, discipline, and continuity in memorization. This is especially beneficial in formal school settings where students must divide attention between tahfizh activities and general academic obligations. A structured method may reduce fragmentation in learning and offer students a more stable pathway toward memorization mastery. However, the data also reveal a potential dysfunction: not all students benefit equally from the method. The continued presence of less fluent and not fluent students suggests that sequential memorization, although pedagogically useful, may not be sufficient for students who need more individualized support, stronger motivation, or differentiated pacing. If applied too rigidly, the method could risk becoming procedural rather than empowering, especially for learners who progress more slowly. Therefore, the study suggests that the effectiveness of the Tasalsuli method depends not only on its formal structure, but also on how flexibly and supportively it is implemented in relation to students' varying learning needs.

Based on these findings, several practical and policy-oriented actions may be proposed to improve tahfizh learning in formal Islamic schools. First, schools should strengthen the implementation of the Thariqah Tasalsuli method through more systematic teacher training, so that the method is applied consistently and not merely as a routine memorization sequence. Second, the method should be integrated with motivational reinforcement, mentoring, and periodic evaluation, especially for students who remain in the less fluent and not fluent categories. Third, school management should develop a differentiated tahfizh support system,



including structured muraja'ah schedules, peer assistance, and individual guidance for students with slower memorization progress. Fourth, future institutional policy should not assess tahfizh success solely from the number of memorized verses, but also from students' persistence, discipline, and continuity in the memorization process. In this way, the educational function of the Tasalsuli method can be expanded from a memorization technique into a broader pedagogical model for character-building and self-regulated Qur'anic learning. Such a policy direction would make tahfizh programs more inclusive, sustainable, and responsive to the real variation of students' learning conditions.

Table Figure 1Memorize The Qur'an Among Students At Al-Fityah Islamic High School In Binjai



## CONCLUSION

The main finding of this study is that the implementation of the Thariqah Tasalsuli method in tahfizh learning at Al-Fityah Islamic High



School in Binjai shows a generally positive condition. This can be seen from the distribution of students' memorization abilities, in which the largest proportion of students were in the fluent category, amounting to 48.78% (40 students). This was followed by the less fluent category at 18.29% (15 students), ziyadah at 17.07% (14 students), muraja'ah at 12.20% (10 students), and not fluent at 3.66% (3 students). In addition, the implementation of the Thariqah Tasalsuli method obtained a total score of 263 out of a maximum score of 410, or 64.15%, which falls into the good category. These findings indicate that the method has been implemented quite well and supports students' memorization process, although the level of achievement still varies among students.

The strength of this study lies in its empirical contribution to the field of tahfizh education, especially in describing the application of the Thariqah Tasalsuli method in a formal Islamic school context. This study provides quantitative data on both the distribution of students' memorization abilities and the level of implementation of the method. In this way, the research contributes a clearer picture of how a structured and sequential memorization method operates in school-based tahfizh learning. Academically, this study also adds value by documenting the practical use of the Thariqah Tasalsuli method, which has not been widely discussed in formal secondary education settings. Although descriptive in nature, the findings may serve as a preliminary reference for future studies on Qur'anic memorization methods, students' learning development, and the improvement of tahfizh pedagogy in Islamic educational institutions.

However, this study has several limitations. First, the research was conducted only at one school, namely Al-Fityah Islamic High School in Binjai, with a sample of 82 students, so the findings are limited to that specific context. Second, this study used a descriptive quantitative design, and the data analysis was limited to percentages, frequency distributions, and scoring techniques. Therefore, the study does not statistically test relationships or causal effects between variables, including the effect of the Thariqah Tasalsuli method on students' motivation. As a consequence, the results only provide a descriptive overview of the conditions found in the field. Future studies are recommended to use inferential quantitative or mixed-method approaches in order to examine more deeply the relationship between memorization methods, students' motivation, self-regulation, and memorization outcomes in broader and more varied educational contexts.



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