

Strengthening Qur'anic Memorisation through The *Halaqah* Method in Non-Formal Islamic Education

*Muhammad Nur Ilham Ilahi¹, Surahman Amin², Hermanto³

^{1,2,3}Institut Agama Islam Negeri Sorong, Jl. Sorong-Klamono, Klabilim,
Southwest Papua, Indonesia

*muhammadilahi86@gmail.com

ABSTRACT: *The limited number of empirical studies on Qur'anic memorisation strengthening practices in non-formal Islamic educational institutions in Eastern Indonesia, particularly in Sorong, Southwest Papua. This indicates the need for research on structured tahfiz learning methods. This study aims to analyse the implementation stages of the halaqah method, the role of murabbi in the tahfiz learning process, as well as the impacts and challenges of strengthening Qur'anic memorisation at Rumah Qur'an Zona Qur'an 1, Sorong. This study employed a descriptive qualitative approach with a case-study design. This study collected data through participant observation of halaqah activities, semi-structured interviews with two murabbi and sixteen students, and documentation, including memorisation records, institutional data, and learning activities. This study analysed the data using the Miles and Huberman interactive model, which comprises data reduction, data display, and conclusion drawing and verification. This study strengthened data validity through source, technique, and time triangulation. The findings show that halaqah functions as a structured, collective, corrective, and motivational system for strengthening Qur'anic memorisation. Its main stages include opening and motivation, muraja'ah, ziyadah, tasmi', direct correction, evaluation, and closing prayer. The murabbi acts as an academic mentor, motivator, evaluator, and moral exemplar. The method improves discipline, recitation quality, self-confidence, peer support, and memorisation consistency. However, several challenges remain, including differences in students' abilities, limited time, fatigue, and uneven parental support. This study provides contextual contributions from Sorong, a region that remains underrepresented in halaqah and tahfiz studies. It offers a practical model for strengthening Qur'anic memorisation through guided feedback, positive reinforcement, and collaborative learning.*

Masih terbatasnya kajian empiris mengenai praktik penguatan hafalan Al-Qur'an pada lembaga pendidikan Islam nonformal di kawasan Indonesia Timur, khususnya di Sorong, Papua Barat Daya. Hal tersebut menunjukkan perlunya penelitian mengenai metode pembelajaran tahfiz yang diterapkan secara terstruktur. Penelitian ini bertujuan menganalisis pelaksanaan metode halaqah, peran murabbi, serta dampak dan tantangan dalam penguatan hafalan Al-Qur'an di Rumah Qur'an Zona Qur'an 1 Sorong. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan desain studi kasus.

¹ orcid id: <https://orcid.org/0009-0006-6986-4183>

² orcid id: <https://orcid.org/0009-0004-3931-0740>

³ orcid id: <https://orcid.org/0009-0000-7407-3307>

Data dikumpulkan melalui observasi partisipan terhadap kegiatan halaqah, wawancara semi-terstruktur dengan dua murabbi dan enam belas santri, serta dokumentasi berupa catatan hafalan, data kelembagaan, dan aktivitas pembelajaran. Data dianalisis menggunakan model interaktif Miles dan Huberman, yang meliputi reduksi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Keabsahan data diperkuat melalui triangulasi sumber, teknik, dan waktu. Hasil penelitian menunjukkan bahwa halaqah berfungsi sebagai sistem penguatan hafalan Al-Qur'an yang terstruktur, kolektif, korektif, dan motivasional. Tahapan utamanya meliputi pembukaan dan motivasi, muraja'ah, ziyadah, tasmi', koreksi langsung, evaluasi, dan doa penutup. Murabbi berperan sebagai pembimbing akademik, motivator, evaluator, dan teladan moral. Metode ini meningkatkan kedisiplinan, kualitas bacaan, kepercayaan diri, dukungan teman sebaya, dan konsistensi hafalan. Namun masih terdapat kendala berupa perbedaan kemampuan santri, keterbatasan waktu, kelelahan, dan dukungan orang tua yang belum merata. Penelitian ini memberikan kontribusi kontekstual dari Sorong, wilayah yang masih jarang direpresentasikan dalam kajian halaqah dan tahfiz, serta menawarkan model praktis penguatan hafalan Al-Qur'an melalui umpan balik terbimbing, penguatan positif, dan pembelajaran kolaboratif.

Keywords: *Halaqah Method, Qur'anic Memorisation, Muraja'ah, Tahfiz Education, Non-Formal Islamic Education.*

Received: March 11, 2026; Revised: May 23, 2026; Accepted: June 18, 2026

I. INTRODUCTION

Non-formal Islamic educational institutions in Indonesia continue to play an increasingly important role in strengthening students' Qur'anic literacy and memorisation. In addition to formal Islamic schools and pesantren, community-based institutions such as Rumah Qur'an have emerged as alternative learning spaces that facilitate students in developing their Qur'anic competencies outside formal school hours. These institutions provide flexible learning opportunities while responding to the growing need for structured Qur'anic education in diverse social contexts (Bunyamin et al., 2024; Taufiq & Suryo, 2024). However, the implementation of Qur'anic memorisation programs in non-formal settings still faces various challenges related to learning management, student participation, and the sustainability of memorisation practices. Strengthening Qur'anic memorisation requires more than spiritual motivation alone. The memorisation process involves cognitive, affective, behavioral, and social dimensions that require continuous repetition, direct guidance, evaluation, and supportive learning environments. Previous studies indicate that memorisation quality is strongly influenced by learning methods, teacher guidance, motivational reinforcement, self-discipline, and social support (El Iq Bali & Fatah, 2023; Nurchayani et al., 2023; Yundianto et al., 2023). In many non-formal institutions, students experience inconsistent attendance, limited *muraja'ah* routines, fatigue after formal schooling, and uneven parental support, which collectively affect memorisation consistency and recitation quality.

From the perspective of Islamic education, learning activities are not limited to the transmission of knowledge but also encompass the cultivation of character, spirituality, and ethical behavior. Al-Attas (1980) emphasises that the primary aim of Islamic education is the instillation of *adab*, which enables individuals to achieve a balanced integration of intellectual, spiritual, and moral dimensions. Similarly, Langgulong (1988) argues that Islamic education should promote holistic human development by integrating cognitive, affective, and psychomotor domains to nurture individuals who are capable of fulfilling their responsibilities as servants and vicegerents of God. Within this framework, non-formal Islamic educational institutions function as complementary educational spaces that facilitate students' religious development through continuous guidance, value internalisation, and character formation. The concept of *tarbiyah Islamiyah*, proposed by Al-Ghazali (1990), views education as a process of nurturing the human soul through gradual guidance, habituation, and exemplary conduct. According to Al-Ghazali (1990), educators are not merely transmitters of knowledge but also moral exemplars who guide learners toward virtuous behavior and spiritual maturity through continuous supervision and ethical cultivation. This educational approach is highly relevant to Qur'anic memorisation because successful memorisation depends not only on cognitive ability but also on discipline, sincerity, perseverance, and consistent practice. Therefore, the role of the *murabbi* in *halaqah* learning extends beyond correcting memorisation errors to fostering students' spiritual awareness, moral development, and self-discipline.

One learning method frequently used in Qur'anic memorisation programs is *halaqah*. A *halaqah* is a small-group learning circle led by a *murabbi*, in which students engage in recitation, repetition, memorisation, and the guided submission of memorised verses. Through this structured interaction, the *murabbi* provides continuous supervision, correction, and encouragement throughout the memorisation process. The effectiveness of *halaqah* in strengthening Qur'anic memorisation can also be understood through the concept of *tazkiyat al-nafs*, which emphasises spiritual purification and self-discipline as essential foundations for meaningful learning. According to Al-Ghazali, *tazkiyat al-nafs* emphasises self-discipline, self-control, and spiritual purification as essential foundations for educational success. Memorising the Qur'an requires learners to regulate their behavior, maintain consistency in *muraja'ah* activities, and cultivate intrinsic motivation. In addition, Ibn Miskawayh's theory of habit formation highlights that repeated actions gradually develop into enduring habits and character traits. Consequently, regular activities such as *takrir*, *muraja'ah*, *tasmi'*, and *mutaba'ah* are not merely memorisation techniques but also mechanisms for developing disciplined learning habits and strengthening students' character (Miskawayh, 1911).

Previous studies have extensively examined the effectiveness of *halaqah* and other memorisation methods in improving students' memorisation quality (Addaraini & Inayati, 2023; Fadli et al., 2023; Kinesti et al., 2023). Other studies have focused on evaluating *tahfiz* programs using the Context, Input, Process, and Product (CIPP) framework (Ayyusufi et al., 2022; Najah, 2024). However, existing studies predominantly examine *halaqah* as a memorisation technique and focus on formal educational settings. At the same time, limited attention has been given to understanding *halaqah* as an integrated pedagogical system that combines evaluative, motivational, and spiritual dimensions within non-formal Islamic education, particularly in Eastern Indonesia. Rumah Qur'an Zona Qur'an 1 Sorong, Southwest Papua, implements

halaqah as the primary approach for strengthening students' Qur'anic memorisation. Preliminary observations identified several challenges during the memorisation process, including differences in students' memorisation abilities, inconsistent attendance, fatigue after formal schooling, limited learning facilities, and uneven parental support. These conditions affect students' memorisation consistency, recitation quality, and achievement of memorisation targets (Izza et al., 2023). Despite these challenges, empirical studies examining the implementation of *halaqah* in non-formal Islamic educational institutions in Eastern Indonesia remain limited. This study offers three main contributions to the field of Islamic education. First, it extends previous research by examining *halaqah* not merely as a memorisation technique but as a comprehensive pedagogical system that integrates repetition, supervision, collaboration, motivation, and spiritual guidance. Second, this study combines the CIPP evaluation framework, reinforcement theory, and the concept of *tazkiyat al-nafs* to provide a more holistic understanding of Qur'anic memorisation practices. Third, the study provides empirical evidence from a non-formal Islamic educational institution in Sorong, Southwest Papua. This region remains underrepresented in studies on *halaqah* and tahfiz education in Indonesia.

To address this gap, this study analyses the implementation stages of the *halaqah* method, examines the role of the *murabbi*, and identifies the impacts and challenges of strengthening Qur'anic memorisation at Rumah Qur'an Zona Qur'an 1 Sorong. This study offers a novel contribution by integrating the Context, Input, Process, and Product (CIPP) evaluation framework, reinforcement theory, and the concept of *tazkiyat al-nafs* to understand *halaqah* as a structured pedagogical system. The CIPP framework is employed to analyse the educational context, learning inputs, implementation processes, and outcomes of the *halaqah* program (Ayyusufi et al., 2022). Reinforcement theory is used to explain how praise, feedback, supervision, and emotional support from the *murabbi* influence students' motivation and memorisation consistency (Saniah & Abdurahman, 2024; Taufikin et al., 2025). Meanwhile, the concept of *tazkiyat al-nafs* provides a framework for understanding the spiritual dimensions of memorisation, including self-discipline, moral development, and the cultivation of positive learning habits (Ibrahim et al., 2025). Through this integrated perspective, the study contributes to the development of Islamic educational scholarship by offering a contextual model for strengthening Qur'anic memorisation within non-formal educational settings in Eastern Indonesia.

II. METHOD

This study employed a descriptive qualitative approach with a case-study design to analyse the implementation of the *halaqah* method in strengthening Qur'anic memorisation at Rumah Qur'an Zona Qur'an 1, Sorong, Southwest Papua. The case-study design was selected because the research focused on one bounded case within its natural setting, allowing an in-depth understanding of the learning process, the role of *murabbi*, and students' memorisation experiences in non-formal Islamic education.

The participants were selected using purposive sampling based on several criteria. The *murabbi* selected in this study was actively involved in planning, guiding, correcting, and evaluating *halaqah* activities and had experience in mentoring Qur'anic memorisation sessions. Student participants were selected based on their active participation in *halaqah* activities, regular attendance, involvement in memorisation

submission (*tasmi'*), and varying memorisation levels ranging from Juz 30 to Juz 28. These criteria were used to obtain participants who could provide detailed information regarding the implementation of the *halaqah* method and students' memorisation experiences.

This study collected data through participant observation of *halaqah* activities, semi-structured interviews with two *murabbi* and sixteen students, and documentation, including memorisation records, institutional data, and learning activities. Participant observation was conducted during *halaqah* sessions for approximately two months to examine learning preparation, *muraja'ah*, *ziyadah*, *tasmi'*, correction, student participation, and evaluation activities. Semi-structured interviews were conducted by the researcher with two *murabbi* and sixteen students to explore experiences, motivation, discipline, learning challenges, and memorisation development. Documentation included memorisation records, institutional profiles, *mutaba'ah* books, observation notes, learning schedules, and photographs of learning activities. Primary data were obtained from observations and interviews, while secondary data were derived from institutional documents and relevant literature (Creswell, 2014).

Data were analysed using the Miles and Huberman interactive model, consisting of data reduction, data display, and conclusion drawing or verification. The analysis focused on identifying patterns related to *halaqah* implementation, the role of *murabbi*, memorisation strengthening, motivational reinforcement, and learning challenges. The study also employed the Context, Input, Process, and Product (CIPP) evaluation framework to analyse the educational context, learning inputs, implementation process, and perceived learning outcomes. To ensure the credibility of the findings, we applied source, technique, and time triangulation (Sugiyono, 2021). Data obtained from interviews with the *murabbi* were systematically compared with students' responses, participant observation findings, and institutional documents to verify the consistency of the evidence across multiple sources.

III. RESULT AND DISCUSSION

The findings show that the *halaqah* method at Rumah Qur'an Zona Qur'an 1 Sorong functions as a structured system for strengthening students' Qur'anic memorisation. It is not limited to memorisation submission, but integrates repetition, addition of new memorisation, direct correction, motivation, evaluation, and peer support. Data from observation, interviews, and documentation indicate that *halaqah* supports both the quantity and quality of students' memorisation.

Implementation of The *Halaqah* Method

The findings show that the *halaqah* method at Rumah Qur'an Zona Qur'an 1 Sorong functions as a structured system for strengthening students' Qur'anic memorisation. The learning process does not only focus on memorisation submission, but also integrates repetition, addition of new memorisation, correction, evaluation, and motivation within a collective learning environment.

Table 1. Stages of Halaqah Method Implementation

No.	Stage	Main Activities	Function in Strengthening Qur'anic Memorization
1	Opening and motivation	The <i>murabbi</i> opens the session with salam, collective prayer, and short motivational advice.	Builds students' spiritual readiness, learning focus, and motivation before memorisation activities begin.
2	<i>Muraja'ah</i>	Students repeat previously memorised verses individually or collectively.	Maintains old memorisation, prevents forgetting, and strengthens memorisation retention.
3	<i>Ziyadah</i>	Students add new memorisation according to their individual ability and learning targets.	Supports gradual memorisation progress without excessive pressure.
4	<i>Tasmi'</i>	Students submit their memorisation directly to the <i>murabbi</i> .	Trains responsibility, courage, and individual readiness in presenting memorised verses.
5	Direct correction	The <i>murabbi</i> corrects <i>tajwid</i> , <i>makharijul huruf</i> , fluency, and verse sequence.	Prevents repeated mistakes and improves the accuracy of Qur'anic recitation.
6	Evaluation and closing	The <i>murabbi</i> summarises students' progress, gives feedback, and closes the session with prayer.	Provides follow-up direction for independent <i>muraja'ah</i> and reinforces the spiritual atmosphere of learning.

The table shows that *halaqah* is implemented through a clear learning sequence. The session begins with prayer and motivation to prepare students spiritually and mentally. *Muraja'ah* becomes the main activity for maintaining previous memorisation, while *ziyadah* allows students to add new verses based on their ability. *Tasmi'* enables the *murabbi* to assess students individually, and direct correction prevents repeated mistakes in *tajwid*, *makhraj*, fluency, and verse order. The session ends with evaluation and prayer, which gives students guidance for independent *muraja'ah* at home.

The findings indicate that the *halaqah* method is implemented through a structured sequence consisting of opening and motivation, *muraja'ah*, *ziyadah*, *tasmi'*, direct correction, evaluation, and closing prayer (Aryanti & Pandiangan, 2023). This structure shows that *halaqah* functions not only as a memorisation activity but also as a systematic learning process that integrates repetition, supervision, and spiritual guidance, consistent with previous studies highlighting that effective Qur'anic memorisation programs require structured learning stages, continuous monitoring, and direct guidance to enhance memorisation quality and learning consistency (Addaraini & Inayati, 2023; Fadli et al., 2023; Kinesti et al., 2023). From the perspective of *Tarbiyah Islamiyah*, this finding reflects Al-Ghazali's view that education should be conducted through gradual guidance, habituation, and continuous supervision. The sequential stages of opening activities, *muraja'ah*, *ziyadah*, *tasmi'*, correction, and evaluation demonstrate an educational process that integrates cognitive, spiritual, and moral dimensions. In this context, the *murabbi* serves not only as an instructor but also as a mentor who facilitates students' intellectual and spiritual development through sustained interaction and exemplary conduct (Al-Ghazali, 1990).

Furthermore, the findings support Ibn Miskawayh's habit formation theory, which emphasises that repeated actions gradually develop into enduring habits and character

traits (Miskawayh, 1911). Regular *muraja'ah* and *tasmi'* activities cultivate self-discipline and learning consistency, indicating that strengthening Qur'anic memorisation depends not only on students' cognitive abilities but also on the development of positive learning habits. These findings are also consistent with previous studies stating that *halaqah* contributes to memorisation quality through structured repetition and direct teacher guidance (Addaraini & Inayati, 2023; Kinesti et al., 2023). The use of *muraja'ah* and *tasmi'* supports memorisation retention because students repeatedly recall previously memorised verses while receiving correction from the *murabbi*. Similar findings were also reported by Fadli et al. (2023), who emphasised that repetition and direct recitation improve memorisation accuracy and fluency in Qur'anic learning. Moreover, the integration of repetition, supervision, and spiritual guidance reflects the concept of *tazkiyat al-nafs*, in which self-discipline, consistency, and continuous self-improvement are considered essential elements in achieving spiritual and educational goals (Al-Ghazali, 1990).

From a pedagogical perspective, the *halaqah* stages also reflect the principles of guided learning and collaborative learning (Awang-Hashim et al., 2023; Haataja et al., 2022). Students are not left to memorise independently, but instead participate in a supervised learning environment involving feedback, peer interaction, and motivational reinforcement, which are recognised as essential elements in supporting effective learning and student engagement (Ayyusufi et al., 2022; Yan et al., 2024). The active involvement of the *murabbi* in guiding *muraja'ah*, monitoring *ziyadah* progress, providing direct correction during *tasmi'*, and conducting regular evaluations demonstrates the characteristics of guided learning, in which continuous supervision and feedback support students' memorisation development and learning consistency (Ayyusufi et al., 2022; Yan et al., 2024). Furthermore, collaborative learning is evident through students' participation in *mudarasah* activities, where they listen to, remind, and support one another during memorisation sessions. Such peer interaction contributes to increased engagement, self-regulation, and shared responsibility for learning (Awang-Hashim et al., 2023; Haataja et al., 2022). This process strengthens not only memorisation outcomes but also students' learning discipline and responsibility, reflecting the principles of *Tarbiyah Islamiyah* that emphasise gradual guidance, habituation, and character formation through sustained educational interaction (Al-Ghazali, 1990).

Viewed through the Context, Input, Process, and Product (CIPP) framework, the structured stages of *halaqah* demonstrate alignment between learning objectives, implementation process, and memorisation outcomes. The process component is particularly visible in the regular sequence of *muraja'ah*, *ziyadah*, correction, and evaluation activities that support continuous memorisation development. Therefore, *halaqah* can be understood as a structured pedagogical system for strengthening Qur'anic memorisation in non-formal Islamic education. From the perspective of *Tarbiyah Islamiyah*, the structured implementation of *halaqah* reflects Al-Ghazali's view that education should be conducted through gradual guidance, habituation, and continuous supervision. The sequential stages of opening activities, *muraja'ah*, *ziyadah*, *tasmi'*, correction, and evaluation demonstrate a holistic educational process that integrates cognitive, spiritual, and moral dimensions. In this context, the *murabbi* functions not only as an instructor but also as a guide who facilitates students' intellectual and spiritual development through sustained interaction and exemplary conduct (Al-Ghazali, 1990).

The findings also align with Ibn Miskawayh's theory of habit formation, which emphasises that repeated actions gradually develop into enduring habits and character traits (Miskawayh, 1911). Regular *muraja'ah* and *tasmi'* activities cultivate consistency and self-discipline, indicating that strengthening Qur'anic memorisation depends not solely on students' cognitive abilities but also on the establishment of positive learning habits. The success of the *halaqah* method is strongly influenced by the role of the *murabbi*. In this study, the *murabbi* not only listens to memorisation, but also guides, corrects, motivates, evaluates, and becomes a moral example for students.

Table 2. Role of *Murabbi* in the *Halaqah* Method

No.	Role	Description	Contribution
1	Academic mentor	Guides students in reading, repeating, and memorising	Provides structured learning assistance
2	Corrector	Corrects <i>tajwid</i> , <i>makhraj</i> , fluency, and verse order	Improves memorisation accuracy
3	Motivator	Gives advice, praise, and encouragement	Increases confidence and motivation
4	Evaluator	Records and monitors memorisation progress	Identifies progress and difficulties
5	Moral exemplar	Shows patience, discipline, and love for the Qur'an	Shapes students' religious character

Direct correction from the *murabbi* became an important aspect of the learning process because students immediately corrected mistakes in *tajwid*, fluency, and pronunciation during *tasmi'*. In addition, motivational support from the *murabbi* helped students remain confident when they experienced difficulties or anxiety during memorisation submission. The findings show that the effectiveness of *halaqah* is closely connected to the quality of interaction between the *murabbi* and students. Students tended to become more disciplined and confident when the *murabbi* provided constructive feedback, encouragement, and consistent supervision during *halaqah* sessions. This finding supports Taufikin et al. (2025), who explain that teacher reinforcement and emotional support strongly influence students' motivation in Qur'anic memorisation learning.

Another important finding is that the *murabbi* also functioned as a moral role model within *halaqah* activities. Students observed not only the recitation techniques demonstrated by the *murabbi* but also attitudes such as patience, discipline, and respect for the Qur'an. In this context, *halaqah* reflects the tradition of Islamic learning in which educational interaction includes knowledge transmission and character formation. This finding is also relevant to the concept of *tazkiyat al-nafs*, which emphasises self-discipline, ethical behavior, and spiritual development in Islamic education (Al-Ghazali, 1990; Ibrahim et al., 2025). Ibrahim et al. (2025) explain that spiritual mentoring and character guidance are important components of Qur'anic learning because memorisation is closely related to the formation of discipline and religious character. Therefore, the *murabbi* plays a significant role not only in strengthening memorisation but also in shaping students' attitudes and learning behavior.

The role of the *murabbi* identified in this study is consistent with Al-Ghazali's concept of educators as moral exemplars who shape learners through knowledge transmission, guidance, and ethical conduct. The *murabbi*'s responsibilities extend beyond correcting memorisation errors to fostering students' character, discipline, and spiritual awareness

through continuous interaction and exemplary behavior (Al-Ghazali, 1990). This finding is also relevant to Lickona's character education theory, which emphasises the integration of moral knowing, moral feeling, and moral action in educational processes (Lickona, 1991). Through motivational support, constructive feedback, and consistent supervision, *murabbi* facilitate not only students' memorisation achievement but also the development of responsibility, self-confidence, and respect for the Qur'an.

Supporting Techniques in *Halaqah*

Several supporting techniques were consistently applied during *halaqah* activities at Rumah Qur'an Zona Qur'an 1 Sorong, including *takrir*, *talaqqi*, *tasmi'*, *mudarasah*, and *mutaba'ah*. These techniques were not implemented separately, but were integrated into the daily memorisation process to support students' memorisation quality and consistency.

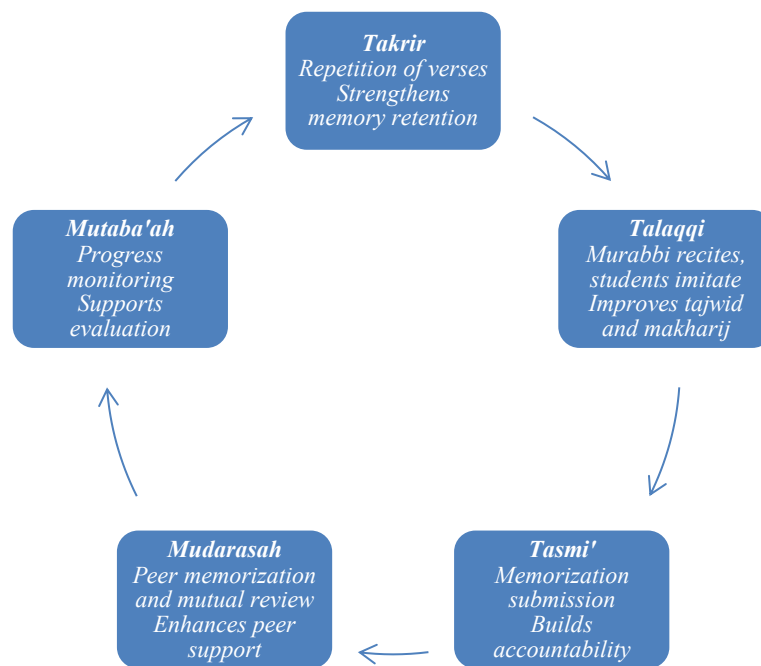


Figure 1. Supporting Techniques in the *Halaqah* Method

The findings show that *takrir* became one of the most frequently used techniques because repetition helped students maintain previous memorisation while preparing new memorisation targets. Repetition activities were conducted individually and collectively, allowing students to review verses before *tasmi' continuously*. Meanwhile, *talaqqi* enabled students to imitate proper pronunciation, *tajwid*, and *makharij al-huruf* directly from the *murabbi*. *Tasmi'* functioned as a memorisation submission activity that trained students' readiness and responsibility. *Mudarasah* encouraged peer interaction during memorisation practice, while *mutaba'ah* was used to monitor students' memorisation progress systematically.

The integration of *takrir*, *talaqqi*, *tasmi'*, *mudarasah*, and *mutaba'ah* demonstrates that *halaqah* learning emphasises continuous practice and supervision rather than memorisation quantity alone (Fadli et al., 2023; Kinesti et al., 2023). These techniques function as interconnected components that support students' memorisation through repetition, direct guidance, peer interaction, and systematic monitoring (Syafrianal,

2025). This finding suggests that effective Qur'anic memorisation requires a holistic learning process that integrates cognitive, social, and spiritual dimensions rather than focusing solely on the achievement of memorisation targets (Al-Ghazali, 1990; Ibrahim et al., 2025).

Another interesting aspect identified in this study is the collaborative dimension of *halaqah* learning through *mudarasah* activities. Students were not positioned solely as individual learners, but also as learning partners who listened to, corrected, and motivated one another during memorisation sessions. This collaborative atmosphere helped students feel more confident and reduced anxiety during *tasmi'* (Bozkurt & Aydin, 2023). In this context, *halaqah* reflects collaborative learning principles where peer interaction becomes part of the memorisation process itself. Annabila & Rudi (2026) similarly argue that peer-based Qur'anic learning increases students' engagement and active participation during memorisation activities.

The use of *mutaba'ah* also demonstrates the importance of systematic monitoring in strengthening memorisation consistency (Syafrinal, 2025). Through memorisation records, *murabbi* were able to identify students' progress, evaluate difficulties, and monitor the continuity of *muraja'ah* activities more effectively (Karisma et al., 2025). Therefore, the supporting techniques applied in *halaqah* indicate that strengthening Qur'anic memorisation requires not only repetition but also supervision, collaboration, evaluation, and continuous guidance throughout the learning process (Arifin & El-Yunusi, 2026).

The integration of *takrir*, *talaqqi*, *tasmi'*, *mudarasah*, and *mutaba'ah* reflects the importance of repetition and reinforcement in memorisation learning. According to Ibn Miskawayh, repeated actions contribute to the formation of enduring habits and virtuous character (Miskawayh, 1911). Consequently, routine memorisation activities become mechanisms for strengthening self-discipline and learning consistency. Furthermore, reinforcement theory explains that continuous feedback, monitoring, and recognition from the *murabbi* encourage students to maintain positive learning behaviors (Saniah & Abdurahman, 2024). The use of *mutaba'ah* records enables systematic monitoring of students' progress while reinforcing their commitment to regular *muraja'ah* and memorisation targets.

Impacts of the *Halaqah* Method

The implementation of the *halaqah* method produced several positive impacts on students' memorisation development and learning behavior. These impacts were identified through observation, interviews, and documentation conducted during *halaqah* activities

Table 3. Impacts of the *Halaqah* Method on Students

No.	Impact	Evidence from Findings	Interpretation
1	Improved discipline	Students follow schedules and prepare for <i>tasmi'</i>	<i>Halaqah</i> builds routine and responsibility
2	Better recitation quality	Murabbi corrects <i>tajwid</i> , <i>makhraj</i> , and fluency	Direct feedback improves accuracy
3	Increased confidence	Students become more comfortable during <i>tasmi'</i>	Repeated practice reduces anxiety
4	Higher motivation	Praise and rewards encourage students	Positive reinforcement maintains enthusiasm
5	Stronger peer support	Students remind and help each other	Group learning creates a supportive atmosphere
6	Better consistency	Students regularly do <i>muraja'ah</i> and <i>ziyadah</i>	Structured stages support continuous progress

The findings indicate that students became more disciplined because they were required to attend *halaqah* regularly and prepare memorisation before *tasmi'*. The routine structure of *halaqah* encouraged students to develop more consistent memorisation habits through repeated *muraja'ah* and scheduled memorisation submission. Students also demonstrated improvements in recitation quality because the *murabbi* continuously corrected *tajwid*, fluency, and verse sequence during *halaqah* sessions. Another important impact identified in this study was the increase in students' confidence during memorisation activities. Several students initially experienced anxiety and hesitation when submitting memorisation in front of the *murabbi* and their peers. However, repeated *tasmi'* activities gradually helped students become more comfortable and confident in presenting memorised verses. This finding indicates that continuous practice and supportive learning interaction contribute to students' psychological readiness during memorisation activities (Kholis & Zunaidah, 2026).

The findings also show that praise, encouragement, and positive feedback from the *murabbi* strengthened students' motivation in learning the Qur'an. In this context, reinforcement theory becomes relevant because positive reinforcement encourages students to maintain learning enthusiasm and memorisation consistency (Saniah & Abdurahman, 2024). Taufikin et al. (2025) similarly explain that emotional reinforcement and teacher support play important roles in sustaining students' motivation during Qur'anic memorisation learning. In addition to cognitive outcomes, *halaqah* also contributed to students' social and emotional development through peer interaction and collaborative learning activities (Ahmed, 2026). Students frequently reminded and encouraged one another during *muraja'ah* and *tasmi'* sessions, creating a supportive learning atmosphere (Syofrianisda et al., 2024). Therefore, the *halaqah* method can be understood not only as a memorisation strategy but also as a learning system that supports students' discipline, confidence, motivation, and social engagement within non-formal Islamic education (Syahrul & Wahyuni, 2025).

The positive impacts identified in this study indicate that *halaqah* contributes not only to cognitive outcomes but also to students' character and spiritual development. Increased discipline, responsibility, confidence, and peer support reflect Lickona's dimensions of character education, which emphasise the integration of knowledge, attitudes, and actions within educational settings (Lickona, 1991). From the perspective

of *tazkiyat al-nafs*, the development of self-discipline, consistency, and intrinsic motivation demonstrates the process of spiritual purification through repeated engagement with the Qur'an. Al-Ghazali argues that continuous practice and self-regulation are essential for cultivating virtuous character and strengthening learners' spiritual awareness (Al-Ghazali, 1990). The documentation shows different levels of memorisation achievement among the sixteen students. To protect students' privacy, the data are presented in summary form.

Table 4. Summary of Students' Memorisation Achievement

No.	Memorisation Achievement	Number of Students	Description
1	Juz 30 only	5	Students memorised part or most of Juz 30
2	Juz 30 and Juz 29	8	Students continued memorisation from Juz 30 to Juz 29
3	Juz 30, Juz 29, and Juz 28	3	Students reached memorisation up to parts of Juz 28
	Total	16	Students involved in the <i>halaqah</i> program

The findings show that students demonstrated different levels of memorisation achievement throughout the *halaqah* program. Most students were able to continue memorisation beyond Juz 30, while several students reached memorisation extending into Juz 28. Students' consistency influenced these differences in *muraja'ah*, learning discipline, memorisation readiness, and the amount of time available for repetition outside *halaqah* sessions. Students who attended *halaqah* more consistently and regularly repeated memorisation at home generally showed more stable memorisation progress. Regular *tasmi'* activities also encouraged students to prepare memorisation more seriously because they were aware that their recitation would be evaluated directly by the *murabbi*. In contrast, students who frequently missed sessions or lacked repetition outside class tended to experience slower memorisation development and greater difficulty maintaining fluency.

This finding strengthens previous studies emphasising that Qur'anic memorisation is strongly influenced by repetition routines and continuous teacher supervision (Fadli et al., 2023; Kinesti et al., 2023). However, the findings in this study also show that memorisation achievement is closely connected to students' daily learning conditions. Several students experienced fatigue after formal school activities, which affected their concentration during *halaqah* sessions. Another important finding is that students with different memorisation capacities could still participate within the same *halaqah* environment because the *murabbi* adjusted memorisation targets according to individual ability. Rather than emphasising uniform achievement, the *halaqah* process focused on gradual progress and memorisation consistency. Therefore, memorisation achievement in *halaqah* should be understood as a developmental process shaped by repetition, supervision, motivation, and students' individual learning conditions.

Viewed through the CIPP framework, students' memorisation achievement represents the product component of the *halaqah* program, which is influenced by the interaction among educational context, learning inputs, and implementation processes. Differences in memorisation outcomes cannot be attributed solely to students' individual abilities but should be understood as the result of multiple interconnected factors, including learning readiness, family support, consistency of attendance, and the quality of

murabbi guidance (Ayyusufi et al., 2022; Najah, 2024). These findings suggest that the success of Qur'anic memorisation programs depends on the alignment between learning objectives, educational resources, instructional processes, and supportive learning environments.

Opportunities and Challenges in *Halaqah* Implementation

Implementation of *halaqah* at Rumah Qur'an Zona Qur'an 1 Sorong presents both opportunities and challenges in strengthening students' Qur'anic memorisation. These findings indicate that *halaqah* has strong educational potential, although several practical constraints still affect the learning process.

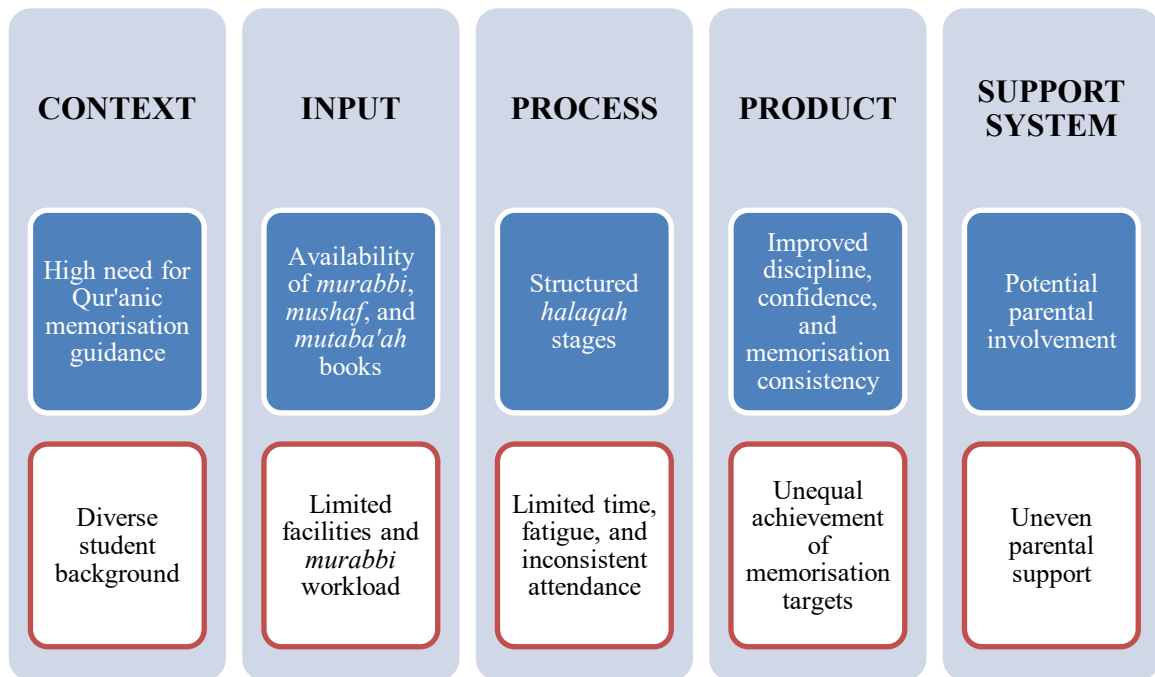


Figure 2. Opportunities and Challenges in *Halaqah* Implementation
based on the CIPP Framework

One important opportunity identified in this study is the increasing need for structured Qur'anic memorisation guidance within non-formal Islamic educational institutions. The *halaqah* method enables students to receive regular supervision, direct correction, and continuous evaluation within a supportive learning environment. Routine *halaqah* schedules and memorisation monitoring also help students maintain memorisation consistency (Yunus et al., 2024). These findings support Kinesti et al. (2023), who explain that structured *halaqah* activities contribute to stronger memorisation discipline and learning continuity among students.

Despite these opportunities, several challenges still affected the learning process. Differences in students' memorisation abilities and learning backgrounds influenced the pace of memorisation development (Hassan et al., 2025). Some students required more repetition and guidance than others. In addition, fatigue after formal schooling often reduced students' concentration during *halaqah* activities, particularly during evening sessions. Similar findings were reported by Addaraini & Inayati (2023), who found that

students' physical condition and learning readiness influence memorisation performance during *tahfiz* activities.

From the perspective of Ibn Miskawayh's theory of habit formation, differences in memorisation achievement can be understood as the result of variations in students' learning habits and the consistency of their memorisation routines. Miskawayh (1911) argues that positive habits are developed through repeated actions and continuous practice. Students who regularly engage in *muraja'ah* and maintain disciplined learning routines are more likely to demonstrate stable memorisation progress. In contrast, students with inconsistent repetition practices tend to experience difficulties in retaining memorised verses. Similarly, the concept of *tazkiyat an-nafs* emphasises the importance of self-discipline, self-regulation, and perseverance in achieving educational goals (Al-Ghazali, 1990; Ibrahim et al., 2025). Fatigue and limited concentration may therefore hinder students' ability to maintain the self-regulation necessary for effective memorisation.

Another challenge involved inconsistent parental support outside *halaqah* activities. Students who regularly repeated memorisation at home with parental supervision tended to demonstrate more stable memorisation progress. In contrast, students who lacked support outside the institution experienced greater difficulty maintaining memorisation consistency. This finding is consistent with Taufikin et al. (2025), who emphasise that emotional reinforcement and family involvement play important roles in sustaining students' motivation and discipline in Qur'anic memorisation learning.

From the perspective of reinforcement theory, parental involvement functions as an important source of positive reinforcement that strengthens students' motivation and learning behavior (Saniah & Abdurahman, 2024). Encouragement, supervision, and appreciation provided by parents reinforce students' commitment to regular *muraja'ah* and memorisation targets. Conversely, limited reinforcement at home may reduce students' learning enthusiasm and weaken memorisation consistency. This finding also aligns with Al-Ghazali's concept of *Tarbiyah Islamiyah*, which emphasises that education is a shared responsibility involving continuous guidance and collaboration between educators, families, and the broader social environment (Al-Ghazali, 1990).

Viewed through the Context, Input, Process, and Product (CIPP) framework, these findings indicate that strengthening Qur'anic memorisation requires not only effective learning methods but also institutional readiness, family support, and continuous learning supervision. Therefore, improving *halaqah* implementation requires stronger collaboration between *murabbi* and parents, level-based student grouping, and more effective learning management to support sustainable memorisation learning within non-formal Islamic education (Yugo, 2025). Similar recommendations were also highlighted by Busro & Hakim (2025) and Alim et al. (2025), who explain that collaboration between teachers, parents, and learning institutions is important for maintaining students' memorisation consistency and long-term learning motivation.

The opportunities and challenges identified in this study demonstrate that strengthening Qur'anic memorisation requires a systemic approach that extends beyond instructional methods. Based on the CIPP framework, the challenges encountered in *halaqah* implementation can be categorised into contextual factors, including diverse student backgrounds and varying levels of parental support; input factors, such as limited facilities and *murabbi* workload; process factors, including fatigue, limited learning time, and inconsistent attendance; and product factors related to differences in

memorisation achievement (Ayyusufi et al., 2022; Najah, 2024). These findings indicate that improving the effectiveness of *halaqah* requires stronger collaboration between *murabbi*, parents, and educational institutions to ensure the sustainability of students' memorisation practices and learning motivation.

IV. CONCLUSION

This study concludes that the *halaqah* method at Rumah Qur'an Zona Qur'an 1 Sorong functions as a structured system for strengthening Qur'anic memorisation through *muraja'ah*, *ziyadah*, *tasmi'*, direct correction, evaluation, and motivational guidance. The findings show that *halaqah* contributes to students' memorisation discipline, recitation quality, confidence, motivation, and learning consistency through continuous supervision, repetition, peer support, and the active role of *murabbi* as mentors, evaluators, and moral exemplars. However, the implementation of *halaqah* still faces several challenges, including differences in students' memorisation abilities, limited learning time, fatigue after formal schooling, and uneven parental support. This study is limited because it was conducted in one non-formal Islamic educational institution using a qualitative case-study design with a relatively small number of participants. Hence, the findings are contextual and cannot be generalised broadly. Therefore, future studies are recommended to use quantitative, mixed-method, or comparative approaches to examine the effectiveness of *halaqah* and compare it with other Qur'anic memorisation methods in different educational contexts.

V. REFERENCES

- [1] Addaraini, A. N., & Inayati, N. L. (2023). Penerapan Metode Halaqah Sebagai Upaya Meningkatkan Hafalan Al-Qur'an Santriwati Kelas X MA Al-Mukmin Surakarta. *Jurnal Tarbiyah*, 30(2). <https://doi.org/10.30829/tar.v30i2.3220>
- [2] Ahmed, F. (2026). Supporting Educators to Introduce Dialogic Halaqah into Their Classrooms: Conceptual Change Through Online Professional Development.
- [3] *Teaching and Teacher Education*, 175, 105463. <https://doi.org/10.1016/j.tate.2026.105463>
- [4] Alim, N. N. A. A., Wahid, K., Zamani, S. N. H. A., & Adenan, F. (2025). Artificial Intelligence As A Support Tool for Quran Memorization: An Exploratory Study on The Potential Use of AI Applications Among Non-Islamic Studies Students. *QURANICA-International Journal of Quranic Research*, 17(2), 157–186. <https://doi.org/10.22452/quranica.vol17no2.7>
- [5] Al-Attas, S. M. N. (1980). *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*. Malaysia: Muslim Youth Movement of Malaysia (ABIM).
- [6] Al-Ghazali, I. (1990). *Mukhtasar Ihya Uhumuddin* (1st ed.). Beirut: Muassasah Al-Kutub Al-Tsaqafiyah.
- [7] Annabila, H., & Rudi, H. (2026). Peer Tutoring Implementation for Improved Quran Memorization Quality: Implementasi Tutor Sebaya dalam Peningkatan Kualitas

- Hafalan Al-Qur'an. *Academia Open*, 11(1).
<https://doi.org/10.21070/acopen.11.2026.13292>
- [8] Arifin, Z., & El-Yunusi, M. Y. M. (2026). The Takror Method for Improving Qur'an Memorization Abilities of Pesantren Students. *Ambarsa : Jurnal Pendidikan Islam*, 6(1), 98–122. <https://doi.org/10.59106/abs.v6i1.462>
- [9] Aryanti, A. S., & Pandiangan, E. L. (2023). Implementasi Metode Muraja'ah Dalam Meningkatkan Hafalan Alquran Pada Siswa Kelas VII MTs Pondok Pesantren Modern Tajussalam Besilam. *JMI: Jurnal Millia Islamia*, 2(1), 212–220. <https://jurnal.perima.or.id/index.php/JMI/article/view/256>
- [10] Awang-Hashim, R., Yusof, N., Benlahcene, A., Kaur, A., & Shanmugam, S. S. S. (2023). Collaborative Learning In Tertiary Education Classrooms : What Does It Entail? *Malaysian Journal of Learning & Instruction*. <https://doi.org/10.32890/mjli2023.20.2.1>
- [11] Ayyusufi, A. M., Anshori, A., & Muthoifin, M. (2022). Evaluation of The CIPP Model on The Tahfidz Program in Islamic Boarding Schools. *Nazhruna: Jurnal Pendidikan Islam*, 5(2), 466–484. <https://doi.org/10.31538/nzh.v5i2.2230>
- [12] Bozkurt, B. N., & Aydin, S. (2023). The Impact of Collaborative Learning on Speaking Anxiety Among Foreign Language Learners in Online and Face-to-Face Environments: *International Journal of Virtual and Personal Learning Environments*, 13(1), 1–16. <https://doi.org/10.4018/IJVPLE.316973>
- [13] Bunyamin, Riswan, & Rayhaniah, S. A. (2024). Assistance in Preparing the Curriculum and Learning Tahfidz Al-Qur'an at the Ilyasiyah As'adiyah Islamic Boarding School in Santan Tengah Kutai Kartenegro. *Jurnal Pengabdian Masyarakat: Pemberdayaan, Inovasi Dan Perubahan*, 4(3). <https://doi.org/10.59818/jpm.v4i3.774>
- [14] Busro, B., & Hakim, R. (2025). Click, Learn, Remember: Digital Tools for Memorizing the Quran. *Ulul Albab: Jurnal Studi Islam*, 26(2), 282–304. <https://doi.org/10.18860/ua.v26i2.32440>
- [15] Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (4th Edition). Sage Publications.
- [16] El Iq Bali, M. M., & Fatah, M. A. A. (2023). Pengelolaan Program Tahfidz Dalam Meningkatkan Kemampuan Membaca dan Menghafal Al Qur'an. *Jurnal Educatio FKIP UNMA*, 9(2), 534–540. <https://doi.org/10.31949/educatio.v9i2.4835>
- [17] Fadli, T., Sirojudin, R., Supardi, S., & Wasehudin, W. (2023). Pengaruh Penerapan Metode Talaqqi dan Takrir Terhadap Kualitas Hafalan Al-Qur'an Santri. *COMSERVA : Jurnal Penelitian Dan Pengabdian Masyarakat*, 2(11), 2848–2861. <https://doi.org/10.59141/comserva.v2i11.654>
- [18] Haataja, E., Dindar, M., Malmberg, J., & Järvelä, S. (2022). Individuals in A Group: Metacognitive and Regulatory Predictors of Learning Achievement in Collaborative Learning. *Learning and Individual Differences*. <https://doi.org/10.1016/j.lindif.2022.102146>
- [19] Hassan, B., Rafiq-uz-Zaman, M., & Khan, Z. A. (2025). Beyond Memorization: Cultivating Critical Thinking Skills through Classic Literature in Secondary

- Education for the 21st Century Learner. *Review of Education, Administration & Law*, 8(1), 115–124. <https://doi.org/10.47067/real.v8i1.410>
- [20] Ibrahim, M., Rijal, S., Mawardi, M., Miswari, M., & Sihotang, B. (2025). Implementing Tazkiyah Al-Nafs in the Development of Student Character. *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, 49(1), 162. <https://doi.org/10.30821/miqot.v49i1.1398>
- [21] Izza, N., Zanah, W. T., R, P. U., & Am, A. G. (2023). Correlation of Memory Ability with Learning Outcomes Students at Elementary School. *EDUCARE: Journal of Primary Education*, 4(1), 13–26. <https://doi.org/10.35719/educare.v4i1.196>
- [22] Karisma, D., Jusu, L., & Basri, B. (2025). Improving Students' Ability in Memorizing Quran through Talqin, TIKRAR, and Muraja'ah Method at Grade 4 of State Elementary School 2 Bataraguru. *Journal of English Language and Education*, 10(3), 152–159. <https://doi.org/10.31004/jele.v10i3.879>
- [23] Kholis, N., & Zunaidah, Z. (2026). A Dual-Strategy Approach: The Role of Muroja'ah and Tasmi' in Sustaining Qur'an Memorization Quality. *Indonesian Journal of Progressive Pedagogy*, 2(1), 62–72. <https://doi.org/10.61987/ijpp.v2i1.1457>
- [24] Kinesti, R. D. A., Taufiqurrahman, A. T., Shofianur, E., & Mu'jizah, U. (2023). Meningkatkan Kemampuan Menghafal Al-Qur'an dengan Menggunakan Metode Halaqah, Talqin, Murojaah di MI Al-Ma'shum Surakarta. *YASIN*, 3(3), 546–556. <https://doi.org/10.58578/yasin.v3i3.1216>
- [25] Langgulong, H. (1988). *Pendidikan Islam Menghadapi Abad Ke-21*. Jakarta: Pustaka Al Husna.
- [26] Lickona, T. (1991). *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. Bantam Books.
- [27] Miskawayh, I. (1911). *Tahdhīb Al-Akhlāq Wa-Taḥīr Al-A'rāq*. Cairo: al-Maṭba'ah al-Ḥusaynīyah.
- [28] Najah, A. T. S. (2024). Evaluasi Program Kelas Tahfizh Al-Qur'an dengan Model CIPP di Pondok Pesantren Tahfidz Muhammadiyah Al Fattah Malang. *Jurnal Evaluasi Pendidikan*, 15(2), 51–62. <https://doi.org/10.21009/jep.v15i2.49288>
- [29] Nurchayani, F., Rusdin, R., Idhan, M., & Azma, A. (2023). The Role of Memorizing the Qur'an in Developing the Character of Students. *International Journal of Contemporary Islamic Education*, 5(1), 15–24. <https://doi.org/10.24239/ijcie.Vol5.Iss1.67>
- [30] Saniah, S., & Abdurahman, A. (2024). The Implementation of Positive Reinforcement in Increasing the Learning Motivation of Broken Home Students at MIN Cirebon City. *Indonesian Journal of Elementary Education (IJEE)*, 6(1), 40. <https://doi.org/10.24235/ijee.v6i1.14756>
- [31] Sugiyono. (2021). *Metode penelitian kuantitatif, kualitatif, dan R&D*. Alfabeta.
- [32] Syafrinal, S. (2025). Exploration of the Implementation and Innovative Methods of Quran Memorization in the Batam City Islamic Junior High School Environment. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 17(2), 1619–1630. <https://doi.org/10.37680/qalamuna.v17i2.8176>

- [33] Syahrul, M., & Wahyuni, L. E. N. (2025). Halaqoh Method to Enhance the Quality of Al Qur'an Learning towards New Students in Islamic Boarding School. *Anjasmoro: Islamic Interdisciplinary Journal*, 3(1), 1–9. <https://doi.org/10.69965/anjasmoro.v3i1.169>
- [34] Syofrianisda, S., Tamsik Udin, & Juliwis Kardi. (2024). Reactualization of the Takrir Method in Learning Al-Qur'an Memorization Amidst the Declining Quality of Students' Muraja'ah. *Al-Kahfi: Jurnal Pendidikan Agama Islam*, 10(1), 14–23. <https://doi.org/10.70820/al-kahfi.v11i1.340>
- [35] Taufikin, T., Nurhayati, S., Majeed, J., Afzal, M., Al-Badawi, H., Chibani Mansouri, M., & Fatma, G. (2025). Parental Emotional Reinforcement-Demands, and the Intrinsic Motivation of Santri in Qur'anic Memorization: A Study in Indonesian Islamic Boarding Schools. *Indonesian Journal on Learning and Advanced Education (IJOLAE)*, 427–444. <https://doi.org/10.23917/ijolae.v7i3.11193>
- [36] Taufiq, A., & Suryo, D. (2024). Educational Development of Indonesian Pesantren in the Perspective of Anthony Giddens' Duality Social Change. *Tafkir: Interdisciplinary Journal of Islamic Education*, 5(4). <https://doi.org/10.31538/tijie.v5i4.2365>
- [37] Yan, L., Echeverria, V., Jin, Y., Fernandez-Nieto, G., Zhao, L., Li, X., Alfredo, R., Swiecki, Z., Gašević, D., & Martinez-Maldonado, R. (2024). Evidence-Based Multimodal Learning Analytics For Feedback and Reflection in Collaborative Learning. *British Journal of Educational Technology*, 55(5), 1900–1925. Crossref. <https://doi.org/10.1111/bjet.13498>
- [38] Yundianto, D., Khatami, M., Fathony, A., Rangkuti, A. A., & Syahputra, W. (2023). Memorizing the Quran: Exploring Academic Hardiness, Self-Efficacy, and Perceived Social Support in Islamic Schools. *International Journal of Islamic Educational Psychology*, 4(2), progres. <https://doi.org/10.18196/ijiep.v4i2.19812>
- [39] Yunus, M., Hakim, N., Fatmawati, M. N., & Djuwairiyah. (2024). Halaqah as a Learning System in Developing Academic Spiritual Competencies Students At Islamic Boarding School. *Edupedia: Jurnal Studi Pendidikan Dan Pedagogi Islam*, 8(2), 181–188. <https://doi.org/10.35316/edupedia.v8i2.4139>
- [40] Yugo, T. (2025). Improving the Quality of Islamic Education through Pesantren-Based Management in Indonesia. *Journal of Educational Research and Practice*, 3(2), 238–254. <https://doi.org/10.70376/jerp.v3i2.357>