

Strategies For Maintaining Quran Memory Through Holiday Classes Management A Case Study At The Muslim Cendekia Institute In Sukabumi

Resi Hanifah¹, Hadil Ismail Hasan²

¹² Institut Muslim Cendekia, Indonesia, resihanifah@edu.mc.ac.id, hadilismail@edu.mc.ac.id

* WhatsApp Number

Article history

Submitted: 2026/08/01; Revised: 2026/08/05; Accepted: 2026/08/07

Abstract

This research aims to describe the management of the Holiday Halaqah program at Institut Muslim Scholar (IMC) Sukabumi in maintaining students' memorization quality (itqan) during the academic holiday period. Holidays are often a critical period where students lose their memory rhythm, necessitating specific management strategies to mitigate this risk. This study employed a qualitative approach with a case study design. Data were collected through in-depth interviews with 13 informants, participatory observation, and documentation studies, then analyzed using the Miles, Huberman, and Saldaña model. The results indicate that IMC Sukabumi implements four management functions integratively: 1) Planning with differentiated memorization cluster targets; 2) Organizing through a peer-tutoring system by "Musyrifat" with a 1:10 ratio; 3) Actuating through a "Positive Isolation" method that combines intensive tikkur methods with various recreational-educational activities to prevent burnout; and 4) Controlling through mutaba'ah records, memorization competitions, and final examinations (ikhtibar). Final exam results for 79 students showed an exceptionally high success rate of 96.2%, with 68.3% of students achieving excellent scores (90-100). The study concludes that the centralized management of the halaqah program in the dormitory during the holiday period is effective in strengthening students' itqan and preparing their academic readiness for the upcoming academic year.

Keywords

Tahfidz Management, Itqan, Holiday Halaqah, Muslim Intellectuals Institute.



© 202x by the authors. This is an open-access publication under the terms and conditions of the Creative Commons Attribution 4.0 International (CC BY SA) license, <https://creativecommons.org/licenses/by-sa/4.0/>.

INTRODUCTION

The Holy Qur'an is an eternal miracle whose authenticity is preserved directly by Allah SWT through the tongues and hearts of its memorizers. In the tradition of Islamic education, memorizing the Qur'an is not merely a cognitive activity of transferring the text into memory, but rather a process of safeguarding the trust of divine revelation that requires a strong quality of memorization, known as itqan. According to Wahyudi (Ribut Wahyudi, 2022) in his study on tahfidz quality standards, itqan is the primary indicator of the success of a Qur'anic educational

institution, in which students are not only required to memorize the Qur'an quantitatively but must also demonstrate accuracy in makhraj, tajwid, and fluency without prolonged pauses. This level of itqan serves as a benchmark for the professionalism of an institution in producing competent hafiz graduates who are ready to contribute to society.

Achieving the level of itqan requires disciplined and continuous muraja'ah (revision). The Prophet Muhammad (peace be upon him) warned in a hadith that the memorization of the Qur'an escapes more quickly than a tied camel. Psychologically, this phenomenon is associated with the "forgetting curve" theory. In his research, Aziz explained that without systematic repetition or tikkar, information stored in short-term memory will disappear within a very short period (Aziz, 2021). Therefore, muraja'ah in tahfidz institutions functions as a bridge to transfer memorization into long-term memory, which can only be achieved through close supervision and high-intensity practice.

The greatest challenge for tahfidz institutions arises during academic holidays. The holiday period often becomes a "critical period" in which students lose the rhythm of muraja'ah that is usually maintained rigorously in the boarding school. When students return home, environmental control shifts entirely to the students and their parents. Lestari and Mu'ammara, in their study, stated that a home environment that is not spiritually and administratively conducive often weakens students' independent learning (Mu'ammara, 2023). External distractions such as unrestricted gadget use, unrestricted social interactions, and the absence of direct guidance from tahfidz teachers become the main factors causing students to neglect their muraja'ah.

Field evidence indicates that many students return home without carrying a clear muraja'ah guide during the holiday period. Without the obligation of daily memorization submissions and supervision from the asatidz, memorization that was previously mutqin gradually begins to fade (nisyan). Edi Mulyana emphasized that the physical absence of mentors during the holiday period results in a 60% decline in students' motivation, directly affecting the loss of accuracy in previously memorized juz. Consequently, when the new academic year begins, the asatidz must spend weeks repairing deteriorated memorization, which in turn delays the achievement of new memorization targets (Mulyana, 2022).

Studies on tahfidz strategies have been widely conducted over the past five years. Research by Suhada and colleagues in the *Pendidikan Islam* journal emphasized that parental involvement is the single determining variable in maintaining students' memorization during holidays at home. However, the study also acknowledged that parents' limited ability to listen to and evaluate Qur'anic recitation frequently becomes a serious technical obstacle (Irawan, 2021). Furthermore, Rahmawati's study evaluated the use of online tahfidz submission applications during the holiday period to maintain memorization continuity. Although administratively effective, this digital approach was considered less capable of providing the same spiritual atmosphere and mental discipline as face-to-face interactions within the boarding school environment (Rahmawati, 2022).

Another study by Fauzi and Munawaroh discussed the management of intensive tahfidz quarantine programs conducted outside the regular school schedule. However, the focus of their research was primarily on accelerating new memorization for the general public rather than maintaining itqan among resident students during academic holidays (Munawaroh, 2023). This is where the novelty of the present study lies. Unlike previous studies that primarily relied on parental supervision at home or digital technology, this research examines the strategy of "Holiday Halaqah Management within the Boarding School." The primary focus of this study is to investigate how Institut Muslim Cendekia (IMC) Sukabumi manages its holiday program by retaining students within the boarding school to create a positive isolation environment dedicated entirely to strengthening itqan.

Institut Muslim Cendekia (IMC) Sukabumi is an institution with a highly demanding tahfidz curriculum, requiring students to complete the memorization of all 30 juz of the Qur'an within five years. With a target of three juz per semester, IMC recognizes that memorization loss during the year-end holiday would disrupt the achievement of this curriculum target. As a solution, IMC organizes an intensive one-month Holiday Halaqah Program. This program is specifically designed to utilize the year-end holiday productively while simultaneously serving as mental and academic preparation before the commencement of the new academic year.

The participants in this program are pre-university students who have resided in the boarding school for one year. Students at this level are considered to have developed a degree of independence but still require intensive guidance to achieve a mutqin level of memorization. The strategy implemented in this program is comprehensive; it not only emphasizes ziyadah (new memorization) but also places strong emphasis on muraja'ah of the most crucial sections, namely Juz 1–3 and Juz 28–30, which were memorized during the first year of study. In addition, a special "Halaqah Hafidzot" program is provided for female students who have completed the memorization of all 30 juz, enabling them to undertake final reinforcement of their memorization. Through this case study, the authors aim to describe comprehensively how the management of IMC Sukabumi constructs and implements this program to effectively maintain students' itqan amidst the challenges of boredom and reduced motivation during the holiday period.

METHODS

This study employed a qualitative approach with a case study design to examine in depth the management strategy of the Holiday Halaqah Program at Institut Muslim Cendekia (IMC) Sukabumi during the July 2026 period. According to Creswell, a case study is a strategy of careful investigation of a program or process involving a group of individuals in order to obtain a comprehensive understanding of a particular phenomenon (Creswell, 2014). The research site was selected using a purposive approach because IMC possesses distinctive characteristics in tahfidz management, particularly in managing the intensity of students' interaction with the Holy Qur'an during the academic holiday period to maintain the quality of itqan.

Data were collected through the integration of three primary techniques to achieve triangulation, namely in-depth interviews with 13 informants consisting of 2 program coordinators, 6 halaqah supervisors, and 5 students selected from the total of 79 students participating in the Holiday Halaqah Program, participant observation of daily halaqah activities, and documentation of the students' mutaba'ah books. The combination of these techniques was intended to enhance data validity through methodological triangulation as recommended by Sugiyono (Sugiyono, 2017). Informants were selected using a purposive sampling technique to ensure the acquisition of data that were most relevant to both managerial policies and technical implementation in the field (Moleong, 2017). The observation focused on students' discipline and the educational atmosphere of the boarding school, while the documentation served as objective verification of the students' memorization achievements.

Data analysis was conducted interactively following the model proposed by Miles, Huberman, and Saldaña (Saldaña, 2014), which consists of data condensation, data display in the form of descriptive narratives or tables, and conclusion drawing and verification. To ensure the validity and credibility of the findings, the researcher applied source triangulation by comparing the perspectives of different informants, as well as methodological triangulation by cross-checking interview results with observational findings and written documentary evidence. This entire process was designed to produce credible conclusions regarding the effectiveness of IMC's management strategy in maintaining students' Qur'anic memorization..

RESULTS AND DISCUSSION

Planning: Target Differentiation and Student Independence

The planning stage at IMC Sukabumi is not implemented through a uniform or one-size-fits-all approach. Instead, it adopts a differentiated target strategy. The researcher found that the management categorizes students into three major clusters based on their level of Qur'anic memorization: (1) the Hafidzot Group (reinforcement of all 30 juz), (2) the Ziyadah One-Juz Group (focusing on Juz 4), and (3) the Multi-Juz Ziyadah Group (covering at least Juz 4).

The designation of Juz 4 as the muqorror (mandatory holiday curriculum) represents a strategic decision. As explained by the Program Coordinator (PJ): "We designed this holiday program to serve as a bridge. By completing Juz 4 during the holiday, students will have greater mental readiness and a lighter academic burden when entering the new academic year" (Interview, July 2026). This planning strategy is consistent with the theory proposed by Syam and Mansur, which states that establishing specific and future-oriented learning targets can enhance students' achievement motivation (Mansur, 2021).

Furthermore, student independence is emphasized through an open enrollment system. Students are given the autonomy to select their preferred group according to their level of readiness, after which their choices are validated based on the availability of supervising ustadzah. From the perspective of modern education, this practice reflects the concept of Self-Regulated Learning. Aziz argues that involving students in planning their own learning targets increases their sense of responsibility for achieving those targets (Aziz, 2021).

The daily schedule is also designed in great detail. For the ziyadah groups, halaqah sessions are divided into three time segments: after the Fajr prayer, in the morning, and in the afternoon. This scheduling model ensures that students' cognitive performance is at its optimal level during new memorization sessions, while the more relaxed afternoon period is dedicated to strengthening previously memorized portions through a partnering system.

A disciplined allocation of time forms the primary foundation of this program. As presented in Table 2, the halaqah schedule is divided into three daily sessions. The first session takes place after the Fajr prayer for 50 minutes, allowing students to prepare independently before presenting their new memorization. This is followed by the formal memorization submission session from 7:30 a.m. to 8:30 a.m. In the afternoons, every Monday and Thursday, students are required to review their previous memorization with their muraja'ah partners, while the ustadzah administer sambung ayat (verse continuation) assessments to evaluate the accuracy and retention of their memorization.

Organizing: Optimizing Peer Tutoring and Human Resources

The organization of human resources at IMC Sukabumi demonstrates a lean yet highly effective structure. Considering that the ziyadah groups constitute the majority of participants, the management introduced the role of Musyrifat. Musyrifat are students who possess excellent tahsin (Qur'anic recitation) skills and outstanding memorization quality, enabling them to assist the principal ustadzah in listening to and evaluating students' memorization.

The data indicate that each group is supervised by one ustadzah and six Musyrifat for all groups except the 30-juz group. Responsibilities are distributed proportionally: approximately half of the students submit their memorization directly to the ustadzah, while the remaining students submit to the Musyrifat. In contrast, the 30-juz group is supervised solely by one ustadzah, who no longer listens to complete memorization recitations because the students have previously reviewed their memorization with their muraja'ah partners. Consequently, the ustadzah's responsibility is to administer sambung ayat tests to evaluate the students within her group. This strategy represents an effective implementation of the Peer Tutoring approach. Fahrudin, in his study, stated that peer assistants often possess a better understanding of the technical difficulties experienced by their fellow students, thereby creating a halaqah atmosphere that is both more relaxed and consistently disciplined (Fahrudin, 2022).

From a managerial perspective, this organizational structure ensures that no student is neglected or required to wait excessively long before submitting memorization. The efficiency of the memorization submission process at IMC—which requires only one hour each morning—is achieved through a well-balanced ratio between supervisors and students. This organizational strategy supports effective monitoring of tajwid quality and memorization fluency while allowing detailed and continuous evaluation of each student's performance.

Actuating: Integrating *Itqan* Strategies and Positive Isolation

The implementation of the program combines traditional *tikrar* (repetition) methods with innovative recreational activities. The *itqan* (memorization reinforcement) strategy is implemented through several interconnected layers of learning methods.

1. *Tikrar* and *Sama'an* Methods: For students outside the 30-juz group, independent repetition is mandatory three times immediately after completing the morning memorization submission. In the afternoon, the *sama'an* method (peer listening and recitation) is conducted between memorization partners. This approach is intended to activate both auditory and visual memory functions, thereby strengthening long-term retention.

2. Question-and-Answer Method (*Sambung Ayat*): A distinctive strategy is implemented for the *Hafidzot* group. Rather than reciting memorization sequentially, students are examined through three to four *sambung ayat* questions for each *juz*. This technique evaluates the stability of memorization in a non-linear context, which Mulyana identifies as the highest level of *itqan* assessment (Mulyana, 2022).

One of the principal pillars of the program implementation is the Positive Isolation Policy. Students' access to electronic devices is strictly limited to only two hours per week. In exchange, the management provides a highly structured yet diverse ecosystem of activities designed to prevent burnout and maintain students' enthusiasm throughout the holiday program. These activities include:

3. Academic Development: *Dauroh Syarh Matan Al-Jurumiyyah* (Arabic Grammar), *tahsin* seminars conducted by experienced female Qur'anic scholars (*syaikoh*), time management seminars, and intensive leadership training delivered by internationally recognized experts.

4. Health and Mental Well-being: Educational seminars on women's reproductive health and dental care, together with a motivational seminar entitled "*Memorizing the Qur'an is Easy*" presented by a Qur'anic expert.

5. Recreational and Talent Development: Mountain hiking, cooking competitions, Arabic-language movie screenings, sports activities, fun games, gardening, library visits, and creative nights featuring public speaking and talent performances.

The integration of these activities demonstrates that the management of IMC possesses a comprehensive understanding of adolescent psychological development. The researcher observed that students did not feel "confined" despite remaining in the boarding school throughout the holiday period. One student commented, "*We become tired from memorizing, but the cooking activities and hiking refresh us. They motivate us to prepare enthusiastically for the next day's memorization session*" (Interview, July 2026). This approach is consistent with the findings

of Prasetyo et al., who emphasized that varied outdoor activities can reduce stress levels during intensive quarantine programs, thereby maintaining optimal memory performance (Jannah, 2023).

Controlling and Evaluation: Monitoring Instruments and Final Motivation

The controlling function at IMC Sukabumi is implemented through both administrative instruments and direct physical supervision. The daily *Mutaba'ah* sheet serves as the primary monitoring instrument and must be assessed by the supervisor whenever students complete their daily memorization targets. In addition, a dedicated *Halaqah Division* conducts inspections of the dormitories before each *halaqah* session to ensure students' attendance. Records of late arrivals displayed at the entrance of the madrasa have proven to be an effective form of external motivation, encouraging students to maintain discipline.

The final evaluation is conducted during the fourth week through the *Ikhtibar* (Final Examination). Graduation is determined according to two assessment criteria: memorization quality (fluency) and *tajwid* accuracy. The examination format is intentionally challenging:

- Ziyadah Groups: Five examination questions covering newly memorized portions together with *muraja'ah* of Juz 1–3 and Juz 28–30.
- Hafidzot Group: Fifteen randomly selected questions drawn from all 30 *juz*.

Following the implementation of the *Ikhtibar* (Final Examination), the results obtained are presented in the following table.

Table 4. Final Examination Results of the Students

30-Juz Hafidzot Group

No.	<i>Ustadzah</i>	Score 90–100	Score 80–89	Score 70–79	Below Passing Standard	Total Students
1	<i>Ustadzah</i> RH	6	3	1	–	10
2	<i>Ustadzah</i> SSN	4	3	–	2	9
Total Hafidzot Group						19

More Than One-Juz Memorization Group

One-Juz Memorization Group

No.	<i>Ustadzah</i>	Score	Score	Score	Below	Total
-----	-----------------	-------	-------	-------	-------	-------

		90–100	80–89	70–79	Passing Standard	Students
1	<i>Ustadzah</i> SFZR	10	4	1	–	15
2	<i>Ustadzah</i> SF	13	3	–	–	16
Total One-Juz Group						31

Total Number of Students: 79

The final examination report demonstrates an exceptionally high level of achievement. With the minimum passing score established at 70, approximately 96.2% of the 79 participating students successfully exceeded the required standard. Within the prestigious *30-Juz Hafidzot* group, the success rate reached 89.4%. Although this group presented greater challenges, the majority of students supervised by *Ustadzah* RH and *Ustadzah* SSN achieved scores above the passing standard, with most obtaining scores exceeding 80. Even more impressively, 52.6% of the students in this group attained the highest performance category, scoring between 90 and 100. These results reflect an extraordinary commitment to maintaining memorization quality at the highest level while simultaneously demonstrating the effectiveness of the mentoring model implemented throughout the program.

Outstanding performance was also observed in the remaining memorization groups. The One-Juz Memorization Group achieved a perfect success rate of 100%, with no student scoring below the established standard. Meanwhile, the More Than One-Juz Memorization Group demonstrated an equally impressive success rate of 96.5%. Overall, among the 79 students who participated in the final examination, 54 students (approximately 68.3%) achieved scores within the outstanding category of 90–100. This collective achievement, supported by intensive mentoring from supervisors such as *Ustadzah* SF and *Ustadzah* NS, confirms that the memorization curriculum successfully produces students who excel not only in the quantity of memorization but also in its quality.

The examination results further indicate that this high level of achievement is closely associated with the competitive events organized at the conclusion of the program. Students were encouraged to participate in memorization competitions for both the 7-Juz and 30-Juz categories. The competition commenced with participant registration, followed by preliminary oral examinations, the selection of the eight highest-performing students for the grand final, and finally the determination of the three best performers in the championship round. Competition questions were deliberately designed to be highly challenging and varied, including *sambung ayat* (verse continuation), completing incomplete verses, identifying the

surah from a recited verse, identifying the corresponding *juz*, and continuing recitation from the end of one page to the beginning of the next. This competition functioned as a form of positive reinforcement. Hamzah explained that evaluations presented in the form of competition and appreciation create lasting impressions and long-term motivation for students to maintain *itqan* even after the holiday program has concluded (Hamzah, 2021).

As the culmination of the entire managerial process, Institut Muslim Cendekia (IMC) Sukabumi organized an Ikhtitam (Closing Ceremony). This event was designed not merely as a formal ceremony but as the highest form of appreciation for students who demonstrated exceptional dedication throughout the program. During the event, the management presented certificates and awards to students who achieved outstanding memorization performance, competition winners, exemplary participants in the Qur'anic *halaqah* program, and students who actively contributed to both extracurricular and dormitory activities.

The presentation of these awards represents an essential form of positive reinforcement within the psychology of Islamic education. Public recognition in the presence of all *halaqah* participants aims to strengthen recipients' self-confidence and intrinsic satisfaction while simultaneously inspiring healthy competition among other students. As explained by Hamzah, rewards delivered immediately after students achieve their targets reinforce positive behavior and establish a strong emotional connection between students and the activity of memorizing the Holy Qur'an (Hamzah, 2021). Through the Ikhtitam ceremony, IMC Sukabumi concludes the management cycle of the Holiday Halaqah Program by creating a meaningful experience expected to motivate students to maintain consistent *muraja'ah* practices upon entering the new academic year.

Finally, the *rihlah* (recreational excursion) serves as a symbolic expression of the institution's appreciation for the students' dedication throughout the one-month program. Through the integrated implementation of the four fundamental management functions—planning, organizing, actuating, and controlling—IMC Sukabumi has successfully demonstrated that academic holidays do not have to become a period of memorization loss. Instead, they can be transformed into a "golden period" for strengthening the Qur'anic foundation of students in preparation for the challenges of the forthcoming academic year.

CONCLUSION

Based on the research findings and discussion, it can be concluded that the *Halaqah Liburan* (Holiday Study Circle) program at the Institut Muslim Cendekia (IMC) Sukabumi serves as an effective managerial strategy for mitigating the risk of declining memorization quality during academic breaks. The program's success stems from the comprehensive

implementation of four integrated management functions: planning utilizing a differentiated target approach (categorized into **hafidzot**, multi-**juz**, and single-**juz** groups); human resource organization via a peer-tutoring system (**Musyrifat**) with an ideal 1:10 ratio; execution combining the **itqan** (mastery) method with a "Positive Isolation" concept rich in recreational-educational activities; and objective supervision through competition and final examination instruments.

Quantitatively, the effectiveness of this management approach is evidenced by an overall student success rate of 96.2%, with the single-**juz** memorization group achieving a perfect 100% pass rate. This "Dormitory-Based Holiday **Halaqah** Management" model successfully transforms the holiday break—typically a critical period for the loss of memorized material—into a "golden period" for strengthening the foundation of **itqan**. This study offers practical insights for other **tahfidz** institutions, demonstrating that maintaining memorization quality requires more than just assigning independent home tasks; it necessitates a controlled ecosystem, appropriate psychological support, and an appreciative evaluation management system to sustain the motivation of Qur'an memorizers..

REFERENCES

- Aziz, A. (2021). Psikologi Menghafal Al-Qur'an: Teori dan Implementasi. Pustaka Akademika.
- Creswell, J. W. (2014). Research Design: Qualitative, Quantitative, and Mixed Methods Approaches. SAGE Publications.
- Fahrudin, M. (2022). Peer-Tutoring dalam Pendidikan Tahfidz: Sebuah Tinjauan Literatur. *Jurnal Pendidikan Islam*, 11(1), 45–60.
- Hamzah, N. (2021). Teori Motivasi dan Penguatan dalam Pembelajaran Al-Qur'an. Deepublish.
- Irawan, S. A. S. D. (2021). Peran Orang Tua dalam Menjaga Hafalan Santri di Rumah. *Jurnal Pendidikan Islam*, 10(1), 67–82.
- Jannah, B. P. L. M. (2023). Pengaruh Kegiatan Outdoor terhadap Tingkat Stres Santri Tahfidz. *Islamic Guidance and Counseling Journal*, 6(1), 34–48.
- Mansur, A. S. A. (2021). Manajemen Target dalam Kurikulum Tahfidz: Perspektif Motivasi Berprestasi. *Journal of Islamic Education Management*, 4(2), 130–145.
- Moleong, L. J. (2017). *NoMetodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya. PT Remaja Rosdakarya.
- Mu'ammarr, D. L. M. (2023). Analisis Degradasi Hafalan Al-Qur'an Pasca Liburan Akademik. *Jurnal Riset Pendidikan Islam*, 3(1), 88–102.
- Mulyana, E. (2022). Standarisasi Uji Itqan pada Lembaga Tahfidz Mukim. *Jurnal Inovasi Pendidikan*, 14(2), 210–222.
- Munawaroh, A. F. S. (2023). Manajemen Karantina Tahfidz Intensif bagi Masyarakat Umum. *Journal of Qur'anic Management*, 5(2), 112–125.
- Rahmawati, I. (2022). Evaluasi Penggunaan Aplikasi Setoran Tahfidz Online Selama Masa Libur. *Jurnal Teknologi Pendidikan*, 10(2), 156–170.
- Ribut Wahyudi. (2022). *Standar Mutu Tahfidz Al-Qur'an*. Al-Ikhlas Press.
- Saldaña, M. B. M. A. M. H. J. (2014). *Qualitative Data Analysis: A Methods Sourcebook*. SAGE Publications.

Sugiyono. (2017). Metode Penelitian Pendidikan. alfabeta.