

Tahfidz Al-Qur'an Learning Strategies from Bandura's Perspective in Islamic Educational Institutions in Bontang City

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Abstract

Learning to memorize the Qur'an is an important part of Islamic education that requires effective strategies to be able to form a generation of memorizers of the Qur'an who excel spiritually and intellectually. This study aims to reveal the learning strategy for memorizing the Qur'an from the perspective of Albert Bandura's theory in two Islamic educational institutions in Bontang City, namely MAN Bontang (state) and SMA IT YABIS (private). A qualitative approach with a multi-site study design was used in this study, with data collection techniques in the form of observation, in-depth interviews, and documentation. Bandura's theory was used as the basis for analysis, especially in the aspects of modeling (exemplary behavior of teachers and peers), self-efficacy (student self-confidence), and reinforcement (social reinforcement). The results of the study showed that the learning strategy for memorizing the Qur'an in both institutions prioritized a personal approach, intensive mentoring, and strengthening the Qur'anic character through mentoring activities, joint muroja'ah, and a structured reward system. MAN Bontang excels in systemic reinforcement through the madrasah program, while SMA IT YABIS excels in an individual approach and family involvement. In conclusion, the learning strategy for memorizing the Al-Qur'an based on Bandura's theory has been proven to be able to significantly increase students' motivation, self-confidence, and memorization achievements, and is relevant to be applied in the context of Islamic education in both state and private institutions by adjusting the characteristics of the institution.

Keywords: Learning strategies, memorizing the Qur'an, Bandura, Islamic education.

Abstrak

Pembelajaran menghafal Al-Qur'an merupakan bagian penting dari pendidikan Islam yang membutuhkan strategi efektif untuk dapat membentuk generasi penghafal Al-Qur'an yang unggul secara spiritual dan intelektual. Penelitian ini bertujuan untuk mengungkap strategi pembelajaran menghafal Al-Qur'an dari perspektif teori Albert Bandura di dua lembaga pendidikan Islam di Kota Bontang, yaitu MAN Bontang (negeri) dan SMA IT YABIS (swasta). Pendekatan kualitatif dengan desain studi multisitus digunakan dalam penelitian ini, dengan teknik pengumpulan data berupa observasi, wawancara mendalam, dan dokumentasi. Teori Bandura digunakan sebagai dasar analisis, terutama pada aspek modeling (perilaku keteladanan guru dan teman sebaya), self-efficacy (kepercayaan diri siswa), dan reinforcement (penguatan sosial). Hasil penelitian menunjukkan bahwa strategi pembelajaran menghafal Al-Qur'an di kedua lembaga tersebut mengutamakan pendekatan personal, pendampingan intensif, dan penguatan karakter Al-Qur'an melalui kegiatan pendampingan, muroja'ah bersama, dan sistem reward terstruktur. MAN Bontang unggul dalam penguatan sistemik melalui program madrasah, sementara SMA IT YABIS unggul dalam pendekatan individual dan keterlibatan keluarga. Kesimpulannya, strategi pembelajaran menghafal Al-Qur'an berdasarkan teori Bandura terbukti mampu meningkatkan motivasi, kepercayaan diri, dan prestasi hafalan siswa secara signifikan, serta relevan untuk diterapkan dalam konteks pendidikan Islam, baik di lembaga negeri maupun swasta, dengan menyesuaikan karakteristik lembaga.

Kata Kunci: Strategi pembelajaran, menghafal Al-Qur'an, Bandura, pendidikan Islam.

BACKGROUND

The learning of the Qur'an is one of the main foundations of Islamic education, holding a highly strategic position in shaping students' character, morality, and spirituality. In Islamic tradition, the practice of tahfidz—the effort to memorize all or part of the Holy Book—has been carried out since the prophetic era and has become an inseparable component of both classical and modern Islamic education systems (Ibrahim, 2019).

The existence of Qur'an memorizers (huffaz) serves as the guardians of the authenticity of Islamic teachings across generations. However, in today's context, tahfidz learning faces numerous challenges, particularly in the digital era, which is characterized by an overload of information, declining youth focus, and the marginalization of religious activities from the priorities of young people. Many Islamic educational institutions have attempted to integrate tahfidz programs into their curricula either as extracurricular activities or as flagship programs. Nevertheless, inconsistent learning outcomes, low student motivation, a lack of innovative methods, and the predominance of traditional approaches are among the factors hindering the success of tahfidz programs in many schools (Sudrajat, Ruswandi, & Arifin, 2021; Kuntarto & Asyhar, 2016).

This condition necessitates a comprehensive review of tahfidz learning strategies that go beyond repetition and memorization, incorporating psychological and social approaches. In this regard, Albert Bandura's Social Cognitive Theory provides a relevant conceptual framework to explain the dynamics of tahfidz learning in Islamic educational contexts. Bandura emphasizes three key elements in the learning process: modeling (observational learning from role models), self-efficacy (an individual's belief in their own abilities), and reinforcement (positive reinforcement through praise, rewards, or social recognition). These components can be contextually applied in tahfidz learning processes, especially in fostering sustained student motivation and achievement (Musthafa, Rahman, Alfarisi, & Chakam, 2023).

Several previous studies have demonstrated the relationship between motivation- and modeling-based learning strategies and student success in memorization. For instance, research by Sri Sumarni found that the role of teachers as role models significantly determines students' success in memorizing the Qur'an (Sumarni, 2011). Similarly, Icha Rezyika revealed that the consistent application of a reward system can improve the frequency and quality of students' memorization (Rezyika & Alimni, 2023). Nonetheless, few studies have systematically integrated Bandura's theory into tahfidz learning strategies within formal educational institutions in Indonesia, especially using a multisite study approach that enables comparison across institutions with different backgrounds.

This study addresses that gap by examining tahfidz learning strategies from Bandura's perspective at two formal Islamic educational institutions in Bontang City: MAN Bontang (a public institution) and SMA IT YABIS (a private institution). These schools were selected due to their well-established and growing tahfidz programs, representing two distinct types of Islamic schools in terms of management, resources, and institutional culture. A multisite study approach was chosen to provide a richer and more comparative view of the implementation of tahfidz learning strategies at both institutions.

Methodologically, this study employs a descriptive qualitative approach with a multisite study design. Data collection techniques include direct observation of the learning process, in-depth interviews with tahfidz teachers, principals, students, and parents, as well as analysis of program documentation. All data were analyzed using Bandura's theoretical framework as the primary analytical lens. This approach allows the researcher to identify elements of modeling, self-efficacy, and reinforcement in the tahfidz learning practices at each institution (Anwar, Faruza, & Gusmaneli, 2024).

The main objectives of this study are to describe in detail the tahfidz learning strategies at both institutions, analyze them through Bandura's perspective, and compare the effectiveness and uniqueness of the approaches applied. More specifically, the study aims to: (1) identify the forms of modeling carried out by teachers and the school environment; (2) observe how self-efficacy is fostered through habituation, psychological reinforcement, and gradual achievement; and (3) analyze the reinforcement systems used to boost students' memorization enthusiasm.

The significance of this study spans three dimensions: academic, practical, and socio-cultural. Academically, the research enriches the discourse on Islamic education by integrating modern learning theory into the tahfidz context. This supports the idea that Western theories can be contextualized within Islamic education when approached critically and wisely. Practically, the findings can serve as a reference for designing more effective and adaptive tahfidz learning strategies tailored to student characteristics. Socio-culturally, appropriate learning strategies will help cultivate a generation of young Muslims who are committed to Qur'anic values while being capable of facing contemporary challenges.

The main proposition tested in this study is that tahfidz learning designed based on Bandura's theory is more effective in enhancing students' motivation, self-confidence, and perseverance in memorization than conventional approaches that rely solely on repetition. While there is skepticism in some circles about the relevance of Western learning theories in Islamic education, this study is grounded in the belief that cross-cultural and cross-theoretical integration can foster innovation rooted in universal and humanistic values.

Thus, this study offers a new direction in the development of tahfidz learning strategies that are more holistic, humanistic, and contextual. In the long run, this approach is expected to produce a generation of huffaz who are not only strong in memorization but also mature in spirituality and identity—Muslims with Qur'anic character, ready to navigate the challenges of the modern world.

LITERATURE REVIEW

Qur'anic Memorization (Tahfidz) Learning in Islamic Education

Tahfidz learning is a form of spiritual education in Islam, aimed not only at memorizing the Qur'an but also at internalizing Qur'anic values into students' daily lives. According to Muhaimin in his book *Paradigma Pendidikan Islam* (2002), Islamic education should integrate cognitive, affective, and psychomotor aspects into the learning process, including in tahfidz programs. Azyumardi Azra (2002) also emphasizes that tahfidz plays a strategic role in preserving the Islamic scholarly tradition and in shaping a generation of *ulul albab* (intellectually and spiritually grounded individuals).

Modeling (Role Modeling) in the Perspective of Social Learning

In the context of social learning, Syaiful Bahri Djamarah in *Psikologi Belajar* (2008) explains that learning can occur through imitation of figures who are perceived as important or authoritative (models). The concept of role modeling is also emphasized in Islamic education by Zakiah Daradjat in *Ilmu Pendidikan Islam* (2005), who asserts that teachers are not only educators of knowledge but also of character and personality. This aligns with Bandura's principle of observational learning, where students learn by observing and imitating the behavior of teachers, particularly in tahfidz learning contexts.

Self-Efficacy and Confidence in Memorization

The concept of self-efficacy, or belief in one's own abilities, is central to Bandura's theory. In Indonesian educational literature, M. Ngalim Purwanto in Psikologi Pendidikan (2004) notes that self-confidence is a key determinant of successful learning. In the context of tahfidz, students who believe in their ability to memorize are more resilient in facing difficulties. Support from teachers, small achievements, and a positive learning environment contribute significantly to the development of strong self-efficacy.

Reinforcement in the Learning Process

In Strategi Belajar Mengajar by Abdul Majid (2005), reinforcement is described as praise, rewards, or social recognition that can boost student motivation. Bandura also explains that social reinforcement is more effective in the long term than punishment. In the context of tahfidz, reinforcement may take the form of appreciation, opportunities to perform in public forums, or recognition from teachers—all of which can serve as powerful motivational drivers. This is consistent with Wina Sanjaya's perspective in Strategi Pembelajaran Berorientasi Standar Proses Pendidikan (2006), which states that both extrinsic and intrinsic motivation must be developed concurrently.

Integration of Spiritual Values and Modern Psychological Theories

Bandura's theory, though rooted in Western psychology, can be contextualized within Islamic education when integrated with spiritual values and the concept of sincerity (ikhlas). Zamroni, in his book Paradigma Pendidikan Alternatif (2002), emphasizes the importance of value-based education rather than solely focusing on cognitive skills. In the context of tahfidz, students' motivation should not be limited to worldly rewards but should also stem from sincere devotion to seeking the pleasure of Allah. Therefore, Bandura's theory must be complemented with spiritual dimensions, as described by Imam Zarkasyi and Imam Syubani in Pendidikan Islam di Pesantren (2005).

RESEARCH METHOD

This study employed a qualitative approach with a multisite study design (Moleong, 2017), as its focus was on in-depth and exploratory examination of *tahfidz Al-Qur'an* learning strategies within two different institutional contexts: a public Islamic educational institution (MAN Bontang) and a private one (SMA IT YABIS) in Bontang City. This approach was chosen to gain contextual understanding of the strategies applied, the dynamics between learners and educators, and how Albert Bandura's principles of social learning theory are internalized in real-world practice within these institutions.

Participants were purposively selected based on their active involvement and experience (Sugiyono, 2019) in *tahfidz* programs, comprising 22 individuals: 4 *tahfidz* teachers, 2 program heads/school principals, 10 students, 4 parents, and 2 alumni from the two institutions. This composition reflects diverse perspectives from implementers, participants, and supporters of the program, enabling comprehensive and in-depth data collection.

The study utilized two types of data (Sanapiah, 2001; Bungin, 2007):

1. Primary data collected directly from the field through in-depth interviews, observations, and documentation involving key informants such as *tahfidz* teachers, program heads or principals, participating students, parents, and alumni. Informants were chosen using purposive sampling,

based on criteria such as experience in *tahfidz* learning, active program participation, and understanding of strategies and dynamics of *tahfidz* education at each institution.

2. Secondary data included institutional documents supporting the analysis, such as *tahfidz* curricula, memorization modules, program reports, student evaluation records, and documentation of religious activities relevant to the *tahfidz* learning process.

Data collection techniques involved three main methods:

1. Participant observation (Nasution, 2003): conducted on-site at MAN Bontang and SMA IT YABIS for six days at each location (18 hours at MAN, 20 hours at YABIS), observing teacher-student interaction, teaching methods, and classroom environment in a passive participatory manner.
2. In-depth interviews (Zamroni, 2011): semi-structured interviews lasting 30–60 minutes per informant, guided by Bandura's dimensions (modeling, self-efficacy, reinforcement), and recorded for transcription.
3. Document analysis (Noor, 2011): reviewing documents such as syllabi, *tahfidz* schedules, memorization evaluations, and activity documentation to complement and validate interview and observation data.

Data analysis employed thematic analysis based on Miles and Huberman's model (Miles & Huberman, 1992), consisting of three key stages:

1. Data Reduction: Selecting, simplifying, and categorizing interview, observation, and documentation data into initial themes (Afifudin & Saebani, 2009), focusing on aspects relevant to *tahfidz* strategies and Bandura's theoretical dimensions: modeling, self-efficacy, and reinforcement.
2. Data Display: Presenting findings through descriptive narratives, direct quotes, and thematic matrices to facilitate cross-theme analysis (Usman & Akbar, 2009). Data from each site (MAN and YABIS) were first treated separately, then analyzed in a cross-case comparison.
3. Conclusion Drawing and Verification: Conducted iteratively by linking field data to theory and validating emerging findings through triangulation (Nazir, 2011). The final result was not numerical statistics but a deep conceptual understanding of how Bandura's theory is integrated into *tahfidz* learning practice.

Data Validity

To ensure data credibility and trustworthiness, several validation strategies were employed:

1. Source triangulation: Comparing data from various informants (teachers, students, program heads, parents, alumni) to identify consistency across perspectives (Patton, 2002).
2. Technique triangulation: Comparing interview, observation, and documentation data to reinforce findings through cross-verification (Kirk & Miller, 1986).
3. Member checking: Confirming transcripts and interpretations with informants to ensure alignment between the researcher's understanding and participants' experiences (Creswell, 2016).
4. Audit trail: Maintaining detailed records of the research process—including field notes, interview logs, and analytic steps—so the process can be reviewed and traced by others (Lincoln & Guba, 1985).

5. Peer debriefing: Engaging in discussions with academic supervisors and/or Islamic education experts to enhance interpretive depth and avoid researcher bias (Schwandt, Lincoln, & Guba, 2007).

These validation techniques were applied systematically to uphold scientific rigor and contextual relevance of the findings.

Theoretical Correlation and Data Strengthening

Although no statistical correlation tests were performed, conceptual and empirical correlations between learning strategies and Bandura's theoretical aspects were analyzed in depth. The researcher identified functional correlations such as:

1. Memorization success with the presence of role models (modeling),
2. Consistency of memorization with student self-efficacy levels,
3. Increased motivation with types of reinforcement (rewards, recognition, social appreciation).

These correlations were examined through:

1. Cross-case analysis (comparing institutions),
2. Analytical coding (identifying patterns in interview transcripts),
3. Theoretical model construction (linking field data with Bandura's principles, Saldaña, 2013).

The final output was a deep contextual understanding of how Bandura's theory is reflected in *tahfidz* learning practices.

Research Ethics

This research adhered to strict ethical standards in qualitative inquiry. All participants were informed of the research objectives, data collection methods, and their rights to decline participation or withdraw at any point. Respondent identities were anonymized to maintain confidentiality and privacy. The researcher remained objective during data collection and analysis, ensuring that interpretations were grounded in field realities (Neuman, 2014). Through this method, the study aimed to contribute scientifically to the development of contextual, theoretical, and applicable *tahfidz* learning strategies and to reinforce the relevance of integrating Islamic educational practice with modern learning theories such as Bandura's.

RESULT AND DISCUSSION

MAN Bontang, as a public Islamic educational institution, integrates the *tahfidz* program into both its formal curriculum and extracurricular activities. The school provides special *tahfidz* classes with a minimum target of memorizing five juz during the course of study. The approach is collective, utilizing daily halaqah sessions, intensive supervision by *tahfidz* teachers, and regular evaluations. Meanwhile, SMA IT YABIS, a private integrated Islamic school, positions *tahfidz* as a flagship program with a higher target of 10–15 juz. Its method is more personalized, utilizing one-on-one mentoring, a structured reward system, and strong internal and spiritual motivation enhancement.

Tahfidz Learning Strategies at MAN Bontang

1. Modeling Strategy; The *tahfidz* teachers at MAN Bontang serve as primary role models in both behavior and spirituality. They do not only teach memorization but also exemplify *Qur'anic* morals. According to Bandura, modeling fosters observational (vicarious) learning, where students learn not only through instruction but also by observing the behavior of others. At MAN Bontang, students observe how teachers memorize, recite, and handle the Qur'an. These interactions reinforce the internalization of values and motivation to memorize.
2. Self-Efficacy Strategy; Teachers foster students' confidence by appreciating even minor progress. *Self-efficacy*, or belief in one's own abilities, is central to Bandura's theory. In practice, students who initially doubted their ability to memorize a page per day, with patient guidance, eventually surpassed that limit. Self-efficacy also improves when successful students are assigned as peer tutors. These students not only become role models but also develop stronger confidence in their own abilities.
3. Reinforcement Strategy; Reinforcements come in the form of praise, recognition, and opportunities to perform in school *tilawah* forums. These positive reinforcements nurture intrinsic motivation. MAN Bontang also provides weekly feedback to track students' memorization progress. However, not all reinforcement strategies are effective—some students reported that punitive measures, such as grade reductions for not submitting memorization, discouraged their motivation. This highlights the importance of context-sensitive and humane reinforcement.

Tahfidz Learning Strategies at SMA IT YABIS

1. More Personalized Modeling Strategy; At SMA IT YABIS, the modeling strategy is more structured. *Tahfidz* teachers are not only *hafizh* of the Qur'an but also graduates of renowned Islamic boarding schools and universities. They lead weekly role-modeling programs such as the "Qiyam Club" and "Halaqah Uswah," where they share spiritual experiences and memorization tips. This aligns with Bandura's assertion that the effectiveness of a model is influenced by their credibility and emotional proximity. Students feel inspired and often imitate their teachers' study habits.
2. Achievement-Based Self-Efficacy Strategy; SMA IT YABIS routinely holds internal and external *tahfidz* competitions. Winners are appointed as junior mentors and even serve as *tahfidz* ambassadors for the school. This fosters a strong cycle of self-efficacy. According to Bandura, *mastery experience*—previous success—is a primary source of self-efficacy. At SMA IT YABIS, these achievements serve as key milestones that cultivate students' belief in their ability to become *hafizh*.
3. Integrated Reinforcement Strategy; The reward system at SMA IT YABIS is designed with an Islamic motivational approach. Students who achieve their memorization targets receive certificates, scholarships, and public recognition during ceremonies. Furthermore, the school also rewards the parents of outstanding students, creating a dual psychological effect: motivation from both self and family. This strategy reinforces positive behavior, which, according to Bandura, increases the likelihood of repeating desired actions—in this case, consistent memorization.

Comparative Analysis of Learning Strategies

1. Common Strategies; Both schools implement the core principles of Bandura's theory: modeling, reinforcement, and self-efficacy. These strategies are contextually adapted to the character and environment of each institution. Both emphasize spiritual development, albeit through different approaches: MAN Bontang uses a more formal style with regular recitations and religious lectures, while SMA IT YABIS adopts a more personal approach through mentoring and inspirational sharing forums.
2. Differences in Approach

Table 1. Differences in Approach

Strategic Aspect	MAN Bontang	SMA IT YABIS
Modeling	Teachers as general role models	Teachers as inspirators and mentors
Self-Efficacy	Gradual development through teacher support	Directly built through achievement and roles
Reinforcement	Praise and public recitation forums	Certificates, scholarships, public recognition
Mentoring System	Group-based halaqah	One-on-one mentoring
Evaluation	Daily recitations and monthly exams	Weekly and semester-based assessments

Source: Documentation from MAN Bontang and SMA IT YABIS, 2025

SMA IT YABIS demonstrates greater flexibility in implementing learning strategies, while MAN Bontang is more systematic and relies heavily on administrative discipline.

Theoretical Discussion from Bandura's Perspective

1. The Role of Observational Learning; In both institutions, the influence of observational learning is significant. Students not only follow instructions but also observe firsthand the *tahfidz* practices of teachers and peers. This aligns with Bandura's assertion that most learning occurs by observing others' behaviors and their consequences (Laila, 1974). Successful role models whether teachers or exemplary students—serve as sources of inspiration and imitation. Students tend to imitate more when the model holds high status or has emotional closeness (Musthafa et al., 2023).
2. The Importance of Self-Regulation and Agency; Bandura emphasizes that individuals are not passive recipients of stimuli but active agents capable of self-regulation (Nurul Wahyuni & Wahidah, 2022). In this regard, SMA IT YABIS places greater emphasis on students' autonomy in setting goals and methods for memorization. Students are trained to maintain a "Daily Memorization Journal," schedule their recitations, and conduct self-assessments. In contrast, MAN Bontang relies more on external regulation, although it still provides space for agency through peer tutoring programs.
3. Social Reinforcement in the Islamic Educational Environment; Social reinforcement—from teachers, peers, and family—plays a significant role in shaping *tahfidz* learning patterns. This is in line with Bandura's view that reinforcement is not limited to material rewards but also includes social and psychological forms (Irhas Sabililhaq dkk, 2024). Reinforcement based on *ukhuwah Islamiyah* (Islamic brotherhood), such as public recognition in religious forums, strengthens students' identity as Qur'an memorizers (*huffaz*) (Husain & Canra, 2023). This also fosters a supportive *tahfidz* culture within the school environment.

4. **Depth of Theoretical Analysis: Comparing Bandura's Theory with Islamic Educational Thought;** First, Bandura's modeling theory, which stresses the importance of exemplary figures, parallels the concept of *ta'dib* and moral exemplarity in the thought of Al-Ghazali and Ibn Sina (Musthafa et al., 2023). Al-Ghazali believed that a teacher should not only impart knowledge but also educate the soul through character. Second, Bandura's principle of positive reinforcement aligns with Ibn Sina's concept of *ta'adud al-fi'l*, which emphasizes repeated actions as a means of forming character (*International Seminar on Islamic Studies*, 2019, pp. 38–48).
5. **Limitations of Bandura's Theory in Addressing Spirituality;** While Bandura's theory effectively explains learning behavior, it falls short in addressing spiritual motivation such as sincerity (*ikhlas*) and pure intention (*niyyah*), as its orientation tends to be secular (Nurul Wahyuni & Wahidah, 2022). In the context of *tahfidz*, reinforcement is not merely external but also spiritual—an aspect that is not fully captured by Bandura's concept of worldly reinforcement.
6. **Contextualizing Self-Efficacy and *Yaqin* in Islamic Perspective;** Self-efficacy, as an internal motivational concept in Bandura's theory (Kim, 2022), can be enriched through the Islamic concept of *yaqin*, or unwavering faith in God's help (Musthafa et al., 2023). In the process of memorizing the Qur'an, students rely not only on their cognitive abilities but also on faith (*iman*) and trust in God (*tawakkul*), making *tahfidz* not just a cognitive task, but a spiritual act of worship.

Field Findings Presentation: Strengthened With Direct Informant Quotes

Field findings reveal that *tahfidz* learning strategies implemented at MAN Bontang and SMA IT YABIS are not merely technical-instructional but also encompass affective and social aspects. These strategies involve modeling, motivational reinforcement, and the cultivation of students' self-confidence. All three dimensions align with Albert Bandura's social learning theory, particularly through the elements of modeling, reinforcement, and self-efficacy. To enhance validity and provide contextual nuance, the findings are presented alongside direct quotes from informants.

Modeling (Teachers as Role Models)

One prominent strategy at both institutions is the central role of teachers as exemplars. The modeling observed goes beyond memorization skills, encompassing religious behavior and consistent daily spiritual practices.

"Our ustadz doesn't just teach memorization; he teaches us how to live with the Qur'an. He always arrives early, invites us to pray Dhuha together, and gently advises those who are less motivated. It makes me feel ashamed if I'm not serious." (MAN Bontang student, Interview, April 12, 2025)

This statement illustrates that the teacher is not merely an instructor but also an emotionally and spiritually inspiring role model. This reflects Bandura's principle that individuals tend to imitate behaviors from those they view as credible and respected.

Reinforcement (Appreciation and Social Recognition)

At SMA IT YABIS, reinforcement strategies are systematically employed to maintain student motivation. This includes public recognition, awards, and simple gifts.

"We have an appreciation system. For instance, students who memorize one juz in a week are announced in front of their peers during the school assembly. Sometimes we give certificates or

small gifts like Islamic books. It really boosts motivation.” (Tahfidz Teacher, SMA IT YABIS, Interview, April 15, 2025)

Such public acknowledgment strengthens students’ motivation and inspires others to improve their memorization. This supports Bandura’s view that positively reinforced behaviors are more likely to be repeated by the doer and imitated by observers.

“I was happy when my name was announced for completing my memorization that week. My friends supported me too. It made me want to keep memorizing more.” (SMA IT YABIS student, Interview, April 17, 2025)

Self-Efficacy (Confidence in the Memorization Process)

Self-efficacy, or belief in one's abilities, emerged clearly in the tahfidz learning process, particularly after students received intensive mentoring. Many initially doubted their capabilities but grew confident through routines, reinforcement, and teacher support.

“I used to think I couldn’t memorize more than two juz. But over time, with consistent mentoring and daily encouragement from my ustadzah, I became confident. Now I’ve reached juz 7, alhamdulillah.” (SMA IT YABIS student, Interview, April 17, 2025)

This rise in confidence shows that tahfidz learning is not only a cognitive process but also a psychological transformation. In Islamic thought, this aligns with yaqin the spiritual certainty that Allah helps those who strive sincerely.

“We always remind students that memorizing the Qur’an isn’t about being smart or not, but about intention, effort, and trust that Allah will ease the way. With sincerity and consistency, inshaAllah they’ll succeed.” (MAN Bontang teacher, Interview, April 14, 2025)

Table 2. Comparative Strategies in Tahfidz Learning

Aspect	MAN Bontang	SMA IT YABIS
Modeling	Teachers model worship and memorization; morning <i>muraja’ah</i> sessions; active in religious student activities.	Teachers as spiritual motivators; openly demonstrate memorization; model through mentoring and inspirational <i>halaqah</i> .
Practice Example	“Ustadz recites just like we do—it’s encouraging.” (MAN student); teacher repeats memorization in front of class.	Teachers demonstrate verses, share tips, and guide students in small group <i>halaqah</i> .
Self-Efficacy	Focus on sincerity and belief in divine help; gradual support tailored to student ability.	Weekly motivational sessions; personalized targets and progress journals.
Practice Example	“I doubted myself at first, but my <i>ustadzah</i> said persistence matters. Now I’m confident.” (MAN student).	“Confident Memorization” session each month with teacher-led encouragement and reflections.
Reinforcement	Verbal praise, prayers, and direct motivation; no material rewards; spiritual approach.	Formal rewards: certificates, Islamic books, public recognition during assemblies.
Practice Example	“If I do well, my teacher prays for me in front of everyone.” (MAN student).	“My name was announced for memorizing a <i>juz</i> . It made me proud and eager to keep going.” (YABIS student).

Table 3. Learning Practices - Muraja’ah, Mentoring, and Rewards

Component	MAN Bontang	SMA IT YABIS
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Muraja'ah	Every morning before classes; group review of 1–2 pages; additional Saturday sessions.	Afternoon review sessions; weekly individual memorization submission.
Mentoring	Teachers check memorization journals; informal mentoring during breaks or post- <i>Dhuhr</i> .	Weekly mentoring schedule; dedicated mentor for review and memorization support.
Reward System	Verbal motivation, prayers, and teacher praise; no physical rewards.	Gifts such as books/stationery; certificates; public recognition of achievement.

Inter-Institutional Comparison: Causes and Impact on Memorization Outcomes

Although both schools implement tahfidz programs, there are fundamental differences in instructional approaches:

1. Institutional: MAN Bontang, as a public school, adheres to national curriculum standards and faces administrative constraints in time allocation, number of *tahfidz* hours, and program flexibility. SMA IT YABIS, being private, has greater curricular autonomy, enabling the inclusion of more structured *tahfidz* sessions, mentoring, and reward systems.
2. Curriculum and Academic Schedule: At MAN Bontang, *tahfidz* is supplementary and integrated between formal lessons. At SMA IT YABIS, it is an integral part of the curriculum with designated time slots and structured assessments.
3. Institutional Culture and Commitment: MAN Bontang's culture is academically competitive, while SMA IT YABIS emphasizes religious values and spiritual development. This is reflected in teacher enthusiasm and personal mentorship practices.
4. Parental and Environmental Involvement: At SMA IT YABIS, parents are more actively involved due to stronger school-family communication systems. At MAN Bontang, parental support exists but is more general and not systematically integrated into the school program.

Table 4. Impact of Strategy on Memorization and Student Motivation

Aspect	MAN Bontang	SMA IT YABIS
Memorization Outcomes	Students typically memorize 2–4 <i>juz</i> per year.	Students achieve 3–6 <i>juz</i> in the same period due to program intensity.
Student Motivation	Motivation is spiritual and driven by teacher modeling; intrinsic and religious.	Motivation is diverse: includes spiritual, reward-based, and goal-driven factors.
Active Engagement	Not all students have specific targets, but they show good commitment in group <i>muraja'ah</i> .	Students are more active and focused, supported by personal schedules, mentors, and regular evaluations.

SWOT Analysis of Tahfidz Learning Strategies

Table 5. MAN Bontang

Aspect	Description
Strengths	Strong teacher spirituality; consistent routines; emotional closeness between teachers and students.
Weaknesses	Limited <i>tahfidz</i> hours in the official schedule; lack of formal reward systems.
Opportunities	Potential to develop a national model of spiritually-based <i>tahfidz</i> learning.
Threats	Limited administrative support; risk of academic competition sidelining <i>tahfidz</i> priorities.

Table 6. SMA IT YABIS

Aspect	Description
Strengths	Flexible curriculum; intensive mentoring; motivational use of rewards.
Weaknesses	Dependency on formal structures; high administrative workload for teachers.
Opportunities	Could serve as a model for integrated <i>tahfidz</i> programs in modern Islamic schools.
Threats	Risk of reduced spirituality if rewards become overly extrinsic; need to preserve sincerity.

Al-Quran Memorization Learning Strategy at MAN Bontang and SMA IT YABIS

The findings of this research present a comparison of tahfidz (Qur'an memorization) learning strategies between MAN Bontang and SMA IT YABIS, which are analyzed through six main tables. Table 1 displays the profile of the tahfidz programs in both schools, including the schedule of activities, memorization targets, the number of supervising teachers, and the duration of daily tahfidz sessions. From this table, it is evident that SMA IT YABIS implements a more structured program with longer allocated time and higher memorization targets, averaging 3–6 juz per year. Meanwhile, MAN Bontang sets a target of 2–4 juz per year with shorter tahfidz sessions held briefly every morning before regular classes. This difference reflects a distinct orientation in the approach to Qur'anic memorization: MAN Bontang emphasizes collective religious habituation, whereas SMA IT YABIS focuses on measurable and progressive memorization achievements. In the perspective of Bandura's social learning theory, a well-structured program like that of SMA IT YABIS provides more consistent mastery experiences, which can enhance students' self-efficacy in memorizing the Qur'an.

Furthermore, Table 2 explains the memorization methods applied in both schools. MAN Bontang relies on a group recitation method through morning halaqah, where students recite their memorized verses to the teacher or peers in small circles. In contrast, SMA IT YABIS implements a combination of individual talaqqi and daily memorization submissions recorded in a tahfidz journal. The use of talaqqi and personal mentoring at SMA IT YABIS demonstrates a focus on the quality of memorization and the accuracy of recitation. This method aligns with Bandura's social learning framework, where students not only imitate the teacher's behavior (modeling) but also receive direct reinforcement through corrections and individual appreciation. From the perspective of Islamic education, talaqqi is a classical method inherited since the Prophet's era, emphasizing the continuity of sanad and precision in memorization, making its application at SMA IT YABIS a strong factor in achieving superior memorization outcomes compared to the general halaqah approach at MAN Bontang.

Table 3 highlights the role of teachers in the tahfidz programs. At MAN Bontang, teachers primarily act as supervisors and collective motivators, ensuring students' attendance and morning muraja'ah (review) sessions. Conversely, SMA IT YABIS teachers serve not only as role models but also as individual mentors who monitor each student's memorization progress. According to Bandura, effective modeling requires clear behavior to imitate and intensive interactions. Because SMA IT YABIS teachers are personally involved, students can more easily emulate their diligence, manners, and memorization strategies. In the Islamic educational perspective, this reflects the concept of ta'dib, which is the formation

of character through consistent exemplary conduct. This intensive teacher involvement explains why SMA IT YABIS students generally demonstrate higher motivation and memorization achievement.

Meanwhile, Table 4 elaborates on the evaluation systems implemented. MAN Bontang uses a daily evaluation based on group recitation in halaqah and a monthly evaluation to assess memorization progress. SMA IT YABIS combines daily evaluations through memorization journals, weekly assessments, and comprehensive semester evaluations. This layered evaluation system allows teachers to monitor each student's progress in detail and provide timely social reinforcement. Bandura refers to this as social persuasion, where positive encouragement from the social environment increases students' confidence. Regular and structured evaluation also serves as reinforcement that strengthens memorization behavior. In Islamic education, periodic evaluation reminds students of the importance of *istiqamah* (consistency) and *muhasabah* (self-reflection) in the pursuit of knowledge.

The aspect of reinforcement becomes more evident in Table 5. MAN Bontang emphasizes non-material reinforcement, such as praise, collective prayers, and social recognition within the group. This fosters intrinsic motivation because students feel valued for their personal efforts rather than for external rewards. In contrast, SMA IT YABIS combines social and material reinforcement, such as certificates, public recognition in school forums, and rewards like Islamic books for specific achievements. This combination of reinforcement aligns with Bandura's assertion that both intrinsic and extrinsic reinforcements can effectively strengthen behavior. In the context of Islamic education, reinforcement given with the intention of nurturing the spirit of worship can build long-term motivation with spiritual significance.

Finally, Table 6 discusses the impact of tahfidz strategies on student motivation and school culture. MAN Bontang successfully fosters a strong religious culture, where students become accustomed to starting their day with collective memorization and *muraja'ah*. Their motivation tends to be spiritual and intrinsic, memorizing as an act of worship without strong emphasis on competition. Meanwhile, SMA IT YABIS creates a more dynamic and competitive tahfidz culture. Students are motivated not only by the spiritual aspect of worship but also by a clear system of progress tracking and rewards. The involvement of families in monitoring home-based memorization further strengthens this culture, making the tahfidz process integrative between school and home. Bandura explains that a socially supportive and reinforcing environment accelerates the internalization of new behaviors. In this context, SMA IT YABIS successfully builds a sustainable tahfidz ecosystem, while MAN Bontang stands out in fostering religious habituation that shapes character, despite achieving a more moderate level of memorization.

Overall, the analysis of Tables 1 through 6 demonstrates that the differences in tahfidz learning strategies between the two schools stem from variations in program structure, teaching methods, teacher roles, evaluation systems, types of reinforcement, and their impact on student motivation. The application of Bandura's social learning theory is evident in all aspects, particularly in the modeling process through teacher exemplification, reinforcement through praise or rewards, and the development of self-efficacy through consistent mastery experiences. However, the spiritual motivation inherent in tahfidz education complements Bandura's framework with elements of faith, sincerity, and reliance on Allah (*tawakkul*). Therefore, the most effective tahfidz strategy is one that integrates modern social-cognitive approaches with Islamic spiritual values, as exemplified by SMA IT YABIS, while still appreciating the strength of collective religious habituation found in MAN Bontang.

CONCLUSION

This study reveals that the tahfidz learning strategies at MAN Bontang and SMA IT YABIS reflect the integration of Bandura's key principles—modeling, self-efficacy, and reinforcement—within the

framework of Islamic education. Although the methods and intensity differ, both institutions emphasize the teacher's role as a model, support the development of students' confidence, and provide both spiritual and symbolic motivation. Practically, this study implies that tahfidz teachers must consistently serve as role models not only in memorization but also in character and worship, while adopting individualized approaches to strengthen students' self-efficacy. School principals are encouraged to create policies and provide facilities that prioritize tahfidz programs, including administrative support and professional development for teachers. Parents also play a crucial role in reinforcement at home, both in supporting memorization and in nurturing spiritual and moral values. For other institutions, adopting Bandura-based strategies can be implemented by integrating teachers as real-life models in students' daily experiences, designing reward systems that balance spiritual motivation and symbolic appreciation, developing self-efficacy strategies tailored to individual capacities, and establishing strong school-parent collaboration to support memorization at home. Future research is recommended to include quantitative studies evaluating the effectiveness of Bandura-based strategies on tahfidz outcomes through measures of motivation, self-efficacy, and academic achievement; expanding the scope to tahfidz institutions beyond Bontang to identify broader patterns of success; and conducting longitudinal studies to track students' memorization progress over time to assess the long-term impact of sustained strategies.

Related to that, emphasizing love for Allah, persistence, and happiness is how Fitrah-Based Education fosters motivation is learning. Effort, tenacity, and individual growth are prioritized over merely final scores. People view mistakes as chances to develop and learn rather than as failures to be avoided. This helps children as a student develop a strong mindset. Students are also urged to assume responsibility for the outcomes and take charge of their own education. They develop a strong will and the capacity to conquer challenges on their own as a result. Fitrah in a spiritual dimension, can be seen as an inherent knowing within the heart. When learning resonates with the individual's spiritual yearning, it becomes deeply meaningful and intrinsically motivating.

Demotivation often stems from a feeling of disconnect or meaninglessness in the learning process. By aligning with the fitrah's spiritual core, learning becomes a journey of self-discovery and a path towards understanding one's purpose, thus fostering intrinsic motivation. Fitrah-Based Education, with its focus on holistic development, resonates with this aim. When learning contributes to the learner's overall growth and well-being, encompassing their spiritual, intellectual, emotional, and social dimensions, it feels more relevant and motivating. Demotivation can occur when learning feels fragmented or disconnected from the learner's broader life goals and values. So that in the end, to overcome this problem of demotivation, learning can focus on efforts to increase children's love for learning, persistence and happiness.

Finally, Fitrah-Based Education fosters a culture where studying is no longer a chore but rather an enjoyable and fulfilling experience that leads to genuine happiness, love, and perseverance. This helps to overcome demotivation on a fundamental level. The suggestions for further research are to broaden the context or examine psychological aspects in more depth. Furthermore, a concrete practical recommendations for educators and non-formal institutions is to improve learning activities by emphasizing Fitrah-Based Education in various ways that are balanced with the development of this era, such as technology that is relevant with the student's psychological development.

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