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MURAJA'AH AS A LIVING QUR'AN PRACTICE: QUR'ANIC MEMORIZATION, SELF-DISCIPLINE, AND EDUCATIONAL RESPONSIBILITY AT THE INISIATIF TAHFIDZ HOUSE, UIN WALISONGO

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Abstract

Research on Qur'anic memorization has often approached muraja'ah as a technique for retaining memorized passages, while its organization as a social and institutional practice remains less examined. This study analyzes muraja'ah at the Inisiatif Tahfidz House of UIN Walisongo, Semarang, focusing on the relationship between student autonomy and institutional accountability. Using a qualitative case-study design, it draws on observations, interviews with students and institutional stakeholders, and documentation. Data were analyzed through reduction, display, and conclusion drawing. The findings show that the program combines supervised submission of new memorization (setoran ziyadah) with largely independent muraja'ah, supplemented by periodic checks of memorized passages. Students valued the flexibility to organize their schedules and review strategies, but some reported difficulties with time management, digital distractions, individualized guidance, and evaluation. These contrasting experiences indicate that autonomy alone does not ensure consistent review; it requires appropriate routines and accessible feedback. Through a Living Qur'an perspective, muraja'ah emerges as a socially organized practice shaped by recitation, personal commitment, and institutional support. The study contributes a contextual account of this interaction, while perceived benefits for discipline and responsibility remain participants' assessments rather than demonstrated changes in memorization retention or wider ethical conduct.

Keywords: *Living Qur'an; muraja'ah; Qur'anic memorization; Qur'anic reception; self-discipline; Islamic education*

A. Introduction

The preservation of the Qur'an occupies a central place in Muslim belief and religious practice. Qur'an 15:9 expresses divine assurance regarding the preservation of revelation, while Qur'an 54:17 repeatedly invites reflection on the Qur'an's accessibility for remembrance. For Muslim communities, these passages provide a theological foundation for practices through which the Qur'an is recited, learned, transmitted, and maintained. Qur'anic memorization (tahfiz al-Qur'an) is one such practice that sustains the continuity of oral recitation. Nevertheless, memorization should not be regarded as the only means of Qur'anic preservation or as an automatic guarantee that every memorizer will maintain accurate recitation. The practice also raises questions about how individuals sustain their memorization over time and how religious institutions support this responsibility through everyday routines, guidance, and evaluation.

Qur'anic memorization involves not only acquiring new passages but also repeatedly reviewing previously memorized material. In tahfiz programs, adding new passages is commonly referred to as ziyadah, whereas reviewing existing memorization is known as muraja'ah, sometimes also described as takrir. Muraja'ah serves a practical function in maintaining familiarity with memorized passages and identifying recitation errors. Previous studies have examined its implementation as a method for maintaining memorization quality and sustaining consistency in Qur'anic learning. Research on muraja'ah in Islamic boarding schools identifies repetition, controlled practice, motivation, and a supportive learning environment as relevant factors in maintaining memorization. Research on the combined application of muraja'ah and talaqqi likewise highlights the importance of planning, implementation, and evaluation in tahfiz programs. These studies establish the pedagogical significance of repetition and supervision. However, the organization of muraja'ah can also be examined beyond its effectiveness as a learning technique, particularly by considering

how religious practice is sustained through relationships between individual agency, institutional expectations, and everyday social environments.

This broader perspective is relevant to the Living Qur'an approach, which examines how the Qur'an is received and practiced within particular social contexts. Rather than concentrating exclusively on the linguistic meaning or interpretation of Qur'anic passages, Living Qur'an research also investigates observable forms of interaction with the Qur'an in everyday life, including recitation, habitual practices, and communal traditions. Qualitative methods such as observation, interviews, and documentation can help researchers investigate these practices as they occur within particular communities. From this perspective, muraja'ah can be understood not merely as an individual mnemonic technique but also as a lived religious practice shaped by schedules, teachers, peer relationships, institutional arrangements, and personal commitment. Recent scholarship demonstrates the value of examining Qur'anic recitation through its social organization. Rodin, Zaenuri, and Maulana, for instance, examine Indonesia's One Day One Juz community as a digital Living Qur'an phenomenon in which routine recitation, peer accountability, communal identity, and collective action intersect. In a related educational context, Shodikin, Suriswo, and Sudibyo examine Qur'anic memorization habituation and the internalization of perseverance and discipline in Islamic primary schools. Their findings indicate that the internalization of religious values is gradual and depends on factors such as supervision, individual capacity, family support, and digital distractions. These studies underscore the importance of investigating Qur'anic practices as socially embedded activities without presuming that memorization automatically produces particular ethical dispositions.

This study examines muraja'ah at the Inisiatif Tahfidz House of UIN Walisongo, a residence-based program for selected scholarship students. Observations and interviews conducted for this research indicate that the program distinguishes between supervised sessions for submitting new memorization and more independent sessions for reviewing previously memorized passages. Students are expected to manage much of their own

muraja'ah, while mentors periodically assess selected portions of their recitation. This arrangement creates a tension between individual autonomy and institutional accountability. On the one hand, independent muraja'ah allows students to organize their schedules and choose repetition techniques according to their needs. On the other hand, students' accounts point to difficulties involving time management, motivation, digital distractions, limited individualized guidance, and the perceived insufficiency of evaluations. These concerns make the case relevant beyond the technical question of how memorization is maintained: they also raise questions about how a religious educational environment distributes responsibility between individual learners and the institution that supports them.

The research gap addressed in this article lies at the intersection of Qur'anic memorization, everyday religious practice, and institutional responsibility. Studies of muraja'ah have primarily examined memorization maintenance, instructional methods, program implementation, and learning-related constraints. Meanwhile, Living Qur'an scholarship has explored the broader social reception of the Qur'an, including everyday practices and communal or digitally organized recitation. Research on the relationship between memorization habituation and character development has also begun to address the social conditions under which religious values may be internalized, particularly in school settings. Nevertheless, the relationship between self-managed muraja'ah and institutional accountability in a university scholarship residence remains insufficiently articulated across these strands of research. The contribution of the present study is therefore not simply its examination of a different research location, but its interpretation of muraja'ah as a lived Qur'anic practice through which individual commitment and institutional support interact. It also examines how students understand the practice's potential relevance to self-discipline and educational responsibility, while distinguishing these perceptions from empirically demonstrated changes in character or wider social behavior.

Against this background, the study aims to analyze how muraja'ah is organized and practiced at the Inisiatif Tahfidz House of UIN Walisongo and to examine how students and program stakeholders perceive the

opportunities and constraints associated with independent review. The central questions concern how the arrangement of muraja'ah operates in everyday practice and how the relationship between individual autonomy and institutional accountability shapes participants' experiences of maintaining Qur'anic memorization. By addressing these questions, the article contributes to Qur'anic studies through a socially situated analysis of Qur'anic practice and to interdisciplinary discussions of religious education, self-regulation, and institutional responsibility. It further distinguishes the preservation of Qur'anic wording from the internalization of Qur'anic ethical guidance: although memorization sustains an ongoing relationship with the text, the extent to which its ethical messages are understood and enacted in wider life requires additional investigation.

B. Method

This study employed a qualitative case-study design to examine the practice of muraja'ah at the Inisiatif Tahfidz House of UIN Walisongo. The case was selected because the program combines supervised submission of new memorization with largely independent review of previously memorized passages, providing an opportunity to examine the relationship between individual religious practice and institutional support. The study draws on perspectives from Qur'anic studies, religious education, and the sociology of religion to understand muraja'ah as both a memorization practice and an activity shaped by everyday social and institutional arrangements.

Data were collected through direct observation, interviews, and documentation. The interview sources comprised five individuals: Jundi Sujai, the program facilitator; Muhammad Fatah, Ahmad Muzakki, and Ahmad Muzni Muis, who were participating students; and Sunardi, who provided an account of the program's establishment. Observations focused on the organization of memorization activities, particularly supervised ziyadah sessions and independent muraja'ah. Interviews explored participants' experiences, perceived benefits, practical difficulties, and views concerning the role of supervision and evaluation. Available institutional

documents and relevant scholarly literature provided additional contextual information.

Data analysis followed the interactive approach of Miles, Huberman, and Saldaña, involving data reduction, data display, and conclusion drawing and verification. Interview materials were organized around four analytical concerns: the organization of memorization activities, the implementation of independent muraja'ah, participants' assessments of its benefits and limitations, and its perceived implications for self-discipline and educational responsibility. These accounts were examined alongside observational findings and available documentation to develop a contextual interpretation of the case. The analysis was interpretive rather than experimental; no standardized tests or longitudinal measurements were used to establish changes in memorization retention or character formation. Accordingly, claims concerning discipline and responsibility are interpreted as participants' perceptions and potential implications rather than demonstrated causal outcomes.

C. Results and Discussion

1. Results

Institutional Context and the Organization of Qur'anic Memorization

The Inisiatif Tahfidz House is a residence-based Qur'anic memorization program for selected scholarship students of UIN Walisongo. According to the institutional history obtained during the research, the program developed through cooperation among the Al-Fath Foundation, Inisiatif Zakat Indonesia (IZI), and UIN Walisongo. The arrangement was designed to support students undertaking Qur'anic memorization alongside their university studies by providing accommodation and other forms of assistance. According to Sunardi, the benefactor who recounted the establishment of the institution, the program began in December 2023 with an initial cohort of ten scholarship recipients.

The program combines a relatively flexible approach to memorization with expectations concerning recitation quality, regular practice, and student

commitment. During an interview, Jundi Sujai, the program facilitator, explained that students were encouraged to memorize the Qur'an without excessive pressure. A target of approximately two new pages per week was established as a practical guide rather than an absolute requirement. Jundi Sujai explained:

"At our Tahfidz House, the process of memorizing the Qur'an is carried out through an enjoyable approach without any element of coercion. We apply methods that make the students feel comfortable and motivated to memorize. Each student is given a target of ziadah (new memorization) of two pages of the Qur'an per week. However, this target is not an absolute requirement but rather a guideline to help students manage their time and abilities."

Students were permitted to select memorization strategies according to their individual preferences and capacities. These included repeating passages aloud, using physical movements or visual illustrations, and memorizing with the assistance of peers. Nevertheless, Jundi Sujai emphasized that flexibility did not eliminate the requirement to observe tajwid and makharij al-huruf. When students considered themselves ready, they could submit their new memorization to the facilitator, who listened to their recitation and corrected mistakes when necessary.

The daily schedule distinguished between acquiring new memorization and reviewing previously memorized passages. After the dawn prayer (Subuh), students participated in setoran ziyadah, in which new passages were submitted under supervision. After the sunset prayer (Maghrib), they were expected to review passages they had already memorized through muraja'ah. Unlike the supervised submission of new memorization, review activities were largely managed by students themselves. They could choose when and how to review, including reciting aloud, reciting quietly, or using audio recordings.

Jundi Sujai explained that the decision to allow independent muraja'ah was partly related to the relatively modest weekly target for new memorization. Students were expected to use their remaining time to maintain previously memorized passages or undertake other beneficial

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activities. At the time described in the research records, the institution was also seeking an additional instructor who met its preferred qualifications for supervising Qur'anic recitation. Meanwhile, Jundi Sujai continued to oversee new memorization and the broader learning process.

Although students were given considerable freedom in organizing their review, the institution retained a supervisory role. Jundi Sujai reported that mentors periodically checked selected portions of students' memorization. According to him, these checks were intended to monitor the fluency of recitation and identify passages that required further review. The available records establish that periodic evaluations took place, but they do not provide a standardized schedule or numerical assessment of their frequency and effectiveness.

Students' Experiences of Independent Muraja'ah

The interviews revealed different assessments of the independent muraja'ah arrangement. Muhammad Fatah supported the approach because it allowed students to organize their schedules and choose review techniques according to their individual needs. He explained:

"First, by performing muraja'ah independently, we as students have more flexibility in managing our time and methods of repetition according to our individual opportunities and learning styles. Not everyone has the same schedule or approach in studying or reviewing memorization. Through independent muraja'ah, we can adjust the rhythm of memorization revision according to our own needs."

Muhammad Fatah also regarded independent review as an opportunity to develop personal responsibility. Students were expected to arrange their schedules, maintain repetition, and identify techniques that suited their learning preferences. He mentioned possible strategies such as recording recitation, using visual aids, and reviewing with peers. He further noted that periodic evaluations by the facilitator provided an additional opportunity to monitor memorization progress.

A different perspective emerged from Ahmad Muzakki, who considered independent muraja'ah insufficiently regulated. He explained that the absence of a regular requirement to report progress could make it easier to

postpone review sessions. Mobile-phone distractions and difficulties in managing time were also identified as obstacles. Ahmad Muzakki stated:

"*In my view as a student here, the muraja'ah method, or the Qur'an memorization review system currently implemented, still feels less effective. […] The time management aspect seems uncontrolled, possibly because there is no obligation to recite directly to Ustadz Jundi. As a result, the muraja'ah process feels scattered and irregular, perhaps also due to external influences such as mobile phone distractions and the inability to manage time properly.*"

Ahmad Muzakki also emphasized that students had different memorization weaknesses and therefore needed individualized guidance. In his experience, the absence of regular reporting could reduce the perceived urgency of reviewing memorized passages and encourage procrastination.

Ahmad Muzni Muis reported related difficulties involving the adequacy of evaluations, forgetfulness, boredom, and competing activities outside the tahfiz residence. He explained:

"*The memorization evaluations that are conducted are still not intensive and comprehensive enough. As a result, we are unable to clearly identify the shortcomings and progress of our individual memorization. In addition, I also face several internal challenges such as laziness, frequently forgetting verses that are rarely reviewed, and the boredom that often arises.*"

Ahmad Muzni Muis further observed that academic and organizational commitments could make it difficult to maintain a consistent review schedule. He recommended more varied review techniques, more comprehensive evaluations, individualized guidance, and practical assistance with time management and digital distractions.

These accounts show that the students did not evaluate independent muraja'ah uniformly. Muhammad Fatah emphasized flexibility and personal responsibility, while Ahmad Muzakki and Ahmad Muzni Muis highlighted difficulties with consistency, motivation, individual guidance, and evaluation. Their statements represent individual experiences and perceptions; they do not constitute a standardized comparison of memorization outcomes.

2. Discussion

2.1. Muraja'ah as a Lived Practice of Qur'anic Reception

The findings demonstrate that muraja'ah at the Inisiatif Tahfidz House involves more than repeating memorized passages as a technical learning procedure. It is embedded in a residential routine organized around prayer times, memorization targets, independent practice, and periodic evaluation. The Qur'an is consequently present in students' daily lives not only as a text studied during formal learning sessions but also as recitation repeatedly performed within the temporal and social structure of the institution.

This phenomenon can be interpreted through the Living Qur'an approach, which examines how the Qur'an is received, experienced, and practiced in particular social settings. Didi Junaedi's discussion of the Living Qur'an emphasizes the importance of investigating the practical presence of the Qur'an in everyday community life, rather than limiting Qur'anic studies to textual interpretation alone. Mujib Hendri Aji, Muhammad Zainul Hilmi, and Mohammad Taufiq Rahman likewise explain the relevance of examining the Qur'an as a phenomenon that exists and develops through the practices of Muslim communities. These approaches are useful in the present study because they allow muraja'ah to be analyzed as an observable form of interaction with the Qur'an.

At the Inisiatif Tahfidz House, this interaction takes place through the relationship between individual recitation and institutional organization. The distinction between ziyadah and muraja'ah is particularly significant. New memorization is submitted through a supervised procedure, making the students' progress visible to the facilitator. By contrast, reviewing existing memorization is largely undertaken independently and may occur outside direct instructional supervision. The two practices therefore involve different arrangements of responsibility, even though both contribute to the students' engagement with the Qur'an.

This distinction extends the analysis of Living Qur'an by drawing attention to the organizational conditions under which a religious practice is sustained. Qur'anic recitation does not occur solely through individual

devotion or personal motivation. Its continuity is also influenced by institutional routines, the availability of guidance, expectations concerning performance, and opportunities for evaluation. In this case, the residential setting provides a structure for engaging with the Qur'an, while the independent review arrangement gives students responsibility for maintaining that engagement between supervised sessions.

The analytical significance of this finding lies in the relationship between religious practice and its institutional conditions. The presence of the Qur'an in everyday life is not merely a matter of whether recitation occurs, but also of how the practice is organized and sustained. The distinction between formal submission and independent review reveals that different forms of Qur'anic engagement may depend on different combinations of supervision and personal initiative.

Nevertheless, a Living Qur'an interpretation does not justify the assumption that every act of recitation automatically produces ethical transformation. The empirical evidence in this study concerns the organization of memorization and participants' experiences of maintaining it. It does not establish that students necessarily understand the meanings of every passage they memorize or consistently translate Qur'anic teachings into their conduct outside the tahfiz residence. The preservation of Qur'anic wording, the accuracy of recitation, the understanding of Qur'anic meanings, and the embodiment of Qur'anic ethical guidance must therefore remain distinguishable dimensions of analysis.

The contribution of this case to Living Qur'an scholarship is accordingly its account of how the maintenance of memorization is organized within an everyday educational environment. Rather than presenting recitation as an isolated religious activity, the study shows how it is sustained through routines, individual commitment, and institutional support. This perspective connects Qur'anic studies with the social realities in which Muslim communities maintain their engagement with the sacred text, without claiming effects that the available data cannot demonstrate.

2.2. *Individual Autonomy and the Conditions of Self-Regulated Learning*

The contrasting assessments of independent muraja'ah can also be examined through the concept of self-regulated learning. Barry J. Zimmerman explains that self-regulated learning involves learners' active participation in setting goals, selecting strategies, monitoring progress, and evaluating their own learning. This perspective is relevant to the present case because independent muraja'ah places much of the responsibility for organizing review on students rather than relying entirely on direct supervision.

Muhammad Fatah's account illustrates the perceived advantages of this arrangement. Students can select review techniques suited to their circumstances, manage their schedules, and adjust their repetition according to their individual needs. Such flexibility can be particularly relevant to university students, whose memorization commitments must coexist with academic work and other responsibilities. In this respect, independent muraja'ah creates an opportunity for students to exercise agency in managing a sustained learning commitment.

However, the accounts of Ahmad Muzakki and Ahmad Muzni Muis show that freedom to organize learning does not necessarily result in consistent practice. Their experiences of postponement, digital distraction, boredom, and forgetfulness indicate that students may encounter difficulties translating general expectations into regular review. From the perspective of self-regulated learning, these concerns are relevant because autonomy involves more than the absence of direct supervision. It also requires learners to establish manageable goals, organize their time, monitor progress, and respond to difficulties when they arise.

The implications are not that students should lose their independence or that every review session must be strictly controlled. Rather, the findings suggest that autonomy and support need to be considered together. An excessively rigid system may limit students' ability to accommodate different circumstances, while an arrangement providing insufficient feedback may leave some students without the guidance required to maintain consistency.

Earlier research on muraja'ah has documented related difficulties in Qur'anic memorization programs, including problems with time

management, motivation, and maintaining memorization when review is not sufficiently structured. Siti Inarotul Afidah and Fina Surya Anggraini's study, for example, discusses the importance of organized review activities and a supportive learning environment in maintaining Qur'anic memorization. M. Ilyas similarly emphasizes the role of repeated review in maintaining memorization and reducing the possibility of forgetting previously memorized passages.

The present case extends this discussion by examining how these issues arise within a setting that deliberately allows students substantial independence. Its contribution is not to demonstrate that independent muraja'ah produces better or worse memorization outcomes, since the study did not employ standardized tests or longitudinal measurements. Instead, it reveals how the same arrangement can be experienced differently by students, depending on their ability to manage their practice and their perceptions of the available support.

This finding suggests that the effectiveness of independent review should not be judged solely by whether students are free to choose their schedules. It should also be examined through the relationship between autonomy, self-monitoring, evaluation, and access to feedback. Such a perspective offers a more nuanced understanding of independent Qur'anic learning than the assumption that either complete freedom or strict supervision is inherently superior.

2.3. Institutional Accountability and the Social Organization of Qur'anic Practice

The findings also raise a question about the distribution of responsibility between students and the institution. Students are expected to maintain their memorization independently, but the institution remains responsible for providing a workable learning environment, appropriate guidance, and meaningful evaluation. The participants' accounts suggest that these responsibilities are related rather than mutually exclusive.

At the individual level, muraja'ah involves maintaining regular repetition, selecting suitable techniques, and monitoring progress. At the

institutional level, the program must provide sufficiently clear expectations and opportunities for feedback. At the interpersonal level, peer review and shared routines may provide additional support, particularly when students can exchange strategies or remind one another of their commitments. These dimensions show how a practice centered on individual memorization can also involve relationships of guidance, trust, and mutual responsibility.

The findings do not demonstrate that the students have acquired particular character traits as a result of muraja'ah. Rather, they indicate that the practice provides a context in which discipline and responsibility are discussed, expected, and potentially exercised. Muhammad Fatah associated independence with personal responsibility, whereas Ahmad Muzakki and Ahmad Muzni Muis emphasized the challenges that could prevent consistent practice. The relationship between memorization and these dispositions therefore cannot be separated from the conditions under which the practice is organized.

A recent study of Qur'anic memorization habituation in Islamic primary schools similarly examines how repeated practice, supervision, and educational context relate to the development of perseverance and discipline. Although that study concerns a different educational stage and institutional setting, it offers a relevant comparison: the relationship between religious habituation and personal dispositions requires attention to the social and educational conditions in which the practice takes place. In the present case, the university residence provides a context in which students are expected to exercise greater independence, making the balance between personal responsibility and institutional support especially important.

One practical implication is that the institution could consider preserving students' freedom while establishing a clearer minimum structure for review. A simple review log, periodic individual recitation checks, and opportunities for peer-supported practice could make progress more visible while retaining the benefits of independent learning. Such measures are recommendations derived from the participants' reported concerns, not interventions tested by this study. Their effectiveness would need to be examined through subsequent implementation and systematic observation.

The relationship between institutional and individual responsibility is particularly important. If independent muraja'ah is treated entirely as a private obligation, students experiencing difficulties may receive insufficient assistance. Conversely, if all activities are externally controlled, students may have fewer opportunities to develop the capacities required to maintain their memorization independently. A more balanced approach would help learners gradually assume responsibility while ensuring that the institution continues to provide meaningful guidance.

The social significance of the practice consequently lies not in a presumed transformation of students' behavior, but in the way Qur'anic engagement is organized through individual and institutional commitments. This is an important distinction for Islamic educational research because the existence of a religious routine should not automatically be equated with evidence of successful character formation. Instead, researchers must investigate the practices, relationships, and conditions through which particular dispositions may develop.

D. Conclusion

This study demonstrates that muraja'ah at the Inisiatif Tahfidz House of UIN Walisongo is not merely a technique for maintaining Qur'anic memorization but also a lived religious practice shaped by the interaction between individual commitment and institutional support. The findings highlight a central tension between autonomy and accountability: independent review provides students with flexibility to manage their learning, yet its consistency may be constrained by difficulties in time management, digital distractions, motivation, and access to individualized feedback. The study's principal contribution to Living Qur'an scholarship is to show how the everyday maintenance of Qur'anic recitation is organized through institutional routines and social relationships, thereby connecting Qur'anic practice with broader questions of religious education and individual responsibility. Practically, the findings suggest that tahfiz institutions should preserve learners' autonomy while providing clearer review expectations, meaningful

evaluation, and appropriate mentoring. This insight may inform comparative investigations of Qur'anic learning across different educational and cultural settings, although the single-case design does not support generalization to other institutions. Further research should employ longitudinal observation, comparative case studies, and systematic assessments to investigate memorization retention and self-regulation, while examining whether sustained engagement with memorized passages contributes to understanding Qur'anic meanings and applying their ethical guidance in individual and social life.

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