

ISMUBA-BTQ Learning Strategies for Improving Juz 30 Memorization among Elementary School Students

Author:

Bella Soni Ariani¹

Abdul Kholik²

Afiliation:

Universitas Islam Nusantara
Bandung^{1,2}

Corresponding email

bellaariani1012@gmail.com

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Abstract:

This study aims to describe and analyze ISMUBA-BTQ learning strategies in improving students' memorization of Juz 30 at SD Muhammadiyah 1 Margahayu and SD Al-Munawwaroh Ciparay, Bandung Regency. This research employed a qualitative approach with a case study design. Data were collected through observation, in-depth interviews, and documentation involving school principals, ISMUBA-BTQ teachers, students, and supporting informants. Data analysis was conducted using the interactive model of Miles, Huberman, and Saldaña, which consists of data condensation, data display, and conclusion drawing or verification. The trustworthiness of the data was ensured through credibility, transferability, dependability, and confirmability, supported by triangulation and member checking. The findings show that ISMUBA-BTQ learning strategies were implemented through systematic planning, structured implementation, formative evaluation, and continuous follow-up. The main strategies included talaqqi, muraja'ah, tasmi', repetition, memorization deposits, reading correction, peer learning, and daily religious habituation. Supporting factors included teacher commitment, religious school culture, structured curriculum support, student motivation, parental involvement, and documentation of memorization progress. Meanwhile, inhibiting factors included limited instructional time, varied Qur'anic reading abilities, unstable motivation, lack of home muraja'ah, large student groups, and external distractions such as gadget use. This study concludes that effective ISMUBA-BTQ learning strategies require a balance between structured program management and adaptive guidance based on students' learning readiness. Therefore, ISMUBA-BTQ learning should be strengthened as a comprehensive pedagogical system for developing Qur'anic literacy, religious discipline, and Islamic character among elementary school students.

Keywords: Elementary school students; ISMUBA-BTQ; Juz 30 memorization; Learning strategy; Qur'anic literacy.

Introduction

Religious education in elementary schools plays an important role in shaping students' spiritual awareness, moral character, discipline, and Qur'anic literacy. In Muhammadiyah schools, this role is strengthened through the ISMUBA curriculum, which integrates Al-Islam, Kemuhammadiyahan, Arabic, and BTQ learning. BTQ, or Qur'an reading and writing instruction, is not only intended to improve students' ability to read and write the Qur'an, but also to build religious habits, love for the Qur'an, and consistency in memorization practices (Manullang, Mardani, & Aslan, 2021; Musthova & Khalim, 2024; Ubabuddin, Nasikhah, & Subowo, 2021).

One important target of BTQ learning at the elementary school level is the memorization of Juz 30. This target is considered appropriate because the surahs in Juz 30 are relatively short and frequently used in daily prayers and school religious activities. However, the success of Juz 30 memorization does not depend only on students' memory ability. It is strongly influenced by the learning strategies used by teachers, the consistency of muraja'ah, the accuracy of Qur'anic reading, parental support, and the religious culture developed in schools (Handayani, Widodo, & Wahyudi, 2019; Mufti, 2020; Mundofi, 2024; Widayanti, 2019).

In practice, Qur'an memorization programs in elementary schools still face several challenges. Students have different levels of Qur'anic reading fluency, memorization speed, motivation, and support from their families. Teachers also face limited instructional time, large student groups, and the need to adapt memorization methods to children's learning characteristics. Preliminary observations at SD Muhammadiyah 1 Margahayu and SD Al-Munawwaroh Ciparay show that both schools have implemented ISMUBA-BTQ learning through memorization deposits, muraja'ah, teacher guidance, and religious habituation. Nevertheless, the achievement of Juz 30 memorization remains uneven due to differences in students' readiness, learning motivation, reading ability, and consistency of practice

Previous studies have discussed Qur'an memorization strategies, teacher motivation, habituation, and Islamic character education. However, most studies tend to examine tahfidz programs in general or focus separately on memorization methods and character formation. Limited attention has been given to how ISMUBA-BTQ learning strategies are systematically planned, implemented, evaluated, and followed up in elementary school contexts, particularly in relation to improving Juz 30 memorization. Therefore, the research gap of this study lies in the limited empirical explanation of ISMUBA-BTQ as an integrated pedagogical system that connects Qur'anic literacy, memorization strategies, religious habituation, and school-based instructional management (Fitriya, Pujiono, & Mustajab, 2026; Indrawati, Marzuki, & Mohtarom, 2023; Sari, Umardiyah, Khotimah, & Nasrulloh, 2024).

Based on this gap, this study aims to describe and analyze ISMUBA-BTQ learning strategies for improving Juz 30 memorization among elementary school students at SD Muhammadiyah 1 Margahayu and SD Al-Munawwaroh Ciparay. Specifically, this study examines the planning, implementation, evaluation, supporting factors, inhibiting factors, and follow-up actions of ISMUBA-BTQ learning. The findings are expected to contribute to the development of more structured, adaptive, and contextually relevant BTQ learning strategies for strengthening students' Qur'anic literacy and Islamic character at the elementary school level (Makrus & Usriyah, 2023)

Literature Study

Learning strategies in Islamic education should not be understood merely as teaching techniques, but as a systematic pedagogical design that connects learning objectives, students' characteristics, instructional methods, teacher guidance, evaluation, and learning environment. In elementary education, this connection is essential because students require concrete, repetitive, interactive, and emotionally supportive learning experiences. Therefore, strategies for Qur'an memorization must not only emphasize repetition, but also consider students' reading readiness, motivation, discipline, and the religious culture that supports daily practice.

Within Muhammadiyah educational institutions, ISMUBA functions as a distinctive curriculum that integrates Al-Islam, Kemuhammadiyahan, Arabic, and character education. BTQ learning within this framework plays a strategic role in strengthening students' Qur'anic literacy. However, BTQ should not be viewed only as a technical program for reading and writing Qur'anic texts. It also serves as a medium for

developing religious discipline, spiritual awareness, consistency, and love for the Qur'an. Thus, ISMUBA-BTQ learning has a broader pedagogical function because it combines literacy development, memorization practice, character formation, and religious habituation.

Previous studies have shown that Qur'an memorization is strongly influenced by teacher strategies, student motivation, repetition, and continuous guidance. Methods such as talaqqi, muraja'ah, tasmi', memorization deposits, and repeated reading are frequently used because they support listening accuracy, pronunciation, fluency, and long-term retention. Nevertheless, these methods cannot be implemented mechanically. Their effectiveness depends on how teachers adapt them to students' Qur'anic reading ability, memorization speed, confidence, and learning difficulties. Therefore, memorization strategies require both methodological consistency and pedagogical flexibility.

Habituation is also an important element in Qur'an memorization learning. Daily recitation, collective muraja'ah, prayer routines, and regular memorization deposits can gradually form students' religious discipline and memorization habits. From a constructivist perspective, students do not memorize passively; they construct memorization through listening, imitating, repeating, correcting, interacting with peers, and receiving feedback from teachers. This shows that Qur'an memorization is not merely a cognitive activity, but also a social, spiritual, and pedagogical process shaped by interaction with teachers, peers, Qur'anic texts, and the school environment.

Although previous studies have discussed Qur'an memorization methods, teacher motivation, religious habituation, and Islamic character education, these aspects are often examined separately. Many studies focus on tahfidz programs in general, without explaining how memorization strategies are integrated into the ISMUBA-BTQ curriculum at the elementary school level. In addition, limited studies have critically examined how planning, implementation, evaluation, supporting factors, inhibiting factors, and follow-up actions work together as one pedagogical system. Based on this gap, the present study positions ISMUBA-BTQ learning as an integrated pedagogical system for improving Juz 30 memorization through structured, adaptive, and context-sensitive learning strategies.

Methods

This study employed a qualitative approach with a case study design to examine ISMUBA-BTQ learning strategies for improving students' memorization of Juz 30 in two elementary schools: SD Muhammadiyah 1 Margahayu and SD Al-Munawwaroh Ciparay, Bandung Regency. The case study design was selected because the research focused on a bounded educational phenomenon within its real school context, namely how ISMUBA-BTQ learning was planned, implemented, evaluated, and followed up in relation to students' Qur'an memorization. The research was conducted from January to March 2026, covering preliminary observation, data collection, data analysis, and verification of findings (Creswell & Creswell, 2018).

The participants were selected using purposive sampling because they were directly involved in the implementation of ISMUBA-BTQ learning and Juz 30 memorization programs. They consisted of school principals, ISMUBA-BTQ teachers, curriculum coordinators, students, and supporting informants such as homeroom teachers or parents. The selection of participants was based on their knowledge, experience, and involvement in planning, teaching, evaluating, or supporting students' memorization activities. This selection enabled the researcher to obtain information-rich data related to the learning strategies used in both schools (Adrias & Ruswandi, 2025; Yin, 2017).

Data were collected through observation, in-depth interviews, and documentation. Observation was conducted during BTQ learning activities to examine memorization practices, muraja'ah, talaqqi, tasmi',

teacher correction, classroom interaction, and religious habituation. In-depth interviews were used to explore the perspectives of principals, teachers, students, and supporting informants regarding learning strategies, student motivation, obstacles, evaluation, and follow-up actions. Documentation was used to analyze lesson schedules, memorization journals, student progress records, evaluation notes, school programs, and other documents related to ISMUBA-BTQ learning (Patton, 2014; Shenton, 2004).

Data analysis followed the interactive model of Miles, Huberman, and Saldaña, but was implemented through several operational steps. First, all interview, observation, and documentation data were organized according to each school. Second, the researcher conducted data condensation by selecting relevant information related to planning, implementation, evaluation, supporting factors, inhibiting factors, and follow-up strategies. Third, the condensed data were coded into thematic categories such as memorization targets, talaqqi, muraja'ah, tasmi', reading correction, teacher guidance, parental support, time constraints, and student motivation. Fourth, the data were displayed in narrative descriptions and cross-case comparison tables to identify similarities and differences between the two schools. Fifth, conclusions were drawn by interpreting the patterns found across data sources and verifying them through repeated reading, triangulation, and member checking. (Miles, Huberman, & Saldana, 2014).

To ensure the trustworthiness of the findings, this study applied credibility, transferability, dependability, and confirmability. Credibility was strengthened through triangulation of sources and techniques, namely comparing interview data with observation results and documentation. Member checking was conducted by confirming key findings with selected informants to ensure that the researcher's interpretation reflected their experiences. Transferability was supported through detailed descriptions of the school context, participants, and learning practices. Dependability and confirmability were maintained by documenting the research procedures, data collection process, coding decisions, and analytical interpretations so that the findings remained grounded in the data (Lincoln & Guba, 1985).

Results

Planning of ISMUBA-BTQ Learning Strategies

The findings show that the planning of ISMUBA-BTQ learning strategies at SD Muhammadiyah 1 Margahayu and SD Al-Munawwaroh Ciparay was carried out through structured coordination between school leaders, curriculum coordinators, and BTQ teachers. Planning was not limited to preparing learning schedules, but also included determining memorization targets, organizing teacher responsibilities, arranging memorization deposits, and designing religious habituation activities to support students' memorization of Juz 30. In both schools, planning was considered an essential stage because it served as the foundation for implementing consistent, measurable, and sustainable Qur'an memorization learning.

Based on the interview with the ISMUBA teacher at SD Muhammadiyah 1 Margahayu, the planning of BTQ learning began with the formulation of semester targets and weekly memorization activities. The teacher stated:

"Before the semester begins, we usually discuss the memorization targets with the curriculum team. Each class has different targets depending on students' ability. We do not only plan how many surahs must be memorized, but also how the students will repeat and deposit their memorization."
(Interview with ISMUBA-BTQ teacher, SD Muhammadiyah 1 Margahayu)

A similar explanation was provided by the BTQ teacher at SD Al-Munawwaroh Ciparay. The teacher emphasized that planning was adjusted to students' reading ability and daily religious routines at school:

“The BTQ program is planned by considering students’ ability to read the Qur’an. Some students are already fluent, but others still need guidance in makhrāj and tajwīd. Therefore, the memorization target cannot be separated from reading improvement and daily muraja’ah.”
(Interview with BTQ teacher, SD Al-Munawwaroh Ciparay)

The principal of one of the schools also explained that ISMUBA-BTQ planning was integrated into the school’s broader religious education program. According to the principal:

“We place BTQ as part of the school’s religious character-building program. The planning includes teacher assignment, learning schedule, memorization evaluation, and habituation activities such as morning recitation and collective muraja’ah.” (Interview with school principal)

The findings from interviews, observations, and documentation indicate that both schools planned ISMUBA-BTQ learning systematically, although each school showed different emphases. SD Muhammadiyah 1 Margahayu tended to emphasize structured target-setting and program coordination, while SD Al-Munawwaroh Ciparay placed stronger emphasis on students’ Qur’anic reading readiness and gradual memorization support. The comparison of findings is presented in Table 1.

Table 1
Comparison of Findings on the Planning of ISMUBA-BTQ Learning Strategies in Two Schools

Aspect of Planning	SD Muhammadiyah 1 Margahayu	SD Al-Munawwaroh Ciparay	Cross-Case Interpretation
Program orientation	ISMUBA-BTQ planning is integrated with the school’s Muhammadiyah-based religious education program and Juz 30 memorization targets.	BTQ planning is integrated with Islamic habituation activities and students’ Qur’anic literacy development.	Both schools place BTQ as part of religious character formation, not merely as a technical Qur’an reading program.
Memorization target	Targets are arranged by semester and adjusted to class level and students’ memorization progress.	Targets are arranged based on students’ reading fluency, tajwīd ability, and readiness to memorize.	Both schools use flexible targets, but SD Muhammadiyah 1 Margahayu appears more target-structured, while SD Al-Munawwaroh emphasizes readiness and reading quality.
Teacher coordination	Planning involves the principal, curriculum coordinator, and ISMUBA-BTQ teachers.	Planning involves the principal, BTQ teachers, and class teachers as supporting actors.	Teacher coordination is a key element in ensuring that memorization activities are implemented consistently.
Learning methods planned	Talaqqi, muraja’ah, tasmi’, repetition, and memorization deposits are planned as core methods.	Talaqqi, reading correction, muraja’ah, and gradual memorization are emphasized.	Both schools apply similar Qur’an memorization methods, but their emphasis differs according to student needs.

Time allocation	BTQ activities are scheduled regularly within ISMUBA learning and supported by memorization deposit sessions.	BTQ activities are combined with daily religious routines and additional guidance for students who need support.	Time planning is adapted to each school's routine and available instructional time.
Documentation	The school uses memorization journals, target lists, and evaluation notes to monitor student progress.	The school documents students' reading and memorization development through teacher records and progress notes.	Documentation supports accountability and enables teachers to monitor students' memorization development.
Main planning strength	More systematic target-setting and structured coordination.	More adaptive planning based on students' reading ability and memorization readiness.	The two schools demonstrate complementary strengths: one in structured planning, the other in adaptive planning.

Table 1 shows that the planning of ISMUBA-BTQ learning in the two schools shared similar core components, including memorization targets, teacher coordination, time allocation, learning methods, and documentation. However, the cross-case analysis indicates that SD Muhammadiyah 1 Margahayu demonstrated stronger formal program structure, whereas SD Al-Munawwaroh Ciparay showed a more adaptive approach to students' individual Qur'anic literacy conditions. This finding suggests that effective planning for Juz 30 memorization requires both institutional structure and pedagogical flexibility.

Implementation of ISMUBA-BTQ Learning Strategies

The second finding concerns the implementation of ISMUBA-BTQ learning strategies in improving students' memorization of Juz 30. The findings show that both SD Muhammadiyah 1 Margahayu and SD Al-Munawwaroh Ciparay implemented BTQ learning through structured, repetitive, and habituation-based activities. The implementation was not carried out through a single method, but through a combination of **talaqqi**, **muraja'ah**, **tasmi'**, repetition, memorization deposits, peer learning, teacher correction, and daily religious routines. These strategies were used to help students memorize gradually while maintaining the quality of their Qur'anic recitation.

At SD Muhammadiyah 1 Margahayu, the implementation of BTQ learning was relatively systematic. The teacher began the lesson by inviting students to recite short surahs together, followed by repetition of previous memorization and individual memorization deposits. The ISMUBA-BTQ teacher explained:

“In every BTQ lesson, we usually begin with collective muraja'ah. After that, students deposit their memorization one by one. If there are mistakes in pronunciation or tajwid, we correct them directly. The most important thing is that students do not only memorize quickly, but also read correctly.”
(Interview with ISMUBA-BTQ teacher, SD Muhammadiyah 1 Margahayu)

This statement shows that memorization learning was implemented by combining fluency and accuracy. The teacher did not only focus on the number of surahs memorized, but also emphasized correct pronunciation, tajwid, and consistency in reviewing previous memorization.

At SD Al-Munawwaroh Ciparay, the implementation of BTQ learning also emphasized gradual memorization and reading correction. The teacher explained that students with weak reading ability were not immediately forced to memorize new surahs, but were first guided to improve their Qur'anic reading fluency. The BTQ teacher stated:

“Some students can memorize quickly, but some still struggle with reading. For students who are not fluent yet, we guide them through repeated reading first. After their reading improves, they can continue to memorize. So the strategy must follow the students’ condition.” (*Interview with BTQ teacher, SD Al-Munawwaroh Ciparay*)

This statement indicates that implementation at SD Al-Munawwaroh Ciparay was more adaptive to students’ individual readiness. The teacher adjusted the memorization process according to students’ reading ability, memorization speed, and confidence.

Students also confirmed that repeated practice and teacher guidance helped them memorize more easily. One student stated:

“I can memorize better when the teacher reads first and we follow together. After repeating many times, I can remember the surah. Sometimes I also repeat it with my friends before depositing it to the teacher.” (*Interview with student participant*)

The implementation of ISMUBA-BTQ learning also demonstrates the integration of formal instruction and religious habituation. Memorization was not limited to classroom learning, but was strengthened through morning recitation, daily prayer routines, religious culture, and teacher reinforcement. This integration made Juz 30 memorization a continuous learning experience rather than a separate academic task. As a result, students were exposed to Qur'anic verses repeatedly across different school activities.

The comparison of implementation findings from both schools is presented in Table 2.

Table 2
Comparison of Findings on the Implementation of ISMUBA-BTQ Learning Strategies in Two Schools

Aspect of Implementation	SD Muhammadiyah 1 Margahayu	SD Al-Munawwaroh Ciparay	Cross-Case Interpretation
Opening activity	The lesson begins with motivation, collective recitation, and muraja'ah of previous memorization.	The lesson begins with reading guidance, collective recitation, and reinforcement of students' readiness.	Both schools use opening routines to build focus and prepare students for memorization.
Main learning methods	Talaqqi, muraja'ah, tasmi', repetition, and individual memorization deposits are implemented regularly.	Talaqqi, repeated reading, reading correction, gradual memorization, and muraja'ah are emphasized.	Both schools apply similar core Qur'an memorization methods, but SD Muhammadiyah 1 Margahayu is more deposit-oriented, while SD Al-Munawwaroh Ciparay is more readiness-oriented.
Teacher role	Teachers guide memorization, correct tajwid and	Teachers provide intensive reading correction, guide	Teachers act as instructors, correctors, motivators, and facilitators in both contexts.

	pronunciation, monitor deposits, and motivate students.	students individually, and adjust targets to student ability.	
Student activity	Students participate in collective recitation, individual memorization deposits, peer repetition, and muraja'ah.	Students practice repeated reading, memorize gradually, receive correction, and conduct muraja'ah individually or collectively.	Students are actively involved through repetition, practice, correction, and memorization performance.
Classroom management	Students are called based on memorization progress while others repeat memorization independently or with peers.	Students are grouped or guided according to reading fluency and memorization readiness.	Classroom management is adapted to students' progress and learning needs.
Use of habituation	Memorization is strengthened through school religious routines and regular BTQ sessions.	Memorization is supported by daily recitation, teacher guidance, and Islamic habituation activities.	Habituation strengthens consistency and supports long-term memorization.
Documentation of implementation	Memorization deposits and student progress are recorded in memorization journals and evaluation notes.	Students' reading and memorization progress are documented through teacher records and progress notes.	Documentation functions as a monitoring tool for learning continuity.
Main implementation strength	Structured memorization routines and regular tasmi' practice.	Adaptive guidance based on students' reading ability and memorization readiness.	The two schools show complementary implementation patterns: structured memorization management and adaptive student-centered guidance.

Based on Table 2, the implementation of ISMUBA-BTQ learning strategies in both schools shows a shared commitment to improving students' Juz 30 memorization through structured and repetitive learning activities. However, the cross-case analysis indicates different emphases. SD Muhammadiyah 1 Margahayu demonstrated stronger routine structure through regular muraja'ah and memorization deposits, while SD Al-Munawwaroh Ciparay demonstrated stronger adaptive guidance through reading correction and gradual memorization support. This finding suggests that effective ISMUBA-BTQ implementation requires both systematic memorization routines and flexibility in responding to students' Qur'anic literacy levels.

Evaluation of Juz 30 Memorization Achievement

The third finding concerns the evaluation of students' Juz 30 memorization achievement in ISMUBA-BTQ learning. The findings show that evaluation in both SD Muhammadiyah 1 Margahayu and SD Al-Munawwaroh Ciparay was conducted not only to measure the number of surahs memorized by students, but also to assess the quality of memorization. The evaluation covered several aspects, including fluency, accuracy of verse order, tajwid, makhraj, consistency of muraja'ah, and students' readiness to continue to

the next memorization target. Therefore, evaluation functioned as both an assessment mechanism and a basis for instructional improvement.

At SD Muhammadiyah 1 Margahayu, evaluation was conducted regularly through memorization deposits or **tasmi'**. Students were asked to recite the surahs they had memorized in front of the teacher. During the process, the teacher assessed students' fluency, pronunciation, and memorization accuracy. The ISMUBA-BTQ teacher explained:

“We evaluate students through regular memorization deposits. When students recite, we listen carefully to their fluency, tajwid, and whether the verse order is correct. If there are mistakes, we immediately correct them and ask the students to repeat.” (*Interview with ISMUBA-BTQ teacher, SD Muhammadiyah 1 Margahayu*)

This statement indicates that evaluation was conducted directly and formatively. The teacher did not only give scores, but also provided immediate correction so that students could improve their memorization quality during the learning process.

At SD Al-Munawwaroh Ciparay, evaluation was also carried out through memorization deposits, but the teacher placed greater emphasis on students' reading readiness and gradual progress. The BTQ teacher stated:

“The evaluation is not only about whether students have memorized the surah or not. We also look at how they read it. If the reading is still weak, we do not force them to move to the next surah. They need to repeat and improve first.” (*Interview with BTQ teacher, SD Al-Munawwaroh Ciparay*)

This interview shows that evaluation at SD Al-Munawwaroh Ciparay was used to determine students' learning readiness. Students who had not yet achieved sufficient fluency and reading accuracy were given additional guidance before continuing to the next memorization target.

The principal also emphasized that evaluation was important for monitoring the effectiveness of the BTQ program. The principal explained:

“Evaluation helps us see whether the program is running well or not. From the students' memorization records, teachers can identify who has reached the target and who still needs special assistance.” (*Interview with school principal*)

This statement suggests that evaluation was not only conducted at the classroom level, but also became part of school-level program monitoring. Memorization records were used to review student progress and to determine follow-up actions.

Student interviews also supported these findings. One student explained:

“When I deposit my memorization, the teacher listens and corrects me if I make a mistake. Sometimes I have to repeat the same surah again before I can continue to the next one.” (*Interview with student participant*)

The findings further indicate that evaluation was not separated from the broader instructional cycle. The results of memorization assessment were used by teachers to adjust strategies, provide additional guidance, reorganize learning groups, and communicate students' progress. In this sense, evaluation became an integral part of instructional decision-making. Without continuous evaluation, teachers would find it

difficult to determine whether students were ready to continue, needed repetition, or required special assistance.

The comparison of evaluation findings from both schools is presented in Table 3.

Table 3
Comparison of Findings on the Evaluation of Juz 30 Memorization Achievement in Two Schools

Aspect of Evaluation	SD Muhammadiyah 1 Margahayu	SD Al-Munawwaroh Ciparay	Cross-Case Interpretation
Evaluation form	Regular memorization deposits or tasmi' are conducted individually.	Memorization deposits are combined with reading checks and repeated guidance.	Both schools use tasmi' as the main evaluation method, but SD Al-Munawwaroh adds stronger reading diagnosis.
Evaluation focus	Fluency, tajwid, makhraj, verse order, and memorization target achievement.	Reading fluency, pronunciation accuracy, tajwid, memorization readiness, and gradual progress.	Both schools assess memorization quality, not merely the number of surahs memorized.
Timing of evaluation	Evaluation is conducted during BTQ sessions after muraja'ah or at scheduled memorization deposit times.	Evaluation is conducted gradually during reading practice, muraja'ah, and memorization deposits.	Evaluation is integrated into the learning process rather than placed only at the end.
Teacher feedback	Teachers correct mistakes directly and ask students to repeat inaccurate recitation.	Teachers provide corrective feedback and additional reading guidance before students continue memorization.	Immediate feedback helps prevent memorization errors and strengthens learning accuracy.
Student response	Students repeat surahs when fluency or tajwid has not met the expected standard.	Students are guided to improve reading before moving to the next memorization target.	Evaluation encourages repetition, improvement, and readiness-based progression.
Documentation	Memorization journals and evaluation notes record surahs memorized, dates, and student progress.	Teacher records document reading ability, memorization progress, and areas needing improvement.	Documentation supports progress monitoring and instructional follow-up.
Main evaluation strength	More systematic and target-oriented memorization monitoring.	More diagnostic and adaptive evaluation based on student readiness.	The two schools demonstrate complementary evaluation patterns: structured assessment and adaptive diagnosis.

Based on Table 3, the evaluation of Juz 30 memorization achievement in both schools demonstrates a shared concern for memorization quality. Both schools used memorization deposits, teacher correction, and progress documentation as the main evaluation mechanisms. However, SD Muhammadiyah 1 Margahayu

showed a stronger tendency toward systematic and target-based evaluation, while SD Al-Munawwaroh Ciparay showed a stronger tendency toward diagnostic and readiness-based evaluation. This finding suggests that effective evaluation in ISMUBA-BTQ learning should combine measurable memorization targets with flexible assessment of students' reading ability and memorization readiness.

Supporting and Inhibiting Factors in Juz 30 Memorization

The fourth finding concerns the supporting and inhibiting factors in the implementation of ISMUBA-BTQ learning strategies to improve students' memorization of Juz 30. The findings show that the success of Juz 30 memorization in both SD Muhammadiyah 1 Margahayu and SD Al-Munawwaroh Ciparay was influenced by internal and external factors. Internal factors included students' motivation, reading ability, memorization discipline, and learning readiness. External factors included teacher commitment, school culture, curriculum support, parental involvement, learning time allocation, and the influence of the home environment.

At SD Muhammadiyah 1 Margahayu, teacher commitment and structured school programs became important supporting factors. The ISMUBA-BTQ teacher explained that students were more motivated when the school consistently provided memorization routines, teacher guidance, and appreciation for students' progress. The teacher stated:

“The main support comes from the school program and teacher commitment. When the schedule is consistent and students are guided regularly, they become more motivated. We also give appreciation so that students feel proud of their memorization progress.” (*Interview with ISMUBA-BTQ teacher, SD Muhammadiyah 1 Margahayu*)

This statement indicates that institutional consistency and teacher involvement played an important role in maintaining students' memorization motivation. The presence of a regular schedule and teacher reinforcement made students more aware that memorization was an important part of school learning.

At SD Al-Munawwaroh Ciparay, the religious environment and teacher patience in guiding students became significant supporting factors. The BTQ teacher explained that the school's Islamic atmosphere helped students become familiar with Qur'anic recitation and religious routines. The teacher stated:

“The school environment helps students because they often hear and read Qur'anic verses during daily activities. However, teachers must also be patient because students have different abilities. Some students need more time and repeated guidance.” (*Interview with BTQ teacher, SD Al-Munawwaroh Ciparay*)

This statement shows that the religious school culture supported memorization, but the teacher's adaptive guidance remained necessary because students' abilities varied.

Parental support was also identified as an important factor. One teacher emphasized that students who practiced muraja'ah at home tended to memorize faster and retain their memorization better. The teacher said:

“Students who are accompanied by their parents at home usually show better progress. They are more prepared when depositing memorization at school. But students who rarely repeat at home often forget the verses they have memorized.” (*Interview with BTQ teacher*)

This interview indicates that memorization achievement was strongly connected to the continuity between school and home. School-based BTQ learning became more effective when parents supported students' practice outside the classroom.

Student interviews also revealed that support from teachers, parents, and peers influenced their motivation. One student stated:

"I feel more enthusiastic when my teacher praises me after I can memorize. At home, my mother sometimes listens to my memorization, so I can practice before depositing it at school." (*Interview with student participant*)

This statement indicates that emotional reinforcement and family involvement helped students develop confidence and consistency in memorization. However, the findings also show several inhibiting factors. At SD Muhammadiyah 1 Margahayu, limited time allocation and the number of students became obstacles in implementing individual memorization deposits. The teacher explained:

"The obstacle is time. Because the number of students is quite large, not all students can deposit memorization optimally in one meeting. Sometimes we have to continue in the next session." (*Interview with ISMUBA-BTQ teacher, SD Muhammadiyah 1 Margahayu*)

This statement indicates that although the program was structured, the available instructional time was not always sufficient to provide intensive individual guidance for all students. At SD Al-Munawwaroh Ciparay, differences in students' Qur'anic reading ability became a major challenge. The BTQ teacher stated:

"The biggest challenge is the difference in students' reading ability. Some students can already read fluently, while others still need basic guidance. This affects their memorization speed." (*Interview with BTQ teacher, SD Al-Munawwaroh Ciparay*)

The comparison of supporting and inhibiting factors in both schools is presented in Table 4.

Table 4
Comparison of Supporting and Inhibiting Factors in Juz 30 Memorization in Two Schools

Aspect	SD Muhammadiyah 1 Margahayu	SD Al-Munawwaroh Ciparay	Cross-Case Interpretation
Teacher support	Teachers provide regular guidance, correction, motivation, and appreciation for students' memorization progress.	Teachers provide patient guidance, repeated correction, and adaptive support based on students' ability.	Teacher commitment is a major supporting factor in both schools.
School program	ISMUBA-BTQ learning is supported by structured schedules, memorization targets, and regular deposits.	BTQ learning is supported by Islamic habituation, daily recitation, and gradual memorization guidance.	Both schools provide institutional support, but SD Muhammadiyah 1 Margahayu is more structurally organized, while SD Al-Munawwaroh Ciparay is more habituation-oriented.
Student motivation	Students are motivated through teacher appreciation, structured targets, and peer learning.	Students are motivated through teacher encouragement,	Motivation improves when students receive reinforcement and experience achievable progress.

Parental support	Students with regular home muraja'ah show stronger memorization progress.	religious routines, and gradual achievement. Students supported by parents at home are more prepared for memorization deposits.	Home support strengthens memorization retention and continuity.
Religious environment	School routines support students' familiarity with Qur'anic recitation.	The Islamic school atmosphere strengthens students' exposure to Qur'anic reading and memorization.	Religious school culture supports memorization through repeated exposure.
Main inhibiting factor	Limited time and large number of students reduce opportunities for individual memorization deposits.	Varied Qur'anic reading ability slows down memorization progress for some students.	Each school faces different dominant obstacles based on classroom and student conditions.
Student-related obstacles	Some students lose focus while waiting for memorization deposits and show inconsistent muraja'ah.	Some students require basic reading correction before memorizing.	Student readiness and consistency strongly influence memorization outcomes.
External obstacles	Gadget use, lack of home practice, and limited parental supervision affect memorization consistency.	Home environment and inconsistent practice affect students' memorization retention.	External factors outside school influence the sustainability of memorization.
Main strength	Stronger program structure and scheduled memorization management.	Stronger adaptive guidance and religious habituation.	The two schools show complementary strengths that can inform the development of more effective ISMUBA-BTQ strategies.

Based on Table 4, the supporting and inhibiting factors in both schools show that Juz 30 memorization is influenced by multiple interconnected elements. Teacher commitment, religious school culture, structured programs, and parental support function as important enabling factors. On the other hand, limited time, diverse reading abilities, unstable motivation, insufficient home practice, and external distractions become obstacles that need to be addressed. Therefore, successful ISMUBA-BTQ learning requires not only appropriate teaching methods, but also institutional consistency, differentiated guidance, and collaboration between school and family.

Discussion

The findings of this study indicate that ISMUBA-BTQ learning strategies in improving students' memorization of Juz 30 are implemented through a systematic process consisting of planning, implementation, evaluation, and identification of supporting and inhibiting factors. In both SD Muhammadiyah 1 Margahayu and SD Al-Munawwaroh Ciparay, BTQ learning is not treated merely as a technical activity of reading and memorizing Qur'anic verses, but as an integrated religious education program that combines Qur'anic literacy, character formation, spiritual habituation, and instructional management. This finding confirms that the success of Qur'an memorization at the elementary school level depends not only on students' cognitive ability, but also on the quality of institutional planning, teacher guidance, learning routines, evaluation systems, and support from the school and family environment.

The planning of ISMUBA-BTQ learning in both schools shows that memorization programs require clear targets, teacher coordination, time allocation, learning methods, and documentation. SD Muhammadiyah 1 Margahayu tends to emphasize structured target-setting and regular memorization management, while SD Al-Munawwaroh Ciparay places stronger emphasis on students' Qur'anic reading readiness and gradual memorization support. This difference shows that effective planning should combine institutional structure and pedagogical flexibility. In line with Yin's case study perspective, educational programs cannot be separated from their real-life contexts because each school has different student characteristics, teacher resources, and institutional cultures. Therefore, planning in ISMUBA-BTQ learning should not only focus on completing memorization targets, but also on ensuring that the targets are realistic, measurable, and responsive to students' readiness.

The implementation of ISMUBA-BTQ learning strategies in the two schools is characterized by the use of talaqqi, muraja'ah, tasmi', repetition, memorization deposits, reading correction, peer learning, and religious habituation. These methods show that Qur'an memorization is strengthened through repeated exposure, teacher modeling, direct correction, and continuous practice. This is consistent with the view that memorization requires repetition and reinforcement so that information can be retained in long-term memory. In addition, the use of talaqqi and tasmi' is important because memorizing the Qur'an cannot be separated from the accuracy of pronunciation, tajwid, makhrāj, and verse order. Thus, the implementation of BTQ learning must balance quantity and quality: students are encouraged to achieve memorization targets, but the accuracy and correctness of their recitation remain essential.

The findings also show that habituation plays a central role in strengthening Juz 30 memorization. Daily recitation, collective muraja'ah, scheduled memorization deposits, and religious routines create a learning environment that continuously exposes students to Qur'anic verses. This supports the view of Mumpuni, Rahmawati, and Gufron (2024), who explain that habituation-based curriculum can strengthen students' character because repeated activities gradually form stable attitudes and behaviors. In this study, habituation does not only help students remember verses, but also develops discipline, confidence, responsibility, and love for the Qur'an. Therefore, ISMUBA-BTQ learning functions as both an instructional strategy and a character-building process.

Evaluation in both schools is conducted through regular memorization deposits, teacher correction, memorization journals, and progress notes. The evaluation does not only measure how many surahs students have memorized, but also assesses fluency, tajwid, makhrāj, pronunciation accuracy, and students' readiness to continue to the next target. This indicates that evaluation is formative and diagnostic. Teachers use evaluation results to identify students' difficulties, provide corrective feedback, ask students to repeat certain surahs, and determine follow-up actions. In this sense, evaluation becomes part of the instructional cycle rather than a separate final activity. This finding is in line with Miles, Huberman, and Saldaña's view that qualitative data interpretation should reveal patterns and meanings behind educational practices. The pattern found in this study shows that evaluation functions as a bridge between teaching, correction, and improvement.

Supporting factors found in this study include teacher commitment, religious school culture, curriculum support, student motivation, parental involvement, and documentation of memorization progress. Teacher commitment is particularly important because teachers serve not only as instructors, but also as models, motivators, correctors, and mentors. Students are more likely to show progress when teachers provide consistent guidance, appreciation, and direct feedback. Parental support also plays a significant role because memorization requires repetition beyond school hours. Students who practice muraja'ah at home tend to be

more prepared and confident when depositing their memorization at school. This shows that Juz 30 memorization is a collaborative process involving school, teachers, students, and families.

Theoretically, the findings support constructivist learning because students are actively involved in listening, imitating, repeating, correcting, memorizing, and reflecting on their memorization progress (Melissa & Assia, 2022). As explained by Salsa, Amelia, and Saksitha (2025), constructivism views learning as an active process in which students build understanding through experience and interaction with their environment. In ISMUBA-BTQ learning, students do not simply receive memorization materials passively. They interact with teachers, peers, texts, sounds, routines, and religious activities. These interactions help students construct memorization gradually and meaningfully.

Overall, this study shows that ISMUBA-BTQ learning strategies are effective when they are designed as an integrated system. The improvement of Juz 30 memorization requires careful planning, consistent implementation, formative evaluation, teacher commitment, school culture, parental support, and adaptive follow-up. The novelty of this finding lies in the understanding that BTQ learning should not be reduced to memorization techniques alone. Instead, it should be understood as a comprehensive pedagogical system that integrates Qur'anic literacy, religious habituation, instructional strategy, character education, and school-based program management. Therefore, elementary schools that aim to improve students' Juz 30 memorization need to develop learning strategies that are structured, creative, flexible, child-centered, and contextually relevant.

Conclusions

This study concludes that ISMUBA-BTQ learning strategies contribute to improving students' memorization of Juz 30 when they are implemented as an integrated pedagogical system rather than as isolated memorization techniques. The effectiveness of these strategies depends on the alignment between structured planning, repetitive and corrective learning practices, formative evaluation, teacher commitment, religious school culture, and parental involvement. The findings show that talaqqi, muraja'ah, tasmi', memorization deposits, reading correction, peer learning, and daily religious habituation are meaningful when adapted to students' Qur'anic reading ability, memorization readiness, and learning motivation.

The comparison between SD Muhammadiyah 1 Margahayu and SD Al-Munawwaroh Ciparay indicates that effective Juz 30 memorization requires both systematic program management and adaptive student-centered guidance. A structured program helps schools maintain clear targets, regular evaluation, and progress documentation, while adaptive guidance enables teachers to respond to students' varied reading fluency, memorization speed, and confidence. Therefore, ISMUBA-BTQ learning should be developed through a balanced approach that combines memorization targets with differentiated support, continuous feedback, and collaboration between school and family.

Future research is recommended to examine ISMUBA-BTQ learning strategies in broader school contexts using multi-site or mixed-method designs to strengthen the generalizability of findings. Further studies may also investigate the effectiveness of specific memorization methods, such as talaqqi, muraja'ah, peer learning, or digital-assisted muraja'ah, on students' memorization retention and Qur'anic reading accuracy. In addition, future research should explore the role of parental involvement and home-based muraja'ah more deeply, because memorization achievement is strongly influenced by the continuity between school learning and practice at home.

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