

## Implementation of the Sabaq Sabaqi Manzil Method in Memorizing the Quran at the Darul Muslimin Muhammadiyah Islamic Boarding School in Pare Kediri

Tilka Nurhasanah<sup>1\*</sup>, Suripto<sup>2</sup>

<sup>1, 2</sup>Sekolah Tinggi Agama Islam Muhammadiyah Tulungagung

\*tilkanurhasanah@gmail.com

**Abstract:** *This study aims to analyze the implementation of the Sabaq, Sabaqi, and Manzil methods in Qur'an memorization and their impact on the memorization quality of students at Darul Muslimin Muhammadiyah Islamic Boarding School in Pare, Kediri. A qualitative approach with a case study method was employed. Data was collected through observation, interviews, and documentation. Findings show that the three methods are systematically applied: Sabaq for new memorization, Sabaqi for reviewing recent memorization, and Manzil for maintaining long-term memorization. Their implementation significantly improves students' memorization quality regarding fluency, tajwid accuracy, and long-term retention. Supporting factors include a structured curriculum, committed instructors, and a conducive learning environment. Inhibiting factors include students' limited time, mental fatigue, and varied memorization abilities. This study is limited to one institution, so its generalizability is restricted. The implication is that these methods can serve as references for other Islamic education institutions aiming to develop effective Qur'an memorization systems. The study's originality lies in its direct observation of the integrated application of the three methods within a structured tahfidz system.*

**Keywords:** *Qur'an Memorization, Sabaq, Sabaqi, Manzil, Mutqin, Pesantren, Retention.*

## Introduction

Quran memorization is one of the fundamental aspects of pesantren education, which aims not only to produce Quran memorization but also to shape the character and spirituality of the students. One method known for its systematic and continuous approach to memorizing and retaining the Qur'an is the sabaq, sabaqi, and manzil method. This method has been widely implemented in various Islamic boarding schools and is considered effective in improving the quality of students' memorization.

The implementation of the sabaq, sabaqi, and manzil methods in improving Tahfidzul Qur'an skills at the Darul Muslimin Islamic Boarding School in Pare-Kediri is critical to study because it has a significant impact on tahfidz learning. These methods are recognized as systematic strategies for memorizing and retaining the Qur'an, but further research is needed on their implementation within the context of boarding school education. By understanding the application of the sabaq, sabaqi, and manzil methods, along with supporting and hindering factors and their success rates, this research will provide new insights for boarding schools to improve the quality of students' memorization.

This study has high significance in optimizing the tahfidz learning system to be more structured, sustainable, and effective. To achieve this objective, a study is needed that can evaluate the extent to which the sabaq, sabaqi, and manzil methods contribute to improving the quality of students' memorization, particularly in terms of accuracy of recitation, fluency in reading, and long-term memory retention of Qur'anic verses. The findings of this research are expected to serve as a strategic reference for Islamic educational institutions in designing and implementing more efficient tahfidz learning methods, thereby producing Quran memorizers who are *mutqin*—those with strong and solid memorization skills.

Each Quran memorization method has its challenges in the field of implementation. Therefore, this research is essential to identify various obstacles faced by both students and teachers and formulate appropriate solutions to improve the effectiveness of the method's implementation. Many Islamic boarding schools and Qur'an memorization institutions express interest in adopting this method, but they still face limitations regarding clear and structured implementation guidelines. This research's novelty aspect will serve as a valuable reference in developing more effective, systematic, and needs-based tahfidz learning strategies. This is because there remains a significant gap between the expected

ideal conditions (das sollen) and the reality (das sein) of practices in the field.

The results of this study are expected to provide input for developing a more optimal tahfidz learning system, in terms of curriculum, teaching methods, and evaluation of students' memorization. In addition, this study also plays a role in evaluating the extent to which the sabaq, sabaqi, and manzil methods can be adapted to the characteristics of students with different levels of ability and memory. Not all students can memorize simultaneously, so flexible strategies tailored to individual needs are necessary. Islamic boarding schools can develop more adaptive and practical approaches by understanding the factors influencing success and the challenges faced in memorization.

A study shows that many students experience difficulties retaining their memorization of the Qur'an after completing 30 Juz. Facts on the ground show that more than 60% of students experience a decline in memory retention after graduating from Islamic boarding schools.

Thus, this study is expected to contribute theoretically to the field of tahfidz education and offer practical implications for curriculum development, teaching strategies, and more structured and individualized evaluation of memorization. This research also aims to strengthen educational practices based on the integration of normative approaches and empirical realities to formulate transformative and sustainable learning strategies in contemporary Islamic boarding school education.

## Method

This study uses a qualitative descriptive approach to gain an in-depth understanding of the implementation of the sabaq, sabaqi, and manzil methods in tahfidzul Qur'an at the Darul Muslimin Muhammadiyah Islamic Boarding School in Pare, Kediri. The primary focus of the research is to describe the learning process, including the implementation strategies and factors that influence its success, without using statistical calculations or quantitative data.

This study's data sources came from three main elements: people (ustadz, ustadzah, pesantren leaders), places (learning environments), and documents (curricula, memorization records, and student evaluation results). Data collection techniques were carried out through

in-depth interviews, direct observation in the field, and analysis of documents relevant to tahfidz activities.

The data analysis technique refers to the Miles, Huberman, and Saldana model, which includes data reduction, data presentation, and conclusion drawing and verification. These three stages are carried out continuously to obtain a complete picture of the practices and effectiveness of the sabaq, sabaqi, and manzil methods in improving the quality of students' memorization in Islamic boarding schools.

## Result and Discussion

Darul Muslimin Muhammadiyah Islamic Boarding School, established in 2018, is under the auspices of the Muhammadiyah Regional Leadership (PDM) of Kediri Regency. The boarding school is located at Jalan Mastrip No. 1 Tarunsakti, Pare, Kediri, and focuses on Qur'an memorization education and strengthening Islamic character. The vision of the boarding school is to produce hafiz and hafizah who are civilized and have noble character, with the mission of producing cadres of *khairul ummah* (the best of the ummah) who follow the *Ahlussunnah wal Jama'ah* school of thought and have a good command of *tajwid*.<sup>1</sup>

Currently, the boarding school has 102 active students from junior high and high school. The students are divided into five levels (1-5), integrating religious studies (Arabic language, *fiqh*, *nahwu*, etc.) with general education that meets national standards. Education is conducted in a disciplined and structured manner, accompanied by guidance on students' individual potential in both academic and non-academic areas, such as art, writing, and technology.

In strengthening digital literacy, the boarding school provides a creative expression medium through DMM BLOG as a means of literacy training, activity documentation, and student critical thinking development. Extracurricular activities such as *Tapak Suci*, calligraphy, cooking, and website development also support the development of students' adaptive skills to the digital era. Institutionally, the boarding school has an administrative structure divided into five main areas: leadership, education, student care, administration and finance, and

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<sup>1</sup>. Hasil Observasi Peneliti di Pondok Pesantren Darul Muslimin Muhammadiyah Pare, Kediri pada 5 Mei 2025

facilities and infrastructure. In the 2024/2025 academic year, female students reached 46.<sup>2</sup>

The educational facilities, such as classrooms, mosques, dormitories, libraries, and digital and practical resources, support the optimization of teaching and learning activities and bring us closer to fulfilling the 8 National Education Standards (SNP). This study contributes to understanding how the practical application of the sabaq, sabaqi, and manzil methods can enhance the quality of Quran memorization among students and support the development of a strong Islamic character.

### **Implementing the Sabaq, Sabaqi, and Manzil Methods in Qur'an Memorization at Darul Muslimin Muhammadiyah Islamic Boarding School in Pare, Kediri.**

The implementation of the Sabaq, Sabaqi, and Manzil methods in Qur'an memorization at Darul Muslimin Muhammadiyah Islamic Boarding School in Pare, Kediri, represents a comprehensive approach that not only focuses on increasing the quantity of memorization but also emphasizes quality, continuity, and the sustainability of students' memorization. This method forms an essential foundation in Qur'an memorization by combining new memorization, reinforcing previous memorization, and maintaining old memorization. Each student must submit new memorization daily through the sabaq method, review previous memorization (sabaqi) before receiving new memorization, and conduct a comprehensive review through the manzil method. In practice, these three methods do not operate independently but are integrated and used continuously as a dynamic, complementary system to maintain the quality and continuity of students' memorization, ensuring it remains strong, fluent, and minimizes errors as the volume of memorized material increases.<sup>3</sup>

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<sup>2</sup>. Hasil Dokumtasi Peneliti di Pondok Pesantren Darul Muslimin Muhammadiyah Pare, Kediri pada 5 Mei 2025

<sup>3</sup>. Imam Mashuri, Al Muftiyah, and Siti Fiadhiatun Nafisah, "Implementasi Metode Tikrar Dalam Meningkatkan Kemampuan Menghafal Siswa Pada Program Tahfidzul Qur'an Siswa Kelas IX MTs Darul Amien Jajag Gambiran Banyuwangi," *Tarbiyatuna Kajian Pendidikan Islam* 6, No. 1 (2022): 99-122.

The tahfidz stages at this pesantren begin with the sabaq method, which is the initial stage in adding new memorization.<sup>4</sup> In practice, according to their abilities, santri must submit their memorization every day. This adjustment is integral to the differentiated learning strategy, where teachers or mentors understand and accommodate differences in learning styles and capacities among santri. Before submitting their memorization, students must prepare by reviewing the new memorization independently or with their halaqah friends.

The memorization process is assessed based on fluency and the accuracy of tajwid, makhariju al-huruf, and mastery of the memorized verses. The student cannot proceed to the next verse if there are still errors. The habit of memorizing and reviewing memorization daily cultivates patience, discipline, and responsibility. Students become accustomed to managing their time, resisting the urge to play, and focusing on personal goals. Thus, the sabaq method not only serves to increase memorization but also as a tool for fostering a diligent and quality-oriented learning character. This supports the theory of character education, which states that positive character development occurs through habitual practices in an environment that supports specific values.<sup>5</sup>

The significance of character building in implementing the Sabaqi method contributes significantly to learning the Tahfidzul Qur'an. Through the memorization process, the student's character is indirectly formed. The teacher's firmness in not continuing the memorization if it is not perfect becomes a stimulus for standards-based learning that prioritizes quality over quantity.

Meanwhile, the Sabaqi method reinforces previously acquired memorization. Students routinely review old memorization, usually covering several previous pages. This method is implemented before new memorization, ensuring students maintain continuity. Sabaqi is essential to prevent memorization from fading quickly and to help

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<sup>4</sup>.Syamsul Hadi, "Metode Pengajaran Talaqi, Takrir, dan Tasm'i Terhadap Hafalan Al-Quran Hafidzpreneur Mahasiswa IAI Tazkia," *Didaktika: Jurnal Kependidikan* 13, No. 1 (2024): 1165-74.

<sup>5</sup>. Lickona, Thomas. *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. New York: Bantam Books, 1991, 51-53.

correct minor errors that may go unnoticed when memorizing new verses.<sup>6</sup>

Implementing the sabaqi method aims to strengthen short-term memory so that newly acquired information is not easily lost. This is in line with Ebbinghaus's Forgetting Curve theory,<sup>7</sup> which states that without repetition, memory will experience a drastic decline in a short period. Consistent repetition can transfer memories of new information from short-term to long-term memory.

After sabaqi, the manzil method is implemented as a follow-up stage to reinforce old memorization. The manzil method plays a role in comprehensively maintaining old memorization. Manzil is usually conducted within a specific timeframe, such as weekly or monthly, depending on the amount of memorization already possessed by the students. Manzil aims to keep memorization that has been mastered for a long time fresh in memory, prevent memory degradation, and test the stability of memorization in the long term. This method integrates the spaced repetition process,<sup>8</sup> A scientifically proven technique of repeating material at specific intervals to enhance memory retention. With Manzil, the quality of students' memorization becomes more stable and reliable in various contexts, such as recitation sessions and memorization exams, which are crucial components of student development.

The application of this method has a positive impact on the quality of the students' memorization. Their memorization becomes smoother, more accurate, and longer lasting because they are accustomed to repetition. In the long term, this method also shapes the students' character to be more disciplined, patient, and responsible. Students learn to manage their time and overcome laziness to achieve memorization targets. As a result, many students can complete the memorization of 30 juz well and consistently.<sup>9</sup> They are more confident

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<sup>6</sup>.Muhammad, "Implementasi Metode Sabaqi dan Manzil Sebagai Solusi Dalam Menjaga Hafalan Alquran Santri Baitul Qur'an Markaz Al-Ma'tuq." *Tawazun: Jurnal Pendidikan Islam* 15.3 (2022): 479-484.

<sup>7</sup>. Ebbinghaus, Hermann. *Memory: A Contribution to Experimental Psychology*. Translated by Henry A. Ruger and Clara E. Bussenius. New York: Dover Publications, 1964, 40-41; 61-62.

<sup>8</sup>. Cepeda, Nicholas J., Harold Pashler, Edward Vul, John T. Wixted, and Doug Rohrer. "Distributed Practice in Verbal Recall Tasks: A Review and Quantitative Synthesis." *Psychological Bulletin* 132, no. 3 (2006): 354-380.

<sup>9</sup>.Nanda Pramana Putra dan Septian Budi Cahyo, "Pengaruh Komitmen Organisasi Dan Motivasi Kerja Terhadap Kinerja Karyawan Pada PT. Juang Jaya Abdi Alam Kabupaten

in reciting their memorization in public and participating in tasmi' activities held regularly to evaluate tahfidzul Qur'an.

The sabaq, sabaqi, and manzil methods are complementary tahfidz learning systems. All three are designed to build memorization from scratch to become strong and sustainable. This strategy emphasizes the quantity of memorization, quality, and sustainability.<sup>10</sup> The Darul Muslimin Muhammadiyah Pare Islamic Boarding School has successfully integrated these three methods into a practical and adaptive memorization program. It is hoped that this method can serve as a model for other boarding schools to develop memorization programs that are not only fast but also deep and solid, both in terms of memorization and in the students' character development.

### **Supporting and Hindering Factors in the Implementation of the Sabaq, Sabaqi, and Manzil Methods at the Darul Muslimin Muhammadiyah Islamic Boarding School in Pare, Kediri**

Implementing the sabaq, sabaqi, and manzil methods cannot be separated from systemic supporting factors determining their success level. Structurally, the Darul Muslimin Muhammadiyah Islamic Boarding School in Pare- Kediri has a systemic commitment to supporting the success of tahfidz learning. This commitment is reflected in the structured curriculum, clear daily targets, and the active role of teachers in guiding and evaluating students' memorization. The discipline enforced helps students develop a consistent rhythm for memorization. The peaceful, religious environment of the boarding school, free from external distractions, also aids students in focusing on their memorization. Additionally, students' internal motivation to become hafiz is a unique strength in navigating the challenging and patience-demanding process of tahfidz.

A structured and systematic curriculum and daily/periodic schedule are essential for formal scaffolding in tahfidz learning. The Sabaq-Sabaqi-Manzil scheme reflects the principle of constructivist education, where learning is built gradually from the familiar to the more complex, by Vygotsky's Zone of Proximal Development (ZPD).

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*Lampung Selatan*,” Jurnal Relevansi: Ekonomi, Manajemen dan Bisnis 5, No. 2 (2021): 62–75.

<sup>10</sup>.Aris Munandar et al., “Manajemen Program Tahfidz Qur'an di Pondok Pesantren Maskanul Muttaqin Jambi,” Indonesian Research Journal on Education 5, No. 1 (2025): 226–32.



This curriculum allows santri to memorize verses within the range of their actual abilities, then assisted by mentoring (ustadz) to be able to reach their higher potential. This concept is compatible with the scaffolding strategy, which emphasizes directed support from the teacher until the santri are independent. The well-thought-out curriculum also provides an Ausubel-style advance organizer - a framework of material that can prepare initial understanding before memorization, to prevent memorization without meaning.

The dual function of the ustadz/ustadzh tahfidz supervisor, who not only functions as a memorization examiner but also as a spiritual guide, personal counselor, and character builder, is in line with the concept of a multi-role teacher.<sup>11</sup> In Islamic education. The teacher not only transfers knowledge (transfer of knowledge) but also guides the spirit and morals of students (transfer of values). The role of ustadz/ustadzah as examiners and motivators supports the effectiveness of the learning model in two ways: demonstrating the reading, providing feedback, and monitoring the development of individual students. This practice is in line with the principle of scaffolding, where the teacher adjusts the guidance according to the needs of the students, then releases the assistance when they are ready the gradual release of responsibility method. The ustadz/ustadzah also plays a role in spiritually guiding the santri to maintain their mental balance and spirit and reduce the risk of cognitive fatigue. According to the holistic learning model, this approach supports the emotional and affective development of santri.

Forming a calm, religious, and minimal distraction pesantren environment is a form of cognitive ecology, a supporting factor for implementing the sabaq, sabaqi, and manzil methods. Pondok Darul Muslimin is located far from the crowd, providing ideal tranquility for students in memorization. Adequate facilities, such as special tahfidz halaqah rooms, memorization monitoring systems, and tasmi' programs, make the tahfidz process more effective. A positive social environment, an atmosphere of ukhuwah Islamiyah, and peer support make students more enthusiastic and less likely to give up. The religious learning climate also strengthens the internal motivation of students to become mutqin hafidz.

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<sup>11</sup>.Azra, Azyumardi. *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III*. Jakarta: Logos Wacana Ilmu, 1999, 66-69.

According to Constructivist Learning Theory,<sup>12</sup> A conducive environment is an essential element in the effectiveness of the learning process. Vygotsky and social constructivist theories emphasize that social interaction, religious norms, and peer support drive the sustainability of motivation and memorization culture. In Pesantren Darul Muslimin Muhammadiyah Pare, this environment is formed through the values of ukhuwah, discipline, and the collective spirit to become hafidz. So that there is room for peer scaffolding, namely, santri learning and motivating each other, which creates a positive contribution from social interactions in group learning. This internal motivation of the santri is related to Ausubel's findings on meaningful learning.

Namely, learning that is meaningful when related to individual goals and the santri's cognitive background. Students with spiritual motivation and clear targets not only memorize mechanically but are also emotionally involved and confident in the memorization process. This motivation brings consistency and commitment in the face of academic pressure.

Other supporting factors that are very decisive in the implementation of the sabaq, sabaqi, and manzil methods are monitoring and evaluation factors. Monitoring refers to a series of activities while memorizing the Qur'an using the sabaq, sabaqi, and manzil methods. At the same time, the evaluation is carried out at the end of each memorization package. Thus, the monitoring and evaluation system is applied continuously (sustainable monitoring and evaluation). Monitoring and evaluation are done verbally when students deposit their memorization and through individual progress notes, monitoring sheets, and periodic memorization tests such as tasmi' and tahfidz exams. This comprehensive monitoring and evaluation system helps teachers identify the progress and obstacles faced by students more objectively. With this data, learning strategies can be adjusted appropriately regarding deposit intensity and memorization assistance methods.<sup>13</sup>

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<sup>12</sup>. Vygotsky, Lev S. *Mind in Society: The Development of Higher Psychological Processes*. Edited by Michael Cole, Vera John-Steiner, Sylvia Scribner, and Ellen Souberman. Cambridge, MA: Harvard University Press, 1978, 79-91.

<sup>13</sup>. Meirani Agustina, Ngadri Yusro, and Syaiful Bahri, "Strategi Peningkatan Minat Menghafal Al-Qur'an Santri di Pondok Pesantren Ar-Rahmah Curup," *Didaktika: Jurnal Kependidikan* 14, No. 1 (2020): 1-17.

However, in its implementation, not all these supporting factors run without obstacles and challenges. Several obstacles become quite influential inhibiting factors in implementing the tahfidz method at the Darul Muslimin Muhammadiyah Islamic Boarding School in Pare, Kediri. Time limitations, other academic loads, and boredom often become obstacles. Although the tahfidz schedule has been well organized, the tight schedule of pesantren activities often reduces the time available to repeat memorization optimally. Moreover, when approaching academic exams or activities outside the pesantren, santri tend to experience a decrease in focus on tahfidz.<sup>14</sup> This can weaken old memorization and slow the addition of new memorization.

According to the cognitive load theory, excessive cognitive pressure that arises during saturation situations will reduce the effectiveness of memorization. This is based on the spaced vs. massed practice principle, where compacted memorization without pauses does not support long-term memory. Therefore, more flexible time management and attention to mental health through strengthening motivation are needed so that students remain consistent amid the dynamics of pesantren activities.

The difference in students' ability is also an inhibiting factor that becomes an obstacle in implementing the sabaq, sabaqi, and manzil methods. Some students are fast in adding memorization but slow in repeating, or vice versa. Differences in memory ability and learning style between students demand a differentiation strategy - breaking down memorization material according to individual needs. Suppose teaching is homogenized without considering variations in students' cognitive capacity. In that case, the effect can be like one-size-fits-all, which causes slow students to be left behind or frustrated. Tomlinson emphasizes the need for individualized instruction so all students can achieve their optimal abilities. This difference demands a more personalized and adaptive approach to learning. In this case, the teachers use individual mentoring strategies, provide additional schedules for students with difficulty, and encourage peer learning between students to listen to each other's memorization.

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<sup>14</sup>.Risman Bustamam et al., "Pendampingan Peningkatan Manajemen dan Kurikulum Rumah Tahfizh Di Nagari Pasilihan Sumatera Barat," *SELAPARANG: Jurnal Pengabdian Masyarakat Berkemajuan* 8, No. 4 (2024): 4007–20.

Another inhibiting factor is the imbalance between memorization and understanding the content of the verse.<sup>15</sup> In pursuit of memorization targets, sometimes students focus only on quantity, not quality and meaning. This creates the risk of not memorizing deeply and forgetting quickly. Although the sabaqi and manzil methods strengthen memorization, memorization can be mechanical if an understanding of the verse does not accompany it.

If memorization only focuses on aspects of quantity and memorization alone, the risk of cognitive passivity arises, as criticized by surface learning theory.<sup>16</sup> Which rejects mechanical learning without reflection on meaning or application. Alternatively, integrating tahfidz and tafsir can encourage meaningful learning where students connect the spirituality of a text's conception with the context of daily life. Therefore, an integrative approach between tahfidz and simple tafsir is needed. The Pondok needs to instill that memorizing is not just remembering words but also absorbing messages and values from the verses of the Qur'an to be practiced in life.

Based on these supporting and inhibiting factors, the holistic approach that integrates cognitive, affective, and spiritual aspects is a solution in implementing the sabaq, sabaqi, and manzil methods at Pondok Pesantren Darul Muslimin Muhammadiyah Pare - Kediri. The practice of scaffolding and ZPD (Zone of Proximal Development) guides ustadz/ustadzah to provide support according to the stages of santri development; time management, reducing cognitive load and the risk of burnout; curriculum differentiation to achieve several variations in ability; and the spiritual context makes memorization a meaningful activity. The synergy of these factors provides an excellent opportunity for tahfidz not just to be memorization, but a spiritual and intellectual transformational experience.

### **Results of the Application of the Sabaq, Sabaqi, Manzil Method on the Qualitative Memorization of Santri at Darul Muslimin Muhammadiyah Islamic Boarding School Pare, Kediri**

The application of the saba, sabaqi, and manzil methods at the Darul Muslimin Muhammadiyah Islamic Boarding School in Pare—

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<sup>15</sup>.T Elfira Rahmayati, "Keseimbangan Kerja dan Kehidupan (*Work Life Balanced*) Pada Wanita Bekerja," *Juripol (Jurnal Institusi Politeknik Ganesha Medan)* 4, No. 2 (2021): 129–41.

<sup>16</sup>. Marton, Ference, and Roger Säljö. "On Qualitative Differences in Learning: I – Outcome and Process." *British Journal of Educational Psychology* 46, no. 1 (1976): 4–11.

Kediri has significantly impacted the quality of santri memorization, both quantitatively and qualitatively. These three methods have a systematic, integrated, repetitive, and complementary structure that not only facilitates the addition of new memorization and the repetition of previous memorization but also strengthens old memorization (muraja'ah) continuously and consistently.<sup>17</sup> This pattern forms a memory that is large and strong and lasts in the long run. This process also helps minimize the potential for forgetting verses and improve the reading quality in terms of tajweed and fluency.

In terms of the sabaq method, students are trained to memorize new material daily. Observations show that students become accustomed to memorizing regularly, with a stable rhythm. This directly impacts the ability to capture and speed up the absorption of new memorization. With daily targets, students are motivated to achieve specific memorization goals. This also forms an attitude of discipline and responsibility, strengthening students' fighting power in the tahfidz process. The success of the Sabaq method can be seen from the increasing number of new memorizations deposited regularly and correctly according to the established reading standards.<sup>18</sup> The positive impact of this method on the students can be traced psychologically, pedagogically, and through performative indicators. An in-depth analysis of the impact places this method as part of a learning approach that is not only technical but also integrated with the cognitive and affective development of students.

The Sabaqi method, as a repetition of previous memorization, has proven to play a significant role in maintaining the consistency of santri memorization. This process is carried out before students deposit new memorization. Students are accustomed to repeating the last 2-3 sheets that have been memorized before. As a result, their memorization becomes more stable, is not easily lost, and has improved in pronunciation accuracy. Sabaqi also helps students understand the structure of the verse more thoroughly and not get hung up on memorizing chunks.<sup>19</sup> Pattern encourages the internalization of memorization in the long-term memory of students.

Conceptually, this method is based on the principle of spaced repetition, an approach in cognitive psychology that has been proven to improve long-term memory retention. Ebbinghaus proposed this theory

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<sup>17</sup>.Niken Kurnia Sari and Muchamad Suradji, "*Implementasi....*", *Op. Cit.*

<sup>18</sup>.Hodiri Adi Putra, Nur Makkiyah, and Robbiatul Adwia...., *Op.Cit.*

<sup>19</sup> .Dewi Syafitri Dwi Jayanti., et al., "*Penerapan Metode Takrir....*", *Op. Cit.*

through his forgetting curve,<sup>20</sup> which states that without repetition, human memory will experience a drastic decline over time. Structured repetition, as in sabaqi (repeating the previous day's memorization) and manzil (repeating large amounts of old memorization periodically), aims to place information back in the working memory system so that it can be reinforced in long-term memory. Therefore, the main impact of this method is high memorization stability and memory resistance to distraction or forgetting.

The Manzil method's application shows significant results in maintaining old memorization. Students perform muraja'ah on mastered memorization, usually weekly. This activity helps strengthen the memorization of 10, 15, or even 30 juz that have been learned to keep them from forgetting.<sup>21</sup> With Manzil, the students' memorization becomes more solid and does not depend on the deposit time. Students can recite memorized material from their heads in various conditions. This method effectively maintains the students' memorization from the decline in quality that usually occurs after completing the depositing process.

*Tahfizul Qur'an* uses the sabaq, sabaqi, and manzil methods, essentially a consistent and continuous cycle. Sabaq, as a new memorization stage, is the key to material acquisition, which is then immediately maintained through sabaqi reinforcement and evaluated periodically through manzil. This process is in line with B.F. Skinner's<sup>22</sup> Behavioristic learning principles emphasize the importance of reinforcement and feedback in strengthening desired behavior. In the context of tahfidz, the behavior is the skill of memorizing and reciting Al-Qur'an verses correctly. Every time Santri completes the deposit in these three stages, they get positive reinforcement through praise, recording achievements, and sometimes spiritual incentives such as prayers and recognition from the ustadz. This strengthens their intrinsic motivation to continue to maintain the quality of memorization.

From the results of interviews and observations, it can be concluded that the application of the three methods has an impact on three main aspects of memorization quality: fluency, accuracy, and memorization durability. The students' memorization tends to be more fluent when read, has minimal errors, and is structured according to the

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<sup>20</sup>. Ebbinghaus, H. *Memory: A Contribution....*, Loc.Cit., 40-41; 61-62.

<sup>21</sup>. Muhammad Tang and Ismail Ismail, "Efektivitas Metode.....", Op. Cit.

<sup>22</sup>. Skinner, B.F. *The Technology of Teaching*. New York: Appleton-Century-Crofts, 1968, 9-21; 73-76.

Mushaf. Accuracy in makhraj and tajweed is also getting better due to the repetition and evaluation process carried out every day. This aligns with deliberate practice,<sup>23</sup> which is training done with intention, accompanied by feedback, and aims to improve performance gradually. Qur'anic memorization is treated not as an activity of repeating recitations, but as a high skill that needs to be honed professionally and continuously. In addition, the durability of memorization increases because students are accustomed to repeating old verses regularly. This shows the success of the integrative strategy between the three methods.

Individually, but also on a community scale. Santri who use this method show an increase in academic competitiveness (through tahfidz competitions), an increase in self-confidence when performing in public, and an increase in the quality of spirituality shown through the diligence of daily worship and morals. This phenomenon can be explained through Jack Mezirow's<sup>24</sup> The transformational learning approach states that a deep learning experience not only changes a person's knowledge but also their perspective and values. In many interviews and observations, it was found that santri who consistently practiced this method experienced significant changes in discipline, time management, and understanding of Qur'anic values.

The results of applying this method can also be seen in the tasmi' activity or memorization deposit in public. Many students can deposit their memorization smoothly in front of the ustadz, friends in the same class, and even the santri's guardians. Their confidence increases because the memorization built through Sabaq, Sabaqi, and Manzil is strong and mature. The tasmi' activity is a means of evaluation and additional motivation to maintain and improve memorization. Some students even completed 30 juz with good quality, showing that this method effectively produces mutqin hafidz.

It is not free from challenges. Sometimes, the pressure to simultaneously maintain three streams of methods can cause mental fatigue, especially for students taking formal and extracurricular lessons. This is where the importance of the teacher's role as a cognitive coach comes in, who can help students manage time, encourage them when bored, and simplify targets when psychological conditions are not

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<sup>23</sup>. Ericsson, K.A., Krampe, R.T., & Tesch-Romer, C., *The Role of Deliberate Practice in the Acquisition of Expert Performance*. *Psychological Review*, (1993): 363–406.

<sup>24</sup>. Mezirow, Jack, ed. *Learning as Transformation: Critical Perspectives on a Theory in Progress*. San Francisco: Jossey-Bass, 2000, 5-7.

optimal. Sweller's<sup>25</sup> Load reduction instruction theory is also relevant in this context, as learning success will be optimal if the cognitive load is managed wisely, not too heavy but challenging enough.

Overall, the application of the sabaq method (adding memorization), sabaqi (maintaining memorization), and manzil (strengthening long-term memorization) contributed significantly to the quality of memorization of students at Darul Muslimin Muhammadiyah Islamic Boarding School. This method touches all critical aspects of the tahfidz process, determined not only by the technical logic of memorization but also by a holistic pedagogical ecosystem based on Vygotsky's scaffolding theory, learning ecology, and Ausubel's meaningful learning. This model can reference other tahfidz institutions that want to implement a measurable and sustainable tahfidz pattern.

## Conclusion

The application of sabaq, sabaqi, and manzil methods in Qur'an memorization activities at Darul Muslimin Muhammadiyah Islamic Boarding School in Pare, Kediri, is carried out in a structured and consistent manner as part of the official pesantren curriculum. Sabaq is focused on adding new memorization, sabaqi is used to repeat the previous memorization, while manzil functions to keep the old memorization well remembered. All three complement each other and form a sustainable system, so students not only pursue memorization targets, but can also maintain memorization in the long term.

The study's results indicate that this method significantly impacts the quality of students' memorization, in terms of fluency, accuracy of tajwid, and memory strength. Several important factors, such as the students' discipline, the teachers active involvement, a supportive learning environment, and regular evaluation and motivation, greatly support the success of implementing this method. However, its implementation is not without challenges, such as differences in students' memorization abilities, feelings of boredom during the repetition process, and time constraints for maximizing review sessions.

Thus, the sabaq, sabaqi, and manzil methods have been proven effective as tahfidz learning strategies that emphasize not only the

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<sup>25</sup>. John Sweller, "Cognitive Load During Problem Solving: Effects on Learning," *Cognitive Science* 12, No. 2 (1988): 257-285



quantity of memorization but also its quality and durability. The implications of these findings can be used as a reference for Islamic boarding schools and other Islamic educational institutions in developing more adaptive and sustainable tahfidz systems.

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