

Managing Qur'an Memorization Learning through the *Tasmi'* Method: An Indonesian Islamic Boarding School

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ABSTRACT

Although *tasmi'* the practice of aloud Quranic recitation for verification is widely utilized across Indonesian tahfidz (memorization) institutions, its specific internal management mechanisms remain underdocumented in empirical literature. This qualitative case study examines the management, implementation, and overall effectiveness of the *tasmi'* method at the As'adiyah Central Mosque Tahfidz Institution in Sengkang, Indonesia. Data was gathered through semi-structured interviews with seven purposively selected informants, including the head, deputy head, instructors, and students, alongside non-participant observations and extensive document reviews. Data analysis followed an interactive model of condensation, display, and conclusion drawing, with credibility established via source and method triangulation. The findings reveal a highly structured management sequence: specialized tajwīd coaching, daily memorization deposits, forty-one repetitions of a completed juz' known as *maddarasa patappulo seddi*, and a public, livestreamed *tasmi'* session. Supported by a rigorous five-juz' certification scheme, this framework significantly strengthens recitation fluency, tajwīd accuracy, long-term retention (*mutqin*), student discipline, and self-confidence while systematically reducing performance anxiety. This study conceptualizes *tasmi'* as a dual-function instrument serving both formative evaluation and character development. Moreover, it reframes the local *maddarasa patappulo seddi* tradition as an indigenous application of modern retrieval-practice and spaced-repetition principles, offering a highly transferable institutional model. Ultimately, these insights assist global tahfidz institutions aiming to optimize memorization quality through structured, community-witnessed oral examinations within Islamic educational management frameworks.

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1. INTRODUCTION

The Qur'an occupies a central place in Islamic epistemology as the literal word of God revealed to the Prophet Muhammad through the angel Gabriel (Zulkarnaini, 2022). Its recitation is regarded as an act of worship, while its memorization (*taḥfīẓ al-Qur'ān*)

constitutes a historically continuous mechanism for safeguarding the purity of revelation (Jailani, 2024). In contemporary Islamic education, this practice has evolved from traditional rote learning into structured pedagogical systems integrated into modern curricula (Akzam & Hayati, 2026; Moslimany et al., 2024). This theological guarantee is expressed in QS. al-Hijr/15:9: “Indeed, it is We who sent down the Qur'an, and indeed, we will be its guardian” (Aytakin, 2024). The verse affirms that divine preservation of the Qur'an operates through the sustained human effort of memorization and transmission across generations.

Within this tradition, the community of Qur'an memorizers (*huffāẓ*) plays a central role in preserving an authentic oral and written text across generations (Ashoumi et al., 2025). Memorization, however, is cognitively and behaviorally demanding: many students struggle to keep previously memorized material stable and resistant to forgetting (Jannah et al., 2025). Neuroeducational studies confirm that tahfidz requires complex cognitive processes, involving working memory, high attentional control, and strict emotional regulation (Izzah, 2025; Jamilah & Syahputri, 2025). Institutions have therefore developed structured pedagogical methods to support both the acquisition and the long-term retention of memorized material. One method with a long history in pesantren-based tahfidz education is '*tasmi*'—the practice of reciting memorized verses aloud to another person (a teacher, peer, or public audience) for listening, correction, and evaluation (Kholis & Zunaidah, 2026).

The term "*tasmi*'" derives from the Arabic root "*sami'a-yasma'u-tasmi'an*," meaning “to cause to hear” or “to listen attentively.” In the tahfidz tradition, *tasmi*' denotes the act of reciting memorized material before a teacher, peer, or audience so that recitation errors can be identified and corrected (Dari, 2026; Latifah et al., 2025). The practice functions not merely as an evaluative checkpoint but as a spiritually and psychologically demanding exercise requiring mental readiness, discipline, and a sense of accountability (Darmawan & Putra, 2025). From a psychological standpoint, this interactive recitation reduces anxiety, increases academic self-efficacy, and fosters cognitive resilience among learners (Mufidah & Aisyah, 2024).

By Marlina (2025), *tasmi*' is an integral component of the classical tahfidz system in Indonesian pesantren, in which students recite both newly memorized and previously memorized material to verify accuracy and strengthen retention. This process is also known as "*musyāfahah*" or "*talaqqī bil-ghayb*"—reciting from memory without consulting the *muṣḥaf* (Qur'an text) in front of a teacher (Kholis & Zunaidah, 2026). Three common variants of *tasmi*' are typically distinguished in the literature: (a) *tasmi' ad-darsī*, in which newly memorized material, already rehearsed individually, is recited to a teacher for correction; (b) *tasmi' at-tikrār*, in which previously memorized material is recited repeatedly to preserve long-term retention; and (c) *tasmi' jamā'ī*, in which memorization is recited before a public audience or group of students as a form of collective evaluation and motivation (Azis & Huda, 2026; Kusumastuti et al., 2022).

Tasmi' is considered pedagogically effective because it requires students to rehearse memorized material consistently, to correct errors immediately under supervision, and to internalize a sense of ownership and responsibility for what has been memorized

(Zahraini & Hizam, 2024). Recent empirical studies suggest that collaborative feedback during *tasmi'* significantly minimizes phonetic and contextual errors (Partono & Rizqiyah, 2022; Saputra, 2021). Its further functions as a form of collective murāja'ah (revision), fostering a mutually reinforcing learning environment between teachers and students, and serves institutions as a channel for public demonstration and motivation-building (Rosalinda et al., 2025).

Memorization quality itself can be conceptualized along three interrelated dimensions (Mukhammad & Bon, 2026): (1) reading accuracy (*tajwīd* and *makhraj*)—ensuring that every letter is articulated correctly according to the rules of *tajwīd*; (2) fluency and smoothness of recitation—the ability to read with minimal pausing or sequencing errors; and (3) memorization strength (*mutqin*)—the durability of memorized material against forgetting, sustained through routine repetition (Kurniailah & Bakar, 2023). The Qur'an itself frames memorization as a divinely facilitated act of worship, as stated in QS. al-Qamar/54:17: “And We have certainly made the Qur'an easy to remember; so, is there anyone who will remember?” Ibn Kathir's exegesis interprets this verse as testimony to the Qur'an's linguistic and semantic accessibility, facilitated by God for memorizers of any age, including young children.

Although the conceptual and normative foundations of *tasmi'* are well established in classical and contemporary Islamic pedagogical literature (Azis & Huda, 2026; Muchtar & Fatoni, 2025; Mufidah & Aisyah, 2024), empirical accounts of how *tasmi'* is operationally managed within a specific institutional setting—including its staged implementation, supervisory criteria, and certification mechanisms—remain limited. Most available discussions of *tahfidz* methodology describe *tasmi'* at a conceptual level without documenting the concrete management architecture (sequencing, quantified repetition standards, evaluation criteria, and reward systems) through which an institution translates the concept into practice. This represents a gap this study addresses.

The As'adiyah Central Mosque Tahfidz Institution in Sengkang, South Sulawesi, provides a distinctive case in this respect. The institution requires students who have completed a designated portion of memorization to recite it publicly before teachers and the community, a session that is livestreamed via the institution's official social media account. This public broadcasting approach introduces a digital dimension to traditional accountability, transforming the communal space into a virtual learning ecosystem. Preliminary observation indicated that students face varying degrees of difficulty sustaining memorization consistency outside scheduled learning hours, shaped by individual ability, motivation, and discipline; yet routine implementation of *tasmi'* appeared to improve fluency, *tajwid* accuracy, and memorization strength.

Of particular interest is the institution's locally embedded practice of *maddarasa patappulo seddi* (Bugis: “forty-one repetitions”), a quantified repetition requirement applied prior to formal *tasmi'*, which represents a distinctive, culturally situated adaptation of the broader *tasmi'* *at-tikrār* principle. This intersection between local cultural wisdom and orthodox Islamic pedagogy highlights how Indonesian *pesantren* contextualize global Islamic traditions within regional cognitive frameworks (Adawiyah et al., 2026; Musaddad, 2025). Accordingly, this study aims to (1) describe how the

tasmi' method is managed and implemented at the As'adiyah Central Mosque Tahfidz Institution, and (2) evaluate the method's effectiveness in improving the quality of students' Qur'an memorization, including its contribution to non-academic outcomes such as discipline, mental resilience, and self-confidence. By documenting an operational management model rather than a purely conceptual account, the study contributes empirical grounding to the tahfidz management literature and offers a transferable reference for other tahfidz institutions.

2. METHOD

This study employed a qualitative case-study design, appropriate for developing an in-depth understanding of a bounded, real-world management process. The design was selected because the research question concerns how a specific institution manages and operationalizes the *tasmi'* method, and why that management model produces the reported learning outcomes — questions that are best addressed through rich, contextualized description rather than numerical measurement. Following Bogdan and Taylor's characterization of qualitative inquiry, the study privileges an understanding of the meanings underlying participants' behavior, experience, and social interaction as these naturally occur, rather than reducing them to quantified indicators.

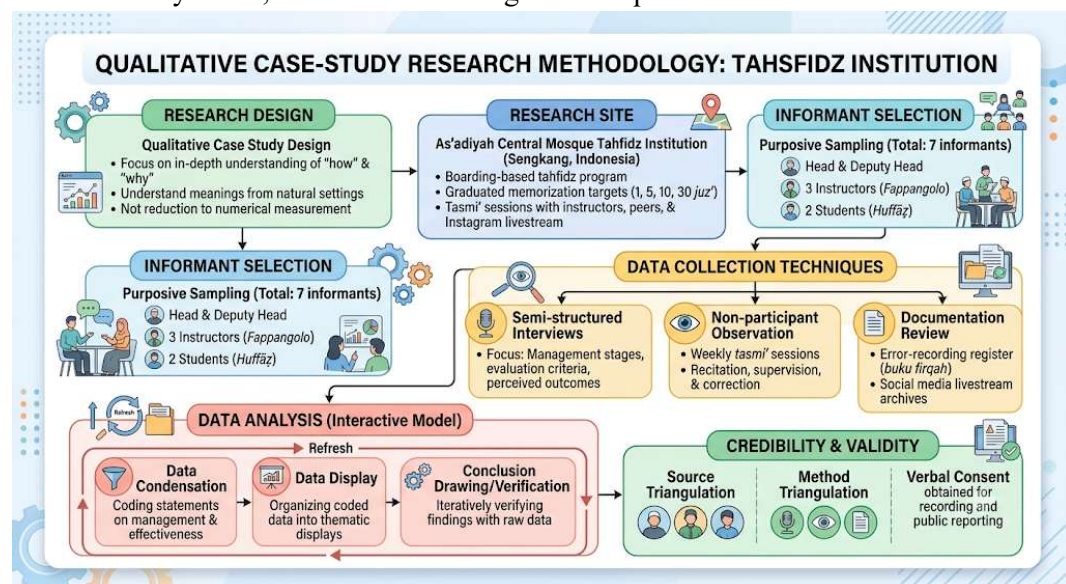


Figure 1. Qualitative Case-Study Design

The study was conducted at the As'adiyah Central Mosque Tahfidz Institution (*Lembaga Tahfidz As'adiyah Pusat Masjid Jami*), an educational unit under the As'adiyah Foundation in Sengkang, Wajo Regency, South Sulawesi, Indonesia. The institution operates a boarding-based tahfidz program serving students from across South Sulawesi, with a graduated memorization target structure (1, 5, 10, and 30 juz'), each stage concluding with a *tasmi'* session witnessed by instructors and peers and livestreamed via the institution's official Instagram account.

Informants were selected using purposive sampling, targeting individuals directly involved in managing or undergoing the *tasmi'* process. Seven informants participated:

the head of the institution, the deputy head, three instructors (fappangolo), and two memorizing students (huffāz). Table 1 summarizes informant roles and interview dates.

Table 1. Research Informants

No.	Informant	Role	Interview Date
1	YF	Head of Institution	28 July 2025
2	SU	Deputy Head of Institution	28 July 2025
3	IU	Instructor (Fappangolo)	29 July 2025
4	AE	Instructor (Fappangolo)	30 July 2025
5	FJ	Instructor (Fappangolo)	30 July 2025
6	AM	Student (Hafizh)	31 July 2025
7	MH	Student (Hafizh)	31 July 2025

Data were collected through three complementary techniques: (1) semi-structured interviews with all seven informants, focusing on the management stages, evaluation criteria, and perceived outcomes of *tasmi'*; (2) non-participant observation of weekly *tasmi'* sessions to document the recitation, supervision, and correction procedure as it naturally occurred; and (3) documentation review, including the institution's error-recording register (buku firqah) and social media livestream archives, used to corroborate interview and observational data.

Data were analyzed using the interactive qualitative analysis model of data condensation, data display, and conclusion drawing/verification. Interview transcripts, field notes, and documentary material were first condensed by coding statements relevant to the management stages and perceived effectiveness of *tasmi'*. Coded data were then organized into thematic displays corresponding to the study's two research objectives before conclusions were drawn and iteratively verified against the raw data.

Credibility was strengthened through source triangulation (comparing accounts across institutional leaders, instructors, and students) and method triangulation (comparing interview data against observation and documentary evidence), consistent with established qualitative rigor criteria. All informants provided verbal consent for their statements to be recorded and reported under their own names, consistent with institutional practice of public attribution in this context.

3. RESULTS AND DISCUSSION

Results

Institutional Profile

The As'adiyah Central Mosque Tahfidz Institution operates under the vision of forming a Qur'anic generation of good character, sound knowledge, and commitment to preserving the purity of the Qur'an. Its core activity is boarding-based tahfidz education, with students drawn from across South Sulawesi. Memorization targets progress in stages — 1, 5, 10, and 30 juz' each concluding with a *tasmi'* session witnessed by instructors and peers and broadcast live via the institution's official Instagram account. Learning facilities include classrooms, the Jami Mosque, student dormitories, and administrative offices; memorization and *tasmi'* activities are conducted within the mosque environment to preserve a spiritually conducive, focused atmosphere.

Implementation of the *Tasmi'* Method

Implementation of *tasmi'* at the institution follows a staged, structured sequence. According to the Head of the Institution, Yassir Fatahuddin, the process begins with tajwīd coaching and daily memorization deposits, followed by forty-one repetitions of a completed juz' before a student is recommended for formal *tasmi'*:

"Before a student undergoes tasmi', they must go through daily deposits and recite forty-one repetitions. Only then is their memorization of a full juz' tested. Once it is confirmed strong, they may proceed to the formal, publicly broadcast tasmi'"

This sequence indicates a quality standard that every student must meet before public performance. The daily-deposit stage functions to evaluate the progress of newly memorized material, whereas the forty-one-repetition stage (*maddarasa patappulo seddi*) is designed to consolidate long-term retention until the memorization reaches mutqin status.

Tasmi' sessions are held weekly and broadcast via the institution's social media as a form of public documentation and peer motivation. The Deputy Head,, explained the institution's rationale:

"We want students to become accustomed to reciting their memorization in front of many people. This trains their mental resilience while also strengthening their memorization"

Instructors (*fappangolo*) play a central supervisory role, assessing fluency, tajwīd accuracy, and understanding of *waqf-ibtidā'* (pause and resumption rules). Instructor IU described the assessment criteria:

"We assess three main aspects: fluency of memorization, accuracy of tajwīd, and understanding of waqf and ibtidā'. All errors are recorded in the firqah register so students can correct them before proceeding to new material"

Beyond weekly *tasmi'*, the institution applies the "*maddarasa patappulo seddi*" technique (forty-one repetitions) as a dedicated retention-strengthening method, as IU further explained:

"After a student completes one juz', they must repeat that memorization forty-one times, so that it becomes strong and resistant to forgetting"

Tasmi' also functions as a selection mechanism for a five-juz memorization certificate, as noted by the Head of the Institution: "*Students may undergo tasmi' with as little as one juz', but those who reach five juz' receive a certificate as a form of recognition and motivation*". This certification scheme provides formal recognition of both academic and spiritual achievement, generating positive psychological effects — pride, responsibility, and intrinsic motivation — and signaling a graduated, measurable coaching system rather than a purely quantity-based evaluation of memorization.

Procedurally, a student undergoing *tasmi'* recites the memorized material in full without consulting the muṣḥaf, while a designated listener (*penyimak*) attends closely and corrects errors of fluency, tajwīd, or articulation as they occur. Idrus Usman elaborated:

"During tasmi', students recite without looking at the muṣḥaf; a designated listener is assigned to listen and immediately correct any mistakes. We designed the system

this way so that memorization is genuinely preserved and recitation conforms to the rules”

This procedure indicates that *tasmi'* assesses not only technical memorization ability but also cultivates the mental discipline required of a competent memorizer.

Effectiveness of the *Tasmi'* Method

Interview and observational data converged on the finding that *tasmi'* improves memorization quality across fluency, reading accuracy, and retention strength. Instructor Ambo Enre observed:

“Students who practice tasmi' regularly recite more fluently and their memorization is stronger, because before performing they have already repeated the material many times under an instructor's direct supervision”

Instructor Fajar highlighted the method's effect on students' mental resilience and self-confidence:

“Tasmi' is good for students' mental resilience. Because they are used to reciting in front of others, they are no longer caught off guard when competing in Qur'an recitation or memorization contests (MHQ/MTQ)”

Both memorizing students interviewed corroborated these institutional accounts from a first-person perspective. AM reported:

“Before tasmi', I often forgot the middle sections of a surah. But after practicing tasmi' regularly, my memorization became stronger because it was repeated so often”

MH similarly described an improvement in emotional stability alongside memorization strength:

“The first time I did tasmi' I was nervous, but after doing it often, I became calmer and my memorization felt more fluent”

Across informants, four recurring positive outcomes of *tasmi'* implementation were identified: (1) improved recitation fluency, attributable to intensive repetition before performance; (2) improved reading accuracy and *tajwīd*, attributable to immediate correction by instructors; (3) strengthened memorization retention (*mutqin*), attributable to long-term repeated rehearsal; and (4) improved discipline and mental resilience, attributable to the accountability and readiness that *tasmi'* performance demands. Table 2 summarizes these outcomes with their supporting mechanisms.

Table 2. Effectiveness outcomes and underlying mechanisms of the *tasmi'* method

Outcome Domain	Underlying Mechanism	Illustrative Source
Recitation fluency	Intensive repetition before public performance	AE and AM
Tajwīd accuracy	Immediate, supervised correction during <i>tasmi'</i>	IU
Memorization strength (<i>mutqin</i>)	Forty-one repetitions (<i>maddarasa patappulo seddi</i>) sustaining long-term retention	IU and AM
Discipline and mental resilience	Accountability and readiness demanded by public recitation	FJ and MH

Discussion

The findings indicate that the As'adiyah Central Mosque Tahfidz Institution operationalizes *tasmi'* not as a single evaluative event but as a staged management system combining tajwīd coaching, daily deposits, quantified repetition, supervised public recitation, and formal certification. This management architecture extends conceptual accounts of *tasmi'* in the existing literature (Azis & Huda, 2026; Dari, 2026) by demonstrating how the three canonical variants of *tasmi'* — ad-darsī, at-tikrār, and jamāī — are sequenced and institutionally embedded rather than applied in isolation. In the context of modern Islamic education management, this integrated structure reflects a transition from traditional, unstandardized memorization approaches toward a systematic, quality-controlled curriculum framework (Nugraha et al., 2025). By transforming *tasmi'* from a mere recitation ritual into an institutionalized quality assurance mechanism, the center addresses a critical gap in contemporary Quranic pedagogy: the need for scalable, transparent metrics of student progress (Faradiba et al., 2026). Furthermore, this structured sequencing operationalizes classic Islamic pedagogical values within a modern institutional framework, demonstrating that traditional rote practices can be effectively professionalized without losing their spiritual essence (Akmansyah et al., 2025; Iman, 2025).

The forty-one-repetition requirement (*maddarasa patappulo seddi*) is of theoretical interest. Although expressed in local Bugis terminology and framed within the institution's own pedagogical tradition, the practice is functionally consistent with two well-established principles in cognitive learning science: distributed practice, whereby repeated exposure to material spaced over time produces more durable memory traces than massed rehearsal, and retrieval practice (the “testing effect”), whereby actively recalling information—as required when reciting without consulting the muṣḥaf—strengthens long-term retention more effectively than passive review (Roediger & Karpicke, 2006). This alignment validates recent empirical claims in educational psychology that high-frequency verbal retrieval enhances neural plasticity and long-term semantic storage (Trumble et al., 2024).

The institution's quantified repetition standard can thus be read as an indigenous, practice-derived instantiation of principles that cognitive psychology has independently identified as effective for long-term retention, suggesting a productive point of dialogue between religious pedagogical tradition and cognitive learning theory. This convergence supports the growing body of literature on ethno-pedagogy, which argues that localized cultural practices often embed sophisticated, empirically verifiable learning methodologies (Sakti et al., 2024). When viewed through the lens of cognitive load theory, the specific sequencing of *maddarasa patappulo seddi* acts as a scaffolding mechanism that prevents working memory overload during complex auditory-verbal tasks (Sweller, 2023). Over time, this disciplined, high-frequency retrieval transitions the Quranic text from short-term working memory to the permanent cognitive architecture of the long-term memory store.

Moreover, the reported improvements in students' mental resilience and self-confidence are consistent with self-efficacy theory by Bandura (Ouyang et al., 2023),

which holds that repeated, successful performance of a challenging task under supportive supervision builds an individual's belief in their capacity to succeed at similar future tasks. Students' accounts of reduced nervousness and greater composure after repeated *tasmi'* participation illustrate this mechanism directly: mastery experiences accumulated through weekly public recitation appear to transfer to students' readiness for external recitation competitions (MHQ/MTQ), as instructors also reported. Within contemporary positive psychology, this process represents a highly specialized form of academic resilience, where students transform situational anxiety into performance excellence through structured exposure (Derakhshan et al., 2025).

Public performance under rigorous peer and instructor evaluation acts as a form of systematic desensitization, lowering communication apprehension and fostering robust psychological capital. The supportive supervisory feedback loop embedded within the *tasmi'* session ensures that minor errors do not induce catastrophic performance anxiety but are instead contextualized as necessary milestones toward mastery. Consequently, the development of such non-cognitive skills as grit, emotional regulation, and public self-confidence underscores that Quranic memorization centers do not merely cultivate cognitive linguistic skills but actively shape the broader affective domain of the learner (Al-Razi et al., 2025).

The institution's certification scheme further illustrates how formative and summative assessment functions are combined within a single practice. Immediate, error-specific correction during *tasmi'* (recorded in the *firqah* register) constitutes formative assessment supporting ongoing improvement, while the five-juz certificate constitutes a summative, motivational milestone. This dual function aligns with broader instructional-design literature emphasizing that assessment, which is both corrective and recognition-oriented, tends to sustain learner motivation more effectively than evaluation limited to a single function. In modern educational assessment paradigms, this hybrid framework operates as "assessment as learning," wherein the evaluation process actively engages students in metacognitive monitoring and goal-directed behavior (Svensäter & Rohlin, 2023).

By offering clear, incremental milestones via the five-juz certificates, the institution satisfies the psychological needs for competence and autonomy outlined in self-determination theory (Ryan & Deci, 2020). The real-time feedback recorded in the *firqah* register provides the immediate, actionable knowledge of results necessary to maintain an optimal state of "flow" during highly demanding cognitive tasks (Csikszentmihalyi, 2020). Thus, the assessment architecture moves beyond mere administrative sorting, serving as a powerful engine for intrinsic motivation and sustained academic engagement.

These findings should be interpreted considering several limitations. First, as a single-site qualitative case study, the transferability of the specific management model to other tahfidz institutions with different resources, student populations, or supervisory capacity cannot be assumed without further comparative research. Second, the study relies on self-reported and instructor-reported perceptions of improved fluency, accuracy, and retention rather than standardized, independently measured memorization

outcomes; future research incorporating pre–post recitation assessments or longitudinal retention testing would strengthen causal claims about *tasmi'* effectiveness. Third, because *tasmi'* sessions are publicly livestreamed and informants are identified by name, social-desirability effects in informants' accounts cannot be ruled out, a common methodological constraint in high-stakes religious educational environments.

Despite these limitations, the study offers a concrete, replicable description of how a specific tahfidz institution translates the concept of *tasmi'* into a coherent management system, and it proposes a theoretically grounded interpretation of a locally embedded repetition practice that has not, to the authors' knowledge, been previously connected to the cognitive science literature on retrieval and distributed practice.

4. CONCLUSION

This study examined the management and effectiveness of the *tasmi'* method at the As'adiyah Central Mosque Tahfidz Institution, Sengkang. The institution implements *tasmi'* through a staged sequence — tajwīd coaching, daily memorization deposits, forty-one repetitions of completed material (*maddarasa patappulo seddi*), and a weekly, publicly broadcast *tasmi'* session supervised by instructors and witnessed by peers — that jointly functions as an evaluation mechanism, a retention-strengthening technique, and a vehicle for building students' discipline and religious character.

The method demonstrated significant effectiveness in improving recitation fluency, tajwīd accuracy, and memorization retention (*mutqin*), while also enhancing students' discipline, mental resilience, and self-confidence in public recitation contexts, including preparation for formal recitation competitions. Beyond its practical relevance to tahfidz education, the study reframes the institution's forty-one-repetition tradition as a form of indigenous pedagogical knowledge consistent with distributed and retrieval-practice principles in cognitive learning science, suggesting a broader theoretical contribution beyond the immediate research site.

For practice, tahfidz institutions may consider adopting a similarly staged, quantified, and publicly supervised recitation structure, supported by systematic error documentation, to strengthen both memorization outcomes and student character formation. For future research, quantitative or mixed-methods designs incorporating standardized pre–post memorization assessments, multi-site comparison, and longitudinal retention tracking are recommended to substantiate and extend the effectiveness findings reported here.

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