



Parenting Patterns for Students in Improving the Quality of Muraja'ah in the Era of Digital Distraction

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Abstract: This study aims to analyze the parenting patterns of students in improving the quality of Quranic recitation in the era of digital distractions at the Darul Qur'an Islamic Boarding School in Deli Serdang. The development of digital technology, characterized by the high use of gadgets and social media among teenagers, presents challenges to the consistency, focus, and discipline of students in maintaining Quranic recitation memorization. This condition demands an adaptive and effective parenting pattern to maintain the quality of recitation. This study uses a qualitative approach with a case study method. Data were collected through observation, in-depth interviews, and documentation, with research subjects including Islamic boarding school caretakers, tahfidz ustadz, and students. Data analysis was carried out through data reduction, data presentation, and conclusion, and its validity was tested through triangulation of sources and techniques. The results of the study indicate that the parenting pattern applied is a combination of authoritarian and democratic (authoritative) patterns that emphasize discipline, supervision, two-way communication, and the proportional application of rewards and punishments. Recitation activities are carried out in a structured manner through daily schedules, memorization submissions, and periodic evaluations. Factors influencing the quality of muraja'ah include students' internal motivation, the Islamic boarding school environment, and regulations on device use. This research contributes to an adaptive parenting model for maintaining the quality of muraja'ah amidst the challenges of the digital era.

Keyword: Parenting patterns, Muraja'ah, Digital Distraction, Islamic Boarding School, Tahfizh Al-Qur'an.

Abstrak: Penelitian ini bertujuan untuk menganalisis pola pengasuhan santri dalam meningkatkan kualitas muraja'ah Al-Qur'an di era distraksi digital pada Pondok Pesantren Darul Qur'an Deli Serdang. Perkembangan teknologi digital yang ditandai dengan tingginya penggunaan gawai dan media sosial di kalangan remaja menghadirkan tantangan terhadap konsistensi, fokus, dan kedisiplinan santri dalam menjaga hafalan Al-Qur'an. Kondisi ini menuntut adanya pola pengasuhan yang adaptif dan efektif agar kualitas muraja'ah tetap terjaga. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi, dengan subjek penelitian meliputi pengasuh pesantren, ustadz tahfidz, dan santri. Analisis data dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan, serta diuji keabsahannya melalui triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa pola pengasuhan yang diterapkan merupakan kombinasi pola otoriter dan demokratis (authoritative) yang menekankan kedisiplinan, pengawasan, komunikasi dua arah, serta penerapan reward dan punishment secara proporsional. Kegiatan muraja'ah dilaksanakan secara terstruktur melalui jadwal harian, setoran hafalan, dan evaluasi berkala. Faktor yang

memengaruhi kualitas muraja'ah meliputi motivasi internal santri, lingkungan pesantren, serta regulasi penggunaan gawai. Penelitian ini memberikan kontribusi sebagai model pengasuhan adaptif dalam menjaga kualitas muraja'ah di tengah tantangan era digital.

Kata kunci : Pola Pengasuhan, Muraja'ah, Distraksi Digital, Pesantren, Tahfizh Al-Qur'an.

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Introduction

Islamic boarding schools (*pesantren*) have long played a significant role in the development of Islamic education in Indonesia. These institutions function not only as places for formal religious instruction but also as environments where students' character, discipline, and spirituality are continuously nurtured through daily interactions and structured activities. In the *pesantren* system, the role of the *kyai*, *ustadz*, and *musyrif* is central in guiding students both academically and morally. Through close supervision and communal living, students develop habits of discipline, responsibility, and religious commitment that become the foundation of their personal development (Ali, 2017).

One of the main educational traditions maintained in many Islamic boarding schools is the program of Qur'anic memorization (*tahfizh*). Students who participate in *tahfizh* programs are required not only to memorize the Qur'an but also to consistently maintain the accuracy and fluency of their memorization. For this reason, the activity of *muraja'ah*, or the repeated review of previously memorized verses, becomes an essential component of the learning process. Without regular repetition, memorized verses may gradually weaken, making *muraja'ah* an indispensable practice in sustaining the quality of Qur'anic memorization (Ulfa, 2024).

In *tahfizh*-oriented *pesantren*, *muraja'ah* is usually organized through structured schedules and direct supervision by teachers or mentors. These monitoring mechanisms ensure that students maintain proper recitation according to the rules of *tajwid* and pronunciation. In addition, consistent *muraja'ah* practices help cultivate discipline, patience, and spiritual awareness among students. Through this process, maintaining memorization becomes not only an academic task but also a form of religious responsibility that strengthens students' commitment to preserving the Qur'an (Ulfa, 2024).

However, maintaining the consistency of *muraja'ah* has become increasingly complex in the modern era, particularly with the rapid development of digital technology. The presence of smartphones, social media platforms, and various forms of online entertainment has transformed the daily habits of students, including those living in boarding schools. Although digital technology offers access to beneficial learning resources, it may also introduce distractions that potentially reduce concentration and time devoted to study or memorization activities (Saptarianto, 2024).

Several studies have suggested that excessive gadget use can influence students' learning behavior and academic discipline. Time that should ideally be allocated for reviewing memorization may instead be spent browsing social media or consuming entertainment content. This condition may reduce motivation, weaken concentration, and disrupt the regularity of learning routines. Consequently, *pesantren* institutions must develop strategies that help students manage their interaction with digital technology while maintaining their educational commitments (Ali, 2017).

Within the pesantren environment, parenting patterns implemented by kyai, ustadz, and musyrifs play an important role in shaping students' attitudes toward discipline and learning. These educators function not only as instructors but also as role models whose behavior influences students' daily conduct. Through a combination of guidance, supervision, and personal example, pesantren parenting systems attempt to foster students' internal awareness to maintain their memorization and fulfill their religious responsibilities (Dessy & Suparto, 2025).

Despite the growing number of studies discussing Islamic boarding school education, many previous studies tend to examine parenting patterns or tahfizh learning methods separately. Research on parenting in pesantren generally focuses on character development and moral education, while studies on tahfizh programs often emphasize memorization techniques or curriculum management. As a result, the interaction between parenting strategies and the sustainability of muraja'ah practices in the context of digital technology has not been widely explored in a comprehensive manner (Jauhari, 2011).

Furthermore, studies examining the influence of digital technology on students' learning behavior often focus on formal schools rather than boarding-school environments. The pesantren system has unique characteristics, such as communal living, strict supervision, and structured religious activities, which may shape students' responses to digital distractions differently from those of students in regular educational institutions. This situation indicates the need for contextual research that specifically analyzes how pesantren parenting systems respond to technological challenges in maintaining students' learning discipline (Saptariantanto, 2024).

Deli Serdang Regency has experienced significant development in Islamic education, particularly in institutions that focus on Qur'anic memorization programs. The increasing number of tahfizh-oriented pesantren reflects the growing interest of the community in Qur'anic-based education. However, the proximity of these institutions to urban environments and expanding internet access also increases students' exposure to digital technology, creating new challenges for educators in maintaining effective learning supervision (Jauhari, 2011).

One institution that reflects these dynamics is the Darul Qur'an Islamic Boarding School in Deli Serdang, which has implemented a structured tahfizh program alongside modern educational facilities. Although the pesantren maintains disciplined schedules and supervision for muraja'ah activities, students' increasing exposure to digital devices requires adaptive mentoring strategies from educators. Therefore, this study aims to examine how parenting patterns implemented in Darul Qur'an Islamic Boarding School contribute to maintaining the quality of students' muraja'ah in the context of digital distractions. By analyzing the relationship between parenting strategies, muraja'ah practices, and technological challenges, this research is expected to provide both theoretical insights into pesantren parenting studies and practical recommendations for strengthening tahfizh education in the digital era (Dessy & Suparto, 2025).

Parenting refers to the process of interaction between parents or caregivers and children in shaping personality, character, and behavior in accordance with social and religious values. Parenting does not only involve fulfilling children's physical needs, but also includes emotional, spiritual, and intellectual development. In the Islamic perspective, parenting responsibilities are emphasized in Surah At-Tahrim verse 6, which commands believers to protect themselves and their families from the punishment of hell (Maimun, 2018). This verse indicates that parenting carries both worldly and spiritual responsibilities. Therefore, parenting involves guidance, rules, communication, role modeling, and the

implementation of rewards and sanctions that aim to form children who are independent, responsible, and possess noble character in accordance with Islamic teachings (Hendrawati, 2020).

In Islamic educational thought, parenting practices are often aligned with stages of children's development. One well-known concept refers to the view of Ali ibn Abi Thalib, who divided children's development into three phases: the ages of 0–7 years, 7–14 years, and 14–21 years. In the first stage, children are treated with affection and a playful approach to develop emotional attachment and a sense of security (Mahrisa, 2020). The second stage emphasizes discipline, responsibility, and the habituation of religious practices. In the final stage, children are treated more like partners in dialogue to prepare them for adulthood and social responsibility. These stages illustrate that effective parenting must consider psychological development in order to achieve educational objectives in a balanced and appropriate manner (Ilyas, 2020).

From a psychological perspective, parenting styles have been widely discussed in the framework proposed by Diana Baumrind, who categorized parenting into three main types: authoritarian, democratic (authoritative), and permissive. Authoritarian parenting emphasizes strict control, rigid rules, and limited communication between caregivers and children. Democratic parenting balances supervision with affection and encourages two-way communication (Syarifah, 2024). Meanwhile, permissive parenting allows broad freedom with minimal supervision. Among these patterns, democratic parenting is often considered the most effective in promoting independence, responsibility, and self-confidence in children. However, in institutional environments such as Islamic boarding schools, a combination of discipline and persuasive guidance is often applied to maintain both order and personal development among students (Acim, 2022).

The Qur'an also provides normative guidance for parenting practices, particularly through the story of Luqman's advice to his son in Surah Luqman verses 13–17. These verses emphasize the importance of teaching monotheism (*tauhid*) as the primary foundation of education, followed by the development of religious practices such as prayer and the cultivation of moral values (Hasel & Eriza, 2016.) In Islamic parenting, role modeling becomes an essential educational method because children tend to imitate the behavior of adults around them. The principle of encouraging good deeds and preventing wrongdoing further strengthens moral awareness and responsibility in children. Consequently, Islamic parenting integrates faith, worship, and moral education as a unified framework for character development (Nahar, 2023).

Within the context of Qur'anic education, one of the most important practices for students who memorize the Qur'an is *muraja'ah*, which refers to the repeated review of memorized verses to maintain their fluency and accuracy (Fatmawati, 2020). Memorizing the Qur'an does not only involve adding new verses but also consistently preserving previous memorization so that it remains strong. The Prophet Muhammad (peace be upon him) reminded believers that memorization of the Qur'an can be lost quickly if it is not regularly repeated. Therefore, *muraja'ah* becomes an essential routine for those engaged in Qur'anic memorization programs. The Qur'an itself highlights the accessibility of memorization in Surah Al-Qamar verse 17, while also implying the importance of persistence and commitment in maintaining memorized verses (Tobing & Nurjanah, 2024).

Various methods are commonly used to facilitate *muraja'ah* activities. Individually, students may divide their memorization targets into daily or weekly schedules so that all parts of the Qur'an can be reviewed regularly (Ciptadi & Syarif, 2025). Collectively, *muraja'ah* is

often conducted through *sima'an*, where students recite their memorization in front of teachers or peers to receive corrections. Another approach is the *mushafiyah* method, which involves reviewing memorized verses while looking at the Qur'an text to strengthen visual memory. These methods emphasize key principles such as consistency, time management, and balance between adding new memorization and reviewing previous verses to maintain overall memorization quality (Dudin & Munawiroh, 2020).

Despite the structured methods used in Qur'anic memorization programs, maintaining consistent muraja'ah has become increasingly challenging in the era of digital technology. The widespread availability of smartphones, social media platforms, and online entertainment provides both opportunities and challenges for students (Widat, 2021). While digital technology can support access to educational resources, it may also reduce concentration and study time when used excessively. Notifications, social media engagement, and digital entertainment often interrupt learning routines, potentially affecting students' ability to maintain consistent memorization practices (Sulaeman, 2021).

In this context, parenting patterns within educational institutions such as Islamic boarding schools play a crucial role in supporting students' learning discipline. Caregivers and teachers are responsible not only for supervising memorization activities but also for guiding students in managing their daily habits, including the use of digital technology. Through consistent supervision, motivation, and role modeling, educators can help students develop self-awareness and responsibility in maintaining their memorization routines. Therefore, the integration of appropriate parenting strategies and effective muraja'ah practices becomes an important factor in sustaining the quality of Qur'anic memorization among students in contemporary educational environments (Fahham, 2020).

Methods

This study employed a qualitative approach using a case study design to explore in depth the parenting patterns implemented in improving the quality of students' *muraja'ah* in the era of digital distractions. A qualitative approach was chosen because it focuses on understanding social phenomena, experiences, and meanings from the perspective of participants within their natural setting. Qualitative research aims to interpret phenomena holistically through descriptive data such as words, actions, and interactions that occur in everyday life (Sugiyono, 2012). The case study design was selected because this research focuses on a single bounded system, namely Darul Qur'an Islamic Boarding School, allowing the researchers to explore the interaction between parenting practices, memorization routines, and technological challenges within their real-life institutional context without the intention of statistical generalization.

According to Moleong (2018) and Yin (2018), case studies are suitable for examining contemporary phenomena in depth when the boundaries between the phenomenon and context are not clearly evident. In this research, the case study approach enabled the researchers to analyze how parenting practices implemented by *kyai*, *ustadz*, and *musyrif* interact with institutional regulations, muraja'ah routines, and the presence of digital technology in students' daily lives. This approach allowed the researchers to examine not only formal policies but also everyday practices and interactions that shape students' learning discipline.

The research was conducted at Darul Qur'an Islamic Boarding School in Deli Serdang Regency, North Sumatra, which offers a structured Qur'anic memorization (*tahfizh*) program. The boarding school was selected because it combines a traditional supervision system with access to modern educational facilities and internet connectivity, making it relevant to the

research topic on digital distraction. Fieldwork was conducted for approximately two months, during which the researchers regularly visited the boarding school environment to observe learning activities and interact with participants.

The participants of this research consisted of 12 informants selected through purposive sampling (Sugiyono, 2019). These included the head of the Islamic boarding school (1 person), tahfizh program coordinators (2 persons), *ustadz/ustadzah* who supervise muraja'ah sessions (3 persons), and students participating in the tahfizh program (6 persons). Informants were selected based on their direct involvement in the implementation of muraja'ah activities and their familiarity with the supervision system within the boarding school. This selection ensured that the collected data represented different perspectives within the pesantren environment.

Data were collected through three main techniques: participant observation, in-depth interviews, and document analysis. Observations were conducted during muraja'ah sessions, daily learning routines, and informal interactions between teachers and students. Each observation session lasted approximately 60–90 minutes and was conducted several times per week throughout the research period. During these observations, the researchers focused on specific aspects such as the organization of muraja'ah schedules, supervision practices by teachers, students' participation and concentration during recitation, and the enforcement of institutional rules related to discipline and technology use.

In addition to observation, in-depth interviews were conducted with all selected informants. Each interview lasted approximately 30–60 minutes and was conducted using a semi-structured interview guide. Some of the guiding questions included: (1) how muraja'ah activities are organized and supervised in the boarding school; (2) what challenges teachers and students face in maintaining memorization consistency; (3) how the boarding school regulates the use of digital devices; and (4) how teachers perceive the influence of digital technology on students' learning discipline. Interviews were recorded with participants' consent and later transcribed for analysis.

In this study, the concept of "digital distraction" refers to situations in which students' attention to memorization activities is disrupted by digital media, such as smartphones, social media, or online entertainment. In the field, this phenomenon was identified through three indicators: students' self-reported experiences during interviews, observations of discussions about gadget use among students, and institutional regulations regarding mobile phone restrictions within the boarding school. These indicators helped the researchers understand how digital technology is perceived and managed within the pesantren environment.

Supporting data were also obtained through documentation, including tahfizh program schedules, institutional regulations regarding student discipline, written guidelines for muraja'ah supervision, and archival records related to memorization evaluation. These documents were analyzed to understand the formal structure of the boarding school's mentoring system and to compare institutional policies with the practices observed during fieldwork.

Data analysis followed the interactive model proposed by Miles and Huberman, which consists of data reduction, data display, and conclusion drawing and verification. Interview transcripts, observation notes, and documentation were coded and categorized to identify recurring themes related to parenting strategies, muraja'ah supervision, and responses to digital distractions. Through this iterative process, patterns of interaction and institutional strategies were identified and interpreted in relation to the research objectives.

To ensure the credibility of the findings, several qualitative validation strategies were implemented. Source triangulation was conducted by comparing information obtained from students, teachers, and institutional documents. Member checking was performed by sharing preliminary interpretations with two teacher informants and two students to confirm whether the interpretations accurately reflected their experiences. Peer debriefing was conducted with two researchers in Islamic education who reviewed the coding process and analytical interpretations. In addition, an audit trail was maintained in the form of field notes, interview transcripts, coding records, and analytical memos documenting the entire research process. These procedures helped ensure that the findings were transparent, credible, and grounded in the empirical data collected during the study.

Results And Discussion

Results

The implementation of muraja'ah discipline at Darul Qur'an Islamic Boarding School is organized through a structured daily routine supervised by teachers and dormitory mentors. Based on field observations conducted during muraja'ah sessions, students usually perform memorization review after the dawn prayer and in the evening before the *Isha* prayer. During these sessions, students sit in small groups while waiting for their turn to recite memorized verses to the teacher. Observation notes show that most students repeat memorization quietly while holding the mushaf, while others rehearse memorization with their peers. One teacher explained in an interview:

"Muraja'ah must become a daily habit for students. If they skip even one day, their memorization will weaken. That is why we supervise them from morning until night." (Interview with Tahfizh Teacher, March 2025).

Muraja'ah activities take place in two main environments, namely the classroom and the dormitory area. In classroom sessions, muraja'ah is conducted through scheduled recitation assessments where students present memorized verses to teachers. Meanwhile, in dormitories, muraja'ah is practiced informally after prayers or during designated study hours. Observations during evening dormitory sessions showed that students often form small groups to listen to each other's recitation before submitting it to their mentor. A dormitory supervisor explained:

"In the dormitory we remind them to repeat their memorization before submitting it. Sometimes they practice together so they can correct each other's mistakes." (Interview with Dormitory Supervisor, March 2025).

The memorization targets given to students are adjusted according to their ability level. Based on interviews with teachers, students who demonstrate strong memorization ability may review several pages in one session, while those with weaker fluency are given smaller portions. Documentation from the tahfizh program schedule shows that students are expected to complete daily muraja'ah targets recorded in their progress log. Teachers emphasized that flexible targets help prevent students from feeling overwhelmed while still maintaining consistency in memorization practice.

Teachers play multiple roles during muraja'ah sessions, not only as listeners but also as mentors who correct recitation errors and motivate students. During observation sessions, teachers were seen correcting tajwid mistakes and asking students to repeat certain verses several times until the pronunciation was accurate. One student described this process:

"Sometimes when I make mistakes in tajwid, the teacher asks me to repeat the verse again until it is correct. It helps me remember the verse better." (Interview with Student Participant, March 2025).

The muraja'ah monitoring system is supported by the use of a *mutaba'ah* book that records each student's memorization submission. Documentation analysis shows that this record includes the date, the verses reviewed, and the teacher's evaluation of memorization fluency. Teachers explained that this documentation allows them to track which verses require further repetition. Students also use this record to monitor their own progress. One teacher noted:

"Through the *mutaba'ah* book we can see which parts of the Qur'an students often forget, so we ask them to repeat those parts more frequently." (Interview with Tahfizh Coordinator, March 2025).

Based on institutional documentation and teacher explanations, memorization levels are categorized into three stages: new memorization, unstable memorization, and fluent memorization. Teachers use these categories to determine the intensity of muraja'ah required for each student. Students with unstable memorization are often asked to repeat the same verses multiple times before progressing to new memorization.

The research findings also indicate that students' internal motivation plays an important role in maintaining muraja'ah consistency. Interviews with several students revealed differences in attitudes toward memorization practice. Some students expressed strong personal motivation to maintain their memorization. One participant stated:

"I try to repeat my memorization every day because I am afraid of forgetting it. If I do not repeat it, it becomes difficult to remember." (Student Interview, March 2025).

However, other students admitted that maintaining consistency can be challenging, particularly when they feel tired or lose focus. Teachers also acknowledged that students who demonstrate strong self-discipline tend to maintain more stable memorization.

Family support also emerged as an important factor influencing students' memorization consistency. Several teachers explained that students whose parents regularly communicate with the boarding school often show stronger motivation to maintain their memorization. According to one teacher:

"Parents who ask about their children's memorization progress indirectly motivate the students to continue repeating their memorization." (Interview with Teacher, March 2025).

In addition to internal and family factors, the social environment of the boarding school also affects muraja'ah practices. Observations showed that students often encourage one another to repeat memorization together. Students who share dormitory rooms with diligent peers tend to participate more actively in muraja'ah activities. Conversely, teachers noted that students who associate with less disciplined peers sometimes demonstrate lower consistency in memorization practice.

The findings also reveal the presence of digital distractions that potentially affect students' concentration. Although the boarding school enforces a restriction on mobile phone use, interviews and observations suggest that some students still attempt to access digital devices during visits or when returning home during holidays. One student explained:

"Sometimes when we go home during holidays, it is difficult to maintain muraja'ah because we spend more time using our phones." (Student Interview, March 2025).

Teachers also acknowledged that exposure to digital entertainment outside the boarding school environment can reduce students' focus on memorization activities.

Observational data further indicate that the boarding school has implemented several strategies to minimize digital distraction. The institution prohibits students from bringing personal mobile phones and occasionally conducts inspections to enforce this rule. According to one dormitory supervisor:

"We check the dormitories regularly to ensure students do not keep mobile phones. The goal is to maintain their focus on memorization activities." (Dormitory Supervisor Interview, March 2025).

In addition, parental visits are supervised to ensure that students do not receive unauthorized devices.

Despite these regulations, teachers reported that maintaining students' memorization discipline remains challenging when students leave the boarding school environment. During school holidays, students return to their families where digital device use is less regulated. Several teachers noted that some students return with weaker memorization fluency after extended holidays, indicating that digital distractions outside the boarding school environment may influence muraja'ah consistency.

Overall, the findings suggest that the quality of students' muraja'ah at Darul Qur'an Islamic Boarding School is supported by a structured mentoring system, regular supervision, and institutional monitoring tools. However, the research also indicates that both internal factors (such as student motivation) and external factors (including family support, peer influence, and exposure to digital technology) play important roles in shaping the consistency of muraja'ah practices.

Discussion

Student Parenting Patterns Applied at Darul Qur'an Islamic Boarding School to Foster Discipline in Recitation

The findings show that the student parenting pattern at Darul Qur'an Islamic Boarding School is implemented through a dormitory-based system with continuous supervision. This structure creates a learning environment in which recitation activities are embedded in students' daily routines. The existence of fixed schedules before and after formal lessons indicates that muraja'ah is not treated as a supplementary activity but as a central part of students' daily responsibilities. The structured routine contributes to the formation of disciplined behavior because students repeatedly engage in memorization review at predetermined times. As a result, the discipline that emerges is not only rule-based but also gradually internalized through continuous practice.

The implementation of clear rules and memorization targets further strengthens this disciplinary system. Students are required to submit muraja'ah regularly according to the standards established by the boarding school. When these targets are not achieved, evaluation and mentoring are conducted to identify the causes of difficulty. This evaluation process indicates that discipline is not enforced solely through punishment or pressure, but through a combination of monitoring and guidance. The findings suggest that the system aims to maintain memorization stability while still considering individual student conditions. Therefore, the enforcement of rules functions as an educational mechanism that encourages responsibility rather than merely imposing rigid control.

Another important aspect observed in the parenting pattern is the emotional and spiritual approach used by tutors in guiding students. Tutors provide advice, motivation, and personal mentoring for students who experience boredom or difficulty during muraja'ah. This approach plays a significant role in fostering internal awareness among students regarding the importance of maintaining memorization. The close relationship between tutors and students contributes to a supportive atmosphere where students feel guided rather than pressured. The combination of structured supervision, clear rules, and persuasive mentoring suggests that the parenting pattern at the boarding school attempts to balance institutional discipline with personal motivation in sustaining students' consistency in muraja'ah practice.

Implementing Muraja'ah Activities to Improve the Quality of Students' Memorization

The implementation of muraja'ah activities at Darul Qur'an Islamic Boarding School is organized systematically through memorization grouping based on levels of fluency, such as fluent, unclear, and weak. This classification allows teachers to adjust coaching strategies according to the needs of each group. Students whose memorization is considered weak receive more intensive repetition schedules and closer supervision. This system indicates that the boarding school does not treat muraja'ah as a uniform activity for all students but recognizes variations in memorization ability. By differentiating coaching strategies, teachers can focus on strengthening weaker memorization while maintaining the stability of fluent recitation.

Muraja'ah submissions are carried out directly in front of teachers using several repetition methods, such as per page, per juz, or per specific section. During this process, teachers listen carefully to students' recitations and provide corrections related to tajweed, makhraj, and fluency. This direct interaction allows teachers to identify mistakes immediately and prevent them from becoming repeated errors in memorization. Regular evaluation sessions also help ensure that previously memorized verses remain stable and are not forgotten. In addition to teacher supervision, students are encouraged to conduct independent muraja'ah as part of their personal responsibility, indicating that memorization maintenance requires both institutional control and individual commitment.

The use of mutaba'ah books also plays an important role in monitoring memorization progress. These books function as documentation tools that record students' daily achievements as well as teacher evaluations. Through this recording system, both students and teachers can observe patterns of progress or decline in memorization. The presence of written documentation also increases students' motivation to maintain consistency because their achievements are visibly tracked. Thus, the mutaba'ah system does not only function as an administrative record but also as a mechanism for continuous monitoring and evaluation of memorization stability within the muraja'ah program.

Factors Influencing Students' Muraja'ah in the Era of Digital Distraction

The findings indicate that internal factors such as self-awareness and spiritual motivation play a significant role in determining students' consistency in muraja'ah activities. Students who demonstrate stronger personal intentions tend to review their memorization more consistently, even when direct supervision from teachers is limited. This suggests that discipline in muraja'ah is not solely dependent on institutional regulations but is also influenced by the students' internal commitment to maintaining their memorization. When

students perceive memorization as a personal responsibility and a trust that must be preserved, their engagement in muraja'ah tends to be more stable.

External factors also contribute to the quality of students' muraja'ah practice. Support from parents and the surrounding environment helps reinforce the discipline cultivated in the boarding school. Parents who provide encouragement and supervision when students return home can help maintain continuity in memorization practice. In addition, the religious atmosphere within the boarding school environment supports the development of habitual muraja'ah behavior. However, when students are outside the pesantren environment, they become more exposed to various distractions, particularly those related to digital technology and social media use. This situation indicates that the consistency of muraja'ah requires cooperation between the boarding school and the family environment.

The emergence of digital technology also presents challenges for maintaining focus in memorization activities. The availability of social media and online games can potentially divert students' attention and reduce the time allocated for muraja'ah. When technology use is not properly managed, students may experience procrastination or reduced concentration during memorization review. In addition, psychological factors such as boredom and fatigue may further decrease students' motivation to maintain regular muraja'ah. These findings indicate that the challenges faced by Quran memorizers today are not only related to memorization difficulty but also to maintaining focus in an environment increasingly influenced by digital media.

Forms of Caregiver Responses to the Influence of Digital Media on Students' Muraja'ah

In response to the challenges posed by digital distractions, Darul Qur'an Islamic Boarding School implements regulations restricting the use of mobile phones within the dormitory environment. This policy is intended to minimize potential distractions that may interfere with students' concentration during memorization activities. Regular monitoring is carried out to ensure that all students comply with these rules. The restriction of technology access reflects the institution's effort to maintain an environment that prioritizes learning and memorization activities over digital entertainment.

In addition to implementing strict rules, caregivers also provide educational guidance regarding the responsible use of technology. Students are reminded that digital media should not interfere with their primary responsibility as Quran memorizers. This approach emphasizes awareness and understanding rather than relying solely on prohibition. Caregivers also maintain communication with parents to ensure that students' use of mobile phones remains controlled during visits or holiday periods. Through this collaboration, the boarding school attempts to maintain consistency in muraja'ah practices both inside and outside the pesantren environment. These combined strategies indicate that the institution responds to digital challenges through a mixture of regulation, guidance, and cooperation with families.

Conclusion

This study concludes that the parenting and supervision pattern implemented at Darul Qur'an Islamic Boarding School is structured, scheduled, and continuously monitored, which significantly supports the sustainability of students' muraja'ah activities. The pesantren applies a disciplined system in which muraja'ah becomes a

mandatory daily routine conducted both in classrooms and dormitories. This system combines strict memorization targets with mentoring and guidance tailored to students' individual capacities. The implementation of muraja'ah is also carried out systematically based on the quality of memorization, categorized as "dead," "dim," and "fluent," allowing supervisors to monitor students' progress and guide improvements measurably and consistently. Through this structured pattern, the pesantren environment functions as a pedagogical ecosystem that strengthens discipline and continuity in Qur'anic memorization.

The findings also reveal that several internal and external factors influence the effectiveness of muraja'ah. Self-awareness emerges as the most dominant factor in maintaining memorization quality, while family and community support can strengthen students' motivation and consistency. Conversely, boredom and digital distractions, especially the use of mobile phones for gaming and social media, pose serious challenges to the sustainability of memorization practices. In response, the pesantren has implemented various strategies such as mobile phone bans, routine inspections, mentoring programs, the ASDAQU monitoring system, visiting restrictions, and collaboration with parents. These measures demonstrate the institutional effort to preserve a disciplined learning environment that supports the stability and quality of Qur'anic memorization.

This study contributes to the literature on Qur'anic education by providing an empirical description of how structured parenting patterns and systematic muraja'ah monitoring mechanisms function within a pesantren environment. It highlights the importance of integrating discipline, mentoring, and institutional supervision in maintaining the quality of Qur'an memorization, particularly in the context of modern digital challenges. However, this study is limited by its focus on a single pesantren setting and relies primarily on qualitative data, which may limit the generalizability of the findings. Future studies are therefore encouraged to examine similar programs across multiple pesantren and incorporate mixed-method approaches to obtain broader and more comprehensive insights into effective muraja'ah management in contemporary Islamic boarding schools.

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