

Date Received : August 2025
Date Revised : November 2025
Date Accepted : November 2025
Date Published : December 2025

STRATEGIC ANALYSIS OF THE APPLICATION OF THE AT-TIKRAR METHOD IN SHARPENING THE TAHFIDZ AN-NADZM ALFIYAH IBN AL-MĀLIK AT MA'HAD ALY ISLAMIC BOARDING SCHOOL (*STUDY AT MAHAD ALY PONDOK PESANTREN ANNUR 2*)

Moh. Robith Munadi¹

Universitas Al Qolam Malang, Indonesia (robithmunadi123@gmail.com)

Zulfan Syahansyah

Universitas Al Qolam Malang, Indonesia

Muhammad Husni

Universitas Al Qolam Malang, Indonesia

Kata Kunci:	ABSTRAK
Tikrār; At-Tikrar Method; Alfiyah Ibn al-Malik; Memorization; Mahad Aly; Islamic Education.	<p>Latar Belakang: Penelitian ini mengkaji penerapan tradisi tikrār (pengulangan) dalam penghafalan Nadzm Alfiyah Ibnu Mālik di Mahad Aly Pondok Pesantren Annur 2. Tujuan: Tujuan utama penelitian adalah untuk menggambarkan model-model penerapan tikrār, menganalisis faktor pendukung dan penghambat, serta memetakan pengalaman mahasantri dan implikasinya terhadap perancangan program hafalan. Metode: Tiga model utama tikrār ditemukan: (1) pengulangan bertahap per bait secara mandiri, (2) pengulangan kolektif yang dipimpin ketua kelas, dan (3) pengulangan target penuh sesuai semester. Hasil: Evaluasi CIPP menunjukkan bahwa strategi ini sesuai dengan karakteristik mahasiswa Mahad Aly, didukung oleh sumber daya manusia dan sarana yang memadai, meskipun terkendala keterbatasan waktu, kelelahan malam, dan fluktuasi motivasi. Analisis SWOT-TOWS mengidentifikasi kekuatan utama dalam struktur program yang konsisten dan budaya jama'ī, sementara kelemahannya adalah monotoninya metode dan kurangnya variasi retrieval practice. Implikasi: Implikasi praktis meliputi desain jadwal yang realistis, pengembangan instrumen monitoring berbasis logbook, serta penyisipan aktivitas spaced retrieval dan pelatihan manajemen waktu. Kesimpulan: Penelitian ini menekankan pentingnya sinergi antara tradisi pesantren dan pendekatan kognitif modern untuk meningkatkan efektivitas program hafalan.</p>

¹ Correspondence Author

Keywords:	ABSTRACTS
Tikrār; At-Tikrar Method; Alfīyah Ibn al-Malik; Memorization; Mahad Aly; Islamic Education.	<p>Background: This study examines the application of the tikrār (repetition) tradition in memorizing Nadzm Alfīyah Ibnu Mālik at Mahad Aly Pondok Pesantren Annur 2. Purpose: The main objectives of the research are to describe the models of tikrār implementation, analyze supporting and hindering factors, and map the experiences of students and their implications for the design of memorization programs. Three main models of tikrār were identified: (1) gradual repetition of each verse independently, (2) collective repetition led by the class leader, and (3) full target repetition according to the semester goal. Method: The CIPP evaluation shows that this strategy is suitable for Mahad Aly students, supported by adequate human resources and facilities, although it faces challenges such as time limitations, nighttime fatigue, and fluctuating motivation. SWOT-TOWS analysis reveals the main strengths of a consistent program structure and strong communal culture, while its weaknesses include method monotony and a lack of retrieval practice variation. Implication: Practical implications include designing a realistic schedule, developing monitoring tools based on logbooks, incorporating spaced retrieval activities, and providing time management training. Conclusion: This study emphasizes the importance of synergy between pesantren traditions and modern cognitive approaches to enhance the effectiveness of memorization programs.</p>

A. INTRODUCTION

Although the Tikrār method has long been practiced in Islamic boarding schools as a traditional approach to strengthening memorization, existing research has primarily focused on its use in Qur’anic memorization at the elementary and secondary pesantren levels (Ikhwanuddin, 2023; Amalia, Saehudin & Hafifah, 2023; Hendrawati, 2024). Studies examining its application in higher Islamic education, particularly in Ma’had Aly institutions, remain limited. Moreover, current literature on the teaching of Alfīyah Ibn al-Malik tends to emphasize pedagogical tradition rather than exploring how learners process, retrieve, and retain advanced grammatical structures through systematic repetition (Tikrār). This gap becomes more evident when compared with the growing body of research in cognitive psychology demonstrating the effectiveness of spaced practice and retrieval practice as strategies for enhancing long-term retention and deep learning (Karpicke & Roediger, 2007; Donker et al., 2022; Huang, 2025). Systematic reviews further emphasize that distributed repetition and active recall significantly strengthen memory consolidation across various learning contexts (Trumble et al., 2023), suggesting potential alignment between traditional Tikrār and modern cognitive learning principles.

Therefore, this study seeks to fill this research gap by systematically evaluating the effectiveness of the At-Tikrar method in teaching Alfīyah Ibn al-Malik at a Ma’had Aly Islamic Boarding School, while also examining how this traditional method converges with contemporary cognitive strategies such as spaced repetition and retrieval practice. By positioning Tikrār within both its traditional pedagogical context and a modern cognitive framework, this research aims to offer a deeper understanding of how the method supports long-term retention and mastery of advanced Arabic grammar. Modern Islamic boarding schools face a serious challenge in maintaining the memorization tradition that is its identity. At the Mahad Aly level, mastery of Nadzm

Alfiyah Ibn Mālik—an Arabic grammatical poem consisting of 1002 stanzas —is prerequisite important to read and study classical texts (turāth). Although the majority of Islamic boarding schools (pesantren) apply the principle of tiktār (repetition) in memorization, scientific studies that examine the design, practice, and effectiveness of tiktār programs in depth are still minimal, especially at the higher religious education level. Several studies highlight the importance of designing a realistic memorization schedule, the quality of mentoring, and a variety of strategies to maintain motivation (Amirudin et al., 2020; Hasyim & Chair, 2024), but not many have adopted a comprehensive evaluation framework such as CIPP or the SWOT approach.

Theoretically, repetition is one of the oldest strategies in learning psychology. The spaced practice model shows that separating time intervals between study sessions is more effective than massed practice . form memory term long . Meta- analysis to retrieval practice — namely exercise summons return Information through quizzes or questions—also shows significant increases in retention and transfer when interspersed with feedback (Rowland, 2014). In the context of Arabic language learning, a study by Yul et al. (2023) emphasized the importance of the language environment, speaking practice, and meaningful repetition to improve fluency; while a study by Erlina et al. (2022) found a positive correlation between Quran memorization and Arabic language learning achievement in Islamic boarding schools. However, research on the operational mechanisms of tiktār, its supporting and inhibiting factors, and the integration of modern cognitive theory into Alfiyah memorization programs is still scarce.

Study This give theoretical contribution by integrating the tiktār tradition in Islamic boarding schools with the latest findings in cognitive psychology such as spaced practice and retrieval practice . Practically, the results of this study can serve as a reference for the organizers of the Mahad Aly program and other Islamic boarding schools to design, modify, and evaluate the Nadzm memorization program and other materials more systematically and evidence-based.

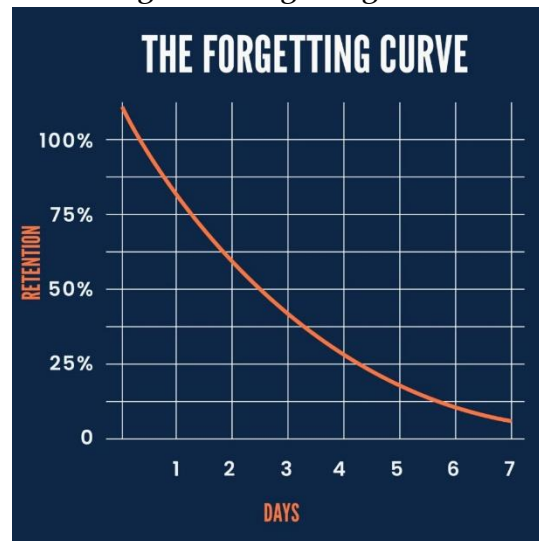
Tiktār in Tradition Memorization Islamic boarding school. Tiktār comes from the Arabic word kara-ra , meaning “to repeat” or “to recite repeatedly.” In the context of Islamic boarding schools, tiktār refers to the practice of systematically repeating readings, both individually and collectively, to strengthen memory and fluency. Studies by Kholiq (2022) and Ilyasin (2020) emphasize that tiktār is not merely a memorization technique but also part of a spiritual ritual that strengthens the religious awareness of students. From elementary to secondary education levels, tiktār has been successfully used in memorizing the Qur'an (Amalia et al., 2024), Matan Jurumiyah, and other small texts; however, its application to long manuscripts such as the Alfiyah has not been widely explored.

Mahad Aly is a higher education institution in Islamic boarding schools (pesantren) that integrates the curriculum of Islamic boarding schools with that of universities. Mastery of the Alfiyah is a prerequisite for reading the Turāth books. Due to the length of the verses and the complexity of the grammatical themes, the implementation of tiktār requires strategies tailored to the cognitive abilities of adult students and their other academic burdens. This research fills this gap by documenting the forms of tiktār at Mahad Aly and the challenges they face.

Spaced Practice and Retrieval Practice. The phenomenon of spaced practice emerged in psychology literature in the late 19th century. Hermann Ebbinghaus

proposed the forgetting curve, which showed that information retention decreased sharply in a number of days after study.

Figure 1. Forgetting Curve



Distributed repetition in term time Spaced practice can reduce forgetting rates compared to repetition spaced within a single session (massed). Recent meta-analytic research suggests that longer intervals provide long-term retention benefits, particularly in the language domain (Cepeda et al., 2006). Retrieval practice, the process of recalling information through quizzes or tests, has been shown to improve memory better than simply rereading because it forces the brain to exert cognitive effort (Rowland, 2014). Integrating spaced practice with retrieval practice (e.g., providing daily quizzes with increasing frequency) can produce desirable difficulties that enhance transfer and flexibility and memory.

Several studies in Arabic and Islamic education have begun to adopt this principle. Yul et al. (2023) examined the role of language environment and speaking practice; they suggested spaced repetition and oral retrieval activities to reinforce grammatical structures and vocabulary. Arabiyat (2025) analyzed the use of the Kahoot application in Arabic speaking learning, incorporating interval quizzes; the results showed increased motivation and retention compared to traditional learning. However, no research has yet examined the integration of spaced retrieval principles with the *tikrār* tradition in Nadzm memorization.

Framework CIPP Evaluation. The CIPP (Context, Input, Process, Product) evaluation model was developed by Stufflebeam as a guide for comprehensively evaluating educational programs. The context component analyzes needs, goals, and the environment; input evaluates strategies, resources, and planning; process assesses implementation and quality of implementation; and product assesses outcomes and impacts (Stufflebeam & Shinkfield, 2007). The use of CIPP in Islamic education research is still limited, but it is beginning to be applied to the evaluation of *tahfidz* programs, Qur'an learning, and Islamic boarding school curricula (Amirudin et al., 2020; Amalia et al., 2024). This framework is relevant for assessing the effectiveness of *tikrār* because it considers the suitability of the Islamic boarding school context, the availability of input, the implementation process, and the achievement of outcomes. Thus, CIPP analysis can help formulate data-driven recommendations.

SWOT and TOWS Analysis in Islamic Boarding School Education. SWOT (Strengths, Weaknesses, Opportunities, Threats) analysis is commonly used in strategic management to map the internal and external conditions of an organization. In the context of Islamic boarding school education, SWOT is useful for assessing program quality and designing development strategies (Hasyim & Chair, 2024). The next stage of SWOT is the TOWS matrix, which combines internal-external factors to produce strategies: SO (leveraging strengths to seize opportunities), WO (leveraging opportunities to improve weaknesses), ST (leveraging strengths to overcome threats) and WT (minimizing weaknesses and threats). The application of SWOT-TOWS analysis in the tiktār program has never been done before, so this study will explore it to produce strategic recommendations.

The bibliography relevant to this topic is quite extensive, both from Sinta 2 journals and well-indexed international journals. The following table presents some similar studies that served as a basis; Amirudin et al. (2020) Management of Arabic language learning in Islamic boarding schools Emphasizes the importance of planning, monitoring, and varying methods to maintain motivation. Erlina et al. (2022)

Correlation between memorizing the Qur'an and Arabic language learning achievement Found a positive relationship between memorization level and academic achievement. Yul et al. (2023) Language environment and speaking practice. Identifying the influence of repetition and language environment on fluency. Arabic (2025) Using the Kahoot application for speaking skills Integrating quiz-based retrieval practice and finding increased retention. Hasyim & Chair (2024) Transformation of Islamic boarding schools in educational decentralization Highlighting curriculum adaptation and the need for innovation in learning methods. Amalia et al. (2024)

Evaluation of the Al-Qur'an learning program in elementary schools Using the CIPP model to assess the effectiveness of the Ummi method; emphasizes repetition logbook. Kholiq (2022) Value conflicts in traditional Islamic boarding school. Dissecting the challenges between tradition and modern demands in character building. Ilyasin (2020) Learning management in Islamic boarding school. Describes curriculum integration and the importance of innovation in methodology. Amirudin et al. (2023) Analysis of Islamic boarding school entrepreneurial strategies Using SWOT analysis to assess the readiness of Islamic boarding schools to produce student entrepreneurs. Arabiyatuna (2025) Development of QR code-based learning media Provides examples of digital innovations to support Arabic language learning.

Study the become reference main in discussion theoretical and discussion. However, none of them specifically discusses the application of tiktār to Nadzm Alfiah memorization at Mahad Aly. Therefore, this study offers a new contribution by combining traditional frameworks and modern theory.

B. METHOD

This study adopts a qualitative approach with an intrinsic case study design, chosen to capture an in-depth understanding of how tiktār is applied within the learning culture of Mahad Aly Annur 2. The case study design enables a comprehensive exploration of behavior, experiences, and institutional practices, allowing the researcher to construct a holistic picture of the memorization system implemented in this Islamic higher education environment (Yin, 2018). The research was conducted at Mahad Aly

Annur 2 in Malang, East Java, where memorizing Alfiyah Ibn Mālik serves as a compulsory academic requirement. The participants consisted of nine students from semesters one to three and three accompanying lecturers responsible for guiding, monitoring, and evaluating the memorization process. The students were selected through purposive sampling—not merely based on availability, but deliberately chosen to represent diverse levels of achievement, consistency in practicing *tikrār*, and variation in learning backgrounds. This ensured that the data reflected a broad spectrum of experiences and learning behaviors. To safeguard confidentiality, each participant was assigned a code, and demographic information such as age and educational history was also documented to enrich the analysis.

Data were collected through a combination of in-depth interviews, participant observations, and document analysis. Interviews, lasting between forty and sixty minutes, explored the students' experiences with memorization, their perceptions of *tikrār*, and factors that either supported or hindered their discipline. Lecturers were interviewed to understand their instructional design, the structure of monitoring practices, and the type of feedback they provided to students. Observations were carried out during morning and evening recitations, individual submission sessions, and independent repetition routines. Through these observations, the researcher recorded the rhythm of learning: how often students repeated verses, how they interacted with peers, how they responded to guidance, and how discipline and consistency were demonstrated in daily practice. Meanwhile, documentation such as *tikrār* logs, attendance records, weekly achievement summaries, and institutional SOPs provided further insight into the program's structure and operational standards.

The instruments used in this study were developed in alignment with the CIPP framework, ensuring that questions and observation categories were directly connected to the dimensions of context, input, process, and product. Prior to full application, the instruments were tested on two students outside the sample to ensure clarity and relevance. The validity of the data was maintained through triangulation between students, lecturers, and institutional documents, as well as across methods. Member checking and an audit trail were incorporated throughout the research to strengthen credibility, and reflexivity was practiced to minimize potential bias in interpretation.

The data analysis process unfolded alongside data collection, allowing emerging insights to guide subsequent exploration. Interview transcripts, observational notes, and documents were gradually reduced and organized into thematic patterns that reflected the central research focus. The CIPP framework became the lens through which the findings were structured, highlighting how the memorization program's context, available resources, daily processes, and resulting outcomes form an interconnected system. These insights were then extended into a SWOT analysis, identifying internal strengths and weaknesses as well as external opportunities and challenges faced by the program. To generate strategic recommendations, the SWOT results were synthesized into a TOWS matrix, producing a set of practical and evidence-based development directions for enhancing the implementation of *tikrār* at Mahad Aly. Ethical considerations were carefully observed throughout the study. Approval was granted by the institutional leadership, and all participants provided informed consent after receiving clear explanations about the purpose of the research, confidentiality protocols, and their freedom to withdraw at any stage. Interviews were conducted in a language familiar to the participants and in a supportive environment, ensuring that

their responses were genuine and comfortably expressed. All data were stored securely, and anonymity was fully maintained throughout the research process.

C. RESULT AND DISCUSSION

1. Implementation Model Tiktār

Data analysis shows that the tiktār program at Mahad Aly Annur 2 operates through three main models: gradual per verse, collective 200 verses/day, and full target. These three models complement each other to achieve the memorization targets of 300 verses (semester 1) and 750 verses (semester 3). The following is a detailed explanation and the dynamics of each model.

Gradually per verse (Independent), This model requires students to repeat each verse to be memorized 10 times, then recombine them (cumulatively) before reciting. For example, for the first five verses, the procedure is to read verse 1 10 times, verse 2 10 times, then repeat verses 1–2 10 times, then move on to verse 3, and so on. This process ensures that each verse is learned in the context of the previous verse, thus forming semantic and rhythmic connections. Researchers' observations indicate that students tend to practice this model in their free time, such as after dawn or before bed. They usually look for place calm like maqbaroh founder cottage Islamic boarding school, room empty classroom, or gazebo in front of the dormitory.

Students reported that this method made memorization easier because it provided an opportunity to understand the meaning of each verse. However, the main challenge was time availability. M2 and M3 stated that their busy lecture schedules and Islamic boarding school activities limited the time for 10 repetitions, so they often worked around this by dividing the repetition sessions into several times (morning, afternoon, evening). The supervising lecturer (DP1) suggested using a timer app or logbook to record the repetitions to ensure consistency.

Collective 200 Bait/day, The second model is conducted collectively in the classroom, led by the class leader or naqib. Every day, students recite 100 verses in the morning (7:45–8:00 AM) and 100 verses in the evening (6:15–6:30 PM) before the start of class. The recitation is done with a certain standardized rhythm. This model is considered a form of recitation that fosters a sense of togetherness and mutual support. Observations show that student enthusiasm is quite high at the beginning of the semester; however, it tends to decrease towards the middle of the semester when the academic load increases. Several students (M7, M8, M9) admitted that they sometimes just read along without seriously memorizing because of the noisy atmosphere. M7 said, "Sometimes I don't read because it's done together; it feels like I'm just going along with the rhythm." This shows that the collective model needs to be balanced with individual responsibility. However, the perceived benefits include strengthening the rhythm of memorization and collective correction when reading errors occur. A DP2 lecturer added that collective reading helps boost the confidence of shy students.

Full Target (Independent), The third model is a comprehensive repetition model based on semester targets. First-semester students are required to recite verses 1–300 every night between 9:00–11:00 PM, while third-semester students recite verses 1–750. This model is independent but conducted in the classroom to maintain discipline.

Researchers found that students often felt tired at night, but they recognized the long-term benefits. M4 revealed that, despite feeling sleepy, reciting the entire target helped them see the global structure of the Alfiyah and discover patterns in the qawā'id.

CIPP Evaluation of the Tikrār Program To assess the effectiveness of the tikrār program holistically, researchers used the CIPP framework. The table below summarizes the key findings per component;

Table Tikrar Program

Component	Indicator	Findings
Context	Conformity with the vision of the Islamic boarding school; relevance to the needs of the students; cultural support	The tikrār program aligns with the Islamic boarding school's vision of preserving classical literacy. Students recognize the importance of mastering Alfiyah as the foundation of grammar. The communal culture at the Islamic boarding school supports the implementation of lalaran and reinforces the value of togetherness.
Input	Human resources (lecturers, naqib), facilities and infrastructure, curriculum	Mahad Aly has three experienced teaching assistants who understand the tikrār method. The facilities include room classes and libraries Adequate. The curriculum sets memorization targets each semester and provides standard operating procedures (SOPs) for submission. However, there is no digital logbook or supporting application available.
Process	Implementation of three tikrār models; monitoring & evaluation; flexibility	The program ran smoothly and according to schedule, although attendance at the evening sessions sometimes declined due to fatigue. Monitoring was carried out through attendance records and 10 proofs per verse. Students were given flexibility to choose their own repetition times.
Product	Memorization results, retention, attitude & motivation	The achievement summary shows that 6 out of 9 students achieved the 100% target. Short-term retention has improved, and students feel more confident. However, the program has not yet measured long-term retention (e.g., 3 months after the exam).

CIPP evaluation shows While the tikrār program was contextually appropriate and supported by sufficient input, the process still requires improvement in monitoring

and method variation. The development of quiz-based retrieval practices , the use of digital logbooks, and time management training are key recommendations.

SWOT Analysis of the Tiktār Program

Based on field findings and literature review, the following SWOT analysis was prepared to understand the position of the tiktār program and formulate a development strategy.

Strengths, Clear Program Structure; Morning, evening schedules, and semester targets are well defined. good, so make it easier student arrange time. Culture; Togetherness in lalaran increase motivation and reduce boredom. Human Resources Competent; The supervising lecturer has experience in guiding memorization and understanding material Alfiyah. SOP and Evaluation Standards; The existence of a 10 x logbook per verse and attendance provides a minimum standard of compliance.

Weaknesses, Monotony and Lack of Variety: Mass repetition methods tend to be monotonous, cause boredom, and are not always involving summons return active. Study Time; Busy Islamic boarding school lecture and activity schedule make things difficult student allocate time For repetition. Manual Monitoring: Logbook still based paper; requires time For check and vulnerable manipulation. Fluctuation Motivation; Without internal motivation support, some students follow collective lalaran passively.

Opportunities, Spaced Retrieval Integration; Combining tiktār with periodic quizzes based on retrieval practice can increase retention and prevention boredom .

Utilization Technology; Mobile application for digital logbook, reminders repetition, and testing short Can facilitate monitoring. Collaboration Research; Collaboration with other universities can develop evaluation models and instruments. based proof. Confession Certification; Memorization results Alfiyah can associated with nationally recognized Arabic language skills certification.

Threats: Long night shifts can lead to fatigue, impacting health and motivation. Competition Modern Curriculum; Mahad Aly must also meet the demands of the curriculum modern academic; attention student divided. Change Education Regulation; Policy decentralization or change accreditation can influence source program power. Disruption Technology; Without adaptation, Islamic boarding schools risk being left behind by digital methods that are more appealing to the younger generation.

TOWS Strategy

Strategy is formulated by combining internal (strengths–weaknesses) and external (opportunities–threats) factors:

Table TOWS Strategy

Strategy	Explanation
SO (Maxi-Maxi)	1) Utilizing the culture of the congregation and the competence of lecturers to develop a spaced retrieval program based on oral quizzes. 2) Using a clear schedule structure to integrate technology (logbook applications, reminders).

Strategy	Explanation
WO (Mini–Maxi)	1) Overcome monotony by leveraging technological opportunities: incorporating learning videos, digital flashcards, and e-learning modules. 2) Developing an adaptive schedule that takes fatigue into account; for example, alternating evening sessions with afternoon sessions on certain days.
ST (Maxi–Mini)	1) Leverage the power of SOPs to address the threat of regulatory change; documented program standards facilitate accreditation. 2) Create learning communities to reduce burnout and strengthen resilience to the demands of a modern curriculum.
WT (Mini–Mini)	1) Implement time management training for students to address the challenges of limited time and the threat of burnout. 2) Innovate in iterative models to avoid being fixated on mass-based methods and thus adapt to technological disruption.

This strategy become base recommendations for developing the tiktār program at the end of the discussion.

Experience of Students and Lecturers

Interviews with students revealed the emotional and cognitive dynamics of engaging with the tiktār program. The majority of respondents experienced significant benefits:

1. Ease of memorization: M1, M2, and M3 admitted that they found it difficult to memorize at first, but after repeated repetition, the initially difficult words became familiar. They emphasized importance control meaning For speed up memorization.
2. Stronger retention: M8 stated that memorization is more durable because it is repeated frequently. They experience the spacing effect unconsciously; daily repetition is interspersed deposit make memory endure longer .
3. Recitation errors reduced: M6 admitted that before using tiktār, recitation errors often occurred during deposits; after repeated repetitions, errors decreased drastically.
4. Increased self-confidence: M5 and M7 felt that reading with friends reduced feelings of inferiority. They received feedback from their lecturers, which made them more confident in memorizing.
5. On the other hand , the obstacles they feel include: Limited time: A busy class schedule forces students to practice at night. This causes fatigue and reduces concentration on activities other academics.
6. Fluctuating motivation: Students easily get bored due to monotonous methods. Some simply follow along without truly memorizing. This highlights the need for varied methods.

7. Social pressure: In collective speech, they feel embarrassed if they don't memorize something. While positive pressure is encouraging, negative pressure can be stressful.

Accompanying lecturer highlight role tiktār in helping students who had previously almost given up. DP₃ said, "Many students initially thought they couldn't memorize thousands of verses; after being given a structured schedule and repetition, they realized they were as capable as anyone else." Lecturers emphasized the importance of discipline and commitment; they also acknowledged the need for methodological reform.

Memorization Recap Results

Documentation of memorization achievement over the course of a semester shows variations in ability. The following table summarizes the weekly recap (simplified):

No	Initials	Target (bait)	Achievement (verse)	Percentage	Information
1	HAM	750	750	100%	Achieved
2	IZA	750	750	100%	Achieved
3	MTF	750	750	100%	Achieved
4	AM	300	150	50%	Not achieved
5	ATW	300	150	50%	Not achieved
6	DZA	300	300	100%	Achieved
7	SZS	300	300	100%	Achieved
8	MFS	300	300	100%	Achieved
9	YM	300	150	50%	Not achieved

From the table seen that Six students achieved the full target, while three others only achieved 50%. Their failure was due to limited time and motivation. The students who achieved the full target used a combination of the three tiktār models with high discipline.

Findings Addition; Spaced Retrieval Pattern

Although the tiktār program has not explicitly adopted the principle of spaced retrieval, observations indicate a natural pattern: (1) morning and evening recitations create a 10–12 hour interval between sessions; (2) individual submissions force students to recall information, much like a quiz; (3) gradual repetition per verse creates distributed practice because it is carried out throughout the day. This pattern has the potential to be developed by adding structured retrieval practice activities, for example,

a short weekly quiz that includes random verses, or a digital application that reminds students when they need to recall certain information.

Discussion

The findings of this study reveal a meaningful intersection between traditional Islamic learning practices and contemporary cognitive learning theories. The implementation of tiktār at Mahad Aly Annur 2 demonstrates that repetitive recitation, when structured across consistent intervals, naturally aligns with the principles of spaced retrieval. Although tiktār emerged as a classical method rooted in pesantren tradition, its pattern of daily repetition morning, evening, and independent review mirrors what cognitive psychology defines as distributed practice. This integration strengthens long-term memorization because repeated retrieval of information at spaced intervals reinforces neural pathways, making knowledge more durable and accessible over time. The students' experiences in this study show that tiktār does not merely function as mechanical repetition; instead, it becomes a form of active recall that continually challenges the memory system, thereby enhancing cognitive engagement and deepening comprehension.

From a theoretical perspective, these findings extend the understanding of how traditional religious learning methods can harmonize with modern theories such as retrieval practice, spaced repetition, and cognitive load management. The structured routines observed in the Alfiah memorization program demonstrate that when repetition occurs in meaningful cycles supported by feedback from lecturers and peer interaction it reduces cognitive overload and creates stable memory consolidation. This positions tiktār not only as a cultural pedagogical tool but also as a cognitively effective strategy that can enrich discussions on how memory-based learning can be optimized in higher religious education.

Beyond its theoretical contribution, the study offers practical implications for educational institutions seeking to implement or enhance similar memorization programs. Institutions can benefit from designing repetition schedules that follow the natural rhythm of spaced retrieval, ensuring that students revisit material at intervals that strengthen long-term retention. Establishing structured daily cycles such as morning review, evening reinforcement, and periodic cumulative recall can significantly improve memorization outcomes. Additionally, creating clear monitoring systems, such as repetition logs and periodic performance evaluations, allows educators to track progress and provide targeted support. The integration of reflective feedback sessions can further deepen students' cognitive engagement by helping them understand not just what they memorize, but how their memorization strategies function.

In this sense, the practice of tiktār can serve as a model for other Islamic educational institutions. By aligning traditional methods with contemporary cognitive insights, institutions can build memorization programs that are not only faithful to pedagogical heritage but also optimized for the demands of modern learners. The

synergy between tradition and cognitive science evident in the findings of this study suggests a promising direction for future innovations in Islamic education.

Connection Tikrār with Cognitive Theory

The results of this study confirm the significance of repetition in the formation of long-term memory, according to the theory of spaced practice. Independent repetition per verse and collective reading morning and night create time intervals that facilitate the consolidation process memory. This aligns with Cepeda et al.'s (2006) findings that distributed practice over time is more effective than massed practice. Furthermore, individual recitations serve as retrieval practice, strengthening memory pathways by forcing students to recall information without looking at the text. The combination of repetition (tikrār) and retrieval practice has been shown to enhance knowledge retention and transfer (Rowland, 2014), so this program intuitively leverages both principles, even though it hasn't been named as such.

However, several weaknesses must be addressed. First, reliance on rereading without varied quizzes or production exercises can decrease effectiveness (Agarwal & Roediger, 2018). Second, mass repetition without sufficient breaks can potentially lead to overlearning, which provides no additional benefits and can even lead to fatigue. Therefore, learning modules should include longer intervals and recall activities that require comprehension, such as summarizing verses or explaining meaning to a partner.

CIPP Evaluation and Program Implications

The CIPP analysis helps identify areas that are working well and those that need improvement. In the context component, the tikrār program is aligned with the needs of the students and the mission of the Islamic boarding school. However, input needs to be improved through the provision of digital logbooks, time management training, and resources for method variations. The process component demonstrates the importance of close monitoring; the use of technology such as reminder apps can improve compliance. In the product component, measuring long-term retention and evaluating the impact on grammatical analysis skills, not just the number of verses memorized, is necessary. Practical implications include:

Development of Spaced Retrieval Module: Designing weekly quizzes with increasing intervals (e.g. day 1, day 3, day 7) that require students to remember random verses and answer them. question meaning. Digital Logbook: Building system based applications or Google Forms that make it easier to record repetitions. Data can be analyzed to monitor development and predict risk areas. Time Management Training : Organizing a management workshop time for students capable balance memorization, lectures, and rest. Mentoring Psychological: Providing counseling or guidance motivation because fluctuations in motivation are the main obstacle.

Integration of SWOT–TOWS into in Policy

The SWOT–TOWS analysis offers concrete strategies for the management of Mahad Aly. The SO strategy emphasizes leveraging internal strengths to capitalize on external opportunities. For example, a strong jama'ī culture can be combined with online quiz technology to make repetition more engaging. The WO strategy highlights how opportunities such as digital applications can be used to address weaknesses (monotony, manual monitoring). The ST strategy reminds us to leverage strengths such as standardized SOPs to address the threat of regulatory changes or competition from modern curricula by ensuring the program is well-documented. Finally, the WT strategy encourages innovation to maintain program relevance and avoid fatigue. The implementation of TOWS must be tailored to the pesantren's resource base and the digital capabilities of its students.

Comparison with Study Previously

This study is consistent with the findings of Amirudin et al. (2020), who emphasized the importance of planning and monitoring in Arabic language learning in Islamic boarding schools. However, our study adds an evaluative dimension through CIPP and SWOT–TOWS. Unlike the study by Amalia et al. (2024), which focused on evaluating the Ummi program in elementary schools, this study takes the context of adult students with a more complex academic load. Furthermore, this study extends the findings of Yul et al. (2023) regarding repetition and the language environment by demonstrating how structured repetition affects retention and motivation. The integration of spaced retrieval theory into the tiktār tradition provides a new perspective not yet explored in previous research.

Limitations Study, This study has several limitations. First, the number of participants was limited, encompassing only one Mahad Aly, thus limiting generalizability. Second, long-term retention data were not collected due to time constraints. Third, motivation and fatigue were measured qualitatively; future research could use quantitative instruments to measure psychological variables. Fourth, technology integration is still a recommendation; trials are needed to assess the effectiveness of digital applications in the Islamic boarding school context. However, these limitations do not diminish the validity of the main findings and could be an agenda for further research.

CONCLUSION

This study concludes that the implementation of tiktār at Mahad Aly Pondok Pesantren Annur 2 consists of three main models—repetition per verse, collective repetition of 200 verses/day, and full target repetition—which synergistically support the achievement of memorization targets. The CIPP evaluation shows that the program is appropriate to the needs and supported by adequate resources, but requires innovation in the implementation process, particularly in monitoring and method variation. The SWOT–TOWS analysis offers a development strategy that combines internal strengths with external opportunities and anticipates weaknesses and threats.

Practical recommendations include the development of a quiz-based spaced retrieval module to enrich tiktār, the use of digital logbooks for monitoring, time management training, and psychological support. Further research is recommended to: (1) evaluate long-term retention and transfer of grammatical analysis skills; (2) test the effectiveness of digital technology integration; and (3) expand the study to other Islamic boarding schools for comparison. The synergy between Islamic boarding school traditions and modern cognitive findings is expected to strengthen memorization programs and maintain the relevance of Islamic boarding schools in the digital era.

Acknowledgments; The authors would like to express their gratitude to the leadership of Mahad Aly Annur 2 Islamic Boarding School for granting permission and support in conducting this research. Appreciation is also extended to the students and lecturers who participated and generously shared their time and experiences. The authors are thankful to the administrative staff for their assistance in data management and to colleagues at Universitas Al Qolam Malang for their valuable input during the research process.

Conflicts of Interest; The authors declare no conflict of interest.

Author Contributions; Funding This research received no external funding.

Data Availability; The qualitative data (interview transcripts, observation notes, and documentation) supporting this study are available from the corresponding author upon reasonable request, with due consideration to confidentiality and ethical agreements with participants.

Disclaimer; The views and opinions expressed in this article are solely those of the authors and do not necessarily represent the official stance of Universitas Al Qolam Malang or Mahad Aly Annur 2 Islamic Boarding School.

REFERENCES

- Agarwal, P. K., & Roediger, H. L. (2018). The power of testing memory. *Perspectives on Psychological Science*, 13(3), 236–271. <https://doi.org/10.1177/1745691617709578>
- Amalia, T., Sudiyatno, S., Nurbaiti, N., & Tuanaya, R. (2024). Evaluation of the Al-Qur'an learning program using the Ummi method in Islamic elementary schools in Yogyakarta. *Tadris: Jurnal Keguruan dan Ilmu Tarbiyah*, 9(1), 211–221. <https://doi.org/10.24042/tadris.v9i1.19355>
- Amirudin, A., Basyar, S., Akmansyah, M., Subandi, & Shahril, S. (2020). Arabic learning management at Islamic boarding schools in Lampung. *Tadris*, 5(1), 97–109. <https://doi.org/10.24042/tadris.v5i1.5874>
- Amirudin, A., Latifah, E., & Ramdhani, M. (2023). Entrepreneurship education strategy at salaf Islamic boarding school: A SWOT analysis. *Ta'dib*, 26(1), 53–70. <https://doi.org/10.31958/jt.v26i1.9199>
- Arabiyat. (2025). Development of the An-Najah mobile learning application to improve students' Arabic reading skills. *Arabiyat*, 12(1), 32–49. <https://doi.org/10.15408/a.v12i1.46524>
- Arabiyat. (2025). Exploring speaking anxiety among Indonesian Arabic learners. *Arabiyat*, 12(1), 18–31. <https://doi.org/10.15408/a.v12i1.46086>
- Arabiyat. (2025). Using Kahoot application as interactive media in the Arabic speaking skills development. *Arabiyat*, 12(1), 99–111. <https://doi.org/10.15408/a.v12i1.41276>
- Arabiyatuna. (2025). Developing 'Mumtaz Al-Lughah Al-'Arabiyyah': QR code innovation for Arabic learning. *Arabiyatuna*, 9(1), 95–116. <https://doi.org/10.29240/jba.v9i1.11295>
- Arabiyatuna. (2025). Development of interactive learning media with InShot application in Arabic subjects. *Arabiyatuna*, 9(1), 149–164. <https://doi.org/10.29240/jba.v9i1.11771>
- Arabiyatuna. (2025). Integrating Arabic fun video media with round table model. *Arabiyatuna*, 9(1), 347–368. <https://doi.org/10.29240/jba.v9i1.12208>
- Arabiyatuna. (2025). Learning istimā' based on Ibn Tufail's humanism approach. *Arabiyatuna*, 9(1), 249–266. <https://doi.org/10.29240/jba.v9i1.12027>
- Cepeda, N. J., Pashler, H., Vul, E., Wixted, J. T., & Rohrer, D. (2006). Distributed practice in verbal recall: A review. *Psychological Bulletin*, 132(3), 354–380. <https://doi.org/10.1037/0033-2909.132.3.354>
- Darmawan, M., & Prasetya, R. (2024). Pengembangan aplikasi digital untuk manajemen hafalan di pesantren. *Jurnal Teknologi Pendidikan Islam*, 6(1), 45–60.

- Erlina, E., Kurniawan, A. H., Hijriyah, U., & Ismail, M. Z. (2022). Correlation of Qur'an memorization and Arabic learning achievement. *Al Bayan*, 14(2), 456–469. <https://doi.org/10.24042/albayan.v14i2.9968>
- Fathurrohman, R., & Arifi, A. (2024). Khidmah in transition: Santri, kiai, and social transformation. *Nadwa*, 18(2), 227–244. <https://doi.org/10.21580/nw.2024.18.2.21107>
- Hasyim, A. W., & Chair, A. (2024). Transforming pesantren: Adaptive strategies under educational decentralization. *Tadris*, 9(2), 459–473.
- Huda, M. M. (2025). Integrating technology in Islamic boarding schools. *Nadwa*, 19(1), 45–64.
- Ilyasin, M. (2020). Transformation of learning management in pesantren. *Dinamika Ilmu*, 20(1), 13–22. <https://doi.org/10.21093/di.v20i1.2006>
- Kang, S. H. K. (2016). Spaced repetition promotes efficient and effective learning. *Policy Insights from the Behavioral and Brain Sciences*, 3(1), 12–19.
- Kholiq, A. (2022). Value conflict of character education in traditional pesantren. *Nadwa*, 16(2), 155–176.
- Kurniawan, S., Taufik, E. T., & Fitriyani, F. N. (2024). Pesantren and world peace. *Nadwa*, 18(1), 81–100. <https://doi.org/10.21580/nw.2024.18.1.20232>
- Musonif, M. Z. (2023). Blended learning in Arabic teaching. *Arabi*, 8(1), 1–12.
- Putnam, A. L., Sungkhasettee, V. W., & Roediger, H. L. (2016). Optimizing learning in college: Tips from cognitive psychology. *Perspectives on Psychological Science*, 11(5), 652–660.
- Rowland, C. A. (2014). Testing vs. restudy: Meta-analytic review. *Psychological Bulletin*, 140(6), 1432–1463. <https://doi.org/10.1037/a0037559>
- Stufflebeam, D. L., & Shinkfield, A. J. (2007). *Evaluation Theory, Models, and Applications*. Jossey-Bass.
- Supriadi, R. (2021). Fog Index readability analysis for Arabic textbooks. *Arabi*, 6(2), 77–93.
- Suwendi, S. (2024). Progressive education and Islamic education relevance. *Tadris*, 9(2), 485–500.
- Yin, R. K. (2018). *Case Study Research and Applications* (6th ed.). Sage Publications.
- Yul, W., Rofingah, U., Andrian, R., Muhlasin, M., & Rozanie, J. F. (2023). The critical role of language environment in Arabic fluency. *Arabi*, 8(1), 1–10.

