

# Optimizing Qur'an Memorization in *Pesantren* through the *Pomodoro* Technique Based on Gagné's Hierarchical Learning Framework

Bunga Shuhaila Rachmadini<sup>1</sup>, Hilyah Ashoumi<sup>2</sup>, Irwan Ahmad Akbar<sup>3</sup>,  
M. Aliyul Wafa<sup>4</sup>

<sup>1,2,3,4</sup>Universitas KH. A. Wahab Hasbullah Jombang, Indonesia

Email: <sup>1</sup>[bungashuhaila@gmail.com](mailto:bungashuhaila@gmail.com), <sup>2</sup>[hira@unwaha.ac.id](mailto:hira@unwaha.ac.id),

<sup>3</sup>[irwan@unwaha.ac.id](mailto:irwan@unwaha.ac.id), <sup>4</sup>[wafa@unwaha.ac.id](mailto:wafa@unwaha.ac.id)

## Abstract

This study aims to analyze the strategies of *tafhidz* teachers for overcoming challenges in memorizing the Qur'an at the Sunan Bonang *Tahfidz* Female Dormitory, *Pesantren* Mamba'ul Ma'arif, Denanyar, Jombang. Highlighting external challenges can deepen empathy for *santri* struggles (student in *pesantren*) and the importance of effective strategies. The research method used was a case study with a qualitative approach, involving observation, interviews, and documentation as data collection techniques. The results indicate that the *tafhidz* learning process at this *pesantren* is carried out in stages, starting from *bi an-nadhor* (reading by looking at the *Mushaf*), *maqbul* (memorizing the 30th  *juz* and certain *surah*), and *bi al-ghoib* (memorizing without looking at the *Mushaf*). The results of this discussion indicate that applying the *Pomodoro* technique, combined with the Stepwise Learning theory and the Nine Events of Instruction by Robert Gagné, has proven effective in improving the quality, focus, and sustainability of the Qur'an memorization process at the *Pesantren* Sunan Bonang. This method provides a systematic, gradual, and mastery-oriented learning structure, while strengthening the processes of *ziyadah*, *mura'jaah*, and *tasmi'* through appropriate time management, repetition, and feedback.

**Keywords:** *Pesantren*, *Pomodoro* technique, stepwise learning theory, *tafhidz* learning strategy.

## Introduction

Allah has guaranteed the sanctity of the Qur'an by preserving its purity, which should make believers feel reassured and valued in their role to uphold it. Since Allah SWT revealed the Qur'an to the Prophet Muhammad, it has remained preserved to this day. One way that Allah safeguards the Qur'an is through the tongues of His servants. The process of teaching and learning to read the Qur'an is a crucial step toward obeying Allah. This is beneficial not only for *santri* (students in *pesantren*) but also for teachers (Fajarini et al., 2017). Moreover, in the *pesantren* tradition, the Qur'an is not merely read, memorized, or studied; rather, it serves as a comprehensive way of life, with its values deeply internalized and practiced in daily living (Ulfah & Farid, 2023, p. 33).

The tradition of memorizing the Qur'an dates back to the time of the Prophet Muhammad, when he received his first revelation from the angel Gabriel through memorization. In fact, this tradition continues among the Companions to this day (Romziana et al., 2021). Because memorizing the Qur'an is one way to maintain its authenticity, it is a noble act that elevates the soul. Memorizing the Qur'an is a very praiseworthy and noble act (Arini & Widawarsih, 2022). Those who memorize the Qur'an are among God's chosen people, endowed with the Word of God. Memorizing the Qur'an is not as easy as turning over your hand. However, the challenge lies in accurate reading and pronunciation, which cannot be ignored because even the slightest mistake can result in sin (Fauziah & Auliyani, 2023).

Many people aspire to become a *Hafidz* of the Qur'an themselves or their children because, in addition to gaining glory, Allah SWT also grants special privileges to those who memorize it, namely gaining a higher status in the afterlife and receiving the guarantee of intercession. Emphasizing these rewards can inspire a sense of hope and spiritual fulfillment, encouraging dedication to memorization. For someone who has decided to memorize the Qur'an, they must be willing to sacrifice their time not to play or joke with their friends, but to use it for memorizing, such as setting aside special time and showing sincerity and seriousness in memorizing (Saekani, 2016).

Those who memorize the Qur'an certainly encounter obstacles. These obstacles and barriers stem from 2 factors: internal factors such as emotional conditions and laziness (Nasution et al., 2024). Then there are external factors, such as social interactions. Memorizers often struggle to memorize verses and improve their fluency, especially when it comes to memorization. This requires recitation, or repeating what has been memorized, to cement it in the memory. The brain's ability to perform memory functions is closely related to memorizing the Qur'an. Therefore, for someone to successfully memorize the Qur'an, it is crucial to consider the strategies and methods they use (Pinda, 2022).

Intelligence does not affect a *santri's* memorization ability. However, a genuine desire and persistence are essential for Qur'an memorization, with guidance and motivation from *tahfidz* teachers playing a crucial role (Silviana & Zumrotun, 2023). Without teacher guidance, *santri* may underestimate their potential and struggle to memorize effectively. Conversely, extra guidance from teachers enhances the quality of memorization (Diniyah & Mahfudin, 2017). The Sunan Bonang female dormitory offers a specialized memorization

program that emphasizes guidance and motivation to develop Qur'anic scholars, aligning with the dormitory's vision and mission. *Santri* is expected to memorize the entire 30 chapters of the Qur'an with *bi al-ghoib* (Unseen Recitation).

Based on observations conducted at the Sunan Bonang *Tahfidz* female dormitory at the *Pesantren* Mamba'ul Ma'arif, several *santri* were found to face challenges in memorizing the Qur'an, such as difficulty distinguishing between similar verses and reluctance to repeat memorized verses. Recognizing these struggles can help educators and stakeholders develop better support strategies. Sometimes *santri* has strong memorization abilities but are not fully committed, while others lack memorization abilities but are serious in their efforts, resulting in optimal outcomes (Observation, Sunan Bonang *Tahfidz* for female, March 13, 2025).

Earlier studies, such as Rozzaq & Khoir, primarily focused on the role of *tahfidz* teachers as guides using the *talqin* method, motivators who maintain *santri* consistency, role models in embodying Qur'anic values, and evaluators who monitor memorization progress. However, these studies mainly emphasize traditional pedagogical aspects centered on teacher–*santri* interactions (Rozzaq & Khoir, 2025). Other research conducted by Zaenurrosyid and Sholihah discusses the discourse on Islamic education by examining the integration model between formal schooling and *tahfidh pesantren* systems, with a distinctive focus on regulatory frameworks, behavioral violations, and disciplinary practices among millennial Qur'an memorizers. This study shifts the perspective toward the socio-pedagogical dynamics that characterize contemporary integrated Islamic education. It highlights the negotiation of authority, discipline, and moral formation within the unique environment of *pesantren*-based schools (Zaenurrosyid & Sholihah, 2025).

In contrast, the present study offers a new, more systematic approach grounded in modern learning theory, which incorporates insights from cognitive science to improve memorization efficiency. Integrating the *Pomodoro* Technique into the *tahfidz* process introduces a time-management strategy that has been largely unexplored in Qur'an memorization research, particularly for enhancing focus, learning endurance, and memory retention. Moreover, the application of Robert M. Gagné's Hierarchical Learning Approach provides a strong theoretical foundation for mapping the stages of Qur'anic memorization into scientifically structured cognitive processes. Thus, this study shifts the emphasis from teacher roles to learning design and cognitive strategies that

optimize memorization by creating well-organized internal and external learning conditions. This positions the research as an innovative contribution to the field, integrating cognitive science, learning theory, and time management techniques into a unified model to improve Qur'an memorization.

This research emphasizes contemporary problems or phenomena, aiming to resonate with researchers and educators interested in current educational challenges. The case study method is presented as a learning design at the educational unit level, offering educators seeking practical approaches inspiration. Describing a specific problem or event as an assignment encourages *santri* and teachers to find innovative solutions, fostering a sense of relevance and engagement (Dewi & Hidayah, 2019).

The purpose of this study is to deepen the understanding of the Qur'an memorization learning process at the Sunan Bonang Qur'an Memorization Dormitory, to support *santri* educational experiences. It seeks to identify *santri* difficulties in memorizing the Qur'an in the dormitory environment and to highlight the importance of addressing these challenges. Additionally, the study uncovers strategies used by Qur'an memorization teachers to help *santri* overcome these difficulties, fostering a sense of support and shared purpose among educators and learners.

The information in this study was obtained from the *ustadz* or *ustadzah tabfidz*, administrators, and *santri* of the Sunan Bonang *Tabfidz* Dormitory. Secondary data sources can include observational results, documentation, or interviews and serve as a complement to the primary data collected (Rizky D, 2020). Data collection techniques can be carried out through observation, interviews, and documentation. In the observation, the researcher collected data on the teacher's strategy for assessing, guiding, and overcoming *santri* problems with memorizing the Qur'an, and on the Qur'an memorization program in the dormitory. In the interview, the researcher collected data on the teacher's approach to *santri*, the assessment criteria used, and the methods for memorizing the al-Qur'an. The documentation presented by the researcher includes assessment forms, *tasmi'* assessment results, monthly recapitulations, and recapitulations of the highest number of *ju'z* obtained during one semester (6 months). Data analysis was conducted systematically to develop a comprehensive understanding of the phenomenon under study. Therefore, data analysis is a step to give meaning to the data obtained. In this process, the data is simplified and connected into a narrative form so that it can be understood and has meaning for the reader (Djajanegara, 2020).

## Result and Discussion

### The Qur'an Memorization Process at the Sunan Bonang *Tahfidz Pesantren*

The process of memorizing the Qur'an at the Sunan Bonang *Tahfidz* Dormitory is structured in stages to foster confidence. *Santri* begin with the *binnadhor* stage, which involves reading the Qur'an directly from the *mushaf* to improve pronunciation according to *tajwid* and proper articulation (*makbray*). Once they pass this stage, *santri* moves to the *maqbul* stage, where they begin memorizing Juz 30 and selected chapters, such as *Yasin*, *ar-Rahman*, *al-Waqi'ah*, and *al-Mulk*. After completing this stage, *santri* proceeds to the *bilghoib* stage, which is memorizing without looking at the *mushaf* until all 30 Juz are completed. Upon finishing this final stage, *santri* is declared to have completed their Qur'an memorization and are eligible to participate in the wisuda *tahfidz* (graduation ceremony) and receive a *syahadah* (certificate).

Informant AZM and NNG explained this process during an interview at the Sunan Bonang Female Tahfidz Dormitory:

"The memorization process here consists of several stages. First is the *binnadhor* stage (reading the passage to be memorized with tartil in accordance with *tajwid* and *makbarij al-huruf*). Second is the *ziyadah* (submitting new memorization to the teacher) according to each *santri* ability. Female *santri* who is menstruating and cannot add new memorization are allowed to continue with *muraja'ah* (reviewing previously memorized material). Lastly, there is an evaluation called *tasmi'*, conducted by qualified and experienced teachers when a *santri* completes one Juz or every five Juz milestone" (Interview, administrator, May 18, 2025).

The process of memorizing the Qur'an at the Sunan Bonang *Tahfidz Pesantren* is structured, first, through the *binnadhor* stage, which is the stage of reading the Qur'an by looking at it in order to improve the *santri* reading of the Qur'an in accordance with *tajwid* and *makhorijul huruf*, so that when they start memorizing, there are not many mistakes in their pronunciation. After passing the first stage, the *santri* will enter the *maqbul* stage, which is the memorization learning stage starting from juz 30 and important *surah* such as *Surah Yasin*, *al-Waqiah*, and *al-Mulk*. When there are few mistakes in *santri* recitation of Qur'an verses, they will be promoted to the *bi al-ghoib* stage, which marks the start of memorization from juz 1 to completing juz 30 properly. The target is for each *santri* to memorize as much as they can.

Based on observations, the *ziyadah* submission is conducted in the morning and checked by the *ustadz* or *ustadzah*. In contrast, the *muraja'ah* submission is held in the afternoon and supervised by the dormitory mentor. The target for

*ziyadah* is a minimum of one new page plus two additional pages reviewed from the previous day's memorization, with a monthly goal of completing one Juz. The *muraja'ah* target is five pages or a quarter of a Juz. This was confirmed by informant RN: "The submission mechanism includes *ziyadah*, conducted in the morning and checked by the *ustadz* or *ustadzah*, with a minimum target of one page and two pages from the previous day's memorization. The *muraja'ah* submission is held in the afternoon with a target of five pages or a quarter of a Juz" (Interview, *santri*, May 18, 2025). Informant ZK also supported this in an interview at the Sunan Bonang Tahfidz Dormitory, a *santri* who said, "*Ziyadah* deposits (increasing memorization) are carried out in the morning after dawn with a target of 1 page per day and bringing 1 sheet of previous memorization."

This was also supported by informants AZM, NNG, and RFH, who served as the dormitory administrators, during an interview at the Sunan Bonang Tahfidz Dormitory. "The *santri* deposition takes place in the morning, around 5:30 to 6:30 a.m., with several councils and teachers attending. The deposition is carried out individually by each *santri* per council. The order of the roll is determined by the administrators based on the amount of memorization achieved (Interview, administrator, May 18, 2025), "The submission is done by way of *ziyadah*, one by one the *santri* comes forward to submit their memorization to the teacher, and they turn to come forward is determined by the administrator based on the number of Juz that have been memorized" (Interview, administrator, May 19, 2025). "Memorization in this dormitory is done individually and held in the morning around 5:30 a.m. by several *ustadz* or *ustadzah*. There are five sessions, each consisting of 12-15 *santri*. The memorization technique is carried out alternately, according to the order established by the administrators."

In this dormitory, the submission of new memorization, or *ziyadah*, takes place in the morning from [5:30 to 6:30 WIB], reviewed by the *ustadz* or *ustadzah*, with a target of at least [1 page of new memorization] and [1 page of previous memorization]. *Muraja'ah*, or review of memorized content, is conducted in the afternoon from [4:00 to 5:00 p.m.], reviewed by the caretaker, with a goal of [five pages] or a quarter of a juz. These procedures align with observations made at the Sunan Bonang Dormitory.

## Challenges Faced by *Santri* in Memorizing the Qur'an at the Sunan Bonang *Tahfidz Pesantren*

*Santri* often faces various challenges in memorizing the Qur'an, including time management. This issue is closely tied to environmental factors, peer influence, and parental support. Parental encouragement and prayers are vital in maintaining *santri* enthusiasm and perseverance. Some *santri* spend most of their time and energy on school activities, leaving them feeling burdened and exhausted by the time they return to the dormitory, with little energy left for memorization. Peer relationships also play a significant role in influencing motivation—when one *santri* displays a lack of enthusiasm or laziness, others may be tempted to follow suit. In addition, inadequate parental support and encouragement can lead to decreased enthusiasm among *santri* in pursuing their academic goals. All these factors are interconnected, significantly influencing *santri* motivation and performance in their Qur'an learning journey.

This is consistent with the statement of informant SM, who mentioned during an interview at the Sunan Bonang *Tahfidz* Dormitory:

“Sometimes the problems come from their surroundings—friends, parents, or even themselves—who cannot manage their time properly. Most *santri* spend more time and energy on school activities because these activities feel burdensome, leaving them drained when they return to the dormitory. Regarding friends, when a peer becomes lazy, others tend to follow, and from the parents' side, the lack of encouragement or prayers for their children makes it harder for them to memorize” (Interview, teacher, May 20, 2025, Sunan Bonang *Tahfidz* Female Dormitory).

This is further supported by FTH, a *tahfidz* teacher at Sunan Bonang, who stated: “Most of the *santri* here is busy with school activities, which may limit their available time for memorization as it is consumed by schoolwork or unfinished assignments. This divides their focus and affects their concentration” (Interview, teacher, May 24, 2025, Sunan Bonang *Tahfidz* dormitory).

The majority of the challenges stem from *santri* inability to balance their time between schoolwork and religious learning at the dormitory. Many feel overwhelmed by school tasks, which diverts their focus and reduces their concentration during Qur'an memorization. Environmental influences, especially from peers, further contribute to these issues. When *santri* sees their peers becoming lazy, they tend to imitate the same behavior. Conversely, observing friends achieving their memorization targets can serve as positive motivation to reach their own goals. Thus, having a supportive environment is crucial for maintaining focus and motivation in the memorization process. This

is also in line with what the RFH informant stated, that "I've had many problems, one of which is that I often feel lazy about memorizing and repeating what I've memorized, especially when I see friends who are lazy. It really affects me. Furthermore, I can't manage my time between school and *pesantren* activities, which also hinders my memorization."

As this was also supported by informants RN and ZK in an interview at the Sunan Bonang Tahfidz Dormitory as *santri*, "The problem I experienced while memorizing was laziness, my way to overcome this was by remembering the rewards I wanted to get later, I often felt sleepy, my way to overcome this was by reciting the Qur'an standing up or changing my place of reciting the Qur'an until I was no longer sleepy" (Interview, *santri*, May 19, 2025, Sunan Bonang *Tahfidz* female dormitory). Sharing these strategies can inspire educators and researchers to develop supportive approaches for *santri* facing similar challenges.

The problems *santri* face are not only caused by their environment but also by themselves. Recognizing that laziness in reviewing and drowsiness are common challenges can help the audience feel more empathetic towards *santri* experiences.

### **Strategies of *Tahfidz* Teachers in Addressing *Santri* Challenges in Memorizing the Qur'an**

In managing the Qur'an memorization program at the dormitory, the teachers primarily focus on supervising the *santri* recitations and providing motivation. In contrast, the dormitory administrators play a key role in monitoring overall progress. The dormitory implements a structured system, setting a target for each *santri* to memorize one juz every month. Before progressing to the next juz, *santri* must undergo the *tasmi'* (recitation test) for the previously memorized juz. If a *santri* fails the *tasmi'*, they are not allowed to move on to the next section until they have fully mastered the current one. This system ensures the quality of memorization and allows the *santri* progress to be closely monitored. This was highlighted by informant MM, who stated during an interview:

"Perhaps the teachers' role is only to check the recitations and provide some motivation, while the main monitoring is done by the dormitory administrators with the help of the system in place. The system here sets a target of one juz per month, and before moving to the next, the *santri* must pass the *tasmi'*. If they haven't completed the *tasmi'*, they're not allowed to add new memorization."



Similarly, informant SM, a *tahfidz* teacher, added: “We try to encourage them to be more diligent by showing him their friends who have made better progress, so that it motivates them to strive harder.” This highlights how peer motivation can inspire educators and administrators, making them feel impactful in fostering *santri* effort. A supportive environment and the right encouragement can foster *santri* determination and perseverance, thereby improving their memorization quality.

Overall, collaboration between teachers, dormitory administrators, and a well-designed system is the pillar of the success of the Qur’an memorization program in the dormitory. Recognizing this teamwork can reassure the audience of their vital role, fostering confidence in their collective efforts. This not only ensures that memorization targets are achieved, but also ensures that each *santri* has a strong foundation in mastering the Qur’an as a guide for their lives.

Informant F’TH, another *tahfidz* teacher at the dormitory, emphasized the importance of timely feedback:

“To ensure the *santri* memorization process is optimal, I take proactive steps by immediately addressing *santri* who seems to be underperforming in their daily recitations. This prevents errors from persisting and helps them quickly improve their performance. By providing constructive and timely feedback, *santri* can better understand the areas they need to improve and become more motivated to work harder.”

Thus, to optimize memorization, it is crucial to provide immediate feedback to underperforming *santri*. This approach reassures educators that their prompt actions prevent mistakes from becoming prolonged issues and supports *santri* in making necessary corrections promptly, fostering confidence in their teaching methods.

Overall, the collaboration between *teachers*, dormitory administrators, and the structured system serves as the cornerstone of the Qur’an memorization program’s success. This approach not only ensures *santri* meets their memorization targets but also helps establish a strong foundation in mastering the Qur’an as a lifelong guide.

### **Applying the *Pomodoro* Technique in the Process of Learning to Memorize the Qur’an**

In this context, researchers offer a solution to improve *santri* concentration and learning efficiency by implementing the *Pomodoro* technique. The *Pomodoro* technique is a study method designed to optimize time use by dividing study sessions and breaks into regular intervals. This method is based on the principle

of using focused, intense study time for a set duration, with high concentration throughout. In learning activities, two main approaches are recognized: studying hard and studying smart. Studying hard is characterized by continuous effort without pause, while studying smart emphasizes efficiency and quality, including concentration management. Good concentration significantly influences learning outcomes, and several factors can act as obstacles, such as low motivation, boredom, and less-than-conducive environmental or physical conditions. Studying or working for too long without a break can reduce productivity, but taking regular breaks as in the *Pomodoro* technique can help learners feel supported and better equipped to sustain focus and energy.

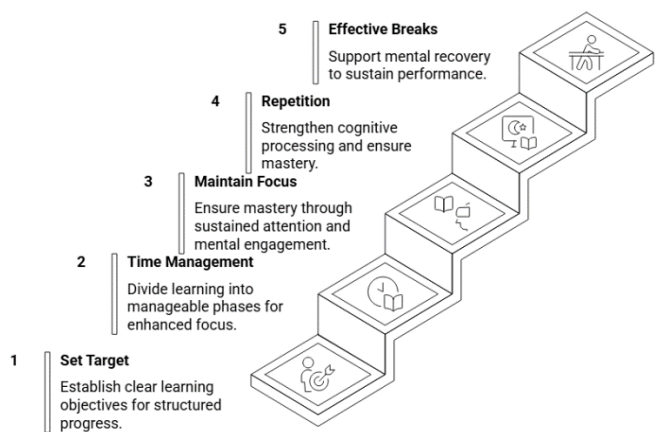


Figure 1. Pomodoro Technique Adapted for Qur'an Memorization

The *Pomodoro* technique consists of five main steps that can be adapted to memorizing the Qur'an. First, the *santri* needs to determine a memorization target, either in the form of pages or verses, and memorize it gradually with full concentration. Setting clear targets helps *santri* see their progress, fostering motivation and a sense of achievement. Second, memorization time is set using a standard format: a 25-minute study session followed by a 5-minute break. One cycle consists of four study sessions and four breaks. Third, throughout the process, *santri* is expected to maintain focus and avoid external distractions, such as conversations or other activities that could divert attention. Fourth, the process is repeated until memorization becomes fluent and is stored in long-term memory. Fifth, rest periods should be utilized optimally, both short breaks between phases (5 minutes) and long breaks after each cycle (15–30 minutes), by engaging in refreshing activities such as walking, drinking water, or stretching.

This structured approach helps *santri* feels a sense of progress and encourages perseverance, making memorization more rewarding. Each stage in this process is aligned with the principles of Stepwise Learning Theory, which states that each step must be mastered in depth before moving on to the next (Burdet & Nuttin, 1999). This structured learning rhythm corresponds closely with Gagne's Stepwise Learning Theory, which asserts that each stage of learning must be thoroughly mastered before progressing to the next. In tahfidz practice, this is reflected in the progression from *bi an-nadhor* (reading and initial familiarization) to *maqbul* (accurate repetition with evaluation) and finally *bilghoib* (independent memorization without looking). The *Pomodoro* cycles support each of these stages by providing cognitive scaffolding that enhances repetition accuracy, strengthens neural encoding, and ensures systematic reinforcement. By integrating a modern cognitive strategy with traditional tahfidz stages, the discussion effectively highlights how the *Pomodoro* technique can enhance memorization effectiveness, improve focus, and promote sustainable learning habits.

Enhance understanding by clearly explaining activities like *ziyadah*, meaning memorizing new material, and *muraja'ah*, meaning repeating previous sections, emphasizing their role in systematic learning based on Robert Gagne's Conditions of Learning theory, which advocates a gradual approach. Highlight that evaluation through *tasmi'* after each juz or every five juz ensures effective memorization and retention.

This method also includes reinforcement and retrieval practice, which are based on Gagne's theory. By implementing this strategy, it is hoped that *santri* memorization will be firmly embedded in their long-term memory and that they will be able to overcome challenges that may arise during the memorization of the Qur'an. Highlighting reinforcement can help educators and parents feel more confident in their roles in supporting ongoing success.

Laziness and fatigue can arise from the burden of school activities, which affect *santri* focus and concentration as they continue memorizing the Qur'an. Furthermore, distractions from peers who also exhibit laziness can decrease an individual's motivation to remain committed to memorization. Therefore, the social environment significantly influences *santri* motivation to memorize. Recognizing this can inspire educators and parents to foster a positive, encouraging environment that supports sustained effort.

Parental support plays a crucial role in ensuring a *santri* Qur'an memorization process is successful, as a lack of encouragement and attention

from family can leave them feeling isolated and demotivated. All of these factors, both internal (such as personal motivation) and external (such as social and family support), can hinder a *santri* progress at each stage of learning.

The memorization process at Sunan Bonang *Tahfidz* Dormitory follows a straightforward, step-by-step approach based on the principles of Stepwise Learning Theory by Gagne. This structured method ensures that each stage builds on mastery, motivation, and support, helping *santri* progress systematically. *Santri* often encounter challenges such as laziness, sleepiness, and social distractions that can disrupt their memorization efforts.

According to Gagne's theory, *tahfidz* teachers should focus on all factors affecting *santri* motivation. Developing targeted strategies aligned with the stepwise approach is essential to promote effective and sustainable Qur'an memorization (Widayanthi et al., 2024).

In this context, researchers offer a solution for *santri* using the *Pomodoro* technique to improve focus and productivity. The *Pomodoro* technique is an efficient study method that aims to utilize time optimally. This method is carried out within a predetermined timeframe, requiring a very high level of concentration. In the learning process, there are two approaches: studying hard and studying smart. Studying hard is characterized by continuous, limitless effort, while good concentration can influence learning outcomes. Several factors that often disrupt *santri* concentration include a lack of enthusiasm or motivation to learn, boredom easily, and an unfavorable environment or physical condition. Working or studying for hours at a desk can actually reduce productivity, while frequent breaks can help those practicing the *Pomodoro* technique stay focused and energized (Nasution et al., 2022).

In managing the al-Qur'an memorization program at the Sunan Bonang *Tahfidz* Female Dormitory, the application of Robert Gagné's Nine Events of Instruction is essential to fostering a sense of progress and achievement among educators and *santri*, ensuring the effectiveness of the learning process (Khotimah, n.d.). This strategy begins by arousing *santri* attention through the establishment of measurable, structured targets, namely memorizing one juz every month, and the application of the *tasmi'* system as an indicator and prerequisite for periodically assessing *santri* memorization progress.

The process of memorizing the Qur'an in the dormitory is carried out systematically in stages, in line with the principles of Stepwise Learning Theory developed by Robert Gagne within the Conditions of Learning framework. This theory emphasizes that each stage in the learning process must be fully mastered

before *santri* proceed to the next stage, and highlights the critical role of feedback and reinforcement at each step to ensure mastery (Latif, 2020). During implementation, if *santri* experience memorization failure, they are not immediately dismissed; instead, they are directed to correct errors with appropriate guidance. Reprimands and motivation are given gradually and proportionally to the level of error, serving as effective reinforcement and feedback, as recommended by Gagne's theory. One or two errors are still tolerable, but if errors occur repeatedly, *santri* will receive a special reprimand from the teacher to instill awareness and responsibility. In addition, ongoing motivation is provided to maintain *santri* enthusiasm and self-confidence during subsequent memorization. This gradual approach aims to ensure that *santri* is not only able to memorize correctly but also undergo a learning process that is directed, reflective, and oriented towards continuous improvement.

The teacher's role in providing direct feedback, including reprimands for memorization errors, aligns with the principle of providing feedback, which aims to correct errors and improve *santri* mastery of the material. The affirmation that *santri* is allowed to add to their memorization before passing the *tasmi'* stage serves as positive reinforcement of the memorization they have already mastered, while also encouraging them to be more careful and thorough. Gradually managing errors helps *santri* feels responsible and confident, reinforcing their sense of achievement and trust in their learning process.

## Conclusion

The results of this discussion indicate that applying the *Pomodoro* technique, combined with the Stepwise Learning theory and the Nine Events of Instruction by Robert Gagné, has proven effective in improving the quality, focus, and sustainability of the Qur'an memorization process at the *Pesantren* Sunan Bonang. This method provides a systematic, gradual, and mastery-oriented learning structure, while strengthening the processes of *ziyadah*, *muraja'ah*, and *tasmi'* through appropriate time management, repetition, and feedback. In addition, the success of *tahfidz* is greatly influenced by internal factors such as motivation, as well as external factors such as family support and the social environment. By integrating modern cognitive strategies and traditional memorization techniques, learning becomes more focused, focus is sustained, and long-term retention is more assured, which can build confidence in the effectiveness of these combined approaches for educators and researchers alike.

## Bibliography

- Arini, J., & Widawarsih, W. W. (2022). Strategi dan Metode Menghafal Al-Qur'an di Pondok Tahfidz Darul Itqon Lombok Timur. *Jurnal Penelitian Keislaman*, 17(2), 170–190. <https://doi.org/10.20414/jpk.v17i2.4578>
- Burdet, E., & Nuttin, M. (1999). Learning complex tasks using a stepwise approach. *Journal of Intelligent and Robotic Systems*, 24, 43–68. <https://doi.org/10.1023/A:1008058131402>
- Dewi, R. P., & Hidayah, S. N. (2019). Metode Study Kasus. *Skripsi*, 19.
- Diniyah, H., & Mahfudin, A. (2017). Peran Pengasuh Pondok Pesantren dalam Aktifitas Menghafal Alquran di Pondok Pesantren Tahfizul Qur'an Imam Ghozali Peterongan Jombang. *Jurnal Pendidikan Islam*, 1(1), 35–53. <https://journal.unipdu.ac.id/index.php/jpi/article/view/1015>
- Djajanegara, A. R. (2020). Teknik Analisis Data (Analisis Kualitatif Pada Hasil Kuesioner) Oleh : Asep R. Djajanegara. *Jurnal Ilmu Pendidikan Dan Dakwah*, 1–11. <https://journal.staislantaboer.ac.id/index.php/medikom/article/view/4>
- Fajarini, A., Sutoyo, A., Yuwono, D., & Sugiharto, P. (2017). Model Menghafal pada Penghafal Al-Qur'an Implikasinya pada Layanan Penguasaan Konten dalam Bimbingan dan Konseling. *Jurnal Bimbingan Konseling*, 6(1), 13–19. <https://doi.org/10.15294/jubk.v6i1.17429>
- Fauziah, H., & Auliyani, S. (2023). Pengaruh Kemampuan Menghafal Al-Quran Juz 30 Terhadap Hasil Belajar Siswa Pada Mata Pelajaran Pai. *Masagi*, c, 1–8. <https://doi.org/10.37968/masagi.v2i1.460>
- Nasution, E. D., Muir, S., Abdillah, S., & Siregar, S. (2024). Problematika Santri Dalam Menghafal Al-Qur'an. *Amsal Al-Qur'an: Jurnal Al-Qur'an Dan Hadits*, 1(3), 236–249. <https://doi.org/10.63424/amsal.v1i3.141>
- Nasution, M. Z. Z. B., Nasution, M. I. P., & Sundar, S. S. A. (2022). Penerapan Teknik Podomoro Dalam Upaya Meningkatkan Efektifitas Belajar Mahasiswa Pada Masa Pandemi Covid-19 Di Kelas Sistem Informasi-3. *Jurnal Inovasi Penelitian*, 3(5), 6035–6041.
- Pinda, M. (2022). Strategi Guru Dalam Meningkatkan Kemampuan Menghafal Alquran Santri Di Dayah Terpadu Jami'Ah Azzanjabil Bireuen. *Journal of Contemporary Indonesian Islam*, 2, 53–65. <https://doi.org/10.47766/jcii.v1i2.1539>
- Rizky D, A. K. (2020). Jenis Kesimpulan dan Saran Metode A. In *Jenis Kesimpulan dan Saran Metode A* (Vol. 3, Issue 5).
- Romziana, L., Wilandari, W., Aisih, L. A., Nasihah, R. A., Sholeha, I., Haslinda,

- H., Jamilah, N., & Rahmah, K. (2021). Pelatihan Mudah Menghafal Al-Qur'an Dengan Metode Tikrar, Murajaah& Tasmi'Bagi Siswi Kelas XI IPA Tahfidz Madrasah Aliyah Nurul Jadid. *Jurnal Karya Abdi Masyarakat*, 5(1), 162. <https://online-journal.unja.ac.id/JKAM/article/view/14095>
- Rozzaq, A., & Khoir, M. A. (2025). Peran Guru Tahfidz Sebagai Pembimbing dalam Meningkatkan Kualitas Hafalan Al-Qur'an Santri di Pondok Pesantren. *Didaktika: Jurnal Kependidikan*, 14(1 Februari), 977–986. <https://doi.org/10.58230/27454312.1874>
- Saekani, M. F. R. (2016). Pengaruh Kecintaan Siswa Pada Al-Qur'an Terhadap Perilaku Sosial di Sekolah Dasar Al Islam Plus Kabupaten Sidoarjo. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 4(June), 2016. <https://jurnal.insida.ac.id/index.php/attadrib/article/view/128>
- Silviana, N., & Zumrotun, E. (2023). Analisis Program Tahfidz al- Quran Terhadap Penguasaan Hafalan Pada Siswa Kelas V MI Darul Hikmah. *Jurnal Ilmiah Pendidikan Dasar*, 08, 1409–1421.
- Ulfah, Y., & Farid, E. K. (2023). Living Qur'an Pesantren: The Process and the Background of Khataman Al-Qur'an Tradition. *Santri: Journal of Pesantren and Fiqh Sosial*, 4(1), 33–44. <https://doi.org/10.35878/santri.v4i1.752>
- Widayanthi, D. G. C., Subhaktiyasa, P. G., Hariyono, H., Wulandari, C. I. A. S., & Andrini, V. S. (2024). *Teori Belajar dan Pembelajaran*. PT. Sonpedia Publishing Indonesia.
- Zaenurrosyid, A., & Sholihah, H. (2025). Moral Governance and Discipline in Hybrid Tahfidh Pesantren : A Study of Millennial Qur 'an Memorizers at School and Pesantren. *Santri: Journal of Pesantren and Fiqh Sosial*, 6(1). <https://doi.org/10.35878/santri.v6i1.1585>

