



Implementation of the Morning Al-Qur'an Program to Improve Students' Al-Qur'an Memorization Abilities at MI Integral Hidayatullah, Jayapura City

Tati^{1*}, Talabudin Umkabu², Luluk Wahyu Nengsih³, Zulihi⁴, Ika Putra Viratama⁵, Didik Efendi⁶

^{1,2,3,4,5,6} Institut Agama Islam Negeri (IAIN) Fattahul Muluk Papua, Indonesia

* Corresponding Author. E-mail: tatit9023@gmail.com

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Abstrak

Penelitian ini dilatarbelakangi oleh pentingnya menanamkan kecintaan terhadap Al-Qur'an sejak dini, khususnya melalui pembiasaan hafalan yang terstruktur di lingkungan sekolah dasar. MIS Integral Hidayatullah Kota Jayapura menerapkan Program *Morning Al-Qur'an* sebagai salah satu strategi pembelajaran keagamaan untuk meningkatkan kemampuan hafalan siswa. Tujuan penelitian ini adalah untuk mendeskripsikan implementasi Program *Morning Al-Qur'an* di MIS Integral Hidayatullah Kota Jayapura, menganalisis faktor pendukung dan penghambat pelaksanaannya, serta mengkaji kontribusinya terhadap peningkatan kemampuan hafalan siswa. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus. Data dikumpulkan melalui observasi, wawancara mendalam dengan kepala madrasah, guru tahfidz, dan siswa, serta dokumentasi. Analisis data dilakukan menggunakan model interaktif Miles dan Huberman yang meliputi reduksi data, penyajian data, serta penarikan kesimpulan. Hasil penelitian menunjukkan bahwa implementasi Program *Morning Al-Qur'an* dilakukan melalui tiga tahapan: perencanaan, pelaksanaan, dan evaluasi. Perencanaan ditetapkan dengan target hafalan bertahap sesuai jenjang kelas, pelaksanaan dilaksanakan setiap pagi dengan metode *talaqqi*, *tasmi'*, dan muraja'ah kolektif, sedangkan evaluasi dilakukan setiap akhir semester melalui setoran hafalan yang dicatat dalam buku perkembangan siswa. Faktor pendukung program meliputi kebijakan sekolah, komitmen guru, dukungan orang tua, dan semangat siswa, sedangkan faktor penghambat meliputi keterbatasan sarana, kedisiplinan sebagian siswa, keterbatasan waktu, dan kurangnya konsistensi muraja'ah di rumah. Program ini berkontribusi nyata dalam meningkatkan kemampuan hafalan siswa, baik dari segi kuantitas maupun kualitas, serta membentuk kedisiplinan, motivasi belajar, dan karakter religius.

Kata Kunci: *Morning Al-Qur'an*, hafalan Al-Qur'an, pendidikan Islam, MI Integral Hidayatullah

Abstract

This study is motivated by the importance of instilling love for the Qur'an from an early age, particularly through structured memorization habits in elementary school environments. MIS Integral Hidayatullah Kota Jayapura has implemented the Morning Al-Qur'an Program as one of its religious learning strategies to enhance students' memorization skills. The objectives of this research are to describe the implementation of the Morning Al-Qur'an Program at MIS Integral Hidayatullah Kota Jayapura, to analyze the supporting and inhibiting factors of its implementation, and to examine its contribution to improving students' Qur'an memorization ability. This study employed a qualitative approach with a case study design. Data were collected through observations, in-depth interviews with the principal, Qur'an teachers, and students, as well as documentation. The data were analyzed using the interactive model of Miles and Huberman, which includes data reduction, data display, and conclusion drawing. The results indicate that the implementation of the Morning Al-Qur'an Program consists of three stages:

planning, implementation, and evaluation. The planning stage set gradual memorization targets according to students' grade levels; the implementation stage was conducted every morning using the talaqqi, tasmi', and collective muraja'ah methods; and the evaluation stage was carried out at the end of each semester through memorization tests recorded in progress reports and included in religious report cards. Supporting factors of the program include school policy, teacher commitment, parental support, and student enthusiasm. Inhibiting factors consist of limited facilities, student discipline issues, time constraints, and the lack of consistent muraja'ah at home. The program significantly contributed to improving students' memorization abilities both in quantity and quality, while also fostering discipline, learning motivation, and religious character.

Keywords: Morning Al-Qur'an, Qur'an memorization, Islamic education, MIS Integral Hidayatullah

Introduction

The Qur'an is a revelation from Allah SWT which functions as a guide to life as well as the main source of law for mankind in achieving happiness in this world and the hereafter. Since the time of Prophet Adam AS to Prophet Muhammad SAW, Allah SWT has sent prophets to convey His teachings to mankind. As a guide to life, the Qur'an guides humans in living their lives in order to achieve physical and spiritual well-being. Apart from being a guide, the Qur'an also acts as an explanation of these instructions and as a differentiator between truth and falsehood. The Qur'an is a holy book that does not contain the slightest doubt for those who believe and are devout, and always hope for Allah's guidance in life. The content of the Qur'an is the word of Allah which is perfect, true and just, and no one can change it.¹

The Quran continues to be a focus of attention and study for Muslims throughout Indonesia. Its vast and profound content encourages many to study it seriously. Muslims' enthusiasm for studying and memorizing the Quran is growing, not only among adults but also among children who have become "hafidz" (young memorizers) with fluent and eloquent memorization skills. This demonstrates the Quran's pivotal position in the lives of Muslims. As a holy book, the word of Allah SWT, the Quran serves as a guide to life and a legal basis for humans to achieve happiness in this world and the hereafter.

Muslims need the Quran as their primary guide to life, ensuring they remain on the right path and safe, both in this world and the hereafter. Without a guide to life, humans tend to act without clear direction and purpose. The Quran, as the word of

Allah SWT, provides guidance that balances human relationships with others and with the Creator. Unlike other works of human literature, the Quran holds a unique distinction because its purity and authenticity have been preserved throughout time. In addition to reading and understanding its contents, memorizing the Quran is also a noble deed that is possible for anyone, as evidenced by the large number of hafidz and hafidzah throughout the world. Therefore, memorizing the Quran should be an essential part of the learning process.

Thus, memorizing the Quran is a practice that holds extraordinary virtue in attaining the pleasure of Allah SWT. This status is the desire of every Muslim who is sincere in their intentions and desires happiness in life in this world and the hereafter. A Quran memorizer who practices its contents can attain glory and become a beloved of Allah, glorified before humans and by His side. The Quran also plays a role in elevating one's status and becomes a means to improve oneself and one's circumstances. This is as emphasized in the words of Allah SWT in Surah Az-Zukhruf verses 43–44:

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ
وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ

Meaning: "So hold fast to what was revealed to you (namely the Qur'an). Verily you are on the straight path. And indeed the Qur'an is truly a great glory for you and for your people, and one day you will be called to account." (QS. Az-Zukhruf: 43–44)"

This verse demonstrates how much Allah SWT cares about making the Quran easy for humans to memorize. Memorizing the Quran is not only an act of worship, but also a means of bringing believers closer to their holy book, so that they are familiar

¹Manna' Kholil al-Qattan., *Studi Ilmu-ilmu Al-Qur'an* (Jakarta: PT.Mitra Kerjaya Indonesia,2001) hlm 2-3.

with its teachings. With this closeness, the Quran's values can be firmly embedded and become part of everyday behavior and culture. Therefore, memorizing the Quran is a noble practice that holds great importance in the effort to attain Allah's approval.²

The meaning of this verse shows that the Quran is a source of great glory for anyone who makes it a part of their life, especially for those who memorize it. Allah SWT's statement that "indeed, the Quran is a great glory for you and for your people" emphasizes that memorizing the Quran not only provides spiritual virtues but also elevates one's status before Allah and in society. Those who memorize the Quran have a special position as guardians of His word and as figures who glorify religion through their closeness to the holy book.³

Seeing the urgency mentioned above, scholars emphasize the importance of memorizing the Quran as part of the responsibility of Muslims. Legally, memorizing the Quran is categorized as *fardhu kifayah*, a collective obligation that, if fulfilled by some, waives the obligation for others. Therefore, it is not surprising that many Muslims, even children who are not yet adults, have been able to memorize the entire contents of the Quran, even though some of them do not fully understand its meaning and significance. This tradition continues from generation to generation and is even receiving serious attention. This is reflected in the increasing number of formal and non-formal educational institutions that specifically organize Quran memorization learning programs, including for elementary school-aged students.

To this day, the spirit of memorizing the Quran continues to thrive among Muslims. Many Muslims, including children before reaching adulthood, have successfully memorized all of the verses of the Quran, although most of them do not yet fully understand their meaning. In this context, various

educational institutions, both formal and informal, continue to emerge and develop to facilitate the learning process and foster Quran memorization for students. This is clear evidence that the tradition of memorizing the Quran remains a primary focus in the Islamic education system.⁴

Memorizing the Quran has now become an important part of the curriculum at various levels of education, from Islamic boarding schools (*pesantren*), *madrasahs*, to pre-school institutions such as Early Childhood Education (PAUD). Instilling Quran memorization from an early age is considered very strategic because childhood is a golden period for effectively instilling religious values. Introducing and getting used to reading and memorizing the Quran in children is believed to be able to shape character, improve thinking skills, and develop religious behavior from an early age. In this context, the Morning Quran Program implemented at MI Integral Hidayatullah Jayapura City is one of the relevant learning strategies to strengthen students' memorization abilities systematically and sustainably. This program is not just a morning routine, but also part of the Quran-based character education effort from the elementary level.⁵

Based on the results of initial observations conducted by researchers at MI Integral Hidayatullah, Jayapura City, it was discovered that this school had implemented the Morning Al-Qur'an Program as part of the morning routine before the teaching and learning process began. This program focused on the habit of reading and memorizing short *surahs* from the Qur'an. However, its implementation was still not fully optimal. Some students appeared to be unable to memorize fluently independently and still needed guidance from the teacher when asked to submit memorization in front of the class. On the other hand, students actually memorized material more quickly that was done routinely and repeatedly, such as songs or cheers

²Prof. Dr.H. Said Agil Husain Al Munawar, M.A., "*Al-quran Membangun Tradisi Kesalehan Hakiki*" (Jakarta: Ciputat Press, 2003)3-5

³Al-Quran Surat Az Zuhurf Ayat 43-44, *Al-Quran Hijaz Terjemah Tafsir per kata*, Syamil Quran (Bandung: Sygma Creative Media Corp,1994)492

⁴Ulil Amri, *Pendidikan Karakter Berbasis Al-Quran*, (Jakarta: PT Rajagrafindo Persada Rajawali Press,2012)1-6

⁵Soemerti Patmonodewo, *Pendidikan Anak Pra Sekolah*, (Jakarta:Rineka Cipta,2000)5-10

that were often repeated every morning. This shows that the success of memorization is greatly influenced by intensity, repetition, and habituation, so the implementation of the Morning Al-Qur'an Program needs to be optimized as a strategy to improve students' ability to memorize the Qur'an systematically and consistently.

Based on the description above, it can be seen that the ability to memorize the Qur'an is not only determined by the intention and will of the students, but is also greatly influenced by the learning strategies that are applied consistently. One approach that is believed to be effective is habituation through the Morning Al-Qur'an Program, which not only instills discipline and love for the Qur'an, but also strengthens students' memorization through daily routines. Therefore, this study is important to conduct to determine how the implementation of the Morning Al-Qur'an Program at MI Integral Hidayatullah Jayapura City and to what extent the program contributes to improving students' memorization abilities.

Method

This research is a case study field study, aimed at gaining an in-depth understanding of the phenomena occurring in the field. The approach used was qualitative, with an emphasis on both inductive and deductive data analysis. This research was conducted at MI Integral Hidayatullah Jayapura, located at Jalan Hanurata, Holtekamp, Muaratami Jayapura, West Koya, Muara Tami District, Jayapura City, Papua Province.

Data collection techniques included observation, interviews, and documentation. The analysis process was conducted qualitatively, following the interactive model of Miles and Huberman, which includes three main stages: data reduction, data presentation, and conclusion drawing or verification.

Results and Discussion

Results

1. Implementation of the Morning Al-Qur'an Program at MI Integral Hidayatullah, Jayapura City

1). Aspects of Morning Al-Qur'an Planning

Based on the results of observations in MI Integral Hidayatullah Jayapura City and the researcher conducted an interview with Ustaz Jamal Jat Padana (Principal of MI Integral Hidayatullah) interview, Jayapura, July 2, 2025 at 08.00 WIT.

Researchers found that planning is the initial stage in implementing the Morning Al-Quran program at MI Integral Hidayatullah, Jayapura City. During this stage, the school, teachers, and educational institution administrators develop a well-thought-out strategy to ensure the program runs according to its objectives. Several important components of the planning aspect are included.

The results of the interview with Ustaz Jamal Jat Padana regarding the planning aspect, he said:

*"Planning is the initial stage that is crucial to the success of the Morning Al-Qur'an program at MIS Integral Hidayatullah in Jayapura City. During this stage, the school, teachers, and educational institution administrators develop a well-thought-out strategy to ensure the program runs according to its objectives. Several important components of the planning aspect"*⁶

From the results of observations and interviews, researchers can conclude that the planning aspect of Morning Al-Quran at MIS Integral Hidayatullah Jayapura City is the main foundation that determines the success of the program. Thorough planning includes setting clear goals, preparing a consistent schedule, dividing groups according to student abilities,

⁶Jamal Jat Padana (Principal of MI Integral Hidayatullah) interview, Jayapura, July 2, 2025 at 08.00 WIT.

assigning competent accompanying teachers, providing adequate facilities and infrastructure, and involving parents in supporting activities. In addition, the existence of measurable reading and memorization targets and a structured evaluation system makes this program run more effectively. Thus, it can be concluded that directed and comprehensive planning not only ensures smooth technical implementation but also makes Morning Al-Quran a strategic tool in forming Islamic habits, improving Quranic reading and writing skills, and instilling religious character in students from an early age.

2) Aspects of Implementing the Morning Al-Qur'an

Based on the results of observations in MI Integral Hidayatullah Jayapura City and Researchers conducted an interview with Ustazah Indartik as the implementer of the morning Al-Qur'an interview program, Jayapura, July 3, 2025 at 08.00 WIT. The implementation of Morning Al-Qur'an at MIS Integral Hidayatullah Jayapura City is the core stage after going through the planning process. This stage emphasizes regularity, quality of guidance, and active participation of students in reading and memorizing the Qur'an. Several important aspects in the implementation.

The results of an interview with Ustazah Indakti regarding the implementation aspects of Morning Al-Qur'an, she said, According to Ustazah Indartik, the implementation of Morning Al-Qur'an at MIS Integral Hidayatullah Jayapura City is an important part of students' daily habits that must be carried out consistently, directed, and full of coaching values. Several important points from the implementation aspects according to her include.

*"The Morning Quran study activity is held every morning before the main lesson begins. Ustazah Indartik emphasizes the importance of students arriving on time to avoid disrupting the flow of activities. Punctuality also teaches students discipline and personal responsibility."*⁷

So the researcher can conclude that the implementation Morning Quran At MI Integral Hidayatullah, Jayapura City, the morning routine is structured, disciplined, and consistent before the core learning begins. This activity includes developing reading habits, correcting reading (tahsin), memorizing (tahfidz), and reviewing memorization (muraja'ah) under the guidance of competent accompanying teachers. Students are grouped according to ability for more focused mentoring, while teachers play an active role in providing examples, corrections, motivation, and recording student progress. In addition, active student involvement through memorization submission and listening to friends' readings fosters togetherness, a sense of responsibility, and independence. A conducive learning atmosphere and regular monitoring further strengthen the quality of the activity. Thus, the implementation aspects of Morning Al-Qur'an not only support the achievement of memorization and reading targets, but also shape religious character, discipline, and a Qur'anic culture within the school environment.

3) Aspects of the Results/Output of Morning Al-Qur'an

Based on the results of observations at MI Integral Hidayatullah Jayapura City and the researcher conducted an interview with Ustazah Nur Fauziyah Al-Djufri Muhammad as the implementer of the Morning Al-Qur'an interview program, Jayapura, July 4, 2025 at 08.00 WIT. The aspect of the results or output of the implementation of Morning Al-Qur'an at

⁷Indarti as the implementer of the morning Al-Qur'an interview program, Jayapura, July 3, 2025 at 08.00 WIT

MI Integral Hidayatullah Jayapura City is a benchmark for the success of the program. Output is not only measured from memorization achievements alone, but also from changes in attitudes, discipline, and habits of students in everyday life. Some of the main results that are seen include:

The results of the interview with Ustazah Nur Fauziyah Al-Djufri Muhammad as the implementer of the Morning Al-Qur'an program, she said that the output aspects of Morning Al-Qur'an are:

*"Increasing Ability to Read the Al-Quran" In students who were previously not fluent in reading, significant progress was made, both in terms of fluency, tajwid, and makhraj. The iqra' group gradually rose to the tahsin level, while the tahsin group became more skilled at improving their reading."*⁸

Apart from increasing reading ability, there is also an increase in memorizing the Al-Qur'an, as Ustaz Jamal Jat Padana said:

*"Students are gradually able to increase their memorization, especially of Juz'amma and short surahs. Their memorization is better maintained thanks to the regular morning recitation activities. High-achieving students are able to contribute more memorization, meeting the school's targets."*⁹

From the results of field observations and interviews, the researcher can conclude that the outcome or output aspect of the Morning Al-Qur'an program at MIS Integral Hidayatullah Jayapura City shows that this activity is able to provide a positive impact, both in improving the ability to read and memorize the Qur'an. Students become more fluent, accurate in tajwid and makhraj,

and have a maintained memorization through routine muraja'ah activities. In addition to academic achievements, this program also forms discipline, responsibility, and a strong religious character in students. Overall, Morning Al-Qur'an has succeeded in fostering a Qur'anic culture in the school environment, motivating students to continue to improve the quality of their reading and memorization, and becoming an effective means in building an Islamic personality from an early age. Thus, the resulting output is not only in the form of memorization achievements, but is also reflected in the attitudes, behaviors, and religious atmosphere that develops in the school.

Supporting and Inhibiting Factors in the Implementation of the Morning Al-Quran Program

2. Supporting factors for the Morning Al-Quran Program

1) Support from Islamic Boarding School Leaders
Based on the results of observations in MI Integral Hidayatullah Jayapura City and the researcher conducted an interview with Ustaz Jamal Jat Padana (Principal of MI Integral Hidayatullah) interview, Jayapura, July 2, 2025 at 08.00 WIT.

Researchers found that support from Islamic boarding school leaders was a crucial factor in determining the success of the Morning Al-Quran Program. Islamic boarding school leaders not only play a role as policymakers but also as role models who provide direction, encouragement, and legitimacy for all activities at MI Integral Hidayatullah Jayapura City.

The results of the interview with Ustazah Nur Fauziyah Al-Djufri Muhammad as the implementer of the morning Al-Quran.

⁸Nur Fauziyah Al-Djufri Muhammad as the implementer of the Morning Al-Qur'an program, interview, Jayapura, July 4, 2025, 08.00 WIT

⁹Jamal Jat Padana (Principal of MI Integral) in charge of the Morning Qur'an program, interview, Jayapura, July 4, 2025, 08.00 WIT

*"The Islamic boarding school leadership establishes a clear policy regarding the implementation of Morning Quran. This includes establishing a fixed schedule, methods, and a structured evaluation system. This policy ensures that Morning Quran is not simply an additional activity, but an integral part of the Islamic boarding school's daily curriculum."*¹⁰

Based on the results of observations and interviews with Ustaz Jamal Jat Padana, the following conclusions can be drawn. The support of the leadership of the Hidayatullah Islamic Boarding School in Jayapura City is a key pillar in the success of the Morning Al-Quran Program. The leadership's role extends beyond policymaking to providing role models, providing facilities, motivating the teachers and students, and providing ongoing supervision. With this support, the Morning Al-Quran program can be implemented consistently, effectively, and have a tangible impact on the students' religious development.

2). Competent Ustaz in the Morning Qur'an Program

Based on the results of observations in MI Integral Hidayatullah Jayapura City and interview with Ustaz Jamal Jat Padana (Principal of MI Integral) who is responsible for the Morning Al-Qur'an program, interview, Jayapura, July 4, 2025 at 08.00 WIT.

The results of the interview with Ustaz Jamal Jat Padana said:

"A religious teacher's competence is measured not only by academic ability or mastery of Quranic recitation, but also by pedagogical skills, personality, and the exemplary behavior demonstrated in daily life. A competent religious teacher must be able to master the

*science of tajwid and qiraah (recitation), so he can properly guide his students in reading, memorizing, and understanding the Quran. Furthermore, a religious teacher must also understand the psychology of his students to be able to adapt his teaching methods to suit each student's ability level."*¹¹

The results of the interview with Ustazah Nur Fauziyah Al-Djufri Muhammad, she said:

*"The competence of a religious teacher is also reflected in their ability to motivate and build emotional bonds with their students. With a positive approach, a religious teacher can create a conducive, enthusiastic, and low-pressure learning environment. This is crucial because students need not only technical guidance in memorizing, but also moral and spiritual encouragement to remain steadfast. A competent religious teacher must also be a role model for discipline, sincerity, and earnestness in performing religious duties, encouraging students to emulate and emulate these behaviors."*¹²

From field observations and interviews with the ustaz (Islamic teachers) in this study, we can conclude that competent ustaz in the Morning Al-Quran Program are those who have a strong mastery of the Quran, are able to guide students using appropriate methods, provide real examples in their daily lives, and serve as a source of inspiration for students to continue to love and practice the Quran. Their role is not only as teachers, but also as educators, mentors, and figures who shape the religious character of students in accordance with the goals of the Islamic boarding school.

3). Motivating Students in the Morning Al-Quran Program

¹⁰Nur Fauziyah Al-Djufri Muhammad, implementer of the Morning Al-Qur'an program, interview, Jayapura, July 2, 2025, 08.00 WIT

¹¹Jamal Jat Padana (Principal of MI Integral) in charge of the Morning Qur'an program, interview, Jayapura, July 4, 2025, 08.00 WIT

¹²Nur Fauziyah Al-Djufri Muhammad, implementer of the Morning Al-Qur'an program, interview, Jayapura, July 4, 2025, 09.00 WIT

1. Intrinsic Motivation (From Within the Student)

Based on the results of observations in MI Integral Hidayatullah Jayapura City, and the researcher interviewed several ustaz MI Integral Hidayatullah Jayapura City, after the students carried out the Morning Al-Qur'an program, the researcher interviewed Ustaz Jamal Jat Padana (Principal of MI Integral) as the person in charge of the Morning Qur'an program, interview, Jayapura, July 5, 2025 at 08.00 WIT.

Researchers found that intrinsic motivation is a drive that arises from the student's personal awareness and desires, without relying on external factors. In the context of the Morning Al-Quran Program at MI Integral Hidayatullah in Jayapura City, intrinsic motivation plays a crucial role because it determines the extent to which students can be consistent, diligent, and committed in participating in activities.

Based on observations and interviews, the researcher concluded that intrinsic motivation (from within the students) is that the drive to learn, born from the students' awareness, desires, and personal needs, plays a crucial role in their learning success. This motivation arises not from external factors such as rewards or punishments, but from sincere intentions, a love for knowledge, and the hope of receiving blessings from the Quran.

2. Extrinsic Motivation (From Outside the Student)

Based on the results of observations in MI Integral Hidayatullah Jayapura City, The researcher also interviewed Ustaz Jamal Jat Padana (Principal of MI Integral) who is responsible for the Morning Al-Qur'an program, interview, Jayapura, July 5, 2025 at 10.00 WIT.

Researchers found that extrinsic motivation is a drive that originates from outside the students themselves, namely external factors that influence their enthusiasm and consistency in participating in the Morning Al-Quran Program. At

MI Integral Hidayatullah, extrinsic motivation plays a crucial role because it can strengthen students' intentions that may be weakening and stimulate their enthusiasm.

Researchers conducted interviews with several ustaz Jamal Jat Padana at MI Integral Hidayatullah, Jayapura City. The results of the interview with ustaz Nur Fauziyah Al-Djufri Muhammad, the implementer of the Morning Al-Quran program, said:

"External factors include encouragement and direction from Ustaz/Ustazah, The presence of a patient, firm, and attentive mentor makes students feel valued and motivated. Advice, constructive criticism, and appreciation from the ustaz are major factors in maintaining students' enthusiasm for learning.¹³

Based on the results of observations in Based on MI Integral and interviews with the religious teachers, researchers concluded that extrinsic motivation allows students to feel supported and recognized for their efforts, whether from the religious teachers, friends, or family. This external encouragement complements intrinsic motivation, enabling students to maintain their enthusiasm for Quranic study in a more consistent and focused manner.

2. A Conducive Islamic Boarding School Environment

Based on the results of field observations and interviews with Ustazah Nur Fauziyah Al-Djufri Muhammad, the implementer of the Morning Al-Qur'an program on July 6, 2025 at 09.00 WIT. Researchers found that a conducive Islamic Boarding School environment is one of the main supporting factors for the success of the Morning Al-Qur'an program. A good, orderly, and religious atmosphere will greatly influence the enthusiasm and discipline of students in participating in each activity.

The researcher also conducted interviews with several ustaz regarding the conducive

¹³Nur Fauziyah Al-Djufri Muhammad, implementer of the Morning Al-Qur'an program, interview, Jayapura, July 6, 2025, 09.00 WIT

environment of the Islamic Boarding School. The results of the interview with ustaz Jamal Jat Padana said:

"A conducive Islamic Boarding School environment gives birth to religious and disciplined atmosphere! The Islamic boarding school environment is always filled with worship activities such as congregational prayer, dhikr (remembrance of God), communal prayer, and Quran recitation. This atmosphere fosters positive habits among the students, leading them to begin their day with Quranic activities."¹⁴

After that, the researcher conducted an interview with Ustazah Indarti regarding the Conducive Islamic Boarding School Environment. She said:

*"The conducive environment of Islamic boarding schools fosters togetherness and a sense of family among students and teachers, creating a harmonious atmosphere, allowing students to feel comfortable learning and memorizing. In this togetherness, students don't feel burdened, but rather support each other in strengthening their memorization."*¹⁵

Based on field observations, researchers concluded that a conducive Islamic boarding school environment is characterized by a well-organized atmosphere, full of religious values, discipline, and togetherness, which significantly impacts the development of students. A conducive environment not only supports the success of learning programs but also fosters character, discipline, and morals in students.

Islamic boarding schools with clear rules, harmonious interactions between teachers and students, and structured religious activities can create a comfortable and effective learning environment. With the exemplary behavior of the ustaz, supportive facilities, and well-maintained religious habits, students are more easily

motivated to improve their academic and spiritual well-being. In short, a conducive Islamic boarding school environment is a crucial factor in producing a generation that is knowledgeable, virtuous, and ready to apply their knowledge in everyday life.

2. Factors Inhibiting Morning Quran

1. Lack of Motivation of Students in the Morning Al-Quran Program

Based on the results of observations in DiMI Integral Hidayatullah Jayapura City, Researchers conducted an interview with Ustazah Indartik as the implementer of the Morning Al-Qur'an program, interview, Jayapura, July 27, 2025 at 09.00 WIT. And an interview with Ustazah Nur Fauziyah Al-Djufri Muhammad as the implementer of the Morning Al-Qur'an program, interview, Jayapura, July 27, 2025 at 08.00 WIT. Researchers found that the lack of motivation of students is one of the main inhibiting factors in the implementation of the Morning Al-Qur'an program in the field. Low motivation makes some students less enthusiastic about participating in activities, both in memorization and murāja'ah. This condition has an impact on the effectiveness of the program, so that the goal of improving the quality of memorization and the formation of religious character of students is not achieved optimally.

According to Ustaz Jamal Jat Padana, one of the inhibiting factors in the implementation of Morning Al-Qur'an in MI Integral Hidayatullah, a member of Jayapura City's leadership, cited a lack of student motivation. He explained that not all students share the same enthusiasm and awareness for memorization activities.

The results of the interview:

"Some students participate in the program solely out of obligation, not out of impulse or self-awareness. Ustaz Jamal Jat Padana added that boredom, difficulty memorizing certain

¹⁴Jamal Jat Padana (Principal of MI Integral) in charge of the Morning Qur'an program, interview, Jayapura, interview, Jayapura, July 26, 2025 at 09.00 WIT

¹⁵Indartik as the implementer of the Morning Qur'an program, interview, Jayapura, July 26, 2025 at 08.00 WIT

*verses, and a lack of support from their environment also affect students' motivation. This is often seen when students are less enthusiastic about memorizing or are not serious during group murāja'ah activities. According to him, low motivation will directly impact the smoothness of memorization and the effectiveness of the Morning Al-Quran program."*¹⁶

Ustazah Indarti echoed this sentiment. According to her, a lack of student motivation is one of the main obstacles to implementing Morning Quran at MI Integral Hidayatullah, Jayapura City. She explained that some students still view this activity as a burdensome routine, rather than a spiritual necessity or an opportunity to draw closer to God. According to her, the result:

*"This leads to a lack of seriousness, boredom, and a lack of commitment to memorization. Ustazah Indarti believes that this low motivation is influenced by several factors, such as fatigue due to the busy Islamic boarding school activities, students' lack of understanding of the importance of memorizing the Quran, and a lack of encouragement from their surroundings. Students who lack internal awareness tend to undertake the program half-heartedly, resulting in suboptimal memorization and easy forgetfulness."*¹⁷

Based on the results of observations in MI Integral Hidayatullah Jayapura City and the results of interviews with the ustazah, it can be concluded that the lack of motivation of students is one of the main inhibiting factors in the implementation of Morning Al-Quran at MI Integral Hidayatullah Jayapura City. Some students still show low enthusiasm in participating in activities, either due to boredom, lack of awareness of the importance of memorizing the Quran, or weak self-motivation.

This condition has an impact on the lack of discipline in attending on time, consistency in murāja'ah, and sincerity when submitting memorization. Weak motivation also makes some students not make maximum efforts in improving their reading and maintaining old memorization. Therefore, special strategies are needed from the ustaz and the Islamic boarding school environment, such as providing continuous motivation, as well as a personal approach so that students are more enthusiastic and realize the important value of the Morning Al-Quran program in their lives.

2. Lack of Attention and Support from Ustaz and Parents

Based on the results of observations at MI Integral Hidayatullah, Jayapura City, and interviews with Ustaz Jamal Jat Padana (Principal of MI Integral) who is responsible for the Morning Qur'an program, interview, Jayapura, July 7, 2025 at 09.00 WIT. Researchers found that lack of attention and support is one of the important inhibiting factors in the implementation of Morning Qur'an. Al-Quran at MI Integral Hidayatullah, Jayapura City. When students don't receive full attention from teachers, mentors, or parents, they tend to feel less motivated to participate seriously in the program. This attention isn't just in the form of supervision during memorization, but also in the form of ongoing guidance, appreciation, and moral encouragement.

According to Ustaz Jamal Jat Padana, one of the main inhibiting factors in implementing Morning Quran recitation is the lack of attention and support from those who play a crucial role in the student's education process. He explained that this attention and support includes parental involvement at home, guidance from religious teachers at Islamic boarding schools, and an environment conducive to memorization. He said:

"A lack of parental attention, for example, when they rarely ask about their child's memorization

¹⁶Jamal Jat Padana (Principal of MI Integral) in charge of the Morning Qur'an program, interview, Jayapura, July 27, 2025, 09.00 WIT

¹⁷Indartik, Implementer of the Morning Qur'an program, interview, Jayapura, July 27, 2025, 08.00 WIT

*progress or don't allocate dedicated time to assist with murāja'ah at home, can make students feel like their memorization isn't being properly addressed. Meanwhile, from the teacher's perspective, a lack of motivation, insufficient supervision, or infrequent in-depth evaluations can cause students to lose enthusiasm and feel that Morning Quran recitation is merely a routine."*¹⁸

Based on observations and interview results in the field, it can be concluded that the lack of attention and support is a significant inhibiting factor in the implementation of Morning Al-Quran in MI Integral Hidayatullah, Jayapura City. Some students feel they don't receive enough encouragement from their parents, family, or their surroundings, resulting in a decline in their enthusiasm for participating in the program. This lack of external motivation makes some students less disciplined in memorizing, performing recitations, and maintaining consistent worship. Yet, simple attention in the form of supervision, motivation, and prayers from parents and community support significantly impact the program's success. Therefore, the active involvement of parents and those around the students is essential to strengthen their enthusiasm and foster a sense of responsibility in carrying out Morning Al-Quran activities consistently and sustainably.

Discussion

1. Implementation of the Morning Al-Qur'an Program at MI Integral Hidayatullah, Jayapura City

1). Aspects of Morning Al-Qur'an Planning

Planning is the initial stage that is crucial to the success of the Morning Al-Qur'an program at MI Integral Hidayatullah in Jayapura City. During this stage, the school, teachers, and educational institution administrators develop a well-thought-

out strategy to ensure the program runs according to its objectives. Several key components of the planning aspect are included. **Discussion related to the planning aspects of Morning Al-Qur'an in accordance with theory Edward Sallis (Total Quality Management in Education)** According to Edward Sallis in his book *Total Quality Management in Education* (2002), planning in educational institutions should not be done haphazardly, but rather must be quality-oriented and learner-centered. This means that every program, policy, and learning strategy must be designed to produce quality educational services and truly address students' developmental needs, both academically, morally, spiritually, and socially.¹⁹ Good planning is key to determining the quality of educational output. From a classical management perspective, as proposed by George R. Terry, planning is the primary management function, laying the foundation for all other functions. Without clear planning, activities will be disorganized and unlikely to achieve optimal results. Therefore, planning must be comprehensive to produce knowledgeable, moral, and competitive graduates.

From the explanation above, the researcher can conclude that the planning aspect of Morning Al-Quran is the main foundation in ensuring the success of the program. Thorough planning includes determining clear objectives, preparing a regular activity schedule, preparing appropriate learning methods, and dividing roles between teachers, ustaz/ustazah, and the school. This planning not only focuses on improving the skills of reading and memorizing the Quran, but is also directed at building religious character, discipline, and students' love for the Quran. With good planning, the Morning Al-Quran program can run systematically, measurably, and sustainably. In addition, participatory planning involving teachers, the principal, and parental support will make the program more relevant to students'

¹⁸Jamal Jat Padana (Principal of MI Integral) in charge of the Morning Qur'an program, interview, Jayapura, July 7, 2025, 09.00 WIT

¹⁹Sallis, E. (2002). *Total Quality Management in Education*. London: Kogan Page.

needs. Therefore, it can be concluded that good planning is a determinant of the quality of results, both in academic aspects (fluency and quantity of memorization) and the formation of student character in accordance with the school's vision and mission.

2). Aspects of Implementing the Morning Al-Qur'an

The implementation aspect of Morning Al-Quran is a core stage that determines the success of the program after thorough planning is carried out. Implementation at MI Integral Hidayatullah Jayapura City usually takes place routinely every morning before teaching and learning activities begin, with a structured activity pattern, intensive teacher guidance, and the active involvement of all students. Some important points from the implementation aspect according to him include. Morning Al-Quran activities are held every morning before the main lesson begins. Ustazah Indartik emphasized the importance of students arriving on time to avoid disrupting the flow of activities. Student attendance on time also serves as an exercise in discipline and personal responsibility.

The explanation of the implementation aspects of Morning Al-Quran is closely related to several theories in educational and learning management, according to George R. Terry Management Theory (Planning, Organizing, Actuating, Controlling / POAC), the implementation stage (actuating) is the core of the management process.²⁰At this stage, a leader or manager strives to mobilize, motivate, and direct all members of the organization to effectively implement the established plan. Therefore, it can be emphasized that in Morning Al-Quran, the teacher is the primary actor in the implementation phase, tasked with ensuring that every activity aligns with the plan and encouraging students to actively and consistently participate.

Based on observations and interviews, researchers concluded that implementation

aspects included time discipline, learning methods, teacher roles, student involvement, and a conducive learning environment. This activity ran regularly before formal learning began, with a consistent pattern: starting with shared reading, memorization, and reviewing to maintain the quality of previous memorization. The teacher acted as a motivator, guide, and evaluator, ensuring students carried out the activities according to plan. Meanwhile, students actively participated through reading, memorization repetition, and group activities that fostered cooperation and courage to perform. In terms of atmosphere, the Morning Al-Qur'an was held in a religious, orderly, and motivating environment, helping students feel comfortable and motivated to improve and maintain their memorization. Daily and periodic evaluations were also part of the implementation, so that student progress could be properly monitored.

3). Aspects of the Results/Output of Morning Al-Qur'an

The aspect of the results or output of the implementation of Morning Al-Qur'an is a real manifestation of the success of the program that is run routinely at MIS Integral Hidayatullah Jayapura City. These results can be seen from two sides, namely academic (ability to read and memorize the Qur'an) and non-academic (formation of character and religious attitudes of students). The results of the interview with Ustazah Nur Fauziah Al-Djufri Muhammad as the implementer of the Morning Al-Quran program, she said that related to the output aspects of Morning Al-Quran are: Improvement in the Ability to Read the Qur'an in Students who were previously not fluent in reading experienced significant progress, both in terms of fluency, tajwid, and makhraj, the iqra' group gradually rose to the tahsin level, while the tahsin group became more skilled at improving their reading. This explanation is related to the theory of Behaviorism Theory (BF Skinner). In this theory, the learning process is considered as the result of

²⁰Terry, GR (2006). Principles of Management.

Translated by Winardi. Jakarta: Bumi Aksara.

the interaction between stimulus and response that is reinforced through repeated practice and consequences. Repetition: Actions carried out continuously will form permanent habits and skills. In the context of Morning Al-Quran, students who read and memorize it every day will experience increased fluency. Reinforcement: Every correct response needs to be reinforced, both with positive reinforcement (praise, motivation, or recognition from the teacher) and negative reinforcement (educational reprimands, corrected reading).²¹This reinforcement makes students more motivated to read well according to the rules of tajwid and makhraj.

From the explanation and theoretical results, the researcher can conclude that the outcome/output aspect of the Morning Al-Quran program at MIS Integral Hidayatullah Jayapura City shows significant progress in students' ability to read and memorize the Quran, both in terms of quantity and quality. Students who were previously at the basic level (iqra') gradually moved up to the tahsin stage, while those who were already at the tahsin stage became more skilled in correcting their reading according to the rules of tajwid and makhraj. In addition to improving technical reading skills, this program also has a positive impact on character formation, such as discipline, patience, responsibility, and a love for the Quran. These results/outputs are not only seen from the number of verses or surahs that have been memorized, but also from the increasingly better quality of reading and the increasingly developing religious attitudes of students. Thus, it can be concluded that the Morning Al-Quran program has succeeded in achieving its objectives, namely improving reading skills, enriching memorization, and instilling Islamic character values in students in a sustainable manner.

2. Supporting and Inhibiting Factors in the Implementation of the Morning Al-Qur'an Program

a. Supporting Factors for Morning Qur'an

1). Support from the Leadership of the Hidayatullah Islamic Boarding School in Jayapura City

The support of the leadership of the Hidayatullah Islamic Boarding School in Jayapura City plays a crucial role in ensuring the implementation of various educational programs, coaching, and the instilling of religious values among students. As the highest authority in the Islamic boarding school, the leadership serves not only as decision-makers but also as role models and key drivers in realizing the school's vision and mission.

The leadership of the Islamic Boarding School pays full attention to the implementation of the program *Morning The Quran*. The leadership's direction, policies, and oversight ensure that this activity is carried out according to its goal, namely to familiarize students with the Quran from an early age. The Islamic boarding school leadership establishes clear policies regarding the implementation of Morning Quran. This includes establishing a fixed schedule, methods, and a structured evaluation system. These policies ensure that Morning Quran is not simply an additional activity, but an integral part of the Islamic boarding school's daily curriculum.

Islamic boarding school leaders play a role not only in program implementation but also in providing supporting facilities, such as a representative mosque, adequate Qurans, a structured study schedule, and memorization notebooks. Although simple, this support serves as the foundation for the program's smooth and effective implementation. **John Dewey (Progressive Education Theory)** Dewey emphasized that

²¹Terry, GR (2006). Principles of Management.
Translated by Winardi. Jakarta: Bumi Aksara.

education must be supported by a conducive learning environment. Facilities such as mosques, Qurans, and memorization notes serve as tools that create authentic learning experiences. Without these facilities, the educational process cannot proceed optimally because students will struggle to apply what they learn. Therefore, the role of Islamic boarding school leaders in providing these facilities is a form of responsibility for creating an active, orderly, and meaningful learning environment.²²

From the discussion above, we can conclude that, The role of Islamic boarding school leaders in providing supporting facilities can be understood through Dewey's theory which emphasizes the importance of the learning environment, as well as Bronfenbrenner's theory which views facilities as an educational ecological factor that directly influences religious formation and the success of the student program.

2). Support from Competent Ustaz in the Morning Al-Qur'an Program

A competent ustadz (teacher) in the Morning Al-Quran Program is a central figure who plays a major role in the success of this activity. The ustadz's competence is measured not only by academic ability or mastery of Quranic recitation, but also by pedagogical skills, personality, and the exemplary behavior demonstrated in daily life. A competent ustadz must be able to master the science of tajwid, qiraah, and the hafiz method so that he can properly guide his students in reading, memorizing, and understanding the Quran. Furthermore, the ustadz also needs to understand the

psychology of the students to be able to adapt learning methods to each student's level of ability.

"The competence of a religious teacher is not only measured by academic ability or mastery of Quranic recitation, but also by pedagogical skills, personality, and the exemplary behavior demonstrated in daily life. A competent religious teacher must be able to master the science of tajwid, qiraah, and the hafiz method so that he can properly guide his students in reading, memorizing, and understanding the Quran. Furthermore, a religious teacher must also understand the psychology of his students to be able to adapt learning methods to each student's ability level."

Lickona Theory of Character Education. Lickona emphasized that an educator must be a moral model for students. This means that educational success depends not only on the transfer of knowledge, but also on the integrity, personality, and attitude demonstrated by the educator on a daily basis. In the context of Islamic boarding schools, the ustaz serves as the primary role model for religiosity, discipline, and responsibility.²³

From the discussion results, it can be concluded that the competence of ustaz in Al-Quran memorization education is not only limited to academic mastery and the ability to read the Quran well, but also includes pedagogical skills, a mature personality, and exemplary behavior in everyday life. A competent ustaz is able to master tajwid, qiraah, and tahfidz methods in depth, as well as understand the psychology of students so that learning methods can be adjusted to the

²²John Dewey. *Experience and Education*, trans. John De Santo. Yogyakarta: Kepel Press. 2002.

²³Lickona, Thomas. 2004. *Character Matters: How to Help Our Children Develop Good Judgment, Integrity, and Other Essential Virtues*. New York: Simon & Schuster.

abilities of each individual. Thus, ustaz not only plays a role as a teacher, but also as a guide, motivator, and role model who has a big influence on the success of character formation and the achievement of student memorization of the Quran.

3). Motivating Students in the Morning Al-Quran Program

1. Intrinsic Motivation (From Within the Student)

Intrinsic motivation is a drive that arises from a student's personal awareness and desire, independent of external factors. In the context of the Morning Quran Program at MI Integral Hidayatullah in Jayapura City, intrinsic motivation plays a crucial role because it determines the extent to which students can be consistent, diligent, and committed to participating in activities.

The desire to get closer to Allah SWT, squeeze motivated to read, memorize, and understand the Quran because they realize that the Quran is Kalamullah which is a guide to life. By involving themselves in Morning Al-Quran, they feel inner peace, sincerity, and a deeper love for religion. This statement is in accordance with the theory of religious motivation (religious motivation theory) which is widely explained by Abraham Maslow in the hierarchy of needs, especially at the level of self-transcendence (beyond self). At this stage, individuals are driven to engage in spiritual activities because of an inner urge to get closer to God.²⁴

Furthermore, this aligns with Victor Frankl's thinking in his theory of logotherapy, which emphasizes that humans are driven by the will to meaning. In the context of Islamic boarding school students, this meaning is found through

interaction with the Quran, which they believe is their word and guide to life.²⁵

Thus, it can be concluded that the motivation of students to read, memorize, and understand the Al-Quran in the Morning Al-Quran program can be understood through Maslow's perspective which emphasizes spirituality as the peak of human needs, as well as through Frankl who emphasizes the importance of religious meaning.

Based on the results of field observations, researchers found that:

2. Extrinsic Motivation (From Outside the Student)

Extrinsic motivation is a drive that comes from outside the students themselves, namely external factors that influence their enthusiasm and consistency in participating in the Morning Quran Program. At MI Integral Hidayatullah, Jayapura City, extrinsic motivation plays a crucial role because it can strengthen students' intentions that may be weakening and stimulate their enthusiasm.

According to the ustaz, external factors include encouragement and guidance from the ustaz/ustazah, and the presence of a patient, firm, and attentive mentor who makes students feel valued and motivated. Advice, constructive reprimands, and appreciation from the ustaz are key factors in maintaining students' enthusiasm for learning.

This statement can be linked to B.F. Skinner's behaviorist theory, particularly the concept of reinforcement. According to Skinner, human behavior can be shaped and maintained through both positive and negative reinforcement. In this context, the advice, direction, and appreciation of the religious teacher serve as positive

²⁴AH Maslow, (1970). Motivation and personality (2nd ed.). New York: Harper & Row.

²⁵V. E. Frankl. (1984). Man's search for meaning: An introduction to logotherapy (Revised and updated). New York: Washington Square Press.

reinforcement that encourages students to continue their enthusiasm for learning the Quran. Constructive reprimands are a form of negative reinforcement that aims to correct mistakes without dampening students' motivation. The presence of a patient, firm, and attentive religious teacher serves as an environmental stimulus that influences students' religious behavior and discipline.²⁶

It can be concluded that external factors such as encouragement, direction, and the patient, firm, and attentive attitude of the mentor play a crucial role in fostering students' enthusiasm for learning. The presence of a religious teacher who can provide constructive advice, reprimands, and appreciation will foster a sense of self-worth in the students, thereby increasing their motivation to read, memorize, and understand the Quran. Thus, the mentor plays a role not only as a teacher but also as a motivator and role model in the students' educational process.

4). Conducive Islamic Boarding School Environment

A conducive Islamic boarding school environment is one of the main supporting factors for the success of the Program. *Morning* The Quran at Hidayatullah Islamic Boarding School in Jayapura City. A positive, orderly, and religious atmosphere will greatly influence the students' enthusiasm and discipline in participating in every activity.

The conducive environment of Islamic boarding schools fosters a religious and disciplined atmosphere. The environment is constantly filled with worship activities such as congregational prayer, dhikr (remembrance of God), communal prayer, and Quran recitation. This atmosphere

fosters positive habits among students, leading them to begin their day with Quranic activities.

The description of the conducive and influential environment of Islamic boarding schools in shaping religious habits and student discipline can be linked to Urie Bronfenbrenner's theory of developmental ecology. According to Bronfenbrenner, individual development is strongly influenced by the environment (microsystem) in which they live daily. The religious environment of Islamic boarding schools, with routine activities such as congregational prayer, dhikr (remembrance of God), communal prayer, and Quranic recitation, is a strong external factor in shaping the behavior and character of students. This atmosphere creates habit formation that then internalizes religious values and discipline into the students' personalities.²⁷

From the discussion above, it can be concluded that a conducive and religious Islamic boarding school environment plays a crucial role in shaping the character and discipline of students. The atmosphere, which is constantly filled with religious activities such as congregational prayer, dhikr (remembrance of God), communal prayer, and Quranic recitation, creates a strong spiritual atmosphere. This not only fosters positive habits but also instills deep religious values in students' daily lives. Thus, the Islamic boarding school environment is an effective external factor in accustoming students to start their day with Quranic activities, fostering religious discipline, and fostering noble morals.

b. Factors Inhibiting Morning Quran Recitation

1). Lack of Motivation among Students in the Morning Al-Quran Program

²⁶Kinner, BF (1953/2016). *Science and Human Behavior* (trans. Koeswara, E.). Yogyakarta: Pustaka Pelajar.

²⁷Bronfenbrenner, U. (2005). *Making Human Beings Human: Bioecological Perspectives on Human Development*.

Thousand Oaks, CA: Sage Publications. A follow-up work that extends ecological theory into a bioecological model with an emphasis on the interaction of the individual and the environment.

found that Lack of motivation of students is one of the main inhibiting factors in the implementation of the program *Morning Quran* At MI Integral, low motivation makes some students less enthusiastic about participating in activities, both in memorization and *murāja'ah*. This condition impacts the program's effectiveness, so the goals of improving memorization quality and developing students' religious character are not optimally achieved.

According to the cleric, one of the inhibiting factors in the implementation *Morning Quran* At MI Integral Hidayatullah, Jayapura City, the students' lack of motivation is a key issue. He explained that not all students share the same enthusiasm and awareness for participating in memorization activities. Some students participate in the program solely out of obligation, rather than out of a sense of urgency or self-awareness. The teacher added that boredom, difficulty memorizing certain verses, and a lack of support from their surroundings also affect students' motivation. This is often seen when students are less enthusiastic about submitting their memorization or are not serious during group *murāja'ah* activities. According to him, low motivation will directly impact the smoothness of memorization and the effectiveness of the Morning Al-Qur'an program.

The discussion above is in accordance with Abraham Maslow's theory (Hierarchy of Needs Theory). Maslow explained that human motivation is influenced by the fulfillment of needs ranging from basic to higher levels: physiological, safety, social, esteem, and self-actualization. In the context of Islamic boarding school students, if basic needs such as comfort, social support, and recognition from the teacher are not met, their motivation

to actively participate in memorization will decrease. Students who participate only out of obligation indicate that their higher-level need for self-actualization has not been fully met.²⁸ Continuing with B.F. Skinner's theory (Operant Conditioning Theory / Reinforcement Theory). Skinner emphasized the importance of positive reinforcement (rewards) and negative reinforcement (punishment) in shaping behavior. Low student motivation can occur due to a lack of consistent appreciation, encouragement, or reinforcement from the teacher and the environment. If diligent students receive appreciation, their enthusiasm will grow; conversely, without reinforcement, students can feel bored, unserious, and ultimately less motivated.²⁹

Based on the explanation Based on the motivational theories of Abraham Maslow and B.F. Skinner, it can be concluded that the low motivation of students in implementing Morning Al-Quran is caused by the unfulfilled psychological and social needs, such as encouragement, support, and appreciation from the environment (Maslow), as well as the lack of reinforcement in the form of appreciation, advice, and ongoing motivation from the ustaz and mentors (Skinner). This condition makes some students follow the program only as an obligation, not because of self-awareness, so that it has an impact on decreasing enthusiasm, fluency of memorization, and the effectiveness of the Morning Al-Quran program in Islamic boarding schools.

2). Lack of Attention and Support from Ustaz and Parents

Lack of attention and support is a significant inhibiting factor in the implementation of Morning Quran recitation at MI Integral Hidayatullah, Jayapura City. When students don't receive full attention

²⁸Maslow, AH (1943/2019). *Motivation and Personality* (translated by Sutrisno). Yogyakarta: Pustaka Pelajar.

²⁹Skinner, BF (1953/2016). *Science and Human Behavior* (trans. Koeswara, E.). Yogyakarta: Pustaka Pelajar.

from teachers, mentors, or parents, they tend to feel less motivated to participate in the program seriously. This attention includes not only supervision during memorization but also ongoing guidance, appreciation, and moral encouragement.

According to Ustaz, one of the main inhibiting factors in the implementation of Morning Al-Quran is the lack of attention and support from parties who play a crucial role in the educational process of students. He explained that the attention and support referred to includes parental involvement at home, guidance from ustaz at the Islamic boarding school, and an environment that supports memorization. Lack of attention from parents, for example when they rarely ask about their child's memorization progress or do not provide special time to accompany murāja'ah at home, makes students feel that their memorization is not being given enough attention. Meanwhile, from the ustaz's perspective, a lack of motivational encouragement, less intense supervision, or rarely providing in-depth evaluation can cause students to lose enthusiasm and feel that Morning Al-Quran activities are merely routine.

The above discussion aligns with Bronfenbrenner's Ecological Theory of Development. It emphasizes that a child's development (in this case, the student) is heavily influenced by interconnected environmental systems, from the microsystem (family, religious teacher, peers), to the mesosystem (the relationship between the home environment and the Islamic boarding school), to the exosystem and macrosystem. If support from the microsystem (parents and religious teacher) weakens, the student's motivation and

memorization will also be hampered.³⁰ Vygotsky's Social Motivation Theory states that a child's learning and development process is greatly influenced by social interaction and adult support (scaffolding). The lack of guidance, attention, or in-depth evaluation from teachers/parents makes it difficult for students to reach their zone of proximal development in memorizing the Quran.³¹ Abraham Maslow's humanistic theory, in the hierarchy of needs, places parental support, appreciation from the teacher, and environmental attention within the hierarchy of needs for love and belonging, as well as self-esteem. If these needs are not met, students will feel neglected, lose enthusiasm, and view activities as merely meaningless routines.³²

From the discussion above, it can be concluded that the lack of attention and support from parents, religious teachers, and the surrounding community is a significant inhibiting factor in the implementation of the Morning Al-Quran program. Minimal parental involvement at home, weak guidance and motivation from religious teachers at Islamic boarding schools, and a less than conducive environment cause students to feel that their memorization is not receiving the appreciation and attention it deserves. As a result, students lose enthusiasm, lack motivation, and tend to view the Morning Al-Quran activity as merely a routine, rather than a vital effort to improve memorization and closeness with the Quran.

3). Limited facilities at Islamic Boarding Schools

Limited facilities is one of the inhibiting factors in the implementation of Morning Al-

³⁰Bronfenbrenner, U. (1986). Ecology of the Family as a Context for Human Development: Research Perspectives. *Developmental Psychology*, 22(6), 723–742. → A seminal article emphasizing the family as a primary system in the ecology of child development.

³¹Vygotsky, LS (1986/2014). *Child Development Psychology* (translated by M. Surya). Jakarta: Rajawali Pers.

³²Maslow, AH (1968/2017). *Toward a Psychology of Existence* (translated by H. Gulo). Jakarta: Gramedia Pustaka Utama.

Quran at MI Integral Hidayatullah Jayapura City. The facilities in question include supporting facilities such as adequate study rooms, availability of Al-Quran mushafs, good lighting, and memorization aids such as loudspeakers or whiteboards for noting important verses. According to the ustaz, limited facilities are one of the inhibiting factors in the implementation of Morning Al-Quran at MI Integral Hidayatullah Jayapura City. He emphasized that inadequate facilities, such as narrow study rooms, lack of Al-Quran mushafs for students, and other limited supporting facilities, often make activities less than optimal. This condition impacts the concentration of students in memorizing and murāja'ah, because the learning atmosphere is less conducive.

The description of limited facilities as an obstacle to the implementation of Morning Al-Quran can be linked to Edward Sallis's input-output theory of education in Total Quality Management in Education. In this theory, educational facilities and infrastructure are viewed as crucial inputs that significantly influence the learning process (transformation process) and the final outcome (output).³³

In addition, this is also in line with Nana Sudjana's view, which emphasizes that the existence of educational facilities and infrastructure, both those used directly in the learning process and those used indirectly, plays an important role in creating a conducive learning atmosphere and increasing the effectiveness of achieving educational goals.³⁴

Thus, limited facilities can be concluded as an external factor that significantly impacts the effectiveness of Morning Quran implementation. Schools with adequate facilities will be able to provide a more

optimal learning experience, improve concentration, and facilitate the achievement of program goals, while limited facilities have the potential to significantly reduce the quality of memorization and student enthusiasm for learning.

3. The Contribution of the Morning Al-Qur'an Program to Improving Students' Memorization Abilities

1. Smooth memorization in the implementation of the Morning Al-Qur'an

Memorization fluency is a key indicator in assessing the success of the Morning Al-Qur'an program at MIS Integral Hidayatullah, Jayapura City. Fluent memorization is not only measured by students' ability to recite the Quranic verses without stopping, but also includes aspects of accurate tajweed, letter pronunciation, recitation rhythm, and consistency in maintaining memorization from day to day.

In practice, fluency in memorization is evident in how students are able to recite memorized verses with minimal errors, without long pauses, and without requiring much teacher guidance. Students who initially often stopped or forgot certain verses, with the Morning Al-Qur'an routine, gradually experienced significant improvements. The process of repetition (murāja'ah) every morning helps strengthen students' memory, so that memorization becomes more embedded in long-term memory. In addition, teachers play a crucial role in guiding students using the talaqqi and tasmi' methods, namely listening to each student's memorization one by one and correcting any errors. This guidance pattern provides positive reinforcement that encourages students to become more confident and motivated to maintain fluency in memorization.

³³Edward Sallis. (2006). Total Quality Management in Education: Integrated Quality Management in Education. (Translated by Ahmad Ali Riyadi & Fahrurrozi). Yogyakarta: IRCiSoD.

³⁴Nana Sudjana. (2011). Basics of the Teaching and Learning Process. Bandung: Sinar Baru Algensindo.

From the observation results, it can be concluded that fluency in memorization not only impacts cognitive aspects, but also builds discipline, patience, and commitment in students in interacting with the Quran. This proves that Morning Al-Quran contributes significantly to improving the quality of students' reading and memorization on an ongoing basis. This is in accordance with the Behaviorism Theory (BF Skinner). According to behaviorism theory, fluency in memorization is formed through repetition and reinforcement. In Morning Al-Quran, students who routinely repeat memorization every morning will form a pattern of habits that stick. The teacher provides reinforcement in the form of praise, motivation, or correction that helps students become more confident and motivated to maintain fluency in memorization.

From the explanation above, the researcher can conclude that the fluency of memorization in the implementation of Morning Al-Quran is a reflection of the success of students in memorizing the verses of the Quran fluently, accurately, and consistently. This process is not only measured by the students' ability to recite the verses without many pauses or errors, but also from the accuracy of tajweed, makhraj letters, and regularity in maintaining memorization through daily murāja'ah. Activities carried out routinely every morning have been proven to form positive habits so that memorization becomes stronger, sticks in the memory, and is maintained from forgetfulness. Teacher guidance through the talaqqi and tasmi' methods plays a major role in correcting errors, providing motivation, and increasing students' self-confidence. Thus, the fluency of memorization is not only the result of individual efforts, but also from a structured, disciplined, and consistent implementation system.

2. Memorization Quantity in the Morning Al-Qur'an Program

Memorization quantity is one of the important aspects in assessing the success of the Morning Al-Qur'an program at MIS Integral Hidayatullah Jayapura City. This aspect emphasizes how many verses, surahs, or juz that students have successfully memorized within a certain period of time, whether daily, weekly, or semesterly, memorization quantity according to Ustazah Nur Fauziyah Al-Djufri Muhammad, According to several Ustazah at MI Integral Hidayatullah Jayapura City, the memorization quantity in the Morning Al-Qur'an program is one of the main indicators that indicate the success of its implementation. The memorization quantity is not solely seen from the number of verses memorized in a short time, but more on consistency, stages of achievement, and the ability to maintain old memorization along with the addition of new memorization according to Behaviorism Theory (BF Skinner, 1953). According to this theory, learning occurs through reinforcement and repetition. In the context of memorizing the Qur'an, the more often students repeat the reading, the stronger the memorization that is formed. Teachers provide reinforcement in the form of praise or correction when students successfully increase their memorization. Thus, increased memorization is the result of habit formation through consistent stimulus-response.³⁵

From the explanation and theory above, the researcher can conclude that the quantity of memorization in the Morning Al-Quran program at MI Integral Hidayatullah Jayapura City shows the success of students in increasing the number of verses, surahs, and even juz memorized in a structured and continuous manner. This achievement does not only depend on individual abilities, but also the result of a disciplined learning system, careful planning, and consistent habits every morning. In general, students who participate in this program regularly experience a significant increase

³⁵Skinner, B.F. (1953). *Science and human behavior*. New York: Macmillan.

in the number of memorizations, both from memorizing short surahs in Juz 'Amma for lower grades, to memorizing longer surahs at the next level. The quantity of memorization increases due to the pattern of regular deposits, repetition (murāja'ah), and teacher monitoring that ensures each student achieves the set targets. Thus, it can be concluded that the quantity of memorization in the Morning Al-Quran program is a real indicator of the success of the program's implementation, because it reflects the increase in the number of memorizations achieved by students in a systematic, consistent, and measurable manner. Furthermore, this achievement becomes the basis for improving the quality of reading, strengthening memory, and fostering students' love for the Qur'an as a guide to life.

Conclusion

Based on the results of research and discussion regarding the implementation of the Morning Al-Qur'an Program at MI Integral Hidayatullah Jayapura City, it can be concluded that the implementation of the Morning Al-Qur'an program is an effective strategy in improving memorization skills while forming the Islamic character of students at MI Integral Hidayatullah Jayapura City. This program is worth maintaining and developing further with the support of teachers, parents, and a conducive school environment. Supporting and inhibiting factors in the implementation of the Morning Quran program. Supporting factors whose indicators are support from the leadership of the Hidayatullah Islamic Boarding School in Jayapura City, competent ustaz in the Morning Quran program, motivation of students in the Morning Quran program (intrinsic motivation from within the students and extrinsic motivation from outside the students), a conducive Islamic Boarding School environment. Inhibiting factors whose indicators are lack of motivation of students in the Morning Quran program, lack of attention and support from uataz and parents, limited facilities at the Islamic Boarding School. Contribution of the Morning Al-Qur'an Program Overall, it can be concluded that the contribution of the Morning Al-Qur'an program is very significant in improving students' memorization abilities while forming a strong Islamic character. This program is one of the

main pillars in Al-Qur'an-based education at MI Integral Hidayatullah Jayapura City, and has proven effective as a learning model oriented towards improving religious competence and noble morals towards students' memorization abilities, which is clearly visible both in terms of quantity and quality. Students are able to memorize longer surahs outside Juz 30, memorization is more fluent and according to tajwid, and are more confident in submitting memorization in front of the class. In addition, this program also contributes to instilling discipline, increasing learning motivation, and forming religious character in students.

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Author Profile

Tati is a student in the PGMI study program, Faculty of Islamic Education, at IAIN FATTAHUL MULUK PAPUA.

Dr. H. Talabudin Umkabu, S.Ag., M.Pd. is Vice Rector I at IAIN FATTAHUL MULUK PAPUA, serving as Chair of the Session and Supervisor I.

Luluk Wahyu Nengsih, M.Pd. is a lecturer in the PGMI study program, Faculty of Islamic Education, at IAIN FATTAHUL MULUK PAPUA, serving as Secretary and Secretary of the Session.

Dr. Zulihi, S.Ag., M.Ag. is the Dean of Islamic Education at IAIN FATTAHUL MULUK PAPUA and Examiner I.

Ika Putra Viratama, M.Pd. is a lecturer in the PGMI study program, Faculty of Islamic Education, at IAIN FATTAHUL MULUK PAPUA and Examiner II.

Didik Efendi, M.Pd. is the Head of the PGMI Study Program, Faculty of Tarbiyah, at IAIN FATTAHUL MULUK PAPUA.