

Implementation of the Structured Habituation Method in the Al-Qur'an Memorization Process at Darul Ulum Elementary School, Cirebon City

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ABSTRACT

This study concludes that the structured habituation method in the Qur'an memorization activity at the Darul Ulum Elementary School in Cirebon City has proven effective in developing students' discipline, motivation, and spiritual attachment to the Qur'an. This method is implemented through daily activities such as murojaah, ziyadah, and tasalsuli, supported by weekly memorization targets, daily monitoring with mutaba'ah books, and periodic evaluations. Despite facing challenges such as differences in students' memorization abilities, time constraints, and lack of family support, the school was able to overcome these challenges with an individual approach, grouping students based on ability, and active parental involvement. This study used a descriptive qualitative approach, with data collection techniques in the form of observation, interviews, and documentation. The novelty of this study lies in the systematic mapping of habituation methods that not only emphasize cognitive aspects, but also strengthening students' character and spirituality, as well as emphasizing synergy between the school, teachers, the environment, and families. This research provides an important contribution to the development of an adaptive, holistic, and sustainable tahfidz education model at the elementary madrasah level.

Keywords: *Implementation, Method, Habituation, Al-Quran*

INTRODUCTION

According to the Big Indonesian Dictionary (KBBI), education originate from the root word *educate* or *educate* , which means something activity For look after as well as give training , guidance , or related teaching with moral formation (ethics) and development intelligence intellectually . In general , education understood as a purposeful process change behavior and attitudes somebody or a group of people heading towards maturity , which is implemented in a way conscious and planned . This process aim create atmosphere conducive learning so that participants educate capable in a way active develop the potential it has ¹.

Education is understood as accumulation experience learning gained individual in various context life , both formal and informal, that takes place in a way sustainable throughout life . Every condition or situations that have influence to growth and development personal somebody can categorized as part from the educational process . More from that , education is an interaction process social in nature humanistic between educators and participants educated , directed For reach goals education certain . This process ongoing in structured and involving environment a series action known pedagogical as tool or means education ².

¹ Rahmat Hidayat, *Educational Science "Concepts, Theories and Applications"* (Medan: LPPPI Publisher, 2019).

² Aisyah E. Kristanti, *Introduction to Education* (Yogyakarta: Selat Media Partners, 2024).

In essence, the educational process is an experiential process that participants go through students who are made as base in formation and growth the potential it has . Good or bad the implementation of the educational process is very important results achievement objective education . Education is provided to anybody without look at A Differences . Education is aimed at civilizing and ennobling humanity. Successful and appropriate educational attainment requires a more in-depth scientific study of how best to implement it ³.

This matter in line with Law no. 20 of 2003 concerning The National Education System states that National education functions develop ability and form character and civilization a dignified nation in frame enlightening life nation , aims For development potential participant educate to become a man of faith and piety to God Almighty, have morals noble , healthy , knowledgeable , capable , creative , independent and become democratic citizens as well as responsible answer ⁴. For realize matter the required existence planting values religion is one of them is teaching read and memorize the Koran.

The Qur'an is a holy book that contains revelations of Allah that were sent down in a way gradually to the Prophet Muhammad through intermediary the angel Gabriel. The purpose of the revelation of the Qur'an is as guidelines life for Muslims so they can reach happiness in this world and in the afterlife . By language (etymology), the word *Al-Qur'an* originate from the words *qara'a – yaqra'u – qirā'atan* or *Quran* which means gather or collect letters and words from One part to other parts in a way systematic . It is called *Al-Qur'an* because of this book gather the essence of all other books of Allah as well load essence various knowledge ⁵.

Al-Quran education is an integral part of formation character participant educate in system Islamic education . One of the form its implementation is activity memorizing the Qur'an, namely effort For memorizing the Qur'an as part from internalization values Islam and strengthening spirituality participant educate since age early . At the Madrasah Ibtidaiyah (MI) level , tahfidz No only intended For achievement memorization in a way quantitative , but also for form discipline , perseverance , and love towards the Qur'an through a continuous process of habituation . A religious environment own influence significant to formation habit behavior religiousness in children . This is caused by the tendency child For imitate and internalize values as well as behavior that is consistent implemented from activity daily life the environment ⁶.

The process of habituation ideally accompanied by with ongoing efforts For grow awareness and understanding participant educate to objective as well as meaning from habitual behavior . Habituation No intended For push actions that are automatic and without reflection , but rather For form attitude positive so that participant educate capable carry out actions Good in a way light , voluntary , and without pressure inner ⁷.

³ Choiru Umatin | Choirul Annisa et al., *Introduction to Education* (Malang: CV. Pustaka Learning Center, 2021).

⁴ Teti Nurhayati, Euis Cici Nurunnisa, and Husni Husni, "Efforts to Improve Early Childhood Quran Reading Skills Through the Application of the Iqra' Method (Classroom Action Research at Raudhatul Athfal Daarul Hikmah, Cijeungjing District, Ciamis Regency)," *Tarbiyat Al-Aulad: Journal of Early Childhood Islamic Education* 3, no. 1 (May 2018), <https://riset-iaid.net/index.php/TA/article/view/123>.

⁵ Ajahari, *Ulumul Qur'an (Sciences of the Qur'an)*, in *Ulumul Qur'an (Sciences of the Qur'an)* (Yogyakarta: Aswaja Pressindo, 2018).

⁶ Muhammad Kadri Ridwan Abdullah Sani, *Character Education: Developing Islamic Character in Children* (Jakarta: Bumi Aksara, 2016).

⁷ Enung Nurjanah, *Islamic Education Research Methodology* (Bandung: Yrama Widya, 2019).

Refraction method assessed effective implemented to participant educate in the period operational concrete (07-11 years). Because it has Power strong memory and condition personality that has not been ripe , so that they easy dissolved with the habits they have do everyday . Therefore That in every educational process , habituation is very effective way in implant moral values to in soul children . Instilled values in himself This Then manifested in his life since He start step to age teenagers and adults ⁸. According to Imam Al-Ghazali , that , " personality man that's basically it can accept all business formation through habituation ⁹.

This matter reinforced by a number of study previously like Lukman Agung's research in 2024. That influence method habituation to quality memorization student classified as moderate , but connection both of them significant , so that habituation still is an important strategy in support the memorization process prayers and short suras in the environment education basic ¹⁰. Alfida Nurdayyana in 2023 has prove that method habituation applied at the Pondok Islamic boarding school Tahfidz Al-Qur'an Al-Fadhilah is proven effective in increase speed and quality students memorizing the Qur'an in a way significant . This method allows the target of completing 30 juz in time not enough from One year , because students accustomed to undergo routine memorization intensive every day ¹¹.

However , studies previously Not yet in a way comprehensive discuss How method This implemented in a way technical in activity daily , as well as Not yet Enough explore challenge real problems faced by teachers and students , such as difference ability memorization , limitations time , and lack of support family. Research This fill in emptiness the with serve mapping comprehensive and in-depth about practice method habituation structured at MI Darul Ulum , Cirebon City, including its effectiveness , the obstacles that arise , and the solution strategies that are developed . Research this also confirms importance synergy between madrasah, teachers, and family as key success in create ecosystem education adaptive , holistic and sustainable tahfidz at the level base .

Based on this background, this study will describe implementation method habituation structured in the process of memorizing the Al-Qur'an at the Darul Ulum Elementary Madrasah in Cirebon City. Describe the role of tahfidz teachers in habituation memorization individually and group , fiber factors that influence implementation method habituation structured in activity memorizing the Qur'an.

RESEARCH METHODS

Study This apply approach qualitative descriptive study conducted at Darul Ulum Elementary School, Cirebon City . The data collected nature descriptive qualitative , with source person main that is Coordinator of Tahfidz Teachers at the madrasah . For get in -depth and comprehensive information , used three method main in data collection , namely observation , interviews , and documentation . Observation done in a way straight inside class

⁸ Aida Hidayah, "Quran Memorization Method for Early Childhood (A Study of the Book The Secret of Success of 3 Little Quran Memorizers Who Shook the World)," *Journal of Qur'an and Hadith Studies* 18, no. 1 (2017): 51–70, <https://doi.org/10.14421/qh.2017.1801-04>.

⁹ Abuddin Nata, *Sufism Morals and Noble Character* (Jakarta: Rajawali Pers, 2015).

¹⁰ Lukman Agung and M Makbul, "The Effect of the Habituation Method on the Quality of Memorizing Daily Prayers and Short Surahs in Grade 2 Students at MDTA Assabiiyah Karawang," *Journal of Research, Education and Teaching: JPPPP* 5, no. 2 (2024): 195–207, <https://doi.org/10.30596/jppp.v5i2.19023>.

¹¹ Alffida Nur Dayyana, "Application of the Habituation Method in the Speed of Memorizing the Qur'an for Students of the Al-Fadhilah Kencong-Jember Tahfidz Al-Qur'an Islamic Boarding School," *Thesis, Jember, UIN Kiai Haji Achmad Siddiq Jember* , 2023,

For observe interaction between teachers and students during the learning process memorization ongoing . Interview done in a way structured with Tahfidz Teacher Coordinator to obtain more information specific related implementation method habituation in activity memorizing the Quran . Meanwhile that , technique documentation used as supporting data through collection visual evidence such as Photo activities , as well as document learning used by teachers during implementation of the tahfidz program .

The data analysis in this study follows the interactive model developed by Miles and Huberman, which includes three main stages, namely: Data reduction, Presentation and drawing conclusions . The novelty in this study lies in the description of the implementation model of the structured habituation method in memorizing the Qur'an which not only focuses on memorization achievements, but also emphasizes the dimensions of religious character formation and student learning discipline from an early age. In addition, this study offers a collaborative approach between teachers, students, and parents as an adaptive strategy in facing the challenges of implementing the method at the elementary madrasah level. This model has the potential to be a reference in the development of habituation-based tahfidz programs in other elementary educational institutions.

RESULTS AND DISCUSSION

Habituation Method

According to Djamaluddin and Abdullah Aly, the word "method" comes from the word " *meta* ," meaning "through," and " *hodos* ," meaning "path." It can be interpreted as a path taken to achieve a goal. Meanwhile, the Indonesian Ministry of Religious Affairs (Depag RI) explains that a method is a systematically structured way of working to facilitate the implementation of activities in achieving predetermined goals. According to WJS Poerwadarminta, a method is a method that is structured in an orderly and well-thought-out manner to achieve a specific goal ¹². Based on the opinions of these experts, it can be concluded that a method is an orderly, systematic, and planned way or path used to achieve a specific goal effectively and efficiently. In other words, a method serves as a guide in carrying out an activity so that the desired results can be achieved effectively.

According to Bije Widjajanto, habits are formed from actions performed repeatedly every day. These actions are initially conscious or intentional, but because they are performed so frequently, they often become unconscious reflexes ¹³. According to Novan Ardy Wiyani and Barnawi, habituation is a certain behavior that occurs automatically, without prior planning or thought, because it has become an ingrained habit. The habituation approach in education means providing opportunities for students to get used to doing positive things, both individually and in group activities, so that these good behaviors become part of their daily lives.

Based on the opinions of these experts, it can be concluded that habituation is the process of forming behavior through repeated actions until they become automatic and ingrained in a person. In the context of education, habituation serves to instill and reinforce positive behavior in students, so that good actions that were initially carried out consciously can develop into habits that are carried out spontaneously in everyday life.

Habituation since age early tend grow hobbies certain and over time become ingrained habits so that become part from personality someone . In the formation of attitude or character

¹² Haryanto Atmowardoyo, *Learning & Teaching (Theory and Implementation 2020)* , no. March (2023).

¹³ Syamsul Kurniawan, *Character Education: Conception & Integrated Implementation in Family, School, College & Community Environments* (Yogyakarta: Ar-Ruzz Media, 2016).

, method habituation proven Enough effective . For example , children who are accustomed to get up Morning since small will make habit That as natural routine for they ¹⁴.

The essence of habituation activities lies in the repetition process aimed at fostering attitudes, behaviors, and actions. This method is considered highly effective in forming positive habits in students because through this process, they are trained to possess various skills in acting and speaking appropriately and enjoyably. Essentially, habituation is not simply teaching how to do or say something, but also involves a process of deeply internalizing values and habits within students ¹⁵. This method will give more optimal results if implemented based on experience real . In case this , participants educate need trained in a way consistent For used to do reflective actions values commendable in life daily ¹⁶.

According to Armai method habituation there is advantages and disadvantages that is as following : a) Advantages method habituation is can save time and energy with good , habituation No only related with aspect physical just but also related with aspect inner , habituation in history recorded as the most successful method in formation personality child . b) Weakness method habituation is need real power can made into as example role model in the implant something mark to child educate . Because of that that , educators are needed in apply approach This is needed educator the real choice capable align between words with actions . So that No There is impression that educator only capable give mark just but No capable give mark just but No capable practice the values it conveys to child educate . practice the values it conveys to child educate ¹⁷.

Behaviorist Habituation Theory

In the early 19th century, the learning theory that developed rapidly and made many contributions to psychologists was the behavioral learning theory (behaviorism ¹⁸) . is one of the flow in psychology that looks at the learning process only from side visible behavior in a way physical (bodily), without consider mental aspects such as intelligence , interests , talents , and feelings individual . Behaviorism views learning as an observable and long-lasting change in behavior resulting from interactions with the environment, which is developed through various experiments on humans and animals ¹⁹. In this view, this , learn understood as a formation process habit through stimulus -response practice and repetition , where individuals considered as creature passive which only react to stimulation from environment ²⁰. Figures main behaviorism such as Thorndike, Pavlov, Skinner, and Bandura, developed various law Study based on experiment to animals and humans .

Thorndike emphasized importance effects , readiness , and practice in form habits . Pavlov developed theory *classical conditioning* , while Skinner introduced *operant*

¹⁴ Nurul Ihsani, Nina Kurniah, and Anni Suprapti, "The Relationship between Habituation Methods in Learning and Early Childhood Discipline," *Potensia Scientific Journal* 3, no. 1 (July 2018): 256512, <https://doi.org/10.33369/jip.3.2.105-110>.

¹⁵ Tutik Wijayanti et al., "Implementation of Strengthening Character Education Through the Habituation Method in Realizing the Pancasila Student Profile at MAN 1 Jepara," *Proceedings of the National Postgraduate Seminar, Semarang State University* 05, no. 1 (2022): 1109–14.

¹⁶ Sri Munarti, *Islamic Education: Theoretical-Philosophical and Applicative-Normative Facts* (Jakarta: Amzah, 2022).

¹⁷ Cindy Anggraeni, Elan Elan, and Sima Mulyadi, "Habit Methods to Instill Discipline and Responsibility in RA Daarul Falaah Tasikmalaya," *Jurnal Paud Agapedia* 5, no. 1 (October 2021): 100–109, <https://doi.org/10.17509/jpa.v5i1.39692>.

¹⁸ Hamuni La Ode Muharam, Muhammad Idrus, *Learning Theories: Theoretical Perspectives and Applications in Learning* (Purbalingga: Eureka Media Aksara, 2023).

¹⁹ Mercy F Halamury AMIrfan Taufan Asfar, AMIqbal Akbar Asfar, *Theory of Behaviorism* , no. February 2019 (2023), <https://doi.org/10.13140/RG.2.2.34507.44324>.

²⁰ Junaidin Junaidin, "Learning in the View of Learning Theory," *eL-HIKMAH: Journal of Islamic Education Studies and Research* 16, no. 1 (June 2022): 13–30, <https://doi.org/10.20414/elhikmah.v16i1.6066>.

conditioning , which emphasizes importance reinforcement for strengthen behavior . Bandura, through *social learning theory* , adds element cognitive and role modeling (imitation) in the learning process . Main characteristics theory behavioristic is emphasis on change behavior as results learning , and its importance strengthening in maintain or remove behavior . The mental processes that occur between stimulus and response considered No important Because No Can observed and measured in a way objective. Although approach This impressed mechanistic and less notice uniqueness individual , but until now , theory behaviorism Still Lots implemented in the world of education , especially in form exercise repetition (*drill*), habituation , giving rewards and punishments, and emphasis on discipline learning . Approach This effective For form behavior certain stages , especially at stages beginning learning and formation habit ²¹.

Tabula Rasa Theory

In a way conceptually , the Tabula Rasa theory views that man born without knowledge or innate ideas . Thoughts man like paper white (*blank slate*) which is still empty . View This first put forward by John Locke, who stated that all over knowledge man originate from experience sensory , good through observation to the outside world (*external experience*) as well as reflection inner (*internal reflection*). Locke 's view supported by figures such as Aristotle, JF Herbart, and David Hume, who agreed that soul human beings basically empty , and all content his mind formed from experience . Even according to Duschinsky and Montagu, humans to be " human " instead Because He Study from the environment , not Because instinct or default born . This theory own connection close with flow behaviorism , which emphasizes that environment and habits is factor the main thing that forms behavior human , not factor genetics or innate . In the approach this , child considered as passive person who needs formed and directed through the right stimulus , so education hold role important in form character and behavior individual ²².

With Thus , the Tabula Rasa theory confirms that all something that is known and done man is results from learning , repetition , and experience received from environment , in particular through the role of teachers, parents , and culture around . This is make method habituation as a highly relevant approach in education , because through consistent and targeted training , character and behavior positive can formed in a way permanent .

Formation Theory Character

Thomas Lickona states that good character is formed through three interrelated main components: moral knowledge, moral feeling, and moral behavior. Character is not just about knowing good, but also about desiring good and realizing it in concrete actions. Therefore, character formation must encompass habits of thought (mind), habits of feeling (heart), and habits of action (deeds), as all three are the foundation of a moral life.

main purpose education character according to Lickona is form smart generation morally and socially , as well as capable become moral , tolerant , responsible citizens answer , and uphold values humanity . He emphasize that all element social, family , school and community must play a role active in this process . From the side material education character , Lickona share mark into two: moral values , such as honesty , responsibility responsibility , and justice , which are mandatory ; and non-moral values , which are more nature preference

²¹ Elsy Theodora Maasawet Herliani, Didymus Tanah Boleng, *Learning and Learning Theory* , in *Widya Wati Lecturer* , vol. 9, no. 1 (Klaten: Lakeisha Publishers, 2021).

²² Moh. Isom Mudin, Ahmad Ahmad, and Abdul Rohman, "Human Innate Potential: A Comparative Study of Tabularasa Theory and the Concept of Fitrah," *Analysis: Journal of Islamic Studies* 21, no. 2 (2021): 231–52, <https://doi.org/10.24042/ajsk.v21i2.9359>.

personal and not contain demands ethical . In terms of strategy, Lickona emphasize importance Work The same between school and family . Parental involvement considered as factor key success education character . Therefore that , he promote parenting programs and parent forums as means For strengthen synergy between home and school . Evaluation education character done with measure achievement indicator competence graduates , which reflects quality character participant education system fair and objective assessment become tool important For know effectiveness of the learning process character and help teachers design better strategies appropriate ²³.

Habituation Method Structured in Activity Memorizing the Qur'an at Darul Ulum Elementary School

Habituation method structured is the approach taken in a way systematic , repetitive , and consistent in activity daily , with objective form positive and sustainable habits . In the context of tahfidz , method This No only functioning as means increase amount memorization , but also as effort build routine effective , enjoyable and appropriate learning with characteristics psychological participant educate age school basic . Habits that are applied in a way planned can help participant educate form discipline in *murojaah* (repeating) memorization), *ziyadah* (add to memorization), as well as increase sense of responsibility answer towards memorization targets personal . Based on results observation , interview as well as documentation with Mr. Khaerudin , as Coordinator Teacher Tahfidz , on September 18 , 2025 was found three stages main in the process habituation , namely Opening stage, core activity stage, and closing.

First , Stage Opener . At the stage opening based on results observation and interviews with Mr. Khaerudin , implementation activity habituation memorization of the Qur'an begins with reading Asmaul Husna in a way together which was held in the morning day 7:00 a.m. in the yard school and continued with carry out prayer oh my congregation . After finished all over student enter into the class and reading letters short in accordance with levels their respective classes . For first grade reading Anas ' letter until Al-Maun letter . Class II letter Quraysh until Al- Zalzalah . Class III Al- Bayyinah letter until Al -lail . Class IV letter Assyams until Al- A'la . Class V letter At- tariq until Al- Infitar . Class VI At- takwir letter until An- naba's letter . As for reading habits that are implemented in the The classes are led by their respective class teachers . Activities the in a way No direct make child become familiar with Quranic verses and easy in memorize the Qur'an . As for the most enthusiastic and orderly student in Reciting Al- Qur'an received a reward from the class teacher every time This aligns with Skinner's behaviorist theory, which states that habit formation can be achieved through repeated behaviors that are positively reinforced, such as rewards or praise. This behavior tends to be repeated and eventually becomes a habit. Each child develops their own knowledge through experience. In this case, repeated experiences of worship and good morals will strengthen religious character .

Second , Core Stage . The core stage is implemented after carry out prayer noon congregation at 12.40 to 14.00 . then after finished every student gather based on their respective groups . Each group No depends on the class But depends on ability in reading the Koran . Usually every will start reciting the Koran all over student will read letters that have been memorized and not yet memorized during not enough more than 15 minutes . Then after

²³ Nurhikmah et al., "Analysis of the Application of Good Habits Method in Forming Disciplined Character of Min 3 Bima Students," *JGSD: Jurnal Guru Sekolah Dasar* 1, no. 5 (2025): 22–27, <https://doi.org/10.70277/jgsd.v1i5.4>.

the teacher reads verse by verse then followed by the students . After finished read One letter then the teacher reads One paragraph in a way repeatedly (*tasalsuli*) until student memorized . After memorize the verses First continued in verse second until memorize with smooth and sticky (*mutqin*) . After student memorize One letter , letter the must always repeated before start reciting the Koran , so that memorization student still awake and not easy forget .

This process is in line with the *behaviorist theory* proposed by B.F. Skinner, which emphasizes that the formation of behavior (in this case the ability to memorize and spiritual discipline) can be achieved through repetition *and* reinforcement . By continuously repeating memorization, students slowly form good habits that are deeply rooted in their memories and actions.

In addition , we also set weekly targets . Every student given amount paragraph or the letter that must be achieved in period time One Sunday , of course customized with each person's ability and speed . For monitor progress they , we use book *mutaba'ah* . Book This take notes development memorization student in a way daily and become our reference in do evaluation in a way periodically . To be enthusiastic student still stay awake , we also provide form award simple like star achievement , praise in front class , and opportunities appearing at religious events. We value this Enough effective in build motivation and confidence self they in memorizing the Quran. This aligns with the principle of positive reinforcement in behaviorist theory, which states that rewards will increase the likelihood of repeating positive behavior in the future.

Third , Stage Closing . Stage closing in activity learning memorizing the Quran at Darul Ulum Elementary School No just end from the daily process , but rather become part important in guard continuity and quality memorization students . Through giving task guided independence online , students still connected with the learning process although be outside madrasah environment . Filling book *mutaba'ah* become effective monitoring tools in take notes development as well as help evaluation in a way objective and directed . In addition , activities *murāja'ah the bai'it* that was performed in a way together and scheduled functioning strengthen memorization beforehand so as not to easy forgotten . Closing with prayer implant spiritual values and fostering good manners in study the Qur'an.

Overall series activities at the stage closing This reflect implementation method habituation in a way structured , based on theory behaviorist . In Skinner 's view , repeated behavior in a way consistent and reinforced with strengthening positive , such as praise or recording visible progress , will form fixed habits . Activities like repetition memorization (*murāja'ah*), reporting progress and involvement student in not quite enough answer independent reflects the formation process character through continuous training . With Thus , the stage end This No only nature administrative , but also educational , reflective , and instrumental important in form character religious student in a way comprehensive through a consistent and meaningful habituation process

Tahfidz Teachers in Habitualization Memorization Individually or Group

According to Mr. Khaerudin as coordinator of tahfidz teachers say that the tahfidz teacher at our madrasah has a very central role in guide the memorization process students , good in a way individual and group . In its implementation , the tahfidz teacher responsible answer compile timetable daily tahfidz , ensuring every student get enough time For *murojaah* and deposit memorization new .

For guidance individually , teachers usually adapt approach with the abilities of each student . If there is students who memorize slow , we give time additional and more guidance intensive

. We also often do personal approach , for example with give motivation or look for know What the constraints moment memorize .

Temporary in habituation group , we formed group small consisting of from a number of student with level relative memorization the same . They do *murojaah* together and mutually listening memorization his friend . The teacher monitors this process and takes notes. the development of each student . We also do routine monitoring through book *mutaba'ah* memorization , which is used For take notes deposit daily , weekly targets , and evaluation periodical . Book This become tool communication between teachers and parents , so that the habituation process memorization Can continued at home in a way sustainable .

The role of teachers in activity This No only as teacher , but also as mentor , facilitator , and companion in form habit positive student through tahfidz . This is in line with theory method habituation , which states that behavior somebody can formed through repetitive practice in a conducive and focused atmosphere . According to theory this , as explained by BF Skinner in approach behavioristic , repeated behavior in a way consistent and reinforced with strengthening positive (rewards, attention , or recognition) will develop become established habits .

In context learning memorization , habituation This done through daily routine activities like deposit memorization , *murojaah* group , use book monitoring , as well as support and motivation provided by teachers. Habituation the No only form skills memorize , but also grow discipline , responsibility answer , and love towards the Qur'an as part from character religious students . With Thus , the habituation that is carried out in a way structured and sustainable accompanied role active tahfidz teacher become key important in make memorizing the Qur'an as part from daily life students , not just activity temporary .

Supporting Factors and Challenges implementation method familiarization of the Qur'an in the madrasa environment

Thank God, there is a number of very supportive factors smoothness implementation method habituation in our madrasah. The **first** Of course just is Commitment of the tahfidz teacher . The ustadz and ustadzah are here really have high spirits in guide students , not only in a way technical memorizing , but also in build discipline and enthusiasm Study they . **Second** factor is support from the madrasah , especially head school and team curriculum . We are given space and time special for the tahfidz program , even made into part from internal curriculum , so this program No activity additional , but Already become part from routine school .

In addition , the religious and conducive environment of the madrasa is also very helpful . Students Already used to with activity religious like tadarus , prayer congregation , and religious lectures , so atmosphere school of course support habits that are oriented towards the Qur'an. Which is not lost important is the role of parents , in particular in accompany memorization at home . With existence book *mutaba'ah* , parents Can involved direct in monitor development memorization children they . Collaboration this is very helpful in guard consistency and sustainability habituation outside of school hours . If we talk about challenges , of course There is a number of things we face in implementation method habituation this . One of the most frequent appear is difference ability and enthusiasm student in memorize .

There are students who are fast catch , but there are also those who need mentoring more intensive . This is enough challenge because we have to truly patient and able adapt approach . Challenge other is management time . Class schedule general in madrasahs is sufficient crowded , so we have to clever arrange time to memorize the Quran still walk without

bother lesson others . For that , we focus on habituation tahfidz at certain times , such as before lesson started or after prayer dhuha .

There are also obstacles from factor external , for example environment less house support , or lack of parental involvement . Therefore , we involve they past book control memorization (mutaba'ah), so that they follow monitor and provide Motivation at home . The solution we do usually in the form of individual approach , especially For students in need attention more . We also make groupings student based on ability memorization , so that atmosphere study more conducive . In addition , we held strengthening motivation , for example with give award or chance appear in madrasah activities , so that students feel appreciated and increasingly Spirit memorize .

CONCLUSION

The implementation of the structured habituation method in the Tahfidz Al-Qur'an activities at Madrasah Ibtidaiyah Darul Ulum has proven effective in forming religious habits, discipline, and responsibility in students. The process takes place through three stages, namely; opening, core, and closing. which systematically fosters a consistent memorization routine. Tahfidz teachers play an important role as guides and motivators through individual approaches, *rewards* , and *monitoring using mutaba'ah* books . The success of this program is supported by teacher commitment, institutional support, a religious environment, and the active role of parents. Despite challenges such as differences in ability and time constraints, this method has overall succeeded in improving the quality of memorization while forming students' religious character and discipline in a sustainable manner.

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