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The Role of Self-Regulated Learning in Balancing Quranic Memorization and Academic Achievement among University Students

Peran Self-Regulated Learning Dalam Menyeimbangkan Hafalan Al-Qur'an Dan Prestasi Akademik Mahasiswa

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Abstract

Quran-memorizing students face complex challenges in balancing their *muraja'ah* (repetition/review) activities with various academic demands during higher education. This research is oriented toward examining the contribution of self-regulated learning (SRL) in facilitating these students to balance memorization activities with academic achievement, as well as identifying the self-regulation strategies they implement. The methodology used in this study is qualitative-based, with data collection sourced from observations and semi-structured interviews with nine Quran-memorizing student informants at University X. Data collection was conducted through interview guides covering aspects of learning planning, time management, learning strategies, motivation, self-control, and self-evaluation. Data identification was carried out using a descriptive-qualitative model, where its operationalization relied on procedures of reduction, codification or data presentation, and drawing conclusions. Findings from this research indicate that all respondents implement SRL strategies, such as creating *muraja'ah* schedules linked to prayer times, prioritizing between lectures and memorization, and performing routine self-evaluation. The disciplined habits formed during the memorization process contribute to stronger self-regulation abilities. Spiritual

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motivation, social support, and self-awareness serve as the main pillars of balance between memorization and academic achievement..

Keywords: Self-regulated learning, Quran Memorization, Academic Achievement, Time Management, Qualitative Interview

Abstrak

Mahasiswa penghafal Al-Qur'an menghadapi tantangan kompleks dalam menyeimbangkan kegiatan muraja'ah mereka dengan berbagai tuntutan akademik selama menempuh pendidikan tinggi. Riset ini diorientasikan untuk menelaah kontribusi self-regulated learning (SRL) dalam memfasilitasi mahasiswa penghafal Al-Qur'an menyeimbangkan kegiatan menghafal dengan prestasi akademik, serta mengidentifikasi strategi pengaturan diri yang mereka terapkan. Metodologi yang digunakan dalam studi ini berbasis kualitatif, dengan pengumpulan data yang bersumber dari observasi dan wawancara semi-terstruktur terhadap sembilan informan mahasiswa penghafal Al-Qur'an di Universitas X. Pengumpulan data dilakukan melalui panduan wawancara yang mencakup aspek perencanaan pembelajaran, manajemen waktu, strategi belajar, motivasi, pengendalian diri, dan evaluasi diri. Identifikasi data dijalankan dengan model deskriptif-kualitatif, di mana operasionalisasinya bertumpu pada prosedur reduksi, kodifikasi atau penyajian data, dan perumusan simpulan. Temuan dari riset ini mengindikasikan bahwa semua responden menerapkan strategi SRL, seperti membuat jadwal muraja'ah yang terkait dengan waktu shalat, memprioritaskan antara perkuliahan dan menghafal, serta melakukan evaluasi diri secara rutin. Kebiasaan disiplin yang terbentuk selama proses menghafal berkontribusi pada kemampuan pengaturan diri yang lebih kuat. Motivasi spiritual, dukungan sosial, dan kesadaran diri berfungsi sebagai pilar utama keseimbangan antara menghafal dan prestasi akademik.

Kata-kata Kunci: *Self-regulated learning, Hafalan Al-Qur'an, Prestasi Akademik, Manajemen Waktu, Wawancara Kualitatif*

Introduction

Self-Regulated Learning (SRL) is defined as an individual's autonomy in managing their learning process independently through three primary components: planning, monitoring, and self-evaluation of academic goals (Tinajero et al., 2024; Alvarez et al., 2022; Akhmedjanova & Lizunova, 2024). This factor significantly influences the development of students' academic independence, particularly in addressing the complexities of educational demands in the modern era (Chen, 2025; Gupta et al., 2024; Faza & Lestari, 2025). Students with optimal SRL skills are capable of implementing learning strategies effectively, ensuring that

the learning process remains structured and goal-oriented (R. Luo & Zhou, 2024; Boyd et al., 2022; Chitra et al., 2022; Edisherashvili et al., 2022).

Maintaining a balance between academic and non-academic activities poses a significant challenge for Quran-memorizing students (hafidz) pursuing higher education. This situation requires these individuals to be capable of performing *muraja'ah* amidst the pressure of course assignments and academic targets. Self-regulated learning (SRL) plays a pivotal role in this context, as it pertains to an individual's ability to manage the learning process, organize time, sustain motivation, and independently evaluate achievements (Chitra et al., 2022; Edisherashvili et al., 2022; Aydan, 2025; An et al., 2022; Bellhäuser et al., 2023).

Various previous studies indicate that Quran memorizers generally exhibit characteristics such as high discipline, a strong sense of responsibility, and optimal learning motivation (Ishak et al., 2022; Nasution & Hasibuan, 2023). Other research suggests that SRL plays a positive role in academic success as it assists individuals in managing learning strategies and adapting to academic pressures (R. Z. Luo & Zhou, 2024). Nevertheless, the majority of existing research still examines the relationship between Quran memorization and academic achievement in general terms, without exploring the firsthand experiences of students. Field-based research that highlights the voices and experiences of Quran-memorizing students remains significantly limited (A. et al., 2024; Nahwiyah et al., 2023).

The introduction section should present the background of the study, the urgency and significance of the research, relevant phenomena, and the objectives of the article. Authors are expected to discuss previous studies relevant to the topic as part of the theoretical review and scholarly argumentation. The the This research aims to bridge the aforementioned gap by utilizing a qualitative method with an interview-based approach. This methodology was specifically chosen to gain an in-depth understanding of the lived experiences of students enrolled in the Quran memorization program at University X. The primary objective is to examine the role of self-regulated learning (SRL) in assisting these students to balance their memorization commitments with academic success, while simultaneously

identifying the self-regulation tactics consistently applied throughout their academic endeavors.

Research Method

A qualitative approach is applied in this research, relying on observation techniques and semi-structured interviews as data collection methods. This methodology is implemented to gain a comprehensive understanding of the dynamics of experiences, perceptions, and self-management strategies among Quran-memorizing students in their efforts to balance memorization activities with academic achievement during higher education (Suryana et al., 2024; Alwi et al., 2023; Khasanatun & Muhammad Syauqillah, 2024).

The subjects of this study consist of nine students who have memorized the Quran and are currently enrolled as active students at University X. The respondents are in their second to sixth semesters, with varying levels of memorization ranging from those still in the process of memorizing to those who have completed all 30 juz. The selection of informants was conducted through a purposive sampling technique based on the following characteristics: active student status, experience in Quran memorization, and a voluntary commitment to be actively involved in this research.

The data collection process was implemented through semi-structured interview techniques guided by a standardized interview instrument (Dengel et al., 2023). The guide encompasses seven primary aspects: preliminary data on memorization, learning planning, time management, learning strategies, motivation and self-control, self-evaluation, as well as reflection and advice for fellow memorizers. In addition to interviews, observations were also conducted to triangulate and strengthen the acquired data.

Results and Discussion

Interview data analysis was conducted using a descriptive-qualitative approach through several stages. The first stage involved data transcription and reduction. The second stage included coding and thematic categorization. The

third stage comprised data presentation, followed by the final stage of drawing conclusions. Data validity was ensured through two methods: source triangulation and respondent verification.

Table 1. Research Respondent Profile

No.	Initial	Semester	Memorization Progress	University	Description / Muraja'ah Routine
1	Y1	2	30 Juz (completed at the beginning of college)	University X	<i>Muraja'ah</i> when leading prayers as an Imam, and after every obligatory prayer
2	Y2	6	30 Juz (completed gradually since 2017)	University X	<i>Muraja'ah</i> after <i>Subuh</i> (dawn) and at night
3	Y3	2	30 Juz (completed during college)	University X	Prioritizes memorization tasks from the organization
4	Y4	2	±20 Juz (in progress)	University X	Target <i>muraja'ah</i> of 2-3 pages/day
5	Y5	6	10 Juz	University X	Target <i>muraja'ah</i> of 1 juz/day after <i>Zuhur</i> (noon)
6	Y6	2	30 Juz (completed prior to college)	University X	<i>Muraja'ah</i> after <i>Subuh</i> , flexible schedule
7	Y7	2	30 Juz (completed prior to college)	University X	<i>Muraja'ah</i> in the morning and at night, disciplined schedule

No.	Initial	Semester	Memorization Progress	University	Description / Muraja'ah Routine
8	Y8	2	30 Juz (completed prior to college)	University X	<i>Muraja'ah</i> on non-lecture days
9	Y9	2	30 Juz (completed prior to college)	University X	<i>Muraja'ah</i> after <i>Subuh</i> & <i>Maghrib</i> , weekly evaluation

Source: *Processed Primary Data, 2026*

Learning Planning and Muraja'ah Schedules

The interview results indicate that the majority of respondents align their *muraja'ah* schedules with the five daily prayer times as a consistent temporal benchmark. Respondent Y1 stated, “Usually, *muraja'ah* is performed after the five daily prayers.” A similar pattern was observed with Respondent Y9, who links *muraja'ah* to the *Subuh* (dawn) and *Maghrib* (sunset) prayer times, studies during *Zuhur* (noon), and completes assignments after the *Isya* (evening) prayer.

Respondent Y2 follows a more structured schedule, performing *muraja'ah* after the *Subuh* prayer and at night before sleeping, while the afternoon is dedicated to attending lectures and completing assignments. Respondent Y7 explained that they typically organize their schedule by prioritizing study time in the morning and evening. The period from afternoon to late afternoon is spent attending lectures and fulfilling academic tasks.

The establishment of daily targets serves as a distinguishing factor among the respondents. Respondent Y4 aims to recite 2–3 pages daily, while Respondent Y5 targets the completion of one *juz* per day by allocating specific time between the *Zuhur* and *Asar* prayers. Conversely, Respondent Y6 stated that they do not set fixed targets due to a flexible schedule. Furthermore, Respondent Y8 adjusts their study time according to days when there are no scheduled lectures.

Respondents Y1, Y3, and Y9 stated that when conflicts arise between assignment deadlines and their *muraja'ah* schedule, they prioritize their academic coursework. The rationale provided is that *muraja'ah* does not require a hurried approach as long as it is performed consistently. Y1 explained, "I prioritize my academic tasks first because *muraja'ah* does not need to be rushed, provided it is carried out consistently throughout one's life." Conversely, Y5 and Y3 asserted that they prioritize *muraja'ah* as their primary obligation, only addressing their academic assignments afterward.

Respondents Y2 and Y7 implement a time adjustment strategy, which involves recalibrating their schedules and reducing rest periods to ensure both activities can be sustained. Y7 stated, "I continue to strive to maintain my *muraja'ah* routine despite the limited time available. Typically, I adjust my schedule and minimize less essential activities to simultaneously complete my academic assignments and Quran memorization."

Learning Strategies and the Impact of Memorization on Academic Performance

The learning strategies implemented by the respondents reflect the application of Self-Regulated Learning (SRL) within its cognitive and metacognitive dimensions. Most respondents stated that the habit of memorizing the Quran significantly enhances their memory, concentration, and discipline in studying.

Respondent Y4 stated, "The habit of memorizing the Quran is immensely helpful. I find it easier to concentrate, my retention of lecture material has improved, and I have become more disciplined in my studies." Y9 expressed a similar view, noting that memorization fosters concentration, discipline, and memory, which facilitates a better understanding of academic content. Furthermore, Y1 provided a unique perspective, suggesting that the ease of memorizing lecture material is attributed to the storytelling habits developed as a memorizer.

Respondents Y8 and Y6, who are majoring in Sharia Law, identified a direct correlation between Quranic memorization and their academic coursework. Y8 stated, "I am currently studying law, which requires me to memorize various regulations. Consequently, I find it easy to memorize them because I am already accustomed to the practice." In contrast to other respondents, Y3 noted that while Quranic memorization does not directly enhance critical thinking in the classroom, it significantly assists in strategic forward planning.

Motivation and Self-Control

The respondents' motivation to maintain their memorization is categorized into two groups: spiritual motivation and social motivation. The most dominant form of spiritual motivation is the realization that the Quran is a mandate (*amanah*) and a gift from Allah that must be preserved. Respondent Y5 stated briefly yet firmly, "The Quran is a gift and a mandate."

Social motivation manifests in several forms, including the desire to make parents proud (Y3), the ambition to become an *Imam* with fluent and accurate recitation (Y1), and the hope that the memorization process will provide utility for themselves and their surrounding environment (Y2, Y4, Y7). Y8 expressed their motivation simply: "I have worked hard to memorize it; I cannot simply let it be forgotten."

All respondents stated that they never intended to stop memorizing due to academic pressure. Some admitted to feeling exhausted or confused when determining priorities. Nevertheless, they overcome these challenges through various means, such as revisiting their initial goals, seeking support from family and friends, praying, or engaging in restorative activities. Respondent Y6 stated that they manage exhaustion through "recovery and engaging in activities that can improve my mood."

Self-Evaluation

Self-evaluation is a crucial component of SRL observed in the daily lives of the respondents. The identified evaluation patterns vary as follows: Y2 and Y7

evaluate their memorization process through the fluency of their *muraja'ah* and memorization deposits (*setoran*), while assessing academic achievement through assignment grades and semester examinations. Y9 evaluates academic performance during holidays and reviews the memorization process on a weekly basis.

Respondent Y5 noted a unique correlation between memorization fluency and academic achievement, stating, "Usually, when I finish *muraja'ah* and it is fluent, I can also concentrate better and be more active in class." When memorization ability declines, respondents generally engage in self-reflection, increase study time, and reduce less essential activities. Y4 added that when academic grades decline, they become more proactive in asking questions to lecturers or classmates.

Table 2. Summary of Key Research Findings

	Key Findings	Respondents
Planning	<i>Muraja'ah</i> is integrated with the five daily prayer times as consistent schedule markers.	Y1, Y9, Y2
Time Management	Priority patterns: choosing either academic lectures or <i>muraja'ah</i> first, with schedule adjustments during conflicting deadlines.	All respondents (varying strategies)
Learning Strategies	Memorization enhances memory retention, focus, and discipline in academic learning.	Y4, Y7, Y8, Y1
Motivation	Spiritual motivation (the Quran as a mandate) and social motivation (parents, benefit to others).	Y5, Y3, Y2, Y8
Self-Evaluation	Periodic evaluation through <i>muraja'ah</i> fluency and academic grades; introspection when both decline.	Y9, Y5, Y4, Y2

Source: *Processed Primary Data, 2026*

Self-Regulated Learning (SRL) has been proven to be a fundamental cornerstone that enables Quranic memorizers to balance their memorization activities with academic achievement. The results of this study reinforce the SRL theory, which assumes that subjects with the capacity to autonomously formulate targets, control, and reflect on their learning processes are more successful in navigating complex pressures and demands (Heikkinen et al., 2023; Brinkman et al., 2025; García-Ros et al., 2023; Xu et al., 2022; Song et al., 2025).

The practice of integrating *muraja'ah* with the five daily obligatory prayers, as reported by the majority of respondents, represents a unique and contextually appropriate application of SRL. This strategy aligns with the principles of routine-based time management (Junaštíková, 2024; An et al., 2022; R. Luo & Zhou, 2024). This approach is distinctive as it is simultaneously spiritual and pragmatic; the five daily prayers serve as natural temporal markers that provide structure to the students' days. Consequently, *muraja'ah* is not easily overlooked amidst the rigors of campus life.

The findings regarding the positive impact of memorization on academic learning abilities strengthen the results of research by Uci Rahmadini (2025), which found that those who memorize the Quran tend to demonstrate high levels of discipline and learning motivation. The habit of concentrating during the memorization process is proven to be transferable to academic contexts, enhancing students' memory retention and focus. These results also bolster the conclusions of Tao et al. (2025), which confirmed a positive contribution between the efficiency of learning strategies and academic achievement.

The various strategies observed among the respondents vary from highly structured to flexible. This indicates that SRL is not a singular formula but rather a set of strategies tailored to individual characteristics, memorization conditions, and academic contexts. The absence of any intention to cease memorization among all respondents, despite facing academic pressure, demonstrates a high

level of commitment. This commitment stems from intrinsic spiritual motivation, which strengthens resilience in self-regulation (Jarrah Anilon et al., 2026).

The limitation of this study lies in the fact that the sample was restricted to a single educational institution. Therefore, these findings cannot yet be generalized to a broader population. Future research is suggested to expand the sample scope to include various institutions. Additionally, it is recommended that such studies utilize diverse triangulation methods, including long-term participant observation.

Conclusion

The data obtained in this research indicate that students who have memorized the Quran at University X actively implement various self-regulated learning (SRL) strategies in their academic lives. These strategies encompass five primary aspects. First, integrating *muraja'ah* schedules with prayer times as a consistent routine. Second, establishing flexible priorities between academic assignments and *muraja'ah*. Third, utilizing disciplined memorization habits to enhance academic memory and concentration. Fourth, maintaining spiritual motivation as a pillar of self-resilience. Fifth, conducting periodic evaluations of both memorization progress and academic achievement.

The disciplined habits formed during the Quranic memorization process prior to entering higher education are proven to contribute to stronger self-regulation skills. This reinforces the notion that self-regulated learning contributes significantly to academic success as well as the development of discipline, responsibility, and independent learning skills. This study recommends that universities develop structured academic and spiritual mentoring programs for students who are memorizing the Quran. Such initiatives should be oriented toward achieving a proportional alignment between memorization activities and academic performance.

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