

Lalaran and Tasmi's: Traditional Memorisation Techniques in Classical Arabic Education at Pesantren

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Abstract: Memorisation has long been a central component of traditional Islamic education; however, the mechanisms that determine the quality of memorisation in pesantren remain insufficiently explored. This study addresses the problem by focusing on two classical techniques, *lalaran* (repetitive chanting) and *tasmi'* (recitation in front of others), which have been widely practised but rarely examined through empirical analysis. The objective is to investigate their influence on the memorisation quality of the *Naẓam Alfīyah Ibn Malik*, a seminal text in classical Arabic grammar. The study involved female students of SPM Ulya Madrasah Mamba'ul Hikam as the population, utilising questionnaires, observation, and documentation as data collection instruments. Quantitative analysis was carried out using correlation and multiple regression. The findings reveal that both *lalaran* and *tasmi'* individually contribute significantly to memorisation quality; however, when examined simultaneously, *tasmi'* emerges as the stronger predictor, while the unique contribution of *lalaran* becomes limited due to overlapping effects. This suggests that memorisation quality is not merely a result of repetition, but is also strengthened by evaluative processes that involve correction and validation. The study concludes that integrating *lalaran* as a preparatory practice, with *tasmi'* as the main evaluative mechanism, provides a more effective pedagogical model for enhancing memorisation quality in pesantren contexts.

Keywords: *Lalaran*, *Tasmi'*, Memorisation Quality, *Pesantren* Education, Classical Arabic Learning

Abstrak: Hafalan telah lama menjadi komponen utama dalam pendidikan Islam tradisional, namun mekanisme yang menentukan kualitas hafalan di pesantren masih kurang dieksplorasi. Studi ini mengatasi masalah tersebut dengan fokus pada dua teknik klasik, *lalaran* (melantunkan berulang-ulang) dan *tasmi'* (pembacaan di hadapan orang lain), yang telah luas dipraktikkan namun jarang diteliti melalui analisis empiris. Tujuan penelitian ini adalah untuk menyelidiki pengaruh kedua teknik tersebut terhadap kualitas hafalan *Naẓam Alfīyah Ibn Malik*, teks klasik dalam tata bahasa Arab. Penelitian ini melibatkan siswi SPM Ulya Madrasah Mamba'ul Hikam sebagai populasi, dengan menggunakan kuesioner, observasi, dan dokumentasi sebagai alat pengumpulan data. Analisis kuantitatif dilakukan menggunakan korelasi dan regresi

berganda. Temuan menunjukkan bahwa baik lalaran maupun tasmi' secara individu berkontribusi signifikan terhadap kualitas hafalan, namun ketika dianalisis secara bersamaan, tasmi' muncul sebagai prediktor yang lebih kuat sementara kontribusi unik lalaran menjadi terbatas akibat efek tumpang tindih. Hal ini menunjukkan bahwa kualitas hafalan tidak semata-mata hasil dari pengulangan, tetapi diperkuat oleh proses evaluatif yang melibatkan koreksi dan validasi. Studi ini menyimpulkan bahwa mengintegrasikan lalaran sebagai praktik persiapan dengan tasmi' sebagai mekanisme evaluatif utama menyediakan model pedagogis yang lebih efektif untuk meningkatkan kualitas hafalan dalam konteks pesantren.

Kata Kunci: Lalaran, Tasmi', Kualitas Hafalan, Pendidikan Pesantren, Pembelajaran Bahasa Arab Klasik

INTRODUCTION

Islam, as a religion based on texts, makes writing and reading central activities in the lives of Muslims. The Qur'an is not only a holy book, but also a symbol of Islamic scholarship that is deeply rooted in an understanding of the Arabic language. Historically, mastery of Arabic texts has been the basis of classical Islamic education.¹ One type of educational institution that strongly maintains this tradition is the pesantren. Pesantren not only play an essential role in preserving Islamic intellectual heritage, but also serve as centres for learning the yellow books (*kitab kuning*) or *Jawi books*, most of which are classical Arabic books written by medieval scholars. These texts cover a variety of disciplines, ranging from doctrine (*'aqida*), jurisprudence (*fiqh*), morality (*akhlak*), hadith and hadith science, tafsir and tafsir science, mysticism (*tasawwuf*), to traditional Arabic grammar and Arabic rhetoric (*nahw, sarf, balagha*).² Traditional Arabic grammar holds an essential position in the pesantren tradition, as an understanding of religious textual sources would be impossible without mastery of the language's rules.³ Therefore, its teaching has become one of the main

¹ Khairudin Aljunied, *Contemplating Sufism: Dialogue and Tradition Across Southeast Asia*, First Edition (New Jersey: Wiley, 2025), 87, <https://doi.org/10.1002/9781394270484.ch3>.

² Abdullah, M. Adib Misbachul Islam, and Muhammad Ali Thohir, *Kiai Dan Alfiah Ibn Malik: Merajut Jaringan Intelektual Bidang Linguistik Arab Di Dunia Pesantren*, ed. Imam Subkhi (Ciputat: Adabia Press, 2021), 63; Nilna Azizatus Shofiyyah, Haidir Ali, and Nurhayati Sastraatmadja, "Model Pondok Pesantren Di Era Milenial," *BELAJEA: Jurnal Pendidikan Islam* 4, no. 1 (June 1, 2019): 10, <https://doi.org/10.29240/belajea.v4i1.585>; Eka Srimulyani, "Muslim Women and Education in Indonesia: The Pondok Pesantren Experience," *Asia Pacific Journal of Education* 27, no. 1 (March 15, 2007): 87, <https://doi.org/10.1080/02188790601145564>; Hamid Fahmy Zarkasyi, "Imam Zarkasyi's Modernization of Pesantren in Indonesia (A Case Study of Darussalam Gontor)," *QIJS (Qudus International Journal of Islamic Studies)* 8, no. 1 (June 30, 2020): 177, <https://doi.org/10.21043/qijis.v8i1.5760>; Martin Bruinessen, "Kitab Kuning: Books in Arabic Script Used in the Pesantren Milieu; Comments on a New Collection in the KITLV Library," *Bijdragen Tot de Taal-, Land- En Volkenkunde / Journal of the Humanities and Social Sciences of Southeast Asia* 146, no. 2–3 (1990): 229, <https://doi.org/10.1163/22134379-90003218>.

³ Ahyarudin Ahyarudin, Faisol Faisol, and Nuril Mufidah, "Teaching Grammatical Rules Using The Syarh Alfiah Ibn Malik by Ibn 'Aqil," *Al-Muyassar: Journal of Arabic Education* 3, no. 1 (2024): 71, <https://doi.org/10.31000/al-muyassar.v3i1.10290>.

pillars of the pesantren curriculum with linguistic rule books such as *Amtsilatut Tashrif*, *Qawa'idul 'Ilal*, *Nadham Maqshud* (Sharf), *Jurumiyah*, *Imrithi*, and especially *Alfiyah Ibn Malik*.⁴

Alfiyah Ibn Malik is one of the most monumental works in the tradition of classical Arabic grammar, widely used in Islamic boarding schools in Southeast Asia.⁵ This book was compiled by a Sufi scholar from Spain, Abu Abdillah Jamaluddin Muhammad bin Abdullah bin Malik ath-Tha'i.⁶ Alfiyah consists of 1002 rhyming verses (nazam) that are not only canonical but also highly valued for their complex and nuanced treatment of syntax, morphology, and semantics within a poetic framework. For centuries, this book has been studied carefully by scholars and students under the guidance of experienced experts, as interpreting its meaning requires the ability to understand the complex and diverse layers of meaning.⁷ Therefore, it is not surprising that this book is used as the primary reference in nahwu learning in various salafiyah pesantren. Students are required to memorise the verses of Alfiyah before studying them. This tradition demonstrates that memorisation is not just a tool, but the primary foundation for understanding the text.⁸ The study of Alfiyah is an integral part of the formal curriculum in several pesantren in Indonesia, such as Lirboyo (Kediri),^{ELKISI (Mojokerto)}, or Imadutthulabah (Magelang).⁹ In fact, many of the *kiai* and *santri* of the past were able to memorise all the verses of the Alfiyah and use it as a reference across disciplines such as fiqh, tasawwuf, or even akhlaq.¹⁰ This phenomenon shows that the Alfiyah is not only a linguistic text, but also an intellectual identity of the pesantren.

⁴ Muhamad Jaeni, "Tafsiran Kiai Pesantren Terhadap Bait-Bait Alfiyah Ibn Malik Dan Transformasi Nilai Moral Santri: Kajian Intertekstualitas Dan Analisis Wacana Kritis," *International Journal Ihya' 'Ulum Al-Din* 19, no. 2 (2018): 287, <https://doi.org/10.21580/ihya.19.2.2510>.

⁵ Aljunied, *Contemplating Sufism: Dialogue and Tradition Across Southeast Asia*, 90.

⁶ Jalaluddin As-Suyuthi, "Bahjah Al-Mardliyyah," in *Syarh Ibn Aqil* (Surabaya: Maktabah Imaratillah, n.d.), 2.

⁷ Nely Rahmawati Zaimah et al., "Assessing Copilot's Semantic Depth in Classical Arabic: A Mixed-Methods Evaluation Using Alfiyah Ibn Malik and Nadham Al-Imrithy," *Lisania: Journal of Arabic Education and Literature* 9, no. 1 (2025): 43, <https://doi.org/10.18326/lisania.v9i1.41-59>.

⁸ Jaeni, "Tafsiran Kiai Pesantren Terhadap Bait-Bait Alfiyah Ibn Malik Dan Transformasi Nilai Moral Santri: Kajian Intertekstualitas Dan Analisis Wacana Kritis," 303–304.

⁹ Anzar Aquil et al., "Motivation of Students with Learning Disorders in Memorizing Alfiyah Ibn Malik at Imadutthulabah Islamic Boarding School," *JIPSI: Jurnal Ilmu Pendidikan Dan Sains Islam Interdisipliner* 4, no. 2 (2025): 93, <https://doi.org/10.59944/jipsi.v4i2.434>.

¹⁰ Jaeni, "Tafsiran Kiai Pesantren Terhadap Bait-Bait Alfiyah Ibn Malik Dan Transformasi Nilai Moral Santri: Kajian Intertekstualitas Dan Analisis Wacana Kritis," 287;

The tradition of memorisation in pesantren is not only driven by cognitive motivation, but also shaped by distinctive pedagogical approaches such as *lalaran* and *tasmi'*. *Lalaran* refers to the technique of chanting memorised verses with a specific rhythm, often derived from religious songs or gambus music, thereby creating a pleasant atmosphere and facilitating students' memory.¹¹ Meanwhile, *tasmi'* is the practice of reciting memorised verses aloud to a teacher or peers to evaluate their accuracy and fluency.¹² Both methods have long been part of pesantren pedagogy, especially in the teaching of *naẓam*-formatted books such as Alfiyah Ibn Malik. In practice, *lalaran* is performed both individually and collectively, often accompanied by traditional musical instruments to create emotional appeal and improve the rhythm of memorisation.

On the other hand, *tasmi'* is an evaluation tool that helps students identify the parts of their memorisation that are still weak.¹³ The combination of aesthetics, emotion, and evaluation in these two methods demonstrates how pesantren forms tradition-based learning strategies that incorporate practical pedagogical approaches. Unfortunately, even though these methods have been around for a long time and are considered successful, academic studies examining the effectiveness of *lalaran* and *tasmi'* in improving the quality of memorisation, especially of texts as complex as Alfiyah, are still rare.

Given the importance of the Alfiyah Ibn Malik book in the pesantren educational tradition, as well as the strong role of *lalaran* and *tasmi'* in supporting the memorisation process, it is highly relevant to examine further how these two traditional methods affect the quality of santri memorisation. This study is not only academically crucial in the context of Islamic studies and traditional

Abdullah, Misbachul Islam, and Thohir, *Kiai Dan Alfiyah Ibn Malik: Merajut Jaringan Intelektual Bidang Linguistik Arab Di Dunia Pesantren*, 63.

¹¹ Abdul Wahab, Ulfa Himmatu Sya'adah, and Edi Kurniawan Farid, "The Lalaran Method of Ro'sun Sirah Book's to Increase Arabic Vocabulary Student at Darun Najah Sambikarto Islamic Boarding School," *An-Nabdlob: Journal of Arabic Teaching* 1, no. 1 (2023): 21, <https://journal.nabest.id/index.php/JAT/article/view/69>; Jaeni, "Tafsiran Kiai Pesantren Terhadap Bait-Bait Alfiyah Ibn Malik Dan Transformasi Nilai Moral Santri: Kajian Intertekstualitas Dan Analisis Wacana Kritis," 303.

¹² Suwardi et al., "Tasmi' Bil Ghoib Assessment Model of the Qur'an for Children: Case Study in Multicity," *Profetika: Jurnal Studi Islam* 24, no. 2 (January 24, 2024): 347–348, <https://doi.org/10.23917/profetika.v24i02.1696>; Sedek Ariffin et al., "Effective Techniques of Memorizing the Quran: A Study at Madrasah Tahfiz Al-Quran, Terengganu, Malaysia," *Middle-East Journal of Scientific Research* 13, no. 1 (2013): 46, <https://doi.org/10.5829/idosi.mejsr.2013.13.1.1762>.

¹³ Kafindi et al., "Method of Memorizing Al-Qur'an for Lansia in the Istiqomah Taklim Assembly Giwangan Umbulharjo, Yogyakarta City," *Profetika: Jurnal Studi Islam* 22, no. 1 (June 4, 2021): 5, <https://doi.org/10.23917/profetika.v22i1.14761>.

education, but also provides practical contributions to the development of Arabic language learning methods in Islamic institutions. Amidst the trend of educational modernisation that tends to emphasise cognitive and logical aspects, *lalaran* and *tasmi'*, known as traditional pesantren approaches, offer affective and musical approaches that have an impact on memory retention and meaning reinforcement. Therefore, this study seeks to answer an important question: to what extent do *lalaran* and *tasmi'* influence the quality of memorisation of the Alfiyah Ibn Malik verses in Islamic educational institutions.

This study was conducted at Pondok Pesantren Mamba'ul Hikam, an Islamic educational institution in East Java, established in 1907. It is long recognised as a pesantren of ilmu alat (instrumental sciences) due to its emphasis on mastering Arabic grammar from elementary to advanced levels. Its distinction lies in the consistent use of classical Islamic texts (*kitab kuning*) as the primary learning materials across all educational stages, from *ibtidaiyah* (elementary), *tsanawiyah* (junior secondary), to *alijyah* (senior secondary), with the depth and breadth of content adjusted according to each level. Pesantren are among the most influential and enduring Sufi institutions in Southeast Asia, emphasising the preservation of traditional Islamic learning and the cultivation of pious individuals. *Santri* are taught various branches of Islamic sciences and related subjects to instil and practice religious principles.¹⁴ The educational tradition at Mamba'ul Hikam reflects a balance between preserving the intellectual legacy of classical Islam and responding to the contextual learning needs of contemporary times. The selection of this pesantren as the research site is based on its strong reputation for teaching Alfiyah Ibn Malik intensively through the traditional methods of *lalaran* (repetitive recitation) and *tasmi'* (oral performance), which have rarely been studied systematically. The purpose of this study is to analyse the influence of these two methods on the quality of santri's memorisation, thereby offering empirical insights into the effectiveness of classical learning techniques amid the shifting paradigms of education. Accordingly, this research aims to bridge the gap between tradition and innovation in Islamic teaching, while reinforcing the argument that traditional methods remain relevant and valuable in the modern era.

LITERATURE REVIEW

Pesantren originated in mosques, prayer places (*surau*), courts of kings, or teachers' homes, where santri and teachers gathered to read, memorise, and discuss the Qur'an and various Islamic texts. Over time, the functions of mosques, prayer places, palaces, and homes expanded to become formal

¹⁴ Aljunied, *Contemplating Sufism: Dialogue and Tradition Across Southeast Asia*, 77–78.

educational institutions.¹⁵ The spread of pesantren in Southeast Asia occurred alongside the spread of Islam in the region; particularly in Java, their growth was in line with the activities of the Walisongo mission. These Islamic educational institutions were unique and had a significant influence on moral formation and academic development.¹⁶ In their development, pesantren underwent reforms that gave rise to two main types: *salafi* and *khalafi* pesantren. *Salafi* pesantren (traditional pesantren) places more emphasis on memorising classical texts, while *khalafi* pesantren combines traditional and modern lessons through a well-structured curriculum.¹⁷ Salafi/traditional pesantren maintain traditions that have remained virtually unchanged and are immune to intervention. The tradition of memorising nazams (verses) has not faded in the slightest, whether it be Hidayatus Shibyan, Aqidatul Awam, Awamil, Imrithi, or Alfiah Ibn Malik.¹⁸ Memorisation itself is the first step in studying classical books in *naẓam* format, and is even a requirement for *santri* to graduate.¹⁹ Therefore, *santri* at salaf pesantren (traditional pesantren) find their way to memorise, either by repeating verses (*lalaran*) or reciting their memorised nazams.

Lalaran is a term in Javanese and Madurese that refers to the practice of repeatedly reciting texts from classical Islamic books (known as yellow books) or verses of nazam to improve reading fluency and facilitate memorisation. This activity is usually sung to texts of *naẓam* such as Alfiah Ibn Malik, Imrithi, Tashrif, and Aqidatul Awam, which are often the main objects of study.²⁰ Repeated reading before memorisation serves to ensure that *santri* can recite the *naẓam* correctly. This is because, after repeated reading while looking at the text, *santri* only need a short time to transfer the *naẓam* into their long-term

¹⁵ Mohd. Shuhaimi bin Haji Ishak and Osman Chuah Abdullah, "Islamic Education in Malaysia: A Study of History and Development," *Religious Education* 108, no. 3 (May 2013): 299, <https://doi.org/10.1080/00344087.2013.783362>.

¹⁶ Ahmad Nurkhin, Abdul Rohman, and Tri Jatmiko Wahyu Prabowo, "Accountability of Pondok Pesantren; a Systematic Literature Review," *Cogent Business & Management* 11, no. 1 (December 31, 2024): 1, <https://doi.org/10.1080/23311975.2024.2332503>.

¹⁷ Aljunied, *Contemplating Sufism: Dialogue and Tradition Across Southeast Asia*, 81–85; Pam Nilan, "The 'Spirit of Education' in Indonesian Pesantren," *British Journal of Sociology of Education* 30, no. 2 (March 2009): 221, <https://doi.org/10.1080/01425690802700321>.

¹⁸ Sefika Nur Asyiah, Puput Puspita Sari, and Mas'udin, "Islamic Education in Traditional Pesantren: A Comprehensive Analysis of Teaching Methods and Their Variations," *JIPSI: Jurnal Ilmu Pendidikan Dan Sains Islam Interdisipliner* 4, no. 2 (2025): 73, <https://doi.org/10.59944/jipsi.v4i2.420>.

¹⁹ Abdullah, Misbachul Islam, and Thohir, *Kiai Dan Alfiah Ibn Malik: Merajut Jaringan Intelektual Bidang Linguistik Arab Di Dunia Pesantren*, 64.

²⁰ Mappanyompa et al., *Metode Pembelajaran Agama Islam*, ed. Ukas (Agam, Sumatera Barat: Yayasan Tri Edukasi Ilmiah, 2024), 152.

memory.²¹ As a mechanical, sequential, and continuous memorisation technique, recitation requires regularity in reading the verses of the *naẓam*. In practice, santri often innovate, for example, by chanting the *naẓam* to the tune of religious songs, *gambus*, or modern songs that they like, accompanied by simple musical instruments to make this activity more interesting and less monotonous.²² Thus, the verses are chanted while playing drums or buckets with wooden sticks and spoons as musical instruments.²³ However, each pesantren usually has its own melody (song) for chanting the verses. They use whatever musical instruments are available to add rhythm, so that the chanting does not bore the santri.²⁴

Lalaran habituates the tongue to recite the *naẓams* in the text, which in turn facilitates both memorisation and articulation.²⁵ *Lalaran* can be performed collectively or individually.²⁶ Collectively, students (*santri*) recite together in class before lessons begin, in the dormitory before starting daily activities, or in the mosque before study sessions.²⁷ In the classroom setting, *lalaran* typically begins with preparing the book and arranging a clean and comfortable classroom, followed by the class leader guiding the session. The activity starts with the recitation of *basmalah*, continues with the collective recitation of the *naẓam*, and concludes with the recitation of *Al-Fatiha* dedicated to the author (*mushannif*) of Alfiyah Ibn Malik, all under the coordination of the class leader.²⁸ Individually, students often memorise verses of Alfiyah Ibn Malik after performing prayers, either in the mosque or in their dormitory rooms. In addition, students are frequently observed memorising the text at the grave of the pesantren's founder, seeking the serenity of the atmosphere, and fostering a spiritual connection (*ruhaniyyah*) with the founder, as well as pursuing blessings (*barakah*). Thus,

²¹ Ariffin et al., "Effective Techniques of Memorizing the Quran: A Study at Madrasah Tahfiz Al-Quran, Terengganu, Malaysia," 46.

²² Hidayah and Susilo, "Tradisi Lalaran Sebagai Upaya Memotivasi Hafalan Santri Di Pondok Pesantren Putri Al-Mahrusiyah III Mojoroto Kediri Jawa Timur," 96–97; Jaeni, "Tafsiran Kiai Pesantren Terhadap Bait-Bait Alfiyah Ibn Malik Dan Transformasi Nilai Moral Santri: Kajian Intertekstualitas Dan Analisis Wacana Kritis," 303.

²³ Yasin, "Fiqh Lalaran & Pen Tutul," 37–38.

²⁴ Wahyu, "Aqidatul 'Awam: Syair Ilmu Tauhid," in *33 Kitab Kuning Paling Berpengaruh Di Pesantren*, Edisi 73 (Jombang: Majalah Tebuireng: Media Pendidikan dan Keagamaan, 2021), 34.

²⁵ Wahab, Sya'adah, and Farid, "The Lalaran Method of Ro'sun Sirah Book's to Increase Arabic Vocabulary Student at Darun Najah Sambikarto Islamic Boarding School," 21.

²⁶ Ngarifin Shidiq, *Dinamika Pesantren: Pergulatan Demokrasi Dan Tradisi*, ed. Haryanto Al-Fandi (Wonosobo: UNSIQ Press, 2020), 141.

²⁷ Yasin, "Fiqh Lalaran & Pen Tutul," 37.

²⁸ Eka Santi Kusumawardani, Ari Khairurrijal Fahmi, and Muhammad Ardy Zaini, "Implementation of Lalaran Nadzhom Method in Nahwu Science Learning in Al-Barkah Al-Islamiyah Islamic Boarding School South Tangerang," *Mubibbul Arabiyah: Jurnal Pendidikan Bahasa Arab* 2, no. 2 (December 23, 2022): 110, <https://doi.org/10.35719/pba.v2i2.43>.

once *lalaran* produces results, the memorised passages are submitted (recited) to each student's *kiai* or teacher in class, or presented (recited) periodically on a weekly, monthly, or semester basis.²⁹

As previously mentioned, the results of memorisation through *lalaran* are submitted to the *kiai* or teacher (*ustaz*). In contrast, *tasmi'* refers to the activity of reciting memorised passages to others, either individually or before a group. Reciting memorised words to others helps students (*santri*) identify errors in the words they have memorised and correct inaccuracies in their recitation.³⁰ Individually, *Tasmi* can be carried out with peers or teachers. In peer practice, the activity is usually done in pairs, where each student takes turns reciting their memorisation. If errors are detected during listening—such as inaccurate articulation (*makebray*) of letters or misapplication of *tajwid* rules—the listening partner marks the mistakes with a pencil by circling the incorrect parts. This recitation activity is highly beneficial for strengthening memory, as students often realise omitted or mispronounced parts only after listening to their partner. Regular practice of *tasmi* helps maintain strong memorisation while simultaneously correcting mistakes so they do not recur.³¹ The same applies when reciting to a teacher. Teachers carefully listen to the memorisation presented by students, paying close attention to various aspects of quality, including the articulation of makharij al-huruf, the application of *tajwid* rules, fluency, and eloquence.³² Thus, *tasmi'* is commonly practised either when students submit their memorisation to the teacher or to refine and strengthen the memorisation they have already acquired.³³

Tasmi' before the congregation is an activity in which a student recites the entirety of her memorisation in one sitting before the teacher and fellow students, to be assessed on fluency, articulation (*makebray*), and *tajwid*. Before the

²⁹ Abdullah, Misbachul Islam, and Thohir, *Kiai Dan Alfiyah Ibn Malik: Merajut Jaringan Intelektual Bidang Linguistik Arab Di Dunia Pesantren*, 65.

³⁰ Wiwik Hendrawati, Rosidi, and Sumar, "Aplikasi Metode 'Tasmi' Dan Muraja'ah Dalam Program Tahfidzul Quran Pada Santriwati Di Ma'had Tahfidz Hidayatul Qur'an Desa Puding Besar," *LENTERNAL: Learning and Teaching Journal* 1, no. 1 (January 22, 2020): 2–4, <https://doi.org/10.32923/lenternal.v1i1.1272>.

³¹ Zahraini and Ibnu Hizam, "Implementasi Metode 'Tasmi' Dalam Memperkuat Hafalan Al-Qur'an Mahasantri Rumah Tahfidz Cahaya Al-Qur'an An-Nahl 4 Mataram," *Journal of Contemporary Islamic Education* 4, no. 1 (2024): 156–157, <https://doi.org/10.25217/jcie.v4i1.4421>.

³² Alfina Bilqisth Shafia and Edi Widiyanto, "Pelatihan Menghafal Al- Qur'an Menggunakan Metode Murojaah Dan Tasmi' Untuk Meningkatkan Tahfidz Juz 30 Di SDI Al-Barokah Pamekasan Madura," *Jumat Keagamaan: Jurnal Pengabdian Masyarakat* 2, no. 3 (December 31, 2021): 4, <https://doi.org/10.32764/abdimasagama.v2i3.2326>.

³³ Shinta Ulya Rizqiyah and Partono, "Penerapan Metode 'Tasmi' Dalam Meningkatkan Kualitas Hafalan Al-Qur'an Di Pondok Pesantren Putri Tahfidz Al-Ghurobaa' Tumpangkrasak Jati Kudus," *Ma'alm: Jurnal Pendidikan Islam* 3, no. 2 (2022): 135.

session, the teacher ensures the student's readiness and familiarity with the entire memorised material. During the *tasmi'*, the teacher signals errors without directly pointing them out, usually by tapping on the table when a mistake occurs, thereby requiring the student to recall and identify the error independently.³⁴ The indicators used to evaluate the memorisation quality of female students of *Naẓam* Alfiyah Ibn Malik at SPM Ulya Madrasah Mamba'ul Hikam include fluency, *makbraj*, *murattal*, and tune/melody. Fluency is assessed based on the ability to recite the verses in sequence without interruption. *Makbraj* is evaluated based on the accuracy of letter pronunciation in accordance with Arabic phonetic rules. *Murattal* refers to the consistency of rhythm and tempo so that the recitation aligns with the standard style of *naẓam* performance. Melody is measured by the conformity of intonation to the established *lalaran* pattern practised in the pesantren. In addition, the total number of verses memorised is recorded by the *Rais* during each weekly submission.³⁵

Several previous studies have highlighted the effectiveness of *lalaran* and *tasmi'* as memorisation techniques, but with different focuses and objects of study compared to the present research. Sofiana, through a survey at Pondok Pesantren Pancasila Salatiga, demonstrated that *lalaran* was effective in increasing students' motivation to memorise Alfiyah Ibn Malik verses, as evidenced by a paired sample t-test with a significance value of $0.000 < 0.05$ and an independent t-test with a t-count of $20.722 > t\text{-table of } 1.813$.³⁶ Meanwhile, most studies on *tasmi'* have been conducted in the context of Qur'anic memorisation rather than *naẓam*. Putra and Masitah reported a significant improvement in memorisation ability at MTs Madinatussalam Medan, with average scores rising from 49.514% to 80.857% after the application of the *tasmi'* method.³⁷ Ulfah found a strong positive correlation ($r = 0.860$; sig. 0.001) between *tasmi'* and memorisation motivation at SD IT Aceh.³⁸ Kurnia confirmed the influence of *tasmi'* on the memorisation quality of MTs students in pesantren, with a t-count of $2.598 > t\text{-table of } 1.725$ and a significance value of

³⁴ Zahraini and Hizam, "Implementasi Metode Tasmi' Dalam Memperkuat Hafalan Al-Qur'an Mahasantri Rumah Tahfidz Cahaya Al-Qur'an An-Nahl 4 Mataram," 158.

³⁵ Fitriyono, "Data Setoran Siswi Madrasah Mamba'ul Hikam 2023/2024" (Blitar, 2023).

³⁶ Nala Vikriya Sofiana, "Pengaruh Bimbingan Kelompok Berbasis Metode Lalaran Untuk Meningkatkan Motivasi Menghafal Nadzom Alfiyyah Ibnu Malik Santri Pondok Pesantren Pancasila Salatiga" (Universitas Islam Negeri Salatiga, 2023), 80.

³⁷ Muhammad Yunanda Yano Putra and Widya Masitah, "Pengaruh Penggunaan Strategi Tasmi' Terhadap Kualitas Hafalan Al-Qur'an Siswa Di MTs Madinatussalam Medan," *Al-Ulum: Jurnal Pendidikan Islam* 5, no. 2 (2024): 476, <https://doi.org/10.56114/al-ulum.v5i2.11573>.

³⁸ Nurul Fajri Ulfah, Zulfatmi, and Mahmud, "Pengaruh Penerapan Tasmi' Dalam Peningkatan Motivasi Menghafal Al-Quran Di SD IT Aceh Besar," *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam* 13, no. 4 (October 1, 2023): 534, <https://doi.org/10.22373/jm.v13i4.19395>.

0.017, as well as a combined contribution of *tasmi'* and motivation of 39.4% ($R^2 = 0.394$).³⁹ However, no prior studies have examined the effectiveness of *lalaran* and *tasmi'* simultaneously in the context of *nazam* memorisation, particularly Alfiyah Ibn Malik. This study offers novelty by investigating both traditional pesantren salaf techniques as independent variables that directly influence the quality of *nazam* memorisation, thereby filling a research gap that has so far focused only on motivation or Qur'anic memorisation.

RESEARCH METHOD

This research method employs a quantitative approach with a correlational design. Correlational research is used because it connects *lalaran* and *tasmi'* as two independent variables with the quality of memorisation of Alfiyah Ibn Malik as a dependent variable in one group.⁴⁰ Correlational research aims to determine the extent to which variations in one factor are associated with variations in one or more other factors, as measured by the correlation coefficient. This research was conducted at the Muadalah Education Unit (SPM) Ulya Madrasah Mamba'ul Hikam, located in Slemanan Village, Udanawu District, Blitar Regency. Data collection was conducted in September and October 2023. The research population consisted of all 65 female *santri* in class II of SPM Ulya Madrasah Mamba'ul Hikam (35 in class A and 30 in class B). The sample size consisted of 46 *santri*, as Gay & Diehl stated that the minimum sample size for correlational research is thirty elements of the population.⁴¹ The sampling technique used was simple random sampling, without considering the population's levels. In detail, 26 *santri* came from Class A, and 20 *santri* came from Class B.

The data collection techniques used in this study were threefold: questionnaires, observation, and documentation. The questionnaire contained a list of questions that had been systematically compiled, requiring respondents to answer according to their perceptions.⁴² The questionnaire method used in this study was a closed questionnaire that presented a list of questions accompanied by predetermined answer choices. The questionnaire consisted of 25 items—12

³⁹ Sitti Kurnia, Safaruddin, and Fitriani, "Pengaruh Metode Tasmi' Dan Motivasi Menghafal Al-Qur'an Terhadap Kualitas Hafalan Al-Qur'an Santriwati Madrasah Tsanawiyah," *AL-QALAM: Jurnal Kajian Islam Dan Pendidikan* 17, no. 1 (2025): 432, <https://doi.org/10.47435/al-qalam.v17i1.3717>.

⁴⁰ Purwanto, *Metodologi Penelitian Kuantitatif (Untuk Psikologi Dan Pendidikan)*, ed. Budi Santoso, Cetakan Kelima (Yogyakarta: Pustaka Pelajar, 2015), 177.

⁴¹ Robin Hill, "What Sample Size Is 'Enough' in Internet Survey Research?," *Interpersonal Computing and Technology: An Electronic Journal for the 21st Century* 6, no. 3–4 (1998): 6.

⁴² Agung Widhi Kurniawan and Zarah Puspitaningtyas, *Metode Penelitian Kuantitatif*, Cetakan Pertama (Yogyakarta: Pandiva Buku, 2016), 82.

lalaran items and 13 *tasmi'* items—and was created in online form using Google Forms.⁴³ Furthermore, the observation technique used in this study was employed in preliminary studies, and documentation was utilised to analyse the pesantren profile archives and score sheets obtained from the Aliyah level in *Keraiisan*. The collected data were then sorted and analysed using correlation analysis techniques, followed by simple and multiple regression analyses. The correlation analysis was intended to determine whether there was a significant influence between *lalaran* (X1) and *tasmi'* (X2) on the quality of memorisation of Alfiyah Ibn Malik (Y), as well as to determine whether the influence was large or small.

Meanwhile, regression analysis was intended to determine whether the quality of memorisation of Alfiyah Ibn Malik's *naẓam* could be predicted through *lalaran* and *tasmi'*. The results of the regression analysis were used to decide whether the ups and downs of Alfiyah Ibn Malik's *naẓam* memorisation quality scores could be achieved by increasing or decreasing *lalaran* and *tasmi'*.⁴⁴ Data analysis was conducted using SPSS Version 26 for statistical calculations.

All variables were measured objectively, each described through indicators and questionnaire items. The following are the operational definitions of each variable, along with its corresponding indicators.

Table 1. Operational Definitions of Research Variables

Variable	Operational Definition	Indicator	Valid Item	
			Item	Quantity
<i>Lalaran</i> (X1)	Recite the Alfiyah Ibn Malik verses consistently, accompanied by simple musical instruments to strengthen memory.	Prepare the Alfiyah Ibn Malik verses book	3, 4	2
		Prepare a clean and comfortable classroom	7, 8, 10, 11	4
		Recite the <i>basmalah</i> together	13	1
		Recite the Alfiyah	14, 15,	4

⁴³ Slamet Riyanto and Aglis Andhita Hatmawan, *Metode Riset Penelitian Kuantitatif Penelitian Di Bidang Manajemen, Teknik, Pendidikan Dan Eksperimen*, Cetakan Pertama (Yogyakarta: Deepublish Publisher, 2020), 29.

⁴⁴ Ali Anwar, *Statistika Untuk Penelitian Pendidikan Dan Aplikasinya Dengan SPSS Dan Excel*, Cetakan Pertama (Kediri: IAIT Press, 2009), 141.

		Ibn Malik verses together	18, 19	
		Send a Surah of Al-Fatiha to the author of Alfiyah Ibn Malik after <i>lalaran</i>	20	1
<i>Tasmi'</i> (X2)	Recite the memorisation to friends/teachers for correction and reinforcement	Strong intention	4, 17	2
		Listener's activeness	7, 8, 9, 10, 11, 13, 14	7
		<i>Santri's</i> ability	15, 16	2
		There is a meeting point between <i>santri</i> , teachers (<i>ustaz</i>), and parents	19, 20	2
Memorization quality	The ability to memorise the Alfiyah verses of Ibn Malik well.	Fluency <i>Makbraj</i> (Pronunciation) <i>Murattal</i> (Chanting in a melodious and rhythmic way) Tune/Melody	Measured through teacher assessment/score sheet	

The questionnaire instrument was tested in advance using Pearson's Product-Moment correlation with the help of SPSS v26. From the 20 items of *lalaran* in the trial questionnaire with 30 respondents, Table 1 above reports 12 valid items. All items correlated positively with the total score; all were significant at $p < 0.05$. From the 20 items of the *Tasmi'* questionnaire with 30 respondents, Table 1 above also reports 13 valid items. All items correlated positively with the total score; all were significant at $p < 0.05$. This means that the construct validity of both instruments is good. Cronbach's Alpha test also shows that the *lalaran* variable (X1) obtained a value of 0.815 and *tasmi'* (X2) obtained a value of 0.828. The reliability test decision is based on whether the Cronbach's Alpha value is > 0.60 ; then the questionnaire is declared reliable or consistent.⁴⁵ Since the Alpha value is greater than 0.8, both instruments are deemed consistent and suitable for use. Both instruments are reliable, with a

⁴⁵ Livia Amanda, Ferra Yanuar, and Dodi Devianto, "Uji Validitas Dan Reliabilitas Tingkat Partisipasi Politik Masyarakat Kota Padang," *Jurnal Matematika UNAND* 8, no. 1 (July 5, 2019): 183, <https://doi.org/10.25077/jmu.8.1.179-188.2019>.

very high category, as they fall within the range of 0.80-1.00.⁴⁶ Simply put, the results of the validity and reliability tests of the instruments are visualised in Table 2.

Table 2. Validity and Reliability Test Results

Variable	Total Valid Items	Cronbach's Alpha	Category
<i>Lalaran</i> (X1)	12	0.815	Reliable (very high)
<i>Tasmi'</i> (X2)	13	0.828	Reliable (very high)

This study describes the relationship between *lalaran* (X1) and *tasmi'* (X2) as two independent variables with the quality of memorisation of Alfiyah Ibn Malik (Y) as the dependent variable, which is visualised through the research paradigm in Figure 1.

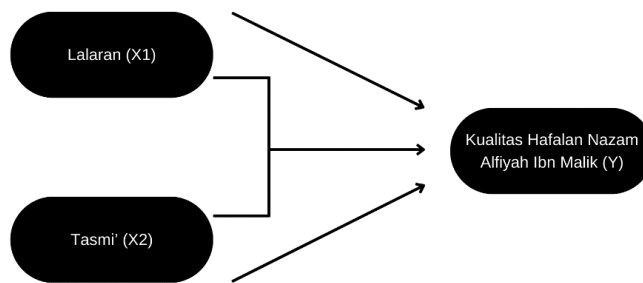


Figure 1. Research Paradigm

The research paradigm in Figure 1 illustrates the relationship between *lalaran* (X1) and *tasmi'* (X2) as independent variables and the memorisation quality of Alfiyah Ibn Malik verses (Y) as the dependent variable. *Lalaran* is a method of habituating oneself to consistently recite the *naẓam*, often accompanied by simple musical instruments, to improve fluency and strengthen memory retention. It serves as a supporting tool for students (*santri*), both to increase and reinforce memorisation. Meanwhile, *tasmi'* refers to the method of reciting memorised material to a teacher or peers to receive corrections and maintain strong retention. *Tasmi' enables a memoriser to identify personal weaknesses, thereby enhancing the overall quality of their memorisation.* The quality of memorisation

⁴⁶ Sabina Ndiung and Mariana Jediut, "Pengembangan Instrumen Tes Hasil Belajar Matematika Peserta Didik Sekolah Dasar Berorientasi Pada Berpikir Tingkat Tinggi," *Premiere Educandum: Jurnal Pendidikan Dasar Dan Pembelajaran* 10, no. 1 (June 1, 2020): 103, <https://doi.org/10.25273/pe.v10i1.6274>.

is assessed based on indicators of fluency, *makhraj* (articulation), *murattal* (recitation style), and tune/melody. This paradigm suggests that both independent variables are hypothesised to exert a significant influence, either individually (partially) or jointly (simultaneously), on memorisation quality. In other words, the higher the intensity and quality of *lalaran* and *tasmi* performed by the students (*santri*), the better the memorisation quality of Alfiah Ibn Malik verses achieved.

RESULTS AND DISCUSSIONS

Descriptive Statistics

This study involved 46 female students in the second grade of SPM Ulya Madrasah Mamba'ul Hikam. The average score for memorisation quality was 42.39 (SD = 4.31). The *lalaran* variable (X1) had an average of 39.83 (SD = 5.14), while the *tasmi*' variable (X2) had an average of 40.43 (SD = 6.19).

Regression Assumption Test

The normality test results, as shown in the Probability Plot, indicate that the data values are centred around the diagonal line. The One-Sample Kolmogorov-Smirnov Test reveals that the residuals are normally distributed (Sig. = 0.200 > 0.05). The results of the linearity test using ANOVA indicate a significant linear relationship between the independent and dependent variables ($F = 29.079$; $p < 0.05$). The results of the multicollinearity test show no indication of multicollinearity with Tolerance = 0.613 and VIF = 1.631 for X1 and X2.

Simple Regression Analysis

The simple regression results (Table 3) indicate that *lalaran* has a significant positive effect on memorisation quality ($t = 4.369$; $p = 0.000$). The regression coefficient is 0.461 with a constant of 24.023. The R^2 value is 0.303, meaning that *lalaran* explains 30.3% of the variation in memorisation quality. The simple regression results also show that *tasmi* has a significant positive effect on memorisation quality ($t = 7.539$, $p = 0.000$). The regression coefficient is 0.523 with a constant of 21.248. The R^2 value is 0.564, meaning that *Tasmi* explains 56.4% of the variation in memorisation quality.

Table 3. Simple Regression Results

Variable	B	SE	Beta	t	Sig.	R	R ²
<i>Lalaran</i> (X1)	0,461	0,106	0,550	4,369	0,000	0,550	0,303
<i>Tasmi'</i> (X2)	0,523	0,069	0,751	7,539	0,000	0,751	0,564

Multiple Regression Analysis

The F-test results show that *lalaran* and *tasmi* simultaneously have a significant effect on memorisation quality ($F = 29.079$; $p = 0.000$). The R^2 value is 0.555, indicating that both variables collectively explain 55.5% of the variation in memorisation quality. Partially, *tasmi'* (X2) remains significant ($B = 0.464$; $SE = 0.088$; $t = 5.248$; $Sig. = 0.000$), while *lalaran* (X1) is not significant when combined with X2 ($B = 0.114$; $SE = 0.106$; $t = 1.068$; $Sig. = 0.292$).

Table 4. Multiple Regression Results

Variable	B	SE	Beta	t	Sig.	Tolerance	VIF
Constant	19,096	3,476	–	5,493	0,000	–	–
<i>Lalaran</i> (X1)	0,114	0,106	0,136	1,068	0,292	0,613	1,631
<i>Tasmi'</i> (X2)	0,464	0,088	0,666	5,248	0,000	0,613	1,631

Table 5. F Test of Multiple Regression Model

F	Sig.	R	R ²	Adj. R ²
29,079	0,000	0,758	0,575	0,555

In addition to examining the significance of the regression coefficients, this analysis also calculated the unique contribution of each variable to memorisation quality as well as the portion of variance in Y that was jointly explained (overlap). The simple regression R^2 values show that *lalaran* (X1) individually explained 30.3% of the variance in memorisation quality, while *tasmi'* (X2) individually explained 56.4%. However, when both variables were included simultaneously in the multiple regression model, the combined R^2 value was 57.5%. From this comparison, the unique contribution of *tasmi'* after controlling for *lalaran* was 27.2% ($\Delta R^2 = 0,575 - 0,303$), whereas the exceptional contribution of *lalaran* after controlling for *tasmi'* was only 1.1% ($\Delta R^2 = 0,575 - 0,564$). The remaining approximately 29% represents the variance in memorisation quality jointly explained by the two variables (overlap), calculated by summing the simple R^2 values ($0.303 + 0.564$) and subtracting the combined R^2 (0.575), yielding 0.292. Thus, *tasmi'* provides a substantially greater unique contribution than *lalaran*, while the effect of *lalaran* tends to overlap with that of *tasmi'*.

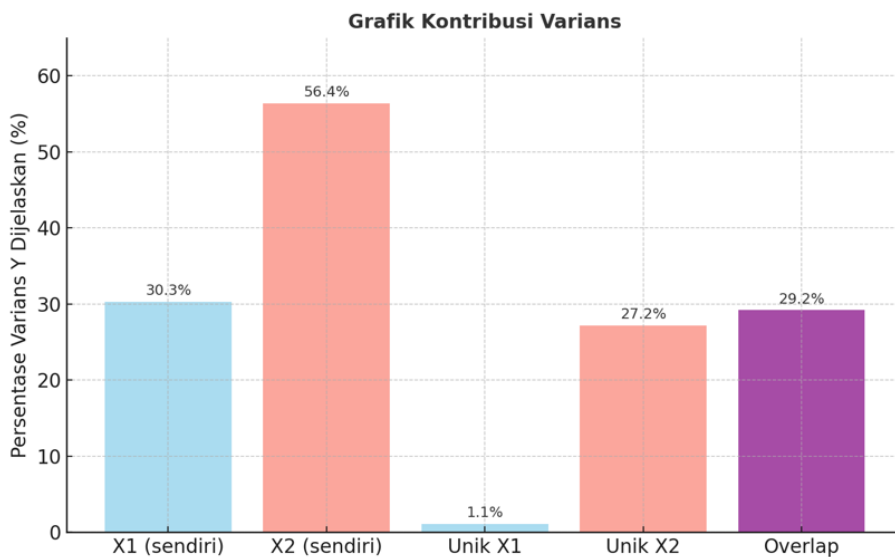


Figure 2. Graph of Unique Contribution Variance of X1, X2, and Overlap

Correlation between Variables

Lalaran ($r = 0.550$; $p < 0.01$) and *tasmi'* ($r = 0.751$; $p < 0.01$) are both significantly positively correlated with memorisation quality. The correlation between Y and X1 obtained an r value of 0.550. This correlation has a moderate positive relationship, falling within the range of 0.40–0.59. This means that the higher the intensity of *lalaran*, the better the quality of the *santri's* memorisation. Significance at $p < 0.01$ means that this relationship does not occur by chance. Meanwhile, the correlation between Y and X2 obtained an r value of 0.751. This correlation exhibits a strong positive relationship, falling within the range of 0.60–0.79. This means that the more frequent or effective the *tasmi'* is, the higher the quality of the *santri's* memorisation. Significance at $p < 0.01$ indicates that this relationship is statistically compelling. The correlation between *tasmi'* and Y is stronger than that between *lalaran* and Y, because the correlation between Y and X2 (0.751) is higher than that between Y and X1 (0.550). Therefore, *Tasmi* has a more significant contribution or a closer relationship with the quality of the *santri's* memorisation. In addition, the correlation between *lalaran* and *tasmi'* itself is also strong ($r = 0.622$; $p < 0.01$). The correlation between X1 and X2 obtained an r value of 0.622. This correlation exhibits a strong positive relationship, falling within the range of 0.60–0.79. This means that *santri* who are diligent in *lalaran* are usually also diligent in following *tasmi'*. Significance at $p < 0.01$ indicates an overlap between these two methods—they do not stand completely apart from each other. Still, they are

interrelated in learning practices at pesantren, or tend to be carried out simultaneously in these practices.

Table 6. Pearson Correlation

Variable	Y	X1	X2
Y	1,000	0,550	0,751
X1	0,550	1,000	0,622
X2	0,751	0,622	1,000

The preliminary analysis of this study shows that both *lalaran* and *tasmi* contribute positively to improving the quality of memorisation when viewed separately. *Lalaran*, as a method of regularly repeating the nazam-formatted book, has been proven effective in accustoming *santri* to reciting the verses of Alfiyah Ibn Malik until they are embedded in their memory. This finding aligns with reports by Fadli et al. and Sofiana, which emphasise that *lalaran* not only supports memory but also increases the motivation of *santri* to learn.⁴⁷ *Tasmi*, on the other hand, has proven to be an effective form of memorisation evaluation, as evidenced by listening to recitations in front of teachers or peers. This is consistent with the research by Ifadah et al. and Yano Putra & Masitah, which confirms that regular memorisation and recitation encourage *santri* to prepare themselves better and produce higher-quality memorisation.

Furthermore, when both are tested simultaneously, this research model is proven to be significant and able to explain more than half of the variation in the quality of *santri* memorisation. This shows that *lalaran* and *tasmi* are indeed two essential pillars in the pesantren pedagogical tradition that complement each other. Both represent two crucial dimensions of memorisation pedagogy in pesantren: *lalaran* as a means of internalising memory, and *tasmi'* as a mechanism for verifying the quality of memorisation. Thus, *Lalaran* and *Tasmi* have a strong theoretical and empirical basis as research variables.

However, this study found that *Tasmi* has a greater unique contribution than *Lalaran* in improving the quality of memorisation of Alfiyah Ibn Malik's verses. Although *lalaran* is traditionally recognised as effective,⁴⁸ the results of

⁴⁷ Tajul Fadli et al., "Pengaruh Penerapan Metode Talaqqi Dan Takrir Terhadap Kualitas Hafalan Al-Qur'an Santri," *Comserva: Jurnal Penelitian Dan Pengabdian Masyarakat* 2, no. 11 (March 25, 2023): 2859, <https://doi.org/10.59141/comserva.v2i11.654>; Sofiana, "Pengaruh Bimbingan Kelompok Berbasis Metode Lalaran Untuk Meningkatkan Motivasi Menghafal Nadzom Alfiyyah Ibnu Malik Santri Pondok Pesantren Pancasila Salatiga," 80.

⁴⁸ Firda Cahyaning Febrianti et al., "Pengaruh Retensi Nadhoman Terhadap Peningkatan Prestasi Santri Dalam Pembelajaran Kitab Alfiyah Ibn Malik Di Pondok Pesantren Ngalah

multiple regression show that the effect of *lalaran* intersects with *tasmi'*, so that its significance weakens when both are tested together. This occurs because *tasmi'* contains performative practice components (listening/feedback) that are closer to indicators of memorisation quality (fluency, *makbraj*, etc.), so that it remains significant when controlling for *lalaran*. Conversely, recitation has a moderate association with memorisation quality, but many aspects of it overlap with those already captured by *tasmi*. Thus, when *tasmi'* is controlled, the remaining (unique) *lalaran* variable is small and becomes insignificant. Therefore, these findings contrast with those of Fadli et al., who reported that *lalaran* affects the quality of *santri's* memorisation by 61.3%,⁴⁹ because this study shows that *tasmi'* is more dominant and provides a unique contribution of 27.2%, while *lalaran* only contributes 1.1%.

Tasmi' is more dominant than *Lalaran* because it combines repetition with a direct evaluation mechanism. Alan Baddeley emphasises that information actively repeated and heard is more easily stored in long-term memory.⁵⁰ The *tasmi'* process compels students (*santri*) to prepare their memorisation more seriously before reciting it in front of the teacher, thereby fostering strong self-regulation.⁵¹ Immediate corrections from the teacher also ensure that mistakes are promptly addressed,⁵² resulting in more consistent memorisation quality. The more frequently students submit their recitations (by reading aloud to the teacher), the greater the improvement observed, as their performance is immediately evaluated.⁵³ Yano Putra and Masitah even demonstrated a significant increase in students' memorisation achievement, from 49.5% to 80.9%, after applying *Tasmi*.

Purwosari," *Jurnal Ilmiah Ar-Risalah: Media Keislaman, Pendidikan Dan Hukum Islam* 21, no. 2 (2023): 215, <https://doi.org/10.69552/ar-risalah.v21i2.2137>.

⁴⁹ Fadli et al., "Pengaruh Penerapan Metode Talaqqi Dan Takrir Terhadap Kualitas Hafalan Al-Qur'an Santri," 2859.

⁵⁰ Alan Baddeley, "Working Memory," *Science* 255, no. 5044 (January 1992): 557, <https://doi.org/10.1126/science.1736359>.

⁵¹ Mukni'ah Mukni'ah and Agus Fawait, "Self-Regulation Skills in The Learning Climate of Traditional Muslim Schools in Indonesia," *IJORER: International Journal of Recent Educational Research* 5, no. 2 (March 7, 2024): 397, <https://doi.org/10.46245/ijorer.v5i2.574>.

⁵² Badrus Soleh and Astri Norisa Irfandari, "Management of the Yellow Book Reading Acceleration Program through the Umdati Method in Islamic Boarding Schools," *IJIBS: International Journal of Islamic Boarding School* 3, no. 1 (2025): 45, <https://doi.org/10.35719/ijibs.v2i1.60>.

⁵³ Roisah Hasti Nawangsih Retnawati and Sri Lestari, "Pembelajaran Baca Al Quran Dengan Metode Qiroati Pada Masa Pandemi," *Belajea: Jurnal Pendidikan Islam* 7, no. 1 (June 2, 2022): 22, <https://doi.org/10.29240/belajea.v7i1.4220>.

In contrast, *lalaran* tends to be more individual and does not involve supervision. Although effective as a foundation for memory,⁵⁴ its impact is more vulnerable to overlap with *tasmi*. Thus, *Tasmi not only strengthens memorisation but also serves as a quality indicator that distinguishes between mere recall and truly proficient memorisation*. In other words, *Tasmi functions as an essential quality-control mechanism*, ensuring that memorisation is not only retained in memory but also maintained in accuracy and performance.

Seeing the dominance of *tasmi'* over the quality of memorisation above, *lalaran* does not mean that it is less critical. In fact, *lalaran* still serves a basic function as a method of internalising memory, instilling Alfiyah verses in the memory of *santri* through continuous repetition. The more often a person repeats information, the stronger the memory trace that is formed, making it easier to remember in the long term.⁵⁵ However, the influence of *lalaran* often intersects with *tasmi'*, because its primary benefit is apparent when it is used as a preparatory stage before memorisation. In a causal framework, *lalaran* can be understood to contribute indirectly, namely through increasing the readiness of *santri* so that the implementation of *tasmi'* becomes smoother. The tradition of *lalaran* also has strong roots in the pesantren culture, which has long placed memorisation as a central pillar of learning, especially in mastering classical texts such as Alfiyah Ibn Malik.⁵⁶ Although pesantren institutions have now adapted to the demands of modern society, the practice of *lalaran* is still maintained because it has been proven to help *santri* remember and understand the content of the lessons well.⁵⁷ Therefore, *lalaran* is not only a unique pedagogical heritage of pesantren, but also remains relevant as an initial foundation that strengthens the effectiveness of *tasmi'* in maintaining the quality of *santri's* memorisation.

CONCLUSION

⁵⁴ Imam Mahmudi, Muthoifin Muthoifin, and Imron Rosyadi, "Strategi Pembelajaran Tahfidzul Qur'an Di Ma'had 'Aly (Studi Kasus Di Ma'had 'Aly Baitul Qur'an Wonogiri)," *Belajea: Jurnal Pendidikan Islam* 7, no. 1 (June 2, 2022): 114, <https://doi.org/10.29240/belajea.v7i1.4202>.

⁵⁵ Soleh and Irfandari, "Management of the Yellow Book Reading Acceleration Program through the Umdat Method in Islamic Boarding Schools," 45.

⁵⁶ Pasmah Chandra, "Peran Pondok Pesantren Dalam Membentuk Karakter Bangsa Santri Di Era Disrupsi," *Belajea: Jurnal Pendidikan Islam* 5, no. 2 (December 30, 2020): 249, <https://doi.org/10.29240/belajea.v5i2.1497>; Bruinessen, "Kitab Kuning: Books in Arabic Script Used in the Pesantren Milieu; Comments on a New Collection in the KITLV Library," 235.

⁵⁷ Mukni'ah and Fawait, "Self-Regulation Skills in The Learning Climate of Traditional Muslim Schools in Indonesia," 396; Febrianti et al., "Pengaruh Retensi Nadhoman Terhadap Peningkatan Prestasi Santri Dalam Pembelajaran Kitab Alfiyah Ibn Malik Di Pondok Pesantren Ngalah Purwosari," 215.

Regression analysis in this study reveals that good memorisation stems from two layers of process: repetition, which embeds the text into memory, and evaluation, which ensures the accuracy of reading. Lalaran forms the basis of internalisation through rhythmic repetition, while Tasmi provides immediate correction that enhances the quality of memorisation. The combination of the two confirms that the pesantren tradition has a pedagogical mechanism that not only emphasises memory but also builds discipline, responsibility, and confidence in santri. This pattern suggests that Tasmi should be positioned as the primary benchmark for memorisation achievement. At the same time, Lalaran should be maintained as an initial exercise that preserves the continuity of tradition, preparing santri for evaluation. However, these findings originate from the context of one pesantren and may not fully represent the diversity of practices elsewhere. This condition opens up opportunities for comparative research across pesantren to see how lalaran and tasmi' are applied in different traditions, especially in the recitation of nazam-formatted books, which has rarely been explored scientifically, even though this practice is a hallmark of classical Islamic education. Further research could also explore the influence of this method in relation to other factors, such as learning motivation, teacher quality, or frequency of recitation, thereby creating a more adaptive memorisation curriculum model that meets the needs of today's santri without compromising its traditional roots.

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