

The Expansion of the Function of Riyadhah in Tahfidz Education: A Review of Narrative Literature

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Abstract: This study aims to present a review of narrative literature regarding the role of *riyadhah* as a pedagogical model of pesantren in tahfidz Al-Qur'an education. This study departs from the problems faced by tahfidz education, namely the inconsistency of *murajaah* after the intensive program. The research was carried out through a narrative synthesis of Sufism literature, *riyadhah*, and the study of tahfidz Islamic boarding schools. The research uses a review of narrative literature by collecting literature in the form of books, scientific papers, and journals obtained from the Scopus database, Web of Science, and Google Scholar. The literature was selected based on its relevance to the theme of *riyadhah*, tahfidz education, pesantren pedagogy, and *murajaah*, then analysed by grouping conceptual themes, examining arguments, and conducting conceptual synthesis. The results of the study show that *riyadhah* has experienced an expansion of function from individual spiritual practice to an institutional pedagogical framework. Through spiritual habituation (fasting, prayer, wirid), time discipline, collective supervision, and internalisation of *murajaah* habits, *riyadhah* plays a role in forming the consistency of *murajaah* and supporting the sustainability of *murajaah* consistency. This research confirms that *riyadhah* not only has a spiritual function but also functions as a pedagogical mechanism that integrates the spiritual and educational dimensions in building a sustainable *murajaah* culture in Islamic boarding schools.

Keywords: Murajaah, Riyadhah, Sufism, Tahfidz Education

Abstrak: Penelitian ini bertujuan untuk menyajikan tinjauan literatur naratif mengenai peran *riyadhah* sebagai model pedagogis pesantren dalam pendidikan tahfidz Al-Qur'an. Penelitian ini berangkat dari permasalahan yang dihadapi oleh pendidikan tahfidz, yaitu ketidakkonsistenan *murajaah* setelah program intensif. Penelitian ini dilakukan melalui sintesis naratif atas literatur tasawuf, *riyadhah*, dan studi mengenai pesantren tahfidz. Penelitian ini menggunakan tinjauan literatur naratif dengan mengumpulkan literatur berupa buku, makalah ilmiah, dan jurnal yang diperoleh dari basis data Scopus, Web of Science, dan Google Scholar. Literatur dipilih berdasarkan relevansinya dengan tema *riyadhah*, pendidikan tahfidz, pedagogi pesantren, dan *murajaah*, kemudian dianalisis dengan mengelompokkan tema-tema konseptual, menelaah argumen, dan melakukan sintesis konseptual. Hasil penelitian menunjukkan bahwa *riyadhah* telah mengalami perluasan

fungsi dari praktik spiritual individu menjadi kerangka pedagogis kelembagaan. Melalui pembiasaan spiritual (puasa, salat, wirid), disiplin waktu, pengawasan kolektif, dan internalisasi kebiasaan murajaah, riyadhab berperan dalam membentuk konsistensi murajaah serta mendukung keberlanjutan konsistensi tersebut. Penelitian ini menegaskan bahwa riyadhab tidak hanya memiliki fungsi spiritual, tetapi juga berfungsi sebagai mekanisme pedagogis yang mengintegrasikan dimensi spiritual dan pendidikan dalam membangun budaya murajaah yang berkelanjutan.

Keywords: Murajaah, Riyadhab, Tasawuf, Pendidikan Hafalan Al-Qur'an

INTRODUCTION

The Qur'an in the Islamic tradition is understood as the main source of teachings and guidelines for the life of Muslims that are kept pure,¹ as promised by Allah in his words, Q.S. Al-Hijr [15]: 9. Efforts to maintain the purity of the Qur'an are not only carried out through reading and study, but also through the tradition of memorisation that has been going on since the time of the Prophet SAW and his *shohabat*. This tradition later developed into an important pillar in Islamic education, especially through the implementation of tahfidz Qur'an education in various educational institutions and Islamic boarding schools.²

Normatively, the Qur'an is understood as a book that is given ease of study and remembrance, as stated in Q.S. Al-Qamar [54]: 32. This theological foundation encourages the development of the tradition of memorising the Qur'an among Muslims.³ However, religious motivation alone does not automatically guarantee success in tahfidz educational practice.⁴ Memorising while maintaining memorisation requires long-term commitment, discipline, and systematic learning methods. Therefore, religious spirit needs to be balanced with a pedagogical approach that can support the consistency of students in maintaining their memorisation.⁵ Thus, tahfidz activities are not only interpreted

¹ Tareq Moqbel, "The Emergence of the Qirā'āt: The Divine Permission Hypothesis," *Journal of Islamic Studies* 33, no. 3 (2022): 299–330, <https://doi.org/10.1093/jis/etac032>.

² Arif Amin Rushihi et al., "Penulisan Al-Quran Pada Pelepah Tamar, Batu Dan Tulang Di Zaman Awal Islam Menurut Perspektif Al-Farahi: The Writing of the Quran on Palm Leaves, Stones and Bones in the Early Islamic Era from the Perspective of Al-Farahi," *Global Journal Al-Thaqafah* 14, no. 2 (2024): 152–67, <https://doi.org/10.7187/GJAT122024-11>.

³ Eva Latipah, "Motives, Self-Regulation, and Spiritual Experiences of Hafizh (The Qur'an Memorizer) in Indonesia," *International Journal of Instruction* 15, no. 1 (2022): 653–72, <https://doi.org/10.29333/iji.2022.15137a>.

⁴ Nurhadani Nasution et al., "The Relationship Between the Intensity of *Murajaah* and the Effectiveness of Time Management with the Evaluation of Al-Qur'an Memorization of Students," *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 15, no. 2 (2026): 1038–51, <https://doi.org/10.54437/urwatulwutsqo.v15i2.3040>.

⁵ Izzatul Munawwaroh and Zohaib Hassan Sain, "Fostering Emotional Discipline Through Intensive Qur'anic Repetition (*Murajaah*) in Islamic Boarding Schools," *Indonesian Journal of Islamic Religious Education* 4, no. 1 (2026): 13–24, <https://doi.org/10.63243/Injire.v4i1.02>.

as ritual worship, but also as a process of forming disciplined character and learning resilience.

In practice, the hufaz often face various obstacles in maintaining the quality of memorisation, such as a decrease in enthusiasm, lack of motivation, difficulty concentrating or environmental factors.⁶ The tahfidz study has developed various strategies oriented towards strengthening memorisation with structured learning management.⁷ However, efforts to maintain memorization in the tradition of Islamic boarding schools are not only with a cognitive approach, but there are spiritual practices are also applied in coaching, one of which is through *riyadhah*.⁸

Riyadhah in Sufism terminology is understood as a series of spiritual exercises or self-control efforts aimed at purifying the soul.⁹ *Riyadhah* can also be interpreted as the process of internalising moral and spiritual values, by training oneself to get used to commendable qualities and abandon despicable qualities. In the context of tahfidz institutions, *riyadhah* is no longer interpreted solely as a spiritual ritual oriented towards *Taqarrub Ilallah* (self-approach to Allah). More than that, *riyadhah* now occupies a strategic position as part of a pedagogical method that functions to strengthen the memory and maintain the memorisation of students. In this case, the initial function of *riyadhah* refers to its orientation as an individual spiritual practice for *taqarrub ilallah*, while the expansion of function refers to its additional position as a collective pedagogical mechanism within the tahfidz environment, without replacing that spiritual function.

A literature review on tahfidz education shows that *riyadhah* is not only placed as an individual spiritual practice but also applied in coaching activities that take place in the educational environment. Amin's findings indicate that the practice of *riyadhah* in tahfidz education has the potential to have pedagogical

⁶ Muhammad Firdaus Bin Abu Bakar and Hafizhah Zulkifli, "Methods and Motivation of Al-Quran Memorization," *International Journal of Academic Research in Business and Social Sciences* 14, no. 8 (2024): Pages 1092-1098, <https://doi.org/10.6007/IJARBS/v14-i8/22481>.

⁷ Mawaddatur Rojiah et al., "Sima'an Tahfizh Al-Qur'an at Manbaul Ulum Islamic Boarding School, Banjar District," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 3 (2023): 373–88, <https://doi.org/10.31538/tijie.v4i3.382>; Mega Syahidah et al., *The Effectiveness Of "Taslima" Method In Optimizing The Quality Of Al-Qur'an Memorization On Long-Term Memory Retention*, 2, no. 2 (2024).

⁸ Siti Fauziyah, "Impact of Fasting as *Riyadhah* on Self-Control Among Islamic Boarding School Students in Yogyakarta," *Millah: Journal of Religious Studies*, March 30, 2021, 301–26, <https://doi.org/10.20885/millah.vol20.iss2.art5>.

⁹ Sholahuddin Al Ayubi and Muhammad Masruri, "Ritual Learning Method for Mystical Ijazah at Pondok Pesantren Salafiyah," *Journal of Education and Learning (EduLearn)* 19, no. 1 (2025): 314–21, <https://doi.org/10.11591/edulearn.v19i1.21090>.

implications.¹⁰ This finding is one of the starting points to further examine the possibility of expanding *the function of riyadhab* in the context of tahfidz education. Through the target of memorisation repetition (*murajaah*), which is accompanied by various other rituals, the practice of *riyadhab* has the potential to be directed to support the consistency of the maintenance of student memorisation.

However, academic studies of tahfidz tend to focus on pedagogical aspects that discuss strategies in facilitating the memorisation and implementation of the tahfidz curriculum.¹¹ These studies are generally descriptive and specific to the context of each pesantren, so no one has synthesised these patterns into a conceptual framework that explains the general mechanisms behind how personal spiritual practices can function as collective pedagogical instruments. This gap is also reinforced by the disciplinary separation of the study of Sufism and the study of tahfidz pedagogy, which emphasises learning strategies and management. On the other hand, the study of *riyadhab* is more often found with an emphasis on purification of the soul, self-control, and the formation of spirituality.¹² Based on these gaps, this study aims to present a review of narrative literature on the expansion of the function of *riyadhab* in tahfidz Al-Qur'an education. This study synthesises literature that discusses the concept of *riyadhab*, its form of application in tahfidz education, and its function in the process of fostering students.

This research focuses on how the literature describes the expansion of the context of *riyadhab* from spiritual practice to collective practice that acquires a pedagogical function in the tahfidz educational environment. This paper argues that *riyadhab* not only functions in the aspect of Sufism but also experiences an expansion of function into a disciplinary framework that supports pedagogy. This lack of integration means *riyadhab* is not widely seen in the formal tahfidz curriculum, so its role in maintaining the consistency of long-term *murajaah* has not been studied much theoretically.

¹⁰ Muhammad Amin, "Mujāhadah Students: The Innovation of Student Quranic After-Memorizing at the Institut Agama Islam al-Quran al-Ittifaqiah," *Studi Multidisipliner: Jurnal Kajian Keislaman* 10, no. 1 (2023): 25–54, <https://doi.org/10.24952/multidisipliner.v10i1.5924>.

¹¹ Illiyyun Kurniailah and Muhammad Abu Bakar, "Increasing The Quality of Memorizing The Qur'an for Santri Kalong Through the Sisir Method," *Nazhrun: Jurnal Pendidikan Islam* 6, no. 2 (2023): 253–70, <https://doi.org/10.31538/nzh.v6i2.3378>; Lailatus Syarifah et al., *Implementasi Metode Talaqqi untuk Mempermudah Proses Hafalan pada Santri Tahfidz Asrama H Pondok Pesantren Ngalah Purwosari Pasuruan*, 9, no. 2 (2023).

¹² S. Maryam Yusuf, "Inter-Subjectivity of Khalwat (Suluk) Members in the Tarekat Naqsyabandiyah Khalidiyah Ponorogo," *Indonesian Journal of Islam and Muslim Societies* 10, no. 1 (2020), <https://doi.org/10.18326/ijims.v10i1.103-126>.

Based on these conditions, this study seeks to answer: How does the literature conceptualise the expansion of *the function of riyadhah* through the process of institutionalisation as a spiritual-pedagogical mechanism in maintaining the consistency of *murajaah* in tahfidz education? Through the synthesis of literature, this research is expected to produce a conceptual understanding of *riyadhah* as a practice that maintains its spiritual dimension while obtaining a pedagogical function in supporting the formation of discipline and the quality of student memorisation.

LITERATURE REVIEW

The Concept of *Riyadhah* in Sufism Literature

In the classical Sufism tradition, *riyadhah* is understood as a self-development mechanism that is oriented towards the encouragement of internal control and the formation of spiritual discipline. Imam Ghazali, in the book *Ihya' Ulumuddin*, explained that the process of *riyadhah* is a form of training of the soul on the basis of knowledge and charity by controlling and curbing the root of bad qualities.¹³ Through continuous practice, *riyadhah* becomes a learning process that aims to organise the tendency of lust to be in harmony with Islamic moral values and ethics.¹⁴

In practice, *riyadhah* is usually carried out with sunnah fasting that is done regularly, *khalwat* or solitary to focus on worship, *dhikr* with certain *wirids*, and *qiyamul lail* as a *mustajab* time to pray to Allah. These practices are understood as a means to train the soul to get used to controlling lust and getting closer to Allah.¹⁵ Theoretically, this practice creates a space for individuals to do *muhasabah* and establish a relationship with Allah SWT by directing their spiritual energy at a single point, which is expected to be the foundation for perseverance and cleanliness of the soul.¹⁶

Sufism literature in Islamic education generally positions *riyadhah* as a spiritual practice oriented towards inner development and purification of the soul.¹⁷ In its implementation, Islamic boarding schools and educational

¹³ Al-Ghazali, *Ihya' Ulumiddin 4: Keajaiban Kalbu* (Republika Penerbit, 2012), 194.

¹⁴ Eliana Siregar et al., "SUFISTIC APPROACH IN ISLAMIC EDUCATION TO INCREASE SOCIAL CONCERN AND PEACE," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 48, no. 1 (2024), <https://doi.org/10.30821/miqot.v48i1.1023>.

¹⁵ Syaik Abdillah and Hossein Muttaqi, *Rasulullah's Sufism: The Principle of Balance of Islamic Esotericism And Exotericism*, 28, no. 1 (2025), <https://doi.org/https://doi.org/10.28918/religia.v28i1.8517>.

¹⁶ Badrudin, *Pengantar Ilmu Tasawuf* (Penerbit A-Empat, 2015), 49.

¹⁷ Farhad Muhammad et al., "Dimensions of Sufism Within The Islamic Religious Education Curriculum in Higher Education," *Nazhrun: Jurnal Pendidikan Islam* 7, no. 1 (2024):

institutions are the main setting for the practice of *riyadhab*. Islamic boarding schools and educational institutions are understood as institutions that allow the implementation of riyadhah practices. In these studies, *riyadhab* is positioned as an instrument to shape the religious personality of students.¹⁸

Institusionalisasi of *riyadhab* from the level of individual awareness to the collective indicates an expansion of functions. *Riyadhab* no longer depends on the personal initiative of the students but is regulated by rules and daily schedules. This pattern indicates the tendency of educational institutions, especially Islamic boarding schools, to utilise the dimension of Sufism as a pedagogical framework in regulating the lifestyle of students, as an effort to form and internalise religious values. Overall, Sufism literature and Islamic education show the same view that *riyadhab* is a method of spiritual education that aims to get closer to Allah SWT and form good character and morals.

This uniformity of spiritual and normative orientation also indicates the conceptual limitations of the literature, because *riyadhab* is still rarely analysed in its relationship with specific pedagogy. The pedagogical dimension of *riyadhab* in Islamic boarding school educational institutions has not been systematically developed. This is especially true when it is associated with tahfidz education of the Qur'an. Sufi literature and Islamic education consistently interpret *riyadhab* as a normative spiritual practice that functions to shape the character and piety of students in the context of Islamic boarding schools and education. However, *riyadhab* has not been developed as a pedagogical framework that is structured and contextualised with certain educational learning.

Tahfidz Education Pedagogy

Al-Azhari defines hafiz or huffaz as the chosen people who are given the privilege of memorising what they hear and keeping it from being forgotten.¹⁹ This definition is important to affirm two elements at once in the meaning of "memorising the Qur'an", namely the ability to remember and keep the memory from being forgotten. Sholehuddin showed that the memorisation process involves two practices at once, namely *Ziyadah* (adding new

40–58, <https://doi.org/10.31538/nzh.v7i1.4525>; Andi Warisno et al., "Islamic Education Management, Sufism, and Digital Literacy: An Interdisciplinary Approach," *Qubahan Academic Journal* 6, no. 1 (2026): 257–71, <https://doi.org/10.48161/qaj.v6n1a2127>.

¹⁸ Armyun Hasibuan et al., "SUFISTIC APPROACH OF CHARACTER EDUCATION IN AN INDONESIAN ISLAMIC BOARDING SCHOOL," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 49, no. 1 (2025): 184, <https://doi.org/10.30821/miqot.v49i1.1332>; Mulyadi Ibrahim et al., "IMPLEMENTING TAZKIYAH AL-NAFS IN THE DEVELOPMENT OF STUDENT CHARACTER," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 49, no. 1 (2025): 162, <https://doi.org/10.30821/miqot.v49i1.1398>.

¹⁹ Ibrâhîm Anîs, *Al-Mu'jam al-Wasîth* (Dâr alMa'ârif, 1392), 185.

memorisation) and *Murajaah* (repeating old memorisation).²⁰ This understanding shows that tahfidz education cannot be interpreted simply as a process of adding the quantity of memorisation; it also requires maintenance and sustainability of what has been memorised.

In this framework, the success of a hafidz is not only determined by the individual's ability to memorise, but also by the environment and disciplinary practices that systematically shape the sustainability of *murajaah*.²¹ Thus, tahfidz education pedagogy emphasises the formation of *murajaah* consistency through structured habituation and discipline that is maintained in a sustainable manner, not solely through religious motivation or individual cognitive capacity of students.

The principle of habituation is important in tahfidz pedagogy, especially in the formation of *murajaah* consistency. Various learning methods in Islamic boarding schools are developed with the main goal of forming the discipline of *murajaah* in a sustainable manner.²² This is achieved through timing, routine strengthening, and memorisation evaluation.²³ Conceptually, the success of *murajaah* depends on structured learning management, including scheduling, setting memorisation targets, and evaluation mechanisms that are carried out periodically.²⁴

The two conceptual frameworks above show different starting points. From the perspective of Sufism, *riyadhab* is interpreted as a spiritual practice oriented towards the purification of the soul and self-approach to Allah SWT. On the other hand, from the pedagogical perspective of tahfidz education, habituation is understood as an educational mechanism that is deliberately designed to form the discipline of maintaining (*murajaah*) among students. The tradition of study departs from practices that have a theological foundation but develops in a different conceptual framework. Sufi literature interprets *riyadhab* as a spiritual discipline oriented towards the purification of the soul and

²⁰ Lili Sholehuddin, *Revolusi Kecerdasan Berbasis Hifdzul Qur'an* (Transwacana Press, 2016), 85.

²¹ Nasiruddin Al Arifi et al., "Challenges in Qur'anic Memorization Learning at Elementary Schools: Systematic Literature Review," *Tafkir: Interdisciplinary Journal of Islamic Education* 7, no. 1 (2026): 188–202, <https://doi.org/10.31538/tijie.v7i1.2481>.

²² Siti Nurjanah binti Mastor Mustafa et al., "Implementation Level of *Murajaah* Activities Among Tahfiz Students Learning Using Ulul Albab Model in Johor," *Journal of Positive School Psychology*, 2022, <http://journalppw.com>.

²³ Siti Nurjanah binti Mastor Mustafa et al., "Implementation Level of *Murajaah* Activities Among Tahfiz Students Learning Using Ulul Albab Model in Johor."

²⁴ Norafidah Md Yusup et al., "Effective Strategies in Quran Memorization and Revision (*Murajaah*) Practices Among Tahfiz Students in Malaysia: A Systematic Review," *International Journal of Modern Education* 7, no. 25 (2025): 535–54, <https://doi.org/10.35631/IJMOE.725037>.

character formation. Meanwhile, tahfidz educational literature examines more pedagogical aspects, learning management, and the achievement of the quality of student memorisation.

The difference in pressure points between these two study traditions is the background for the synthesis built in the following sections, especially in tracing how the pattern of institutionalisation *of riyadhah* in various tahfidz pesantren represents the meeting point between the two dimensions.

RESEARCH METHOD

Research Approach

This study uses a narrative literature review approach to examine and synthesise the concept of riyadhah as a pedagogical model of pesantren in tahfidz Al-Qur'an education. This approach was chosen to synthesise various literature on the topic of Sufism, pedagogy, and tahfidz education in a comprehensive and flexible manner. Through a narrative approach, researchers can integrate main themes and findings from various literature to provide a comprehensive picture for the development of theories and practices in the field. However, to maintain process accountability, this study uses an explicit literature review flow: search, selection, quality assessment, thematic synthesis, conclusion, as described in the following sub-chapter.

Search Strategy

The literature search was carried out with a layered search strategy to get comprehensive coverage of topics (Sufism, educational pedagogy, and tahfidz education) as follows:

1. The search is based on Boolean logic and was conducted on Scopus, Web of Science, and Google Scholar databases. Keywords are compiled with a combination of AND and OR, including ("riyadhah" OR "riyadhoh" OR "mujahadah") AND ("tahfidz education" OR "memorisation") AND ("pesantren" OR "islamic boarding school"). The search is focused on publications from 2020 to 2026 to obtain the latest developments in studies, while books and classical works are used as conceptual foundations.
2. Additional searches were carried out manually through the bibliography of articles found in line (a), to capture specific empirical studies on the practice of institutionalisation of riyadhah in tahfidz pesantren that may not be captured by the standard keywords (e.g. studies based on the names of certain local traditions, such as *riyadhah arba'in*, *matang puluh* and

so on). The literature obtained from the two paths was then manually verified to ensure the relevance of the study theme.

Inclusion and Exclusion Criteria

Inclusion and exclusion criteria are used to ensure that the literature analysed has academic relevance and quality that matches the focus of the research.

Table 1. Inclusion and Exclusion Criteria

Criteria	Inclusion	Exclusion
Theme	<i>Riyadhab</i> (<i>mujahadah</i>), tahfidz education, <i>murajaah</i> practice, pesantren pedagogy	Irrelevant to the focus of the research
Type	Journal articles, academic books, and thesis reports documenting empirical <i>riyadhab</i> practices.	Blogs, unscientific sources, and sources without institutional affiliation
Year	2021-2026, as well as relevant classical literature	Publications outside the year range, with no exception for non-classical sources
Language	Indonesian and English	In addition to these two languages
Source	Scopus, WoS, SINTA 1-2, official institutional repositories (for theses), supplemented by a small number of peer-reviewed empirical studies non SINTA/Scopus indexed that spesific institutonalizes <i>riyadhab</i> practices.	Sources without scientific credibility

Some empirical studies on the practice of institutionalised riyadhah in certain Islamic boarding schools are not indexed by SINTA/Scopus. This source is included because it is an empirical document available for that specific practice.

Data Analysis

The literature was selected purposively based on its relevance to the research focus, which was thematically grouped into three study groups, namely (1) riyadhah and Sufism; (2) riyadhah in tahfidz education; (3) pedagogy of

tahfidz learning. The analysis stage is carried out through several steps. First, searching and determining the literature to identify the main ideas relevant to the focus of the study. Second, grouping themes of the literature to determine the pattern of *riyadhah* meaning. Third, conducting conceptual synthesis by connecting these findings into the pedagogical framework of *riyadhah* that emphasises discipline, consistency of *murajaah*, and habituation of long-term learning patterns in tahfidz education.

RESULT AND DISCUSSIONS

Expansion of the *Riyadhah* function in Tahfidz Education

Riyadhah in tahfidz education cannot be separated from the fundamental problem faced by Qur'an memorisers, namely the weak consistency of *murajaah*. The success of a hafidz is determined not only by the individual's ability to memorise, but by the environment and disciplinary practices that systematically ensure the consistency of the *murajaah*.²⁵ In responding to this problem, the study of tahfidz education relates the role of spirituality in supporting the success of memorisation, through an emphasis on the sincerity of intentions and habituation of worship. Dalam konteks tersebut, *riyadhah* dapat dipahami sebagai salah satu bentuk respons kelembagaan yang mengarahkan praktik spiritual pada pembentukan disiplin *murajaah*.

The synthesis of literature shows that *riyadhah* is not static as a form of uniform practice. *Riyadhah* has an expansion of functions from personal spiritual practice to collective practice that is institutionally regulated by Islamic boarding schools/educational institutions. In this context, *riyadhah* can be understood as a form of institutional response that directs spiritual practice to the formation of the discipline of *murajaah*.

Islamic boarding schools/educational institutions. The implementation of *riyadhah* as an institutional setting makes this practice facilitated and directed by institutions as part of the development of students collectively and uniformly. This institutionalisation is then followed by the establishment of rules outlined in rules, daily schedules, and supervision, so that it moves from individual awareness to a communal discipline that binds students. However, institutionalisation does not explain how spiritual practice acquires a pedagogical function. The literature indicates several mechanisms through which this transformation occurs.

²⁵ Nik Md Saiful Azizi Nik Abdullah et al., "Exploring the Challenges of Sustaining Qur'anic Memorization: A Case Study," *Journal of Islamic Education* 6, no. 2021 (2021): 1–17, <https://doi.org/10.22452/jier.vol6no2021.1>.

At this stage, six different studies have emerged that document the practice of *riyadhah* in tahfidz Islamic boarding schools. Hija et al. (2023) documented the tradition of *riyadhah arba'in* at PPTQ Lirboyo, Kediri, which is associated with an *inquiry* learning approach.²⁶ Rosyidah (2023) documents the tradition of *riyadhah* at the Nurul Furqan Tahfidzul Qur'an Islamic Boarding School, Pati, with specific targets: *murajaah* 30 juz in one day and a night, repeated for 41 consecutive days, accompanied by other spiritual practices in the form of fasting, prayer, and *khalwat*.²⁷ A similar pattern was found at the Ribathul Qur'an wal Qira'at Islamic Boarding School, Malang, by Fajar (2024). The findings of the study show that the tradition of 41 days of 41 khataman in the form of mujahadah reciting the Qur'an consecutively accompanied by special wirid.²⁸ Arrozaq et al. (2025) complemented this by examining the tradition of *riyadhah* at the Munawwir Islamic Boarding School, Krapyak, with a target of ten khataman in six months, which was carried out through *nderes* after maghrib and dawn, and supervised through progress cards and evaluation.²⁹

Then, a study conducted by Amin (2023) shows that *the mujahadah* program at IAI Al-Qur'an Al-Ittifaqiah has a more formal stage structure, namely, *mujahadah ula*, *saniyah*, and *salisah*.³⁰ Complementing the above literature findings that focus on practical documentation, Khoerani and Suryanto (2024) explore the meaning of *riyadhah maturing puluh* (*riyadhah* 41 days, reading the Qur'an and fasting) from the perspective of two salaf pesantren students who have lived it, through a phenomenological approach. Khoelani's findings show that for the participants, the experience of *riyadhah matures* is interpreted as a means of controlling lust and self-purification, which, according to participants, also contributes to increasing *self-regulation*, self-control, and religiosity.

These studies show the same basic pattern: *riyadhah* no longer stops as a personal ritual, but is institutionalised with rules, schedules, and measurable

²⁶ Moh Kamilul Hija et al., "Riyadhah Arba'in Para Penghafal Al-Quran Dalam Perspektif Metode Pembelajaran Inquiry Di Pondok Pesantren Putri Tahfidzil Quran Lirboyo Kota Kediri," *Mujalasat: Multidisciplinary Journal of Islamic Studies* 1, no. 1 (2023): 103–18, <https://ejournal.uit-lirboyo.ac.id/index.php/mujalasat/article/view/4218>.

²⁷ Kasyifatur Rosyidah, "Tradisi Riyāḍah Qur'an di Pondok Pesantren Tahfidzul Qur'an Nurul Furqan Asempapan Trangkil Pati (Studi Living Qur'an)," *Ulumul Qur'an: Jurnal Ilmu Al-Qur'an dan Tafsir* 3, no. 1 (2023), <https://ojs.stiudq.ac.id/JUQDQ/article/view/133>.

²⁸ Muhammad Sahal Malik Fajar, "Tradisi Riyāḍhāh 41 Hari 41 Khataman Bagi Ḥuffādh Al-Qur'ān Di Pondok Pesantren Ribāṭul Qur'ān Wāl Qirāāt Malang" (Tesis, Universitas Islam Negeri Maulana Malik Ibrahim, 2024).

²⁹ Rozaqtana Arrozaq et al., "Riyadah Santri Dalam Menghafal Al-Qur'an: Studi Living Qur'an Di Pondok Pesantren Al-Munawwir Komplek L, Krapyak, Yogyakarta," *Muqaddimah: Journal of Islamic Studies* 16 No. 1 (2025), <https://doi.org/https://doi.org/10.71247/dvqpkt25>.

³⁰ Amin, "Mujāhadah Students."

targets. This also shows that the target is explicitly directed at *murajaah* (memorisation maintenance) as the output quality of tahfidz education, so that *riyadhah* no longer stops at mere worship rituals, but is integrated with memorisation repetition activities with a specific target. At this point, *riyadhah* acquires a pedagogical function that serves as a framework that forms discipline, self-control, and consistency of student learning systematically, no longer just a stand-alone spiritual practice.

***Riyadhah* as a Framework for *Murajaah* Pedagogy**

The expansion of *the function of riyadhah* indicates that *riyadhah* is not only a spiritual practice but has the potential to function as a structured pedagogical framework that supports the consistency of *murajaah* as the output of the quality of tahfidz education. The practice of *riyadhah* includes fasting, sunnah prayer, daily wirid, and the systematic intensity of *murajaah*, appearing to be related to the objectives of structured pedagogical learning. This is indicated by the patterns documented in the six studies described earlier. In pesantren education, *riyadhah* is not carried out individually but has been institutionalised as a communal discipline that is regulated through schedules, rules, and collective supervision, thus forming the disposition of students' learning behaviour repeatedly.³¹ This institutional structure has the potential to contribute to shaping the disposition of students' learning behaviour through repetitive practice. For example, through the implementation of *murajaah* 30 juz a day and a night for 40 consecutive days, in addition to other worship rituals such as fasting, prayer, and wirid.³²

The practice of *riyadhah* in a number of tahfidz education has two dimensions in terms of simultaneity. On the one hand, *riyadhah* operates in the spiritual realm through sunnah prayers, fasting, wirid, and Qur'an memorisation repetition as a means of spiritual purification. On the other hand, *riyadhah* also carries an operational pedagogical dimension, in the form of structured obligations to repeat and maintain Qur'an memorisation intensively and measurably. The duration and target provisions documented in the six studies above suggest that *riyadhah* may function not only as spiritual practice, but also as a pedagogical design for habituation patterns oriented toward sustained *murajaah* consistency.

³¹ Fauziyah, "Impact of Fasting as *Riyadhah* on Self-Control Among Islamic Boarding School Students in Yogyakarta."

³² Jani Khoerani and Suryanto Suryanto, "The The Meaning of Riyadhoh Matang Puluhan for Students in Salaf Islamic Boarding School," *Jurnal Pendidikan Islam Indonesia* 9, no. 1 (2024): 1–11, <https://doi.org/10.35316/jpii.v9i1.617>.

Conceptually, based on the synthesis of the literature above, the pedagogical dimension of *riyadhah* can be understood through two patterns consistently observed across the reviewed studies: (1) precise and measurable duration and quantity targets, which replace an earlier, more voluntary and unscheduled pattern of *riyadhah* practice; (2) the bundling of *murajaah* with additional spiritual practices, fasting, prayer, wirid, *khalwat*, indicating that *riyadhah* is not reduced to a mere memorisation technique but retains its ritual dimension. This pattern, spiritual discipline (fasting, prayer, wirid, *khalwat*) accompanying a structured pedagogical process (memorisation repetition), and oriented toward the output of *murajaah* consistency, is illustrated in the following diagram.

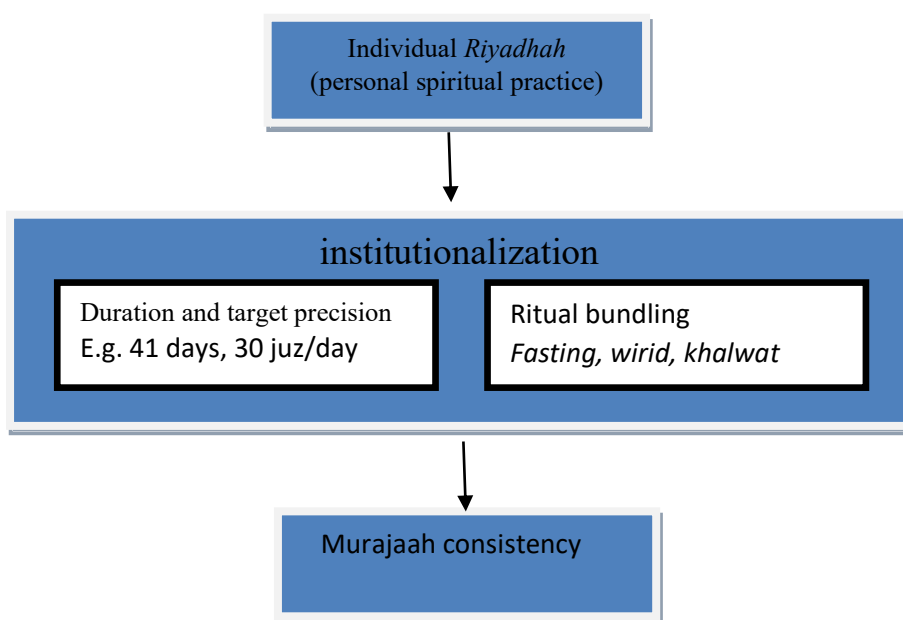


Figure 1. *Riyadhah* Integrative Framework in Tahfidz Education

This diagram emphasises that *riyadhah* in tahfidz education cannot be understood from only one-dimensional aspect. The spiritual dimension is the foundation of the internal motivation of the students, which provides religious awareness and self-control that supports the process of consistency of *murajaah*.³³ Without strong spiritual motivation, *murajaah* tends to depend only on the external control of the pesantren, so that the sustainability of

³³ Lufiana Harnany Utami et al., “The Effect of Spiritual Intelligence and Religious Faith on Self-Regulation,” *International Journal of Islamic Educational Psychology* 3, no. 2 (2022): progress, <https://doi.org/10.18196/ijiep.v3i2.15296>.

memorisation can be hampered when students are outside the supervision of the institution.

The pedagogical dimension provides a rhythmic structure of spiritual practice and *murajaah* into a clear and measurable routine. The daily schedule, rules, supervision, targets, and evaluations in pesantren serve to internalise the learning discipline, ensuring that spiritual practice and memorisation *murajaah* habituation are carried out systematically. In the framework of practical pedagogy, this conditioning and supervision system is not just a formal rule, but a directed educational instrument to guide students' habituation to form their discipline as a whole.³⁴ By making the students' experience in the field the focus, this repetitive habit can become part of their continuous rhythm of life.

As illustrated in the diagram above, the institutionalisation of *riyadhab* connects the spiritual dimension with two documented concrete patterns, with a specific duration/target, and the grouping with other spiritual rituals, which is then directed to the consistency of *murajaah*. By understanding *riyadhab* as a pedagogical framework that works through these mechanisms, pesantren have the potential to formulate this practice in a more planned manner to support the consistency of *murajaah*.

Although the literature of Sufism and tahfidz education both place *riyadhab* as an important element in the development of students, a reading of these two dimensions of study shows that the study develops in a relatively separate conceptual path, with Sufism literature tending to emphasise the normative-spiritual dimension of *riyadhab* as a means of getting closer to Allah for the purification of the soul, while the literature on tahfidz education focuses more on the technical and pedagogical aspects of learning.

This limitation indicates a conceptual gap in the tahfidz education literature, namely the lack of development of an analytical framework that views *riyadhab* as an integral part of the pedagogical framework of Islamic boarding schools. In fact, the pattern of implementing *riyadhab* that is structured through the habituation of worship, time management, intensification of *murajaah* memorisation, and control of student activities shows characteristics that are in accordance with the pedagogical framework. Thus, *riyadhab* has the potential to be understood not only as a normative spiritual practice, but as a pedagogical strategy that systematically forms the habituation of *murajaah* consistency.

³⁴ Zongyi Deng, "Educational Studies, Pedagogy and Education as a Discipline," *British Journal of Educational Studies* 73, no. 3 (2025): 305–25, <https://doi.org/10.1080/00071005.2024.2418585>.

Departing from this gap, the synthesis of *riyadhab* is an important step to show how *riyadhab* has been placed separately between spiritual and pedagogical, as well as to affirm the space for systematic conceptual development. Thus, the synthesis of Sufism literature, pesantren education, and tahfidz education studies is directed to formulate the main patterns, theoretical gaps, and academic implications that open the direction of further research on *riyadhab* as a pedagogical framework for pesantren in supporting the consistency of long-term *murajaah*.

CONCLUSION

Riyadhab shows an expansion of the function of individual spiritual practice toward institutional discipline building, which has the potential to support the consistency of *murajaah* among students in tahfidz education. Literature findings indicate that *riyadhab* is not only related to the spiritual dimension but also carries pedagogical implications within the framework of tahfidz education. Within this framework, *riyadhab* can be understood as an approach that potentially integrates spiritual development, environmental support, and, based on preliminary, subjectively reported indications from a single phenomenological study, self-regulation. However, this latter component requires further empirical verification before it can be considered an established part of the framework.

This literature review identifies two conceptual positions of *riyadhab* relevant to tahfidz education. First, Sufism interprets *riyadhab* as a spiritual practice that is oriented towards self-approach to Allah SWT and purification of the soul. Second, the tahfidz pedagogy tradition shows an expansion of *riyadhab's* function into a structured learning framework. It is institutionalised through schedules, targets, and collective supervision, as an effort to support the consistency of students' *murajaah*.

Conceptually, *riyadhab* can be understood as a mechanism for discipline-building that operates through spiritual habituation and structured, repetitive patterns of student activity within the tahfidz pesantren education framework. Patterns of structured, time-bound habituation with collective supervision. As documented across the institutional studies reviewed, *riyadhab* have the potential to support *murajaah* consistency and the habituation of students' learning discipline. However, as elaborated in the Discussion, this potential remains at the level of documented practice and theoretical interpretation; direct empirical evidence demonstrating that these institutionalised patterns measurably improve memorisation quality or retention has not yet been established in the literature reviewed. Therefore, this study emphasises the need to develop a more systematic theoretical framework for

understanding riyadhah as a pedagogical model within tahfidz Islamic boarding schools. One that moves beyond documenting institutionalised practice toward explaining and, eventually, testing the mechanisms through which it may support long-term murajaah consistency.

This study has a number of limitations. As a literature study, the analysis relies entirely on the relevant literature available. In addition, most of the sources reviewed highlighted the success of the practice of *riyadhah*, while studies on the weaknesses of implementation and failures are still limited. Therefore, field-based research is needed not only to validate the findings of this conceptual framework, but also to explore the variations in the implementation of *riyadhah*, the dynamics of students' experiences, as well as factors regarding the success and failure of students in maintaining the consistency of *murajaah* through the pedagogical framework of *riyadhah* practice.

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