

INFLUENCE OF PARTICIPATION IN LIFE SKILL HALAQAH KHUSUS PROGRAM ON STUDENTS' INDEPENDENCE IN MEMORIZING THE QUR'AN

Ananta Jelita Putri Ayu, Ramlan Padang, Rahmat Rifai Lubis

Universitas Islam Sumatera Utara

Email. anantajelita1@gmail.com, ramlan@fai.uisu.ac.id, rahmat.rifai@fai.uisu.ac.id

Abstrak

Penelitian ini bertujuan untuk menganalisis hubungan antara keikutsertaan dalam Program Life Skill Halaqah Khusus dan kemandirian siswa dalam menghafal Al-Qur'an. Penelitian ini menggunakan pendekatan kuantitatif dengan jenis penelitian korelasional yang melibatkan 25 siswa peserta program pada sebuah sekolah dasar Islam. Data dikumpulkan melalui angket berskala Likert, observasi terstruktur, dan wawancara dengan pembina halaqah. Hasil pengujian instrumen menunjukkan bahwa seluruh butir angket dinyatakan valid, dengan nilai Cronbach's Alpha sebesar 0,767 untuk variabel keikutsertaan program dan 0,800 untuk variabel kemandirian menghafal, yang menunjukkan reliabilitas yang memadai. Karena variabel kemandirian menghafal tidak berdistribusi normal, pengujian hipotesis menggunakan korelasi Spearman's rho. Hasil penelitian menunjukkan adanya hubungan positif dan signifikan antara keikutsertaan dalam Program Life Skill Halaqah Khusus dan kemandirian siswa dalam menghafal Al-Qur'an, dengan koefisien korelasi sebesar 0,487 dan nilai signifikansi 0,013. Analisis regresi tambahan menghasilkan nilai R Square sebesar 0,415, yang menunjukkan bahwa keikutsertaan program memberikan kontribusi sebesar 41,5% terhadap variasi kemandirian menghafal, sedangkan 58,5% berkaitan dengan faktor lainnya. Temuan ini menunjukkan bahwa integrasi life skill dalam kegiatan tahfidz dapat memperkuat disiplin, tanggung jawab, regulasi diri, manajemen waktu, dan kemandirian siswa dalam menjaga hafalan Al-Qur'an.

Kata Kunci: Life Skill, Halaqah, Kemandirian Menghafal Al-Qur'an

Abstract

This study examines the relationship between participation in the Life Skill Halaqah Khusus Program and students' independence in memorizing the Qur'an. The study employed a quantitative correlational approach involving 25 students participating in the program at an Islamic elementary school. Data were collected through Likert-scale questionnaires, structured observations, and interviews with the halaqah facilitator. Instrument testing showed that all questionnaire items were valid, with Cronbach's Alpha values of 0.767 for program participation and 0.800 for memorization independence, indicating adequate reliability. Because the memorization independence variable was not normally distributed, hypothesis testing employed Spearman's rho correlation. The results revealed a positive and significant relationship between participation in the Life Skill Halaqah Khusus Program and students' independence in Qur'anic memorization, with a correlation coefficient of 0.487 and a significance value of 0.013. Additional regression analysis produced an R Square value of 0.415, indicating that program participation accounted for 41.5% of the variation in students' memorization independence, while 58.5% was associated with other factors. The findings demonstrate that integrating life skills into tahfidz activities can strengthen students' discipline, responsibility, self-regulation, time management, and independence in maintaining Qur'anic memorization.

Keywords: Life Skills, Halaqah, Independence in Qur'anic Memorization

INTRODUCTION

Islamic Religious Education at the elementary school level plays a strategic role in establishing the foundations of students' personality, religious attitudes, and character. Islamic education should not be understood merely as a process of transferring knowledge about religious teachings, but rather as a process of developing individuals who are capable of understanding, internalizing, and actualizing Islamic values in everyday life. This orientation positions cognitive, affective, and psychomotor aspects as an inseparable unity within the educational process (Departemen Pendidikan Nasional, 2003; Al-Abrasyi, 1993). Within this context, Qur'anic learning through *tahfidz* programs represents a concrete form of Islamic education that not only develops students' ability to memorize and recite Qur'anic verses but also cultivates discipline, perseverance, responsibility, consistency, and the ability to manage the learning process continuously. Memorizing the Qur'an essentially requires dedication, patience, *istiqamah*, and effective time management; therefore, its success is not determined solely by students' memory capacity (Al-Hafidz, 2005).

This orientation is reflected in the implementation of the Qur'anic *tahfidz* program at Al-Fatih Islamic Private Elementary School, where Qur'anic *tahfidz* is incorporated as a compulsory component of the curriculum for all students. The school establishes an annual memorization target of one *juz* based on the *mutqin* standard, referring to memorization that is fluent, accurate, and maintainable through regular *muraja'ah*. This target is broken down into daily goals of memorizing two to three lines of the Qur'an so that memorization can be achieved gradually and systematically. Such planning demonstrates that *tahfidz* learning is not merely an activity of memorization but an educational process requiring habituation, self-control, and students' responsibility for their own learning development. Guidelines for *tahfidz* learning also emphasize consistency and regularity as essential elements in maintaining the quality of memorization (Kementerian Agama Republik Indonesia, 2014).

Nevertheless, the implementation of the *tahfidz* program in practice reveals issues that cannot always be explained through quantitative memorization outcomes. Based on preliminary information provided by the person responsible for *tahfidz* learning at Al-Fatih Islamic Private Elementary School, some students are able to exceed the daily memorization targets. However, this ability does not always correspond to an optimal level of learning independence. Some students still require guidance from teachers or parents in managing memorization time, maintaining consistency in *muraja'ah*, setting personal targets, and sustaining motivation when encountering difficulties. This phenomenon indicates a gap between memorization ability and the ability to manage the learning process independently. Therefore, the success of a *tahfidz* program needs to be viewed more comprehensively, not merely in terms of the number of verses or *juz* memorized, but also in terms of the development of personal skills that enable students to sustain the memorization process independently.

This issue is closely related to the concept of *life skills*, which emphasizes the ability to manage oneself, make decisions, solve problems, communicate, establish relationships, and develop cognitive and emotional capacities as important components of education. *Life skills*

education for children and adolescents is intended to equip students with abilities that enable them to respond effectively to the demands of life rather than merely acquire academic knowledge (UNESCO, 2003). Within Islamic education, the development of life skills is also closely connected to educational objectives oriented toward developing individuals who possess good character, responsibility, and the ability to actualize religious values in everyday life (Al-Abrasyi, 1993; Saefuddin, 2005). Therefore, integrating *life skills* into *tahfidz* learning can be viewed as an approach that broadens the orientation of Qur'anic education from merely achieving memorization targets toward developing students who are capable of managing themselves throughout the learning process.

The normative foundation concerning the importance of self-awareness and personal responsibility can also be found in the Qur'an. Allah states in QS. Al-Hashr [59]:18: "O believers! Be mindful of Allah, and let every soul look to what it has sent forth for tomorrow." This verse embodies the principles of self-evaluation, awareness of one's actions, future planning, and personal responsibility (Kementerian Agama Republik Indonesia, n.d.). These values are highly relevant to independent learning in *tahfidz*, as students are expected to evaluate their memorization achievements, establish targets, identify obstacles, develop strategies, and take responsibility for their learning processes. Thus, independence in memorizing the Qur'an is not merely a technical ability to remember verses but also a manifestation of character development encompassing discipline, responsibility, perseverance, and self-awareness. The perspective of Qur'an-based character education likewise emphasizes the importance of integrating Qur'anic values into the character development of elementary school students (Zuhri, 2018).

In response to this issue, Al-Fatih Islamic Private Elementary School developed the *Life Skill Halaqah Khusus* Program in mid-2025. The program is specifically intended for students with above-average memorization abilities, particularly those capable of exceeding the daily memorization targets established by the school. The selection of participants reflects an orientation toward maximizing students' potential, while the implementation of the program is directed not only toward increasing memorization but also toward developing independent memorization skills. The program is conducted twice a month, with each session lasting one hour and thirty minutes. Each *halaqah* consists of nine students guided by one *mu'allimah*. Activities include independent Qur'anic memorization practice, discussions concerning memorization targets, identification of obstacles and opportunities, evaluation of achievements, and habituation of discipline and responsibility. This structure demonstrates that the program is designed as a developmental space that connects *tahfidz* ability with self-management skills.

Nevertheless, the existence of a program conceptually designed to strengthen independence does not automatically demonstrate its effectiveness. The *Life Skill Halaqah Khusus* Program is still relatively new, and variations in the level of independence among participating students have been identified. This condition indicates the need to empirically examine whether participation in the program actually influences students' independence in memorizing the Qur'an. This represents an important research gap. Existing studies on *tahfidz* have largely

focused on strategies, methods, motivation, and memorization quality, whereas the relationship between *tahfidz* programs that explicitly integrate *life skills* and elementary school students' independence in Qur'anic memorization requires further empirical investigation. Research on *tahfidz* learning strategies, for example, has demonstrated the importance of systematic learning management in improving students' memorization outcomes. However, focusing on independence as an outcome of *life skills* provides a distinct analytical perspective.

The novelty of this study lies in its quantitative examination of the influence of participation in the *Life Skill Halaqah Khusus* Program on independence in memorizing the Qur'an, particularly among elementary school students who already possess relatively strong memorization abilities. This focus is important because students with high memorization abilities are not necessarily students who are capable of independently managing their learning processes. Accordingly, this study moves beyond assessing *tahfidz* success based solely on memorization achievement and shifts attention toward the development of personal capacities that sustain memorization over time. Theoretically, this study brings together the concepts of *life skills*, Islamic character education, and *tahfidz* pedagogy within a single analytical framework. Practically, its findings can serve as a basis for schools to evaluate and develop more holistic *tahfidz* programs.

Based on this context, problem, and research gap, this study aims to analyze the influence of students' participation in the *Life Skill Halaqah Khusus* Program on their independence in memorizing the Qur'an at Al-Fatih Islamic Private Elementary School. Specifically, the study identifies the level of independence among participating students and measures the extent to which participation in the program influences such independence. The findings are expected to provide empirical evidence for the development of Islamic Religious Education that goes beyond the attainment of religious knowledge and memorization by fostering students who are capable of self-management, responsibility, discipline, perseverance, and *istiqamah* throughout the process of Qur'anic learning. In this way, the *tahfidz* program can be positioned as an integral component of holistic Islamic education that combines religious-academic achievement with character development and life skills among students.

METHOD

This study employed a quantitative approach with a correlational design to analyze the influence of participation in the *Life Skill Halaqah Khusus* Program on students' independence in memorizing the Qur'an. A quantitative approach was selected because the study aimed to obtain measurable data concerning the relationship and magnitude of influence between the independent and dependent variables through statistical testing (Sugiyono, 2019). The study was conducted during the 2025/2026 academic year at Al-Fatih Islamic Private Elementary School, Jl. Harapan, Bangun Sari Village, Tanjung Morawa District, Deli Serdang Regency, North Sumatra, Indonesia. The research site was selected because the school implements the *Life Skill Halaqah Khusus* Program, which specifically integrates Qur'anic *tahfidz* learning with the development of students' independence, discipline, responsibility, and self-management skills.

The study population consisted of 168 students in Grades 3 to 5, comprising 30 students in Grade 3-A, 30 in Grade 3-B, 31 in Grade 4-A, 31 in Grade 4-B, 24 in Grade 5-A, and 22 in Grade 5-B. The sample was selected using purposive sampling, namely the selection of participants based on specific characteristics relevant to the objectives of the study (Sugiyono, 2019). The sampling criterion was participation in the *Life Skill Halaqah Khusus* Program. Based on the school's program records, 25 students met this criterion. Therefore, all program participants were included in the sample because their number was relatively limited and all were directly relevant to the variables under investigation. Selecting program participants as the sample enabled the study to directly examine the relationship between the level of program participation and students' independence in Qur'anic memorization.

The study involved two variables: participation in the *Life Skill Halaqah Khusus* Program as the independent variable (X) and independence in memorizing the Qur'an as the dependent variable (Y). Operationally, variable X comprised students' understanding of the program's objectives, attendance discipline, active involvement, time management, responsibility for memorization targets, motivation, and participation in memorization evaluation. Variable Y comprised initiative in memorizing, ability to organize memorization schedules, consistency in *muraja'ah*, responsibility for memorization targets, ability to overcome difficulties, self-confidence, selection of effective learning strategies, and self-evaluation.

Primary data were collected using a closed-ended questionnaire based on a five-point Likert scale: strongly agree, agree, neutral, disagree, and strongly disagree, scored 5, 4, 3, 2, and 1, respectively. The questionnaire items were developed based on the operational indicators of both variables. To strengthen the quantitative data, the study also employed structured interviews with *tahfidz* teachers or *halaqah* supervisors and structured observations of students' activities during the program. The use of multiple data collection techniques enabled the questionnaire findings to be supported by contextual information concerning program implementation and students' independent learning behavior (Arikunto, 2014).

Before being used for the main analysis, the research instruments were subjected to validity and reliability testing. Empirical validity was assessed using the Pearson Product-Moment correlation, while instrument reliability was examined using Cronbach's Alpha coefficient, with a coefficient of ≥ 0.70 considered indicative of adequate internal consistency. The analysis was preceded by prerequisite tests, including normality, homogeneity, and linearity tests. Hypothesis testing was conducted using the Pearson Product-Moment correlation to determine the strength of the relationship between variables X and Y, followed by simple linear regression to determine the direction and magnitude of the influence of variable X on variable Y. The significance of the influence was tested using the *t*-test, while the contribution of variable X to variable Y was determined through the coefficient of determination (R^2). All statistical analyses were performed using SPSS software at a 5% significance level ($\alpha = 0.05$). The research procedures comprised instrument preparation and research permission, data collection, data checking and coding,

statistical analysis, interpretation of findings, and conclusion drawing (Sugiyono, 2019; Arikunto, 2014).

RESULTS AND DISCUSSIONS

Level of Participation in Life Skill Halaqah Khusus Program and Independence in Memorizing the Qur'an

The findings indicate that students' participation in the Life Skill Halaqah Khusus Program was relatively good. Based on descriptive analysis of 25 respondents using 20 statement items, the program participation variable (X) obtained a mean score of 86.2, with a minimum score of 71, a maximum score of 107, and a standard deviation of 7.5. These values indicate variation in participation among students, although the distribution remained relatively controlled. This condition suggests that most students participating in the program demonstrated adequate involvement in various halaqah activities, including attending the sessions, achieving memorization targets, and engaging in activities related to the development of life skills.

Participation in the program in this study was not understood merely as students' physical attendance at halaqah activities. Participation included students' involvement in setting memorization targets, memorizing independently, maintaining time discipline, participating in evaluation processes, and demonstrating responsibility for their assigned memorization. This interpretation is important because the Life Skill Halaqah Khusus Program was specifically designed to develop students' ability to manage their own learning processes. Therefore, the more actively students participate in the program, the greater their opportunities to gain direct experience in developing self-management skills.

The descriptive results for the Qur'an memorization independence variable (Y) revealed a relatively similar pattern. From 25 respondents and 20 statement items, the variable obtained a mean score of 86.8, a minimum score of 75, a maximum score of 95, and a standard deviation of 7.1. These data indicate that students' level of independence in memorizing the Qur'an ranged from moderate to good. The relatively high mean score demonstrates that most students had developed the ability to carry out various aspects of the memorization process independently. Such independence was reflected in their ability to manage time, conduct *murāja'ah*, maintain memorization targets, complete memorization tasks, and attempt to overcome difficulties without consistently depending on teachers or parents.

This finding is important in the context of Qur'an memorization education because successful memorization is not determined solely by memory capacity but also by consistency and the ability to manage the learning process. Al-Hafidz (2005) emphasizes the importance of regularity, perseverance, and consistency in the process of memorizing the Qur'an. Thus, students' ability to manage their time and maintain a regular *murāja'ah* routine constitutes an integral part of successful Qur'an memorization. In the context of Islamic education, the development of these abilities is also consistent with an educational orientation that seeks not only to develop knowledge but also to shape students' attitudes and behavior (Al-Abrasyi, 1993).

The observation findings further support these quantitative results. During the halaqah sessions, students were observed participating in an orderly manner, bringing their own memorization materials, conducting *murāja'ah* before submitting their memorization, and attempting to complete the predetermined targets. This pattern of activity indicates that the program created a learning environment that enabled students to experience habituation directly. Habituation occupies an important position in character education because behaviors performed repeatedly can develop into relatively stable behavioral patterns.

Information obtained through interviews with the halaqah supervisor also indicated that students who actively participated in the special program tended to be more disciplined in submitting their memorization and had more regular *murāja'ah* schedules. The supervisor explained that the habituation of memorization targets and routine evaluations encouraged students to take responsibility for the development of their memorization. This finding demonstrates that halaqah activities functioned not merely as a setting for delivering material or submitting memorization, but also as an environment for developing learning habits.

Conceptually, these findings can be related to Zimmerman's (1989) perspective on self-regulated learning. Zimmerman explains that self-regulated learning involves students' ability to establish goals, regulate learning behavior, monitor the learning process, and evaluate learning outcomes. In the context of Qur'an memorization, these abilities can be manifested through setting memorization targets, organizing schedules, conducting *murāja'ah*, monitoring memorization quality, and evaluating achievements. Therefore, the activities implemented in the Life Skill Halaqah Khusus Program are consistent with the characteristics of learning that position students as active actors in the learning process.

Overall, the descriptive findings demonstrate that both variables were in relatively favorable conditions. Students' participation in the program was relatively good, while their independence in memorizing the Qur'an also showed a tendency toward moderate to good levels. These findings provide an important basis for further examining whether participation in the program has a significant relationship with and contribution to the development of students' independence in memorizing the Qur'an.

The Relationship Between Life Skill Halaqah Khusus Program and Independence in Memorizing the Qur'an

Before hypothesis testing was conducted, the research instruments were first examined for validity and reliability. The validity test results showed that all 20 items of variable X had *r* values ranging from 0.398 to 0.637, with significance values ranging from 0.001 to 0.049. All of these values met the validity criteria established in the study. Similarly, all items of variable Y had *r* values ranging from 0.413 to 0.602, with significance values ranging from 0.001 to 0.040. Therefore, all items for both variables were declared valid and suitable for data collection.

The reliability test also produced satisfactory results. Variable X obtained a Cronbach's Alpha value of 0.767, while variable Y obtained a value of 0.800. Both values exceeded the

threshold of 0.70, indicating that the instruments had adequate internal consistency. These results provide a basis for concluding that the data used in the analysis had acceptable measurement quality. In quantitative research, instrument quality is a fundamental aspect because conclusions regarding relationships between variables depend heavily on the ability of the instruments to produce consistent and relevant data (Sugiyono, 2019).

The prerequisite tests produced findings that needed to be considered when determining the appropriate analytical technique. The Shapiro–Wilk test showed that variable X had a significance value of 0.309, indicating that it met the assumption of normality. In contrast, variable Y had a significance value of 0.004, indicating that its distribution was not normal. This condition required caution in applying parametric techniques directly. Therefore, the relationship between variables X and Y was examined using Spearman's rho correlation, a nonparametric technique appropriate for the characteristics of the data.

The Spearman's rho test produced a correlation coefficient of 0.487 with a significance value of 0.013. Since the significance value was lower than 0.05, the null hypothesis was rejected and the alternative hypothesis was accepted. This finding indicates a positive and significant relationship between students' participation in the Life Skill Halaqah Khusus Program and their independence in memorizing the Qur'an. A coefficient of 0.487 falls within the moderate range of correlation. This means that increased student involvement in the program tends to be accompanied by increased independence in carrying out *tahfidz* activities.

The positive relationship can substantively be explained by the characteristics of the program. Halaqah activities provide a structured learning experience while simultaneously giving students opportunities to develop personal responsibility. Students do not merely receive instructions from their supervisors but are also trained to establish targets, manage their time, prepare their memorization, conduct *muraja'ah*, and evaluate their achievements. This process directly provides students with opportunities to develop self-regulation skills.

These findings are relevant to Zimmerman's (1989) theory of self-regulated learning. From a social-cognitive perspective, students are not merely recipients of instruction but possess the capacity to regulate their own behavior and cognitive processes. Self-regulated learning involves goal setting, monitoring, strategy control, and self-evaluation. When students are routinely given memorization targets and required to evaluate their achievements, they are provided with opportunities to develop these self-regulatory mechanisms.

In the context of Islamic education, the development of independence is also consistent with educational objectives that position students as individuals responsible for their own development. Al-Abrasyi (1993) emphasizes character and moral formation as important components of Islamic education, while Saefuddin (2005) highlights the need for educational development that is relevant to students' needs and the changing demands of life. Thus, independence in *tahfidz* can be understood not merely as an academic skill but also as part of character development.

The interview findings further reinforce the correlation results. The supervising teacher stated that students who participated more actively in halaqah activities tended to be more

capable of submitting their memorization regularly and did not always wait for reminders from teachers or parents. This indicates that the statistical relationship identified in the study was supported by empirical conditions observed in the learning environment. Observations also revealed students' habits of conducting *murāja'ah* before submitting their memorization and making efforts to complete their memorization targets independently.

Nevertheless, the correlation coefficient of 0.487 also indicates that the relationship was not very strong. This means that the Life Skill Halaqah Khusus Program is one of the factors associated with independence in memorizing the Qur'an but is not the only contributing factor. Students' independence may also be influenced by family support, parenting patterns, intrinsic motivation, prior memorization ability, learning environment, memorization methods, and the intensity of *murāja'ah* outside school. Therefore, the findings should not be interpreted as indicating that independence is formed entirely through the halaqah program. Rather, the program makes a meaningful contribution within the broader educational ecosystem that supports the development of student independence.

The Influence of the Life Skill Halaqah Khusus Program and Its Implications for Tahfidz Education

Simple linear regression analysis produced an R value of 0.644 and an R Square value of 0.415. This R Square value indicates that approximately 41.5% of the variation in students' independence in memorizing the Qur'an can be statistically explained by participation in the Life Skill Halaqah Khusus Program within the regression model, while the remaining 58.5% is associated with other variables not incorporated into the model. This finding suggests that participation in the program occupies an important position in explaining variations in students' memorization independence, although it should not be interpreted as the sole determinant. Such an interpretation is consistent with research demonstrating that students' learning independence is shaped by multiple cognitive, motivational, behavioral, and environmental factors (Dent & Koenka, 2016; Panadero, 2017). Meta-analytic evidence indicates that self-regulated learning is associated with academic achievement across childhood and adolescence, although the strength of this relationship varies according to the learning process, educational level, and measurement approach (Dent & Koenka, 2016).

The regression equation obtained was $Y = 25.162 + 0.723X$. The regression coefficient of 0.723 has a positive direction. Mathematically, every one-unit increase in the program participation score is associated with an increase of 0.723 units in the memorization independence score within the regression model. This positive direction is consistent with the Spearman's rho correlation coefficient of 0.487, which also indicates a positive relationship between the two variables. Thus, both analyses demonstrate the same general direction: higher student involvement in the program is associated with a higher tendency toward independence in Qur'anic memorization. This finding is theoretically relevant to the concept of self-regulated

learning, in which learners actively regulate their cognition, motivation, behavior, and learning environment to achieve predetermined goals (Zimmerman, 1989; Panadero, 2017).

The regression significance test produced a t-value of 4.039 with a significance value of 0.001. Since the significance value is less than 0.05, the regression coefficient is statistically significant. This result provides additional evidence that participation in the Life Skill Halaqah Khusus Program is statistically associated with students' independence in memorizing the Qur'an. Nevertheless, because the Shapiro–Wilk test showed that the dependent variable was not normally distributed, the regression findings should be interpreted cautiously and positioned as supplementary evidence. The principal conclusion regarding the relationship between the two variables is more appropriately based on the nonparametric Spearman's rho analysis. Such caution is important because statistical relationships do not automatically establish a causal mechanism, particularly when the research employs a correlational design.

Substantively, the program's 41.5% contribution can be understood through its instructional design, which integrates Qur'anic memorization with life skills. The program does not merely emphasize increasing the quantity of memorization but also establishes routines related to target management, time discipline, responsibility, evaluation, and self-control. This structure transforms memorization activities into opportunities for practicing self-regulation. Zimmerman (1989) conceptualizes self-regulated learning as an active process in which learners establish goals, regulate their learning behaviors, monitor progress, and evaluate outcomes. Pintrich and De Groot (1990) similarly demonstrate the importance of motivational and self-regulatory components in students' classroom performance. Consequently, the target-setting, murāja'ah, preparation, recitation, and evaluation activities embedded within the Life Skill Halaqah Khusus Program are conceptually compatible with important mechanisms of self-regulated learning.

The relationship between structured learning activities and self-regulation is also supported by more recent research. Panadero (2017) explains that self-regulated learning encompasses cognitive, metacognitive, behavioral, motivational, and affective dimensions. These dimensions are relevant to tahfidz education because memorizing the Qur'an requires students not only to remember textual material but also to maintain motivation, organize learning time, select appropriate strategies, monitor memorization accuracy, and evaluate their progress. Furthermore, research on regulated-learning scaffolding indicates that structured support can strengthen students' regulation strategies and academic performance (Shao et al., 2023). This suggests that a structured halaqah environment can function as a form of educational scaffolding that gradually encourages students to assume greater responsibility for their own learning processes.

The finding also demonstrates that tahfidz education can be developed into a more comprehensive character education model. Tahfidz achievement is frequently represented through the quantity of verses or juz successfully memorized. However, maintaining memorization requires behavioral consistency and learning habits that enable students to continue practicing beyond direct teacher supervision. In this respect, Qur'anic memorization

should be understood as a continuous process involving acquisition, maintenance, repetition, and self-monitoring. Research on Qur'anic memorization in Islamic schools has also identified academic hardiness, self-efficacy, and social support as relevant factors in students' memorization-related development (Yundianto et al., 2024). These findings reinforce the argument that successful tahfidz education involves psychological and social dimensions in addition to memory capacity.

The importance of self-regulation is particularly evident when students are expected to maintain memorization outside formal instructional sessions. Dent and Koenka (2016), through a meta-analysis covering childhood and adolescence, found that self-regulated learning processes and cognitive strategies are meaningfully related to academic achievement. Similarly, Pintrich and De Groot (1990) demonstrated that motivational beliefs and self-regulated learning components are important in explaining classroom performance. In the context of tahfidz, these findings suggest that students who can set realistic memorization targets, monitor their progress, manage their learning time, and evaluate their performance are more likely to develop sustainable memorization habits.

From a life skills perspective, the findings demonstrate that halaqah activities can function as a medium for developing intrapersonal competencies. Life skills education encompasses abilities that enable learners to manage challenges, make decisions, solve problems, regulate themselves, and interact effectively within their environments. A systematic review by Kirchhoff and Keller (2021) emphasizes that school-based life skills education can be conceptualized according to students' developmental stages and should be integrated with educational processes rather than treated merely as an additional activity. More recent empirical evidence from India likewise indicates that life skills education can contribute to socio-emotional development and school-related outcomes among adolescents (Tagat et al., 2025).

In the Life Skill Halaqah Khusus Program, these competencies are translated into concrete learning practices through organizing memorization schedules, setting targets, overcoming memorization difficulties, maintaining motivation, and evaluating outcomes. Thus, the program creates an educational environment in which religious learning is connected with practical self-management skills. This integration is important because life skills should not be separated from academic learning; rather, they can be developed through meaningful learning activities that require students to make decisions, take responsibility, and monitor their own performance. Evidence from school-based social and emotional learning programs similarly demonstrates that structured educational interventions can improve students' social-emotional competencies, behavior, and academic outcomes (Durlak et al., 2011).

The role of the teacher or halaqah facilitator is also important in this process. The interviews conducted in this study indicated that students who actively participated in halaqah tended to become more accustomed to preparing memorization before recitation, maintaining murāja'ah schedules, and assuming responsibility for predetermined targets. These findings are consistent with research showing that teacher support can contribute to students' development

of self-regulated learning. Bai and Gu (2022), for example, found that teacher autonomy support was significantly associated with students' online self-regulated learning, with parental autonomy support and self-efficacy functioning as important mediating mechanisms. This suggests that teacher guidance does not necessarily reduce student independence; when appropriately structured, it can provide scaffolding that enables students to gradually assume greater control over their learning.

Observational findings in the present study demonstrated a similar pattern through students' regular participation in halaqah, preparation for memorization sessions, and readiness to conduct *murāja'ah*. The consistency between quantitative findings and field observations strengthens the interpretation that the program contains a learning mechanism relevant to the development of students' independence. This interpretation is also supported by the broader literature on self-regulated learning, which emphasizes that independent learning develops through the interaction of personal motivation, behavioral regulation, instructional support, and learning environments (Panadero, 2017; Shao et al., 2023).

Nevertheless, the 41.5% contribution simultaneously indicates substantial room for consideration of other internal and external factors. The remaining 58.5% suggests that memorization independence is multidimensional and cannot be adequately explained by participation in a single educational program. Family support, the home learning environment, intrinsic motivation, prior memorization ability, intensity of practice, teacher–student relationships, memorization strategies, peer environment, and learning culture may also contribute to students' independence. Research on Qur'anic memorization in Islamic schools has specifically highlighted the relevance of family and social support alongside academic hardiness and self-efficacy (Yundianto et al., 2024). Likewise, research on self-regulated learning indicates that students' regulatory capacity is influenced by the interaction between personal characteristics and environmental support (Bai & Gu, 2022).

The importance of the family environment is particularly relevant to Qur'anic memorization because much of the *murāja'ah* process may take place outside school hours. Accordingly, school-based programs may produce stronger and more sustainable outcomes when supported by consistent learning practices at home. The relationship between parental involvement and self-regulated learning identified in recent educational research further supports the importance of cooperation between educational institutions and families in developing students' learning independence.

Overall, this study contributes to Islamic education scholarship by positioning life skills and self-regulation as integral dimensions of successful tahfidz education. The contribution of the study lies not simply in demonstrating a statistical association between participation in the Life Skill Halaqah Khusus Program and memorization independence, but also in explaining how structured religious learning can provide opportunities for students to develop goal-setting, self-monitoring, discipline, responsibility, and learning autonomy. This perspective extends the understanding of tahfidz education beyond the achievement of memorization quantity toward the development of learners who are capable of managing and sustaining their own learning.

Evidence from life skills education and self-regulated learning research supports the importance of integrating cognitive, behavioral, motivational, and socio-emotional development within school-based programs (Durlak et al., 2011; Kirchhoff & Keller, 2021; Panadero, 2017).

Accordingly, the Life Skill Halaqah Khusus Program can be maintained and further developed as a holistic tahfidz mentoring model that integrates Qur'anic memorization, self-regulation, discipline, responsibility, and Islamic character. Future development should strengthen not only memorization targets but also systematic goal-setting, individual progress monitoring, reflective evaluation, family involvement, and differentiated mentoring. Such development would enable the program to move from a memorization-oriented model toward a more comprehensive educational framework in which students are gradually prepared to become independent learners and responsible memorizers of the Qur'an.

CONCLUSIONS

This study concludes that participation in the Life Skill Halaqah Khusus Program has a positive and significant relationship with students' independence in memorizing the Qur'an. The descriptive findings indicate that students demonstrated relatively good participation in the program, with a mean score of 86.2, while their independence in Qur'anic memorization obtained a mean score of 86.8, indicating a moderate to good level. Instrument testing confirmed that all questionnaire items were valid and reliable, with Cronbach's Alpha values of 0.767 for the participation variable and 0.800 for the memorization independence variable. Because the memorization independence variable was not normally distributed, the primary hypothesis testing employed Spearman's rho correlation. The analysis produced a correlation coefficient of 0.487 with a significance value of 0.013, indicating a moderate, positive, and statistically significant relationship between program participation and students' independence in memorizing the Qur'an. Additional regression analysis showed an R Square value of 0.415, indicating that program participation accounted for 41.5% of the variation in memorization independence, while 58.5% was associated with other factors. These findings demonstrate that the Life Skill Halaqah Khusus Program contributes not only to Qur'anic memorization but also to the development of discipline, responsibility, time management, self-regulation, and learning independence. Therefore, integrating life skills into tahfidz education represents a relevant strategy for developing students' memorization abilities and Islamic character simultaneously.

REFERENCES

- Al-Abrasyi, M. A. (1993). *Dasar-dasar pokok pendidikan Islam* (H. Bustami, A. Gani, & Djohar Bahry, Trans.). Bulan Bintang.
- Al-Hafidz, A. W. (2005). *Bimbingan praktis menghafal Al-Qur'an*. Bumi Aksara.
- Arikunto, S. (2014). *Prosedur penelitian: Suatu pendekatan praktik* (15th ed.). Rineka Cipta.

- Bai, X., & Gu, X. (2022). Effect of teacher autonomy support on the online self-regulated learning of students during COVID-19 in China: The chain mediating effect of parental autonomy support and students' self-efficacy. *Journal of Computer Assisted Learning*, 38(4), 1173–1184. <https://doi.org/10.1111/jcal.12676>
- Dent, A. L., & Koenka, A. C. (2016). The relation between self-regulated learning and academic achievement across childhood and adolescence: A meta-analysis. *Educational Psychology Review*, 28(3), 425–474. <https://doi.org/10.1007/s10648-015-9320-8>
- Departemen Pendidikan Nasional. (2003). *Kurikulum Pendidikan Agama Islam untuk sekolah dasar*. Departemen Pendidikan Nasional.
- Durlak, J. A., Weissberg, R. P., Dymnicki, A. B., Taylor, R. D., & Schellinger, K. B. (2011). The impact of enhancing students' social and emotional learning: A meta-analysis of school-based universal interventions. *Child Development*, 82(1), 405–432. <https://doi.org/10.1111/j.1467-8624.2010.01564.x>
- Kementerian Agama Republik Indonesia. (2014). *Panduan penghafalan Al-Qur'an (tahfidz)*. Kementerian Agama Republik Indonesia.
- Kementerian Agama Republik Indonesia. (n.d.). *Al-Qur'an dan terjemahannya*. Kementerian Agama Republik Indonesia.
- Kirchhoff, E., & Keller, R. (2021). Age-specific life skills education in school: A systematic review. *Frontiers in Education*, 6, 660878. <https://doi.org/10.3389/feduc.2021.660878>
- Panadero, E. (2017). A review of self-regulated learning: Six models and four directions for research. *Frontiers in Psychology*, 8, 422. <https://doi.org/10.3389/fpsyg.2017.00422>
- Pintrich, P. R., & De Groot, E. V. (1990). Motivational and self-regulated learning components of classroom academic performance. *Journal of Educational Psychology*, 82(1), 33–40. <https://doi.org/10.1037/0022-0663.82.1.33>
- Saefuddin, A. M. (2005). *Pengembangan kurikulum Pendidikan Agama Islam*. CV Pustaka Setia.
- Shao, J., Chen, Y., Wei, X., Li, X., & Li, Y. (2023). Effects of regulated learning scaffolding on regulation strategies and academic performance: A meta-analysis. *Frontiers in Psychology*, 14, 1110086. <https://doi.org/10.3389/fpsyg.2023.1110086>
- Sugiyono. (2019). *Metode penelitian kuantitatif, kualitatif, dan R&D* (2nd ed.). Alfabeta.
- Tagat, A., Balaji, A., & Kapoor, H. (2025). The impact of life skills education on socio-emotional development and school-related outcomes among adolescents in India. *BMC Public Health*, 25, 759. <https://doi.org/10.1186/s12889-024-21195-0>

- UNESCO. (2003). *Life skills education for children and adolescents in schools: Introduction and guidelines to facilitate the development and implementation of life skills programmes*. World Health Organization.
- Yundianto, D., Khatami, M., Bad, A. F., Rangkuti, A. A., & Syahputra, W. (2024). Memorizing the Quran: Exploring academic hardiness, self-efficacy, and perceived social support in Islamic schools. *International Journal of Islamic Educational Psychology*, 4(2). <https://doi.org/10.18196/ijiep.v4i2.19812>
- Zahrani, F. (2026, March 10). *Wawancara tentang pelaksanaan Program Life Skill Halaqah Khusus* [Personal communication].
- Zimmerman, B. J. (1989). A social cognitive view of self-regulated academic learning. *Journal of Educational Psychology*, 81(3), 329–339. <https://doi.org/10.1037/0022-0663.81.3.329>
- Zuhri, S. (2018). *Pendidikan karakter berbasis Al-Qur'an di sekolah dasar*. UIN Sunan Ampel Press.