



## Fostering Emotional Discipline Through Intensive Qur'anic Repetition (Muraja'ah) in Islamic Boarding Schools

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**Abstract**

*This study examines the contribution of intensive muraja'ah (recitation) in the takhassus program to strengthening the retention of Qur'anic memorization and emotional regulation of students. Using a qualitative approach through participant observation, in-depth interviews, and documentation, this study reveals how the practice of repeating Qur'anic verses plays a role in developing emotional discipline. The results show that intensive muraja'ah not only improves the accuracy and fluency of memorization but also trains focus, patience, and self-control, which support students' emotional stability. Collective muraja'ah activities also foster emotional solidarity through togetherness, empathy, and mutual support among participants, creating a harmonious and supportive learning environment. Thus, intensive muraja'ah has a dual effect: strengthening individual cognitive and emotional capacities while simultaneously developing social cohesion. This study contributes to the development of religious education by confirming that intensive Qur'anic repetition can be an effective pedagogical strategy for fostering emotional and spiritual maturity. The practical implications emphasize the importance of synergy between individual practice and collective activities in the takhassus curriculum so that students can achieve a balance between mastery of memorization, inner peace, and social engagement.*

**Keywords:**

*Al-Qur'an Education, Emotional Regulation, Memorization Retention, Muraja'ah Intensity, Takhassus Program.*

**Abstrak**

*Penelitian ini menelaah kontribusi intensitas muraja'ah dalam program takhassus terhadap penguatan retensi hafalan Al-Qur'an dan regulasi emosional santri. Menggunakan pendekatan kualitatif melalui observasi partisipatif, wawancara mendalam, dan dokumentasi, penelitian ini mengungkap bagaimana praktik pengulangan ayat Al-Qur'an berperan dalam pembentukan kedisiplinan emosional. Hasil penelitian menunjukkan bahwa intensitas muraja'ah tidak hanya meningkatkan ketepatan dan kelancaran hafalan, tetapi juga melatih fokus, kesabaran, serta pengendalian diri yang mendukung stabilitas emosi santri. Aktivitas muraja'ah kolektif turut menumbuhkan solidaritas emosional melalui kebersamaan, empati, dan saling dukung antar peserta, membentuk lingkungan belajar yang harmonis dan suportif. Dengan demikian, muraja'ah intensif memiliki efek ganda: memperkuat kapasitas kognitif dan emosional individu sekaligus mengembangkan kohesi sosial. Penelitian ini berkontribusi bagi pengembangan pendidikan keagamaan dengan menegaskan bahwa pengulangan Qur'ani intensif dapat menjadi strategi pedagogis efektif untuk menumbuhkan kedewasaan emosional dan spiritual. Implikasi praktisnya menekankan pentingnya sinergi antara latihan individu dan kegiatan kolektif dalam kurikulum takhassus agar santri dapat mencapai keseimbangan antara penguasaan hafalan, ketenangan batin, dan keterikatan sosial.*

**Kata Kunci:**

*Intensitas Muraja'ah, Retensi Hafalan, Regulasi Emosional, Program Takhassus, Pendidikan Al-Qur'an*

## Introduction

In recent decades, growing public interest in Qur'an memorization education has reflected a significant shift in the spiritual paradigm among young Muslims (Fata et al., 2024; Murtado et al., 2025). Islamic boarding schools (*pesantren*) and formal Islamic educational institutions increasingly offer *takhassus* programs specialized educational tracks designed to intensively cultivate Qur'anic memorization (*tahfidz*) through structured learning, strict schedules, and spiritual discipline (Efendi et al., 2023; Muslim Mubarak et al., 2025). Within this context, *muraja'ah*, defined as the systematic and continuous repetition of previously memorized Qur'anic verses, functions as a core pedagogical practice aimed at preserving memorization accuracy and fluency.

Beyond its technical role in memorization, the learning environment of *takhassus* students places substantial emotional and psychological demands on learners. Santri are required to maintain high academic performance, adhere to rigid spiritual routines, and navigate limited social interaction due to the intensive nature of boarding school life (Rodliyah et al., 2024; Zamroni, Baharun, et al., 2023). These conditions often expose students to emotional pressure, mental fatigue, boredom, and internal conflict, particularly during prolonged memorization and repetition sessions (Hanafi & Murtadho, 2025; Ressay Resviati Putri et al., 2025). Consequently, the development of emotional discipline understood as the ability to regulate emotions, maintain inner calm, and exercise self-control becomes a critical capacity for sustaining both learning effectiveness and psychological well-being in the *pesantren* context.

Previous studies in Islamic education have emphasized *muraja'ah* primarily as a cognitive strategy. Research by Faishol et al. (2021) & Balkis et al. (2025), for instance, demonstrates that regular repetition strengthens long-term memory retention, enhances recall accuracy, and fosters a sense of spiritual responsibility among Qur'an memorizers. Other studies suggest that disciplined repetition contributes to learning consistency and academic endurance (Andhika, 2021; Azhar & Haryanto, 2024; Fathra, 2023). These findings establish *muraja'ah* as a foundational mechanism for successful memorization and learning discipline.

However, existing literature largely positions *muraja'ah* within a cognitive and performance-oriented framework, focusing on memorization outcomes and academic achievement. The affective and psychological dimensions of this practice particularly its role in emotional regulation, emotional resilience, and inner stability remain underexplored (Mughni et al., 2025). This gap is significant, given that *muraja'ah* inherently involves emotional processes such as managing frustration, sustaining motivation, coping with pressure, and maintaining composure during repetitive and demanding learning cycles (Afifah et al., 2025). Thus, while *muraja'ah* is widely acknowledged as a memorization technique, its potential function as a form of emotional discipline has not been sufficiently theorized or empirically examined. Addressing this gap, the present study positions *muraja'ah* within a psychopedagogical perspective that emphasizes emotional discipline as a central outcome of Qur'anic learning. Unlike previous research that measures success primarily through the quantity of memorization or reading proficiency, this study explores how the intensity and consistency of *muraja'ah* shape students' emotional control, calmness, and psychological resilience within the *takhassus* program. Through this lens, *muraja'ah* is understood not merely as a repetitive learning activity, but as a reflective spiritual practice that nurtures emotional awareness and inner balance.

Theoretically, *muraja'ah* can be conceptualized as a form of spiritually grounded self-regulated learning that integrates cognitive, affective, and moral dimensions. The rhythmic repetition of Qur'anic verses activates working memory while simultaneously cultivating emotional regulation through structured, mindful, and value-laden practice (Hasyir & Nuraeni, 2024; Tarmizi, 2023). This aligns with emotional regulation theory and Islamic psychological perspectives that emphasize mindfulness (*khushu'*), patience (*sabr*), and emotional moderation as pathways to psychological well-being (Luthfi & Husni, 2020). In Islamic education, therefore, *muraja'ah* serves

a dual function: reinforcing memorization while instilling emotional discipline rooted in spiritual submission and ethical self-control.

This study aims to examine how the intensity of *muraja'ah* within the *takbassus* program contributes to both memorization retention and emotional regulation among santri. Specifically, it investigates the emotional dynamics experienced during the repetition process such as calmness, frustration, perseverance, and intrinsic motivation and their influence on long-term memorization sustainability. By employing a descriptive and interpretive approach to students' lived experiences, this research seeks to map the relationship between spiritual discipline and psychological balance in Qur'anic education.

The primary contribution of this research lies in strengthening the conceptualization of *muraja'ah* as a form of emotional discipline in contemporary Qur'anic pedagogy. Academically, this study expands Islamic education scholarship beyond cognitive outcomes by integrating spiritual-emotional dimensions into the discourse. Practically, the findings offer insights for educators and pesantren administrators in designing *takbassus* programs that prioritize not only memorization quantity but also emotional quality and mental resilience. In this way, *muraja'ah* emerges as a holistic learning strategy that supports emotional intelligence, spiritual depth, and character development in 21st-century Islamic education.

## Methods

This research uses a descriptive qualitative approach with a case study design, focused on understanding in-depth the experiences of students practicing *muraja'ah* and how the intensity of these activities contributes to developing emotional discipline. This approach was chosen because it allows researchers to interpret the meaning behind the behaviors, values, and spiritual practices practiced within the Islamic boarding school environment. The descriptive approach allows for exploration of contextual details without abstracting reality into numbers or quantitative variables.

The research was conducted at the Bahrul Ulum Besuk Islamic Boarding School in Probolinggo, East Java, an Islamic educational institution recognized for its Qur'anic education program that implements an intensive *muraja'ah* system. This pesantren was selected because it represents a synthesis of classical Qur'anic memorization traditions and modern managerial approaches in organizing memorization activities. Moreover, Bahrul Ulum places strong emphasis on spiritual discipline and emotional stability as integral components of students' character development, making it a relevant and appropriate setting for a qualitative case study examining the relationship between religious learning practices and emotional regulation.

The selection of participants was carried out using purposive, guided by specific criteria relevant to the research objectives. A total of six santri were chosen as key informants based on the following considerations: (1) active enrolment in the *takbassus* program with a minimum of one year of continuous participation, ensuring sufficient exposure to intensive *muraja'ah* practices; (2) consistent involvement in daily and collective *muraja'ah* activities, both individually and in group settings; (3) demonstrated variation in memorization achievement levels to capture diverse emotional experiences; and (4) willingness and ability to articulate personal experiences related to emotional dynamics during the memorization process. In addition, educators and program coordinators were consulted to recommend students who met these criteria and were considered reflective and communicative.

This participant selection strategy was intended to obtain rich, in-depth data rather than statistical representation, in line with the qualitative case study design. By selecting santri who were deeply engaged in the *muraja'ah* system, the study was able to capture nuanced insights into how repetitive Qur'anic practices contribute to emotional discipline and self-regulation within the *takbassus* learning environment.

**Table 1. Research Informants**

Informant	Gender		Last education			Amount
	L	P	MT's	MA	S1	
Head of Islamic Boarding School	1					16 Informants
Tahfiz Guidance Teacher	1				2	
Al-Quran Curriculum Manager	2	2		1	3	
Student Development Coordinator	2	2		4		
Students	3	3	4	2		
Total	9	7	4	7	5	

Data collection techniques included participant observation, in-depth interviews, and documentation. Observations were used to observe the development process and dynamics of students during daily *muraja'ah* activities, while interviews aimed to explore the students' personal experiences, feelings, and emotional regulation strategies. Documentation, such as activity schedules, memorization evaluation books, and special learning program guidelines, was used to supplement and verify the data obtained from the field.

Data analysis in this study was conducted using an interactive qualitative analysis model adapted from Miles et al. (2014), which emphasizes a cyclical and iterative process throughout the research stages. The analysis began immediately after the initial data collection and continued concurrently with subsequent observations, interviews, and document reviews to ensure analytical depth and contextual accuracy.

The first stage involved *data reduction*, in which raw data obtained from field observations, in-depth interviews with *takhasus* students and educators, and relevant institutional documents were systematically selected, coded, and condensed. This process focused on identifying meaningful units related to students' emotional experiences, patterns of *muraja'ah* practice, and indicators of emotional discipline. During this stage, irrelevant or repetitive information was filtered out, while significant expressions reflecting emotional regulation, spiritual calmness, perseverance, and learning consistency were retained. The second stage consisted of *data presentation*, where the reduced data were organized into thematic matrices, narrative descriptions, and conceptual categories. Themes such as emotional discipline, spiritual serenity, intrinsic motivation, and consistency in learning emerged inductively from the data. This structured presentation enabled the researchers to identify relationships between *muraja'ah* practices and students' emotional dynamics, facilitating cross-source comparison among observational notes, interview transcripts, and documentation. The final stage involved *conclusion drawing and verification*, in which patterns and meanings identified during the previous stages were interpreted to construct analytical propositions regarding the role of *muraja'ah* in emotional development. Conclusions were continuously tested against the data through iterative comparison and re-examination to ensure analytical rigor and credibility.

To enhance data trustworthiness, this study employed source and technique triangulation, comparing findings across different informants and data collection methods. Additionally, member checking was conducted by sharing preliminary interpretations with selected informants to confirm the accuracy and authenticity of the researchers' interpretations. The researchers also maintained reflexivity throughout the research process by critically reflecting on their positionality and potential influence on data interpretation, thereby minimizing interpretive bias. Through this systematic and transparent analytical procedure, the study aims to produce a comprehensive and credible understanding of how *muraja'ah* functions not only as a memorization strategy but also as a spiritually grounded practice of emotional discipline within the *takhasus* educational environment.

## Results

### Consistency as Spiritual Control

The results of this study indicate that consistent *muraja'ah* (recitation) performed by Takhassus Al-Qur'an students not only plays a role in maintaining accurate memorization but also has a profound influence on their emotional stability and spiritual balance. Consistency in daily repetition of verses creates a rhythm of worship that functions as a self-control mechanism. This repetition process builds inner discipline, where each recitation of the Qur'an becomes a form of practice for patience, calmness, and spiritual focus. Students who can maintain a *muraja'ah* routine over the long term demonstrate the ability to control their emotions, are calmer in the face of academic pressure, and have a stronger sense of responsibility for their religious commitments.

The regularity of *muraja'ah* (recitation) also demonstrates the close relationship between spiritual discipline and emotional stability. In the context of Islamic boarding school development, the *muraja'ah* routine is not only seen as a memorization obligation, but also as a spiritual practice that forms a pattern of order and a focus on peace of mind. Repetition of verses at specific times, such as after dawn, after sunset, and before bed, fosters students' self-awareness and the need to maintain a balance between worship and daily activities. From this pattern, habits of time management, orderliness, and restraint from impulsive behavior emerge, all of which contribute to strengthening emotional discipline.

The instructors believe that consistent *muraja'ah* creates a "space of self-reflection" where students learn to recognize and calm their emotions. This activity serves as a form of spiritual therapy, as each repetition of a verse conveys a sense of calm and confidence. When students experience stress during memorization or in their Islamic boarding school life, *muraja'ah* provides a means to reorganize their thoughts and feelings. The repetition of Quranic verses fosters an inner awareness that calm comes from closeness to revelation, not simply from ordinary mental exercises. Thus, *muraja'ah* serves as a form of emotional control rooted in Islamic spiritual values, making this discipline unique among practices of emotional regulation in secular contexts.

**Table 2. Consistency Patterns of *Muraja'ah* and Their Impact on Emotional Control**

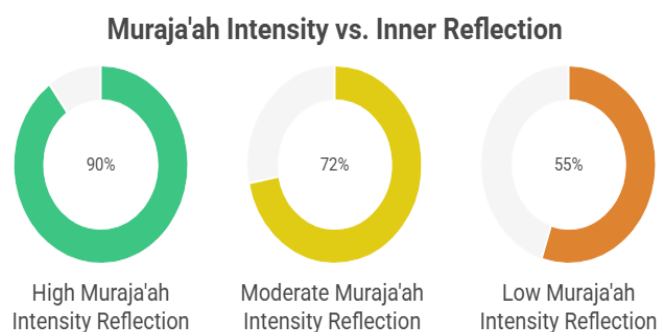
Informant	Muraja'ah Frequency	Discipline Pattern	Impact on Emotions	Statement
Head of Islamic Boarding School	3 times a day (morning, afternoon, evening)	Always on time, done in a group	Calmer and focused on daily activities	"Students who maintain a study schedule tend to be more patient and less rushed."
Tahfiz Supervisor	2–3 times a day	Personal discipline and monitored by supervisors	Emotions are more controlled, not easily agitated	"Consistency is like a balm for the heart; those who regularly repeat verses appear to be more emotionally stable."
Male Students	2 times a day	Consistent without supervision	More patient and less likely to experience memorization stress	"If you regularly recite, your heart will feel calm. Memorization feels easier, and your mind won't be easily confused."
Female Students	1–2 times a day	Sometimes delayed due to school activities	Emotions are more volatile	"If I miss the <i>muraja'ah</i> , I feel anxious easily and can't focus when studying."

Table 2 above shows that the higher the frequency and regularity of *muraja'ah*, the stronger the students' emotional control. Students who perform *muraja'ah* three times a day generally exhibit calmer, more stable patience, and more perseverance than those who perform it less regularly. This pattern suggests that *muraja'ah* functions as a form of spiritual regulation, where the repetition of

holy verses fosters reflective awareness and stabilizes the students' emotional responses to academic and social pressures at the Islamic boarding school.

### Repetition as Inner Reflection

The repetition of Qur'anic verses during the *muraja'ah* activity serves as a medium for deep inner reflection for students of the Takhassus Al-Qur'an program. This repetition activity is not only oriented towards strengthening memory but also becomes a contemplative process that brings together the meaning of the sacred text and the realities of the students' daily lives. Each repetition of a verse fosters spiritual sensitivity and self-awareness of Qur'anic values such as patience, sincerity, and emotional control. Students who perform *muraja'ah* with high intensity report experiencing greater inner stability, a sense of calm after reading, and ease in organizing daily intentions and behavior. This emotional engagement indicates that *muraja'ah* is not simply a memorization exercise, but also a reflective journey that helps students recognize themselves through God's word. Thus, the practice of Qur'anic repetition can be seen as a spiritualization process that strengthens the connection between memorization, the heart, and religious awareness.



**Figure 1. Relationship between Intensity of Muraja'ah and Depth of Inner Reflection**

Figure 1 shows that students with a high level of *muraja'ah* intensity have a deeper level of inner reflection (90%), compared to the medium (72%) and low (55%) groups. This indicates that the more frequently students repeat Quranic verses, the greater their chances of connecting the meaning of the reading with their emotional state and personal spiritual experiences. This process forms a layered relationship between the text, the soul, and life experiences. Repeated repetition of verses not only strengthens memorization but also instils a more reflective understanding of the moral and spiritual meanings in the Quran. Thus, *muraja'ah* can be seen as a form of Quranic meditation that fosters self-awareness, emotional calm, and a deeper understanding of Islamic values in the students' daily lives.

### Collective *Muraja'ah* and Emotional Solidarity

The third finding indicates that collective *muraja'ah* activities serve as a means of fostering emotional solidarity among students. Observations of students' activities during *takhassus* (recitations) demonstrate that these activities not only serve to strengthen Quran memorization but also provide a platform for togetherness and emotional support among group members. When students recite verses together, a warm and unifying spiritual atmosphere emerges, where each individual feels part of a community that supports one another in maintaining memorization and a passion for learning.

The togetherness of *muraja'ah* fosters empathy and a sense of belonging. Students motivate one another when they experience memorization difficulties and express shared joy when success is achieved. This dynamic strengthens the collective emotional network, creating a spiritual climate that supports inner peace and psychological balance. In this context, collective *muraja'ah* is not

merely a religious activity but also a practice of fostering emotional solidarity, a crucial foundation for the mental and spiritual resilience of students in Islamic boarding schools.



Figure 2. Intensive Al-Qur'an Development Program (Takhassus)

The figure 2, above depicts a collective *muraja'ah* moment where students collectively read and repeat verses from the Quran. Expressions of concentration and serenity are evident, indicating deep emotional engagement. The neat seating and uniformity of movement reflect collective discipline, while the solemn atmosphere and minimal interaction between students demonstrate a focus on a shared goal. The presence of many students in one space creates a sense of emotional solidarity, even though each individual reads independently; a sense of togetherness and connection is evident through the harmonious collective energy. This visual reinforces the evidence that group *muraja'ah* activities not only train reading skills but also build emotional bonds among participants, reflecting a balance between spiritual practice and social support.

## Discussion

The intensity of *muraja'ah* practices in the *takhassus* program plays a crucial role in fostering students' emotional discipline. *Muraja'ah* is not only a method of maintaining Qur'anic memorization, but also a structured spiritual exercise that trains students to control their emotions during a demanding learning process. The repetitive engagement with Qur'anic verses encourages patience, sustained focus, and mental resilience, enabling students to respond to intensive learning demands with composure and emotional control (Eliza et al., 2022; Romlah & Rusdi, 2023). Through this process, students learn to face difficulties such as forgetfulness, fatigue, anxiety, and pressure with greater composure. These findings indicate that repetition functions not merely as a mechanical exercise, but as a form of self-regulation through which students gradually learn to recognize, manage, and stabilize their emotional responses. When students make mistakes in memorization, receive corrections from teachers, or struggle to maintain concentration, they are trained to respond with patience rather than frustration. This process helps them develop emotional awareness and self-control. In this sense, *muraja'ah* becomes an educational practice that shapes students' affective development, not only their cognitive and memorization abilities. Moreover, the structured rhythm and regularity of *muraja'ah* establish an internal discipline that

supports behavioral consistency, independence in spiritual practice, and a sense of personal responsibility for learning progress (Hafiduddin et al., 2024; Munawwaroh et al., 2024). Thus, planned Qur'anic repetition emerges as an effective strategy for internalizing emotional discipline while preparing students to face academic, social, and spiritual challenges with greater emotional maturity.

The practice of planned Qur'anic repetition also prepares students to face broader academic, social, and spiritual challenges. Students who are accustomed to *muraja'ah* learn to manage pressure, maintain focus, and remain committed even when the learning process becomes difficult. These qualities are important for emotional maturity because they help students develop resilience in different areas of life. Therefore, *muraja'ah* in the *takhassus* program should be understood as a holistic educational strategy. It strengthens memorization, builds emotional discipline, develops personal responsibility, and supports the formation of spiritually grounded learners who can respond to life challenges with patience, stability, and maturity.

Beyond individual regulation, collective *muraja'ah* contributes significantly to the development of emotional solidarity among students. In the *takhassus* program, *muraja'ah* is not only practiced as a personal effort to maintain memorization, but also as a communal activity that brings students into shared spiritual and emotional experiences. Repetitive group-based practices cultivate shared emotional experiences, through which students implicitly learn empathy, mutual support, and collective perseverance (Khoiroh & Baharun, 2025; Munawwaroh, 2024). The communal nature of *muraja'ah* also strengthens students' sense of belonging within the pesantren environment. When students participate in collective recitation, they experience learning as a shared responsibility rather than an isolated individual task. Students who are stronger in memorization can support their peers, while those who face difficulties receive motivation and emotional reinforcement from the group. This communal dimension fosters a sense of belonging and social responsibility, creating a supportive learning environment characterized by emotional safety and harmony (Fauzi et al., 2023).

Collective *muraja'ah* further enhances emotional involvement and shared spiritual fulfillment. The repeated recitation of Qur'anic verses in a group setting creates a sense of togetherness that connects students through common goals, shared discipline, and spiritual devotion. This shared practice allows students to experience the Qur'an not only as an object of memorization, but also as a source of collective meaning and spiritual bonding (Görgens-Ekermans & Roux, 2021). In this regard, *muraja'ah* functions not only as an individual discipline but also as a social-spiritual mechanism that strengthens group cohesion and emotional awareness within the pesantren context. Therefore, collective *muraja'ah* functions as both a pedagogical and social-spiritual mechanism within the pesantren context. Pedagogically, it helps students maintain and improve their memorization through repeated practice, listening, and correction. Socially, it builds cooperation, empathy, and solidarity among students. Spiritually, it reinforces the value of togetherness in engaging with the Qur'an. This shows that *muraja'ah* should not be understood only as a method for strengthening individual memorization. It also plays an important role in forming a cohesive learning community where students grow together in discipline, emotional awareness, and spiritual maturity.

Furthermore, the intensive repetition of Qur'anic verses in the *takhassus* program facilitates deeper internalization of spiritual values. Through consistent practice, students are encouraged to move beyond recitation toward reflection, relating the meanings of verses to their personal experiences and daily conduct (Alifya et al., 2025; Flynn et al., 2024). This reflective engagement nurtures self-awareness, emotional control, and spiritual maturity, while reinforcing students' internal connection to Qur'anic ethical values (Nasrulloh et al., 2022; Zamroni, Hasan Baharun, et al., 2023). From an experiential learning perspective, the integration of repetition and reflection enables the simultaneous development of cognitive, emotional, and spiritual dimensions, resulting in a holistic learning process (Anam et al., 2025). These findings affirm that intensive *muraja'ah* is

not merely a ritualistic activity, but a medium for character formation and psychological maturation.

Overall, the *takhassus* program's emphasis on intensive Qur'anic repetition contributes simultaneously to individual emotional discipline and collective emotional solidarity. The practice of *muraja'ah* trains students to regulate their emotions through patience, focus, consistency, and resilience in facing the demands of Qur'anic memorization. At the same time, collective *muraja'ah* strengthens students' ability to build empathy, mutual support, cooperation, and shared responsibility within the learning community (Ali et al., 2021; Muslim Mubarok et al., 2025). This shows that *muraja'ah* does not only function as a technical method for maintaining memorization, but also as an educational process that shapes students' emotional and social maturity. Structured group-based repetition strengthens social bonds while reinforcing students' mental and spiritual resilience. This process confirms that Qur'anic learning in the *takhassus* program is not limited to textual mastery, but also involves the cultivation of character, emotional stability, and communal responsibility (Baharun et al., 2025; Deliati, Asbi, 2024; Yusuf, 2022).

Thus, the findings of this study, this integrative process demonstrates that *muraja'ah* effectively unites spiritual, psychological, and social dimensions, positioning it as a viable model for holistic Qur'anic education that prioritizes emotional management, character development, and social competence alongside textual mastery (Rosyid et al., 2024; Yuniarti, 2023). This study therefore affirms that intensive Qur'anic repetition in the *takhassus* program has broader educational value. It prepares students not only to preserve the Qur'an through memorization, but also to embody Qur'anic values through discipline, compassion, responsibility, and spiritual maturity in everyday life.

## Conclusion

This study confirms that the intensity of *muraja'ah* in the *takhassus* program plays a significant role in shaping the emotional discipline of students. *Muraja'ah* is not only a method for strengthening Qur'anic memorization, but also a continuous process of self-training that builds focus, patience, perseverance, and self-control. Through consistent repetition, students learn to manage boredom, overcome forgetfulness, accept correction, and maintain commitment to their memorization targets. In this sense, *muraja'ah* functions as a practical medium for developing emotional maturity through daily religious discipline. Furthermore, collective *muraja'ah* creates a strong sense of emotional solidarity among students, fostering empathy, social engagement, and cooperation within the learning environment. These findings suggest that repetitive practices in Qur'anic education serve a dual function: as a strategy for developing individual character and as a medium for fostering harmonious social cohesion among participants.

The implications of this study suggest that a *takhassus* program with high *muraja'ah* intensity can become an effective model of Qur'anic education for building emotional, social, and spiritual maturity. The balance between individual practice and collective activities allows students to develop personal responsibility, emotional regulation, social awareness, and spiritual sensitivity. Therefore, religious educational institutions can use this model as a reference in designing curricula that integrate memorization, character formation, psychological growth, and social development, so that students are not only able to memorize the Qur'an but also reflect Qur'anic values in their attitudes and behaviour.

Nevertheless, this study has several limitations that should be acknowledged. *First*, the research employed a qualitative case study design conducted in a single *takhassus* institution, which limits the generalizability of the findings to broader Qur'anic education contexts. *Second*, the focus on participants' subjective experiences may not fully capture variations in emotional discipline across different pesantren cultures or educational systems. Future research is therefore encouraged to employ comparative or multi-site designs involving diverse Qur'anic institutions to examine whether similar emotional patterns emerge across contexts. Additionally, longitudinal and mixed-

method studies could provide deeper insights into the long-term impact of *muraja'ah* on emotional regulation, psychological resilience, and character development. Such approaches would strengthen empirical evidence and expand theoretical understanding of *muraja'ah* as an emotionally transformative practice within contemporary Islamic education.

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