

EXPLORING MEMORIZATION PATTERNS IN THE TAHFIDZ AND TARJAMAH QUR'AN PROGRAMS

Ermis Suryana^{1*}, Udin Supriadi², Miftahul Fikri³, Arvin Efriani¹, Sukree Langputeh⁴

¹Universitas Islam Negeri Raden Fatah Palembang, South Sumatera, Indonesia

²Universitas Pendidikan Indonesia, West Java, Indonesia

³Universitas Islam Negeri Sunan Gunung Djati, West Java, Indonesia

⁴Fatoni University (Yala Islamic University), Thailand

*Corresponding Email: ermissuryana_uin@radenfatah.ac.id

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ABSTRACT

The memorization and understanding of the Qur'an play a vital role in shaping a Qur'anic generation. This study aims to explore the memorization patterns in the *Tahfidz* and *Tarjamah* Qur'an programs at Darul Hufadz Islamic Senior High School. Using a qualitative research approach, data were gathered through in-depth interviews, participatory observation, and documentation from 38 informants, including the principal, five mentor teachers, and 32 students. Data analysis followed a process of reduction, presentation, and verification. The findings indicate that the Tahfidzul Qur'an program follows a daily memorization pattern known as "One Day One Verse," where students memorize one verse and its translation each day. The program emphasizes regular recitation, memorization, comprehension, and the practical application of the Qur'an's teachings, with parental oversight. Collaborative reading sessions between teachers and students, coupled with repetition—where verses are repeated over 40 times and listened to more than 60 times—reinforce the memorization process. This structured approach effectively cultivates a Qur'anic generation, ensuring deep engagement with the Qur'an. The study highlights the importance of consistent memorization routines and active teacher involvement in fostering both cognitive and spiritual development among students.

Keywords: Islamic Education, Qur'anic Memorization, Spiritual Development

INTRODUCTION

The Qur'an is regarded as the divine guide for Muslims, providing profound values that help individuals navigate life's challenges. As the core of Muslim identity, it is essential for every Muslim to understand, internalize, and live by the teachings of the Qur'an. Research by Ebrahimi and Yusoff (2017) and Jamarudin and Pudir (2020) emphasizes the importance of this foundational knowledge. When the teachings of the Qur'an are embraced and practiced, they shape human thoughts, emotions, and intentions, leading to spiritual stability and societal harmony (Bensaid et al., 2014; Swidler, 2000). The integration of Qur'anic principles into everyday life is critical for fostering a harmonious and spiritually grounded community.

Islamic educational institutions, such as Madrasas and Islamic schools, play a central role in shaping students into individuals who live by the teachings of the Qur'an. These institutions are instrumental in fostering deep connections with the Qur'an and imparting Islamic values (Husaeni et al., 2021; Hasanah, 2021; Zaini & Pasaribu, 2020). Among the various programs designed to facilitate this process, the Tahfidzul Qur'an program stands out. This program emphasizes reading, studying, and memorizing the Qur'an, guiding students to develop habits and character aligned with the Qur'anic teachings (Tabroni et al., 2022; Zaenurrosyid et al., 2021; Masduki, 2018)). As such, it plays a pivotal role in producing a Qur'anic generation that embodies these values.

Previous studies have highlighted the effectiveness of the Tahfidz program in fostering a Qur'anic generation in modern times. Research by Rashed and Tamuri (2021) has demonstrated the significant impact of this program in shaping students' character through intensive engagement with the Qur'an. Additionally, studies conducted at institutions like Daarul Qur'an Junior High School reveal how memorization contributes to the development of students' behavior and aligns it with Islamic values (Sulastini & Zamili, 2019; Tabroni et al., 2022). These studies underline the importance of the Tahfidz program in developing a generation deeply rooted in the Qur'an's teachings.

Despite the successes of Qur'anic educational programs, challenges remain. While innovative methods, such as online Qur'an learning, have been explored, they are often hindered by social distractions and lack of direct supervision (Dhahir, 2018; Yahya et al., 2021). To address these limitations, this study seeks to investigate a traditional yet structured approach to Qur'anic memorization, specifically the "One Day One Verse" (ODOV) method. This method, implemented at Darul Hufadz Islamic School, encourages students to memorize one verse per day under the direct supervision of a teacher. Unlike previous ODOV studies, which often lack teacher involvement and structured repetition, this study aims to explore the effectiveness of a more hands-on, teacher-guided approach to memorization.

The present study examines the Qur'anic memorization patterns within the Tahfidz and Tarjamah Qur'an programs at Darul Hufadz Islamic Senior High School and assesses the effectiveness of the ODOV method in guiding the development of a Qur'anic generation. By focusing on this unique implementation of the ODOV method, the study offers new insights into Qur'anic memorization techniques that combine traditional methods with modern educational practices. The findings from this study will contribute to the broader discourse on Qur'anic education, providing valuable guidance for other institutions seeking to implement or refine similar memorization programs.

METHOD

This study utilized a qualitative approach, which is ideal for exploring and understanding the meanings that individuals or groups attach to social phenomena (Creswell, 2014). Qualitative research allows for deeper insights into beliefs, attitudes, and behaviors (Ibrahim, 2015), making it a suitable method to describe the Qur'anic memorization patterns in the Tahfidzul Qur'an program at Darul Hufadz Islamic Senior High School. The research aimed to examine how the program fosters the development of a Qur'anic generation. Fieldwork was conducted in 2019 at the school in Jatinangor, where purposive sampling was used to select informants who were directly relevant to the study's objectives. The informants included one school principal, five mentor teachers responsible for the Tahfidz and Tarjamah al-Qur'an programs, and 32 students participating in the program.

Data collection incorporated three primary methods to ensure comprehensive and valid information. Participatory observation was the first method, where researchers systematically observed and recorded key indicators such as pronunciation (*fashohah*), recitation rules (*tajweed*), memorization fluency, and strategies for guiding students. This method provided firsthand insights into the actual implementation of the memorization process. The second method involved in-depth interviews with informants using semi-structured and unstructured formats. This approach allowed for a flexible exploration of the informants' experiences, challenges, and perceptions regarding the memorization program. Finally, documentation was reviewed, including program records and lesson plans, to substantiate the observational and interview data.

The collected data were analyzed using the qualitative descriptive method based on Miles and Huberman's model (2015), which includes data reduction, data display, and data

verification. During data reduction, irrelevant data were filtered out, focusing only on material directly related to the study's objectives. The findings were then displayed in narrative form with supporting visual elements to enhance clarity. To ensure the reliability and accuracy of the results, data verification was conducted. Additionally, the study used the Scheduling and Management of Memorization framework by Shukri et al. (2020) to analyze the results. This framework emphasizes the importance of a well-structured memorization schedule that incorporates regular repetition (*muroja'ah*), which is essential for improving memorization, fostering discipline, and enhancing students' time management skills.

RESULTS AND DISCUSSION

The present study explored the impact of the Tahfidz and Tarjamah al-Qur'an programs at Darul Hufadz Islamic Senior High School on student development. Specifically, it examined how the program, which focuses on Qur'anic memorization and translation, influences students' intellectual, cognitive, and spiritual growth.

Routine Program of Quran Memorization

The Darul Hufadz Islamic Senior High School, located in the Jatinangor sub-district of Sumedang, West Java, is a private institution designed to equip students with the necessary knowledge and skills to navigate the challenges of modern life while remaining grounded in faith and adhering to the Qur'an and the Sunnah of the Prophet Muhammad SAW (Iqbal, 2017; Yuhadi, 2018). The school's vision is to create young individuals who are not only academically competent but also spiritually devoted, thereby fostering a generation that is both intellectually and morally equipped to thrive in an increasingly complex world.

The school places a strong emphasis on *tafaqquh fi addin*, which is the in-depth study of Islam, alongside the acquisition of knowledge and practical skills in other academic disciplines. This holistic approach ensures that students are well-rounded, not only excelling in their academic achievements but also developing strong personalities rooted in Islamic values. The school's mission, which is to create a "Qur'anic Generation," underscores its commitment to producing graduates who are not only knowledgeable but also deeply connected to the teachings of the Qur'an and can apply its lessons in their daily lives. The Tahfidz and Tarjamah Qur'an Program (Quran memorization and translation program) is a key initiative within the school, aimed at nurturing this vision.

The observational study was conducted over one week in September 2019, focusing on the learning process within the Tahfidz and Tarjamah programs in class IX.2 at Darul Hufadz Islamic Senior High School. During this time, students were engaged in memorizing Surah al-Bayyinah under the supervision of US, the program's facilitator. The study's findings align with educational theories surrounding rote learning, which emphasize the cognitive benefits of memorization in religious education. Similar programs in other Islamic educational contexts, like Hifz programs, incorporate memorization with comprehension, mirroring models used in language immersion programs that emphasize contextual and repetitive learning. The research highlights the success of the Tahfidz and Tarjamah programs in promoting both linguistic and spiritual growth (Gulamhusein et al., 2020).

The memorization process followed a structured routine starting on Monday, where the mentor teacher first read the entire Surah al-Bayyinah to the class. The students then repeated the verses after the teacher, and the first verse to be memorized was read aloud by the teacher and repeated ten times by the students. Each row of students took turns memorizing aloud while the rest of the class listened attentively and corrected any mistakes in pronunciation or memorization. This cycle of repetition continued until every row had participated. The teacher encouraged active listening and peer correction, reinforcing the memorization process. After

this, students were given ten minutes for individual memorization, with the option to speak aloud or silently. This repetitive structure allowed for continuous practice, promoting both accuracy and retention of the verse.

In the final phase of the memorization process, students were guided through a translation of each verse, ensuring that they understood its meaning. This was followed by an individual assessment of each student’s memorization, where the mentor teacher evaluated their performance based on three components: *fashobah* (pronunciation), *tajweed* (recitation rules), and fluency. The teacher used a system of cards to track the students' progress, and each memorized verse was marked with the teacher's signature as proof of completion. This structured approach, which integrated both memorization and comprehension, proved effective in reinforcing the students' learning, as they were not only memorizing but also internalizing the meaning of the verses. From Tuesday to Saturday, the process of memorization continued in a structured manner. Each day, the teacher began by re-reading Surah al-Bayyinah in its entirety, followed by students repeating it three times. Then, the teacher introduced the next set of verses. On Tuesday, the second and third verses, being short, were memorized in the same way as Monday’s process. Students repeated each verse ten times, and this cycle continued until the second and third verses were memorized and deposited. Similarly, from Wednesday to Saturday, the process was repeated for verses 4 to 7, with students following the same memorization routine until each verse was successfully memorized and deposited.

On Saturday, after students had memorized all the verses of Surah al-Bayyinah, they were tasked with memorizing the entire Surah individually, outside of the formal program. Afterward, they deposited their complete memorization with the mentor teacher. This final step ensured that students had internalized the Surah fully. The entire process, from Monday through Saturday, follows a structured repetition and individual assessment model, as shown in Table 1.

Tabel 1. Memorization Program in Minute

Day	Minute						
	1-15	16-30	31-45	45-60	61-75	76-90	
Monday	Read short surah/1 page	1 Read per row	Read per line	Read individually	Deposit memorized verse to teacher	the	The teacher translates the verse and internalizes the values
Tuesday - Saturday	Repeat the verse of the previous day	Read per row	Read per line	Read individually	Deposit memorized verse to teacher	the	The teacher translates the verse and internalizes the values
Saturday	Memorize the whole Surah outside the program						

The Tahfidz and Tarjamah al-Qur'an programs at Darul Hufadz Islamic Senior High School were observed to be highly effective in fostering student discipline and enthusiasm for Qur'anic memorization. Students followed the step-by-step memorization process with great dedication, maintaining discipline throughout the program. Observations revealed that students participated eagerly, demonstrating excitement and enthusiasm during the memorization sessions. According to the students, they found the technique of memorizing one verse a day enjoyable and stress-free, as the repeated recitations made the process more manageable. Additionally, students expressed that listening to their peers’ memorization helped reinforce

their own, contributing to an easier learning experience. Their enthusiasm was further fueled by the motivating guidance of their teachers, who were described as being very energetic and encouraging during the process (A, Personal Communication, November 2023).

The mentor teachers highlighted that the One Day One Verse (ODOV) approach was particularly effective for shorter to moderately sized verses. For longer verses, however, the teachers divided the memorization into smaller sections, using *tajweed* rules for pausing (waqf) as a guide. This method ensured that students were not overwhelmed by lengthy verses and could memorize them in more digestible parts. Teachers emphasized that the memorization process was adaptable to the length of the verse, ensuring that students could engage with the material in a manageable and focused way. This approach contributed to the overall success of the program by catering to the varying complexities of different verses (Chotimah, 2020; Basir et al., 2020; Al-Attas, 2011).

Once students memorized all the verses on a single page of the Qur'an or a short letter, they were required to memorize the entire page or letter independently outside the program. This practice, which typically took about a week to complete, was meant to reinforce the students' memorization skills and ensure they internalized the material fully. Afterward, students submitted their complete memorization to their mentor teachers outside the program. This process was monitored with the use of a memorization card, which was signed by the mentor teacher to confirm that the memorization had been completed successfully. This additional layer of responsibility reinforced the students' commitment and accountability to their memorization progress.

As students progressed, those who demonstrated greater memorization abilities were permitted to memorize more than one verse a day, based on their individual capabilities. The mentor teachers were responsible for assessing and tracking the students' independent memorization, ensuring that they were advancing at their own pace. This personalized approach allowed students to challenge themselves while still receiving the necessary support from their teachers. The mentor teachers noted that this flexibility in the program helped cater to the diverse needs and abilities of the students, further enhancing the effectiveness of the memorization process.

The evaluation of students' memorization was carried out daily, with assessments conducted on each verse, page, every four pages, and ultimately each *juʿz* of the Qur'an, based on the students' readiness. This evaluation was done individually, with students depositing their memorization to their respective mentors. The assessment process focused on key elements such as *fashahah* (pronunciation), *tajweed* (rules of recitation), and memorization fluency. Each aspect was scored on a scale from 1 to 3. The results of these assessments indicated that the overall success rate of the students in memorizing the Qur'an was very high, with an average total score of 2.89. This success rate demonstrates the effectiveness of the One Day One Verse method, as students showed significant progress in their memorization abilities across all assessment areas. The assessment results for students' memorization, broken down into three key aspects: *fashahah* (pronunciation), *tajweed* (rules of recitation), and fluency. Each aspect is scored on a scale from 1 to 3, with 3 representing the highest level of proficiency (Farida, 2013; Hidayati, 2020). The chart shows that the majority of students achieved high scores in all three aspects, with an average total score of 2.89. This indicates that most students demonstrated strong pronunciation, adherence to *tajweed* rules, and fluency in their memorization. The data highlights the overall success of the One Day One Verse method in fostering effective Qur'anic memorization, as students excelled across all assessed criteria (Anwar & Hafiyana, 2018).

The Impact of Tahfidz Program on Students' Quranic Memorization Development

The Tahfidz and Tarjamah Qur'an Program is designed to immerse students in an environment that prioritizes deep engagement with the Qur'an. The program's structure focuses on various aspects, including reading, memorizing, translating, studying, and applying the teachings of the Qur'an. The ultimate goal is to instill a love for the Qur'an in students and to ensure that they can memorize at least one *juʿz* (part) of the Qur'an per year, while also enhancing their understanding of its meanings. This dual focus on memorization and comprehension aims to strengthen the connection between the students and the Qur'an, allowing them to embody its teachings in their personal and academic lives.

The process of memorizing and translating the Qur'an has a broader impact on students, particularly in their cognitive development. DW emphasized that engaging with the Qur'an enhances students' intelligence, making them more adept at exploring other subjects. This idea aligns with the notion that memorizing the Qur'an can purify the mind and soul, fostering a deeper intellectual capacity that extends beyond religious studies (DW, Personal Communication, November 2023). The Qur'an, as both a spiritual and intellectual resource, supports the development of well-rounded individuals who excel academically and spiritually. Hidayatullah (2012) discusses the benefits of Qur'an memorization, including the worldly rewards of blessings, goodness, and success, as well as the spiritual rewards of intercession and elevated status in the hereafter (Inariska et al., 2021; Destriyanti, 2018).

Memorizing the Qur'an offers numerous advantages, not just in terms of spiritual growth but also in cognitive and psychological development. Studies indicate that repetitive memorization, particularly in religious contexts, has a profound effect on improving cognitive functions such as memory retention and mental clarity. Additionally, it contributes positively to mental health, reducing stress, and fostering a sense of well-being among students. Research has shown that Qur'an memorization helps students enhance their memory, improve concentration, and sharpen their cognitive abilities, making it an invaluable tool for their personal and academic development (Rozali et al., 2022; Karman et al., 2021).

The Tahfidz and Tarjamah Qur'an Program at Darul Hufadz is mandatory for all students, from Class IX to Class XII, ensuring that every student participates in this formative experience. Prior to enrolling in the program, students undergo a selection process to ensure they have the foundational skills required to engage in Qur'anic memorization and translation. The program is structured to run throughout the school year, with students participating in memorization and translation sessions every study day, from Monday to Saturday, during the first two hours of each school day. This consistent engagement is intended to solidify their understanding of the Qur'an and strengthen their memorization skills over time.

Students are guided through the program by specialized teachers who focus on both *Tahfidz* (memorization) and translation. These teachers are responsible for ensuring that the students are making progress in their memorization and that they are able to understand and apply the meanings of the verses they are memorizing. The school has set ambitious targets for the program, aiming for students to memorize at least one *juʿz* per year, so that by the end of their studies, each student has memorized at least three *juʿz* of the Qur'an.

The program's design reflects a strong commitment to the idea of Qur'anic literacy, where students not only memorize but also deeply understand the teachings of the Qur'an. This approach is integral to the school's broader mission of producing Qur'anic generation students who are not only literate in academic subjects but are also spiritually grounded and able to live by the values of the Qur'an (Ardiningrum et al., 2021; Ferdinan, 2018; Harta, 2020). By making Qur'anic study a central component of their educational journey, Darul Hufadz Islamic Senior

High School ensures that students are prepared to meet the demands of both the modern world and the eternal guidance of Islam.

The findings of this study on the *Tahfidz* and *Tarjamah* Qur'an program at Darul Hufadz Islamic Senior High School can be analyzed through the lens of the Scheduling and Management of Memorization framework by Shukri et al. (2020), which emphasizes structured memorization schedules, regular repetition (*muroja'ah*), and the development of discipline and time management skills in students. The program at Darul Hufadz follows a highly organized approach, incorporating daily repetition and individual assessments to improve students' memorization skills. Each class follows a clear, consistent schedule with designated times for reading, memorizing, translating, and reviewing verses, aligning with the framework's focus on structured routines and systematic practice.

Research by Ebrahimi and Yusoff (2017) emphasizes the importance of understanding and internalizing the Qur'an for spiritual development, which is central to the objectives of Darul Hufadz's program. The emphasis on memorization and study reflects the program's commitment to fostering a deep, internalized connection with the Qur'an, reinforcing the principles outlined by the Scheduling and Management of Memorization framework. The program's daily routine, where students memorize and repeat verses with their peers and mentor teachers, mirrors the key components of Shukri et al.'s framework. The repetitive nature of the memorization process, where verses are read aloud and repeated multiple times, allows for enhanced retention, which is a core principle in the framework's design. By incorporating peer correction and self-practice, students develop a deeper connection with the Qur'an, fostering both cognitive and spiritual growth. Bensaid et al. (2014) argue that such engagement with the Qur'an not only improves memory retention but also leads to a more harmonious and spiritually grounded individual, which is also one of the primary goals of the Darul Hufadz program.

The emphasis on repetition also ensures that memorization becomes embedded in long-term memory, consistent with the benefits of regular review outlined in the framework. This approach is in line with Jamarudin and Pudir (2020), who argue that Islamic educational programs such as the one at Darul Hufadz are key to internalizing the Qur'an's values and shaping students' behavior and character. Additionally, the program at Darul Hufadz aims to develop students' discipline and time management skills, which are critical in aligning with Shukri et al.'s (2020) framework. According to their research, the management of memorization time is key to fostering not only academic success but also personal responsibility. At Darul Hufadz, the structured memorization schedule requires students to dedicate time each day to review and memorize verses. This disciplined approach helps students manage their time effectively, balancing Qur'anic memorization with other academic responsibilities, as noted by Hasanah, (2021), who emphasize the role of Islamic education in developing these essential life skills.

Individual assessments conducted at the end of each memorization session form a crucial component of the *Tahfidz* program. These assessments evaluate key aspects of students' Qur'anic memorization, including pronunciation (*fashahah*), adherence to *tajweed* rules, and fluency. Serving as vital milestones, the assessments enable teachers and students to track progress effectively. Feedback from these evaluations motivates students to refine their recitation skills and adhere more closely to their memorization schedules. This process aligns with Shukri et al.'s (2020) framework, which emphasizes the importance of monitoring and adapting the memorization process to meet individual needs. Furthermore, the assessments play a pivotal role in reinforcing commitment, as highlighted by Zaenurrosyid et al. (2021), who noted that regular evaluations help foster academic discipline and moral growth. By providing structured feedback and accountability, these assessments contribute to the holistic development of students, both as learners and as individuals guided by Qur'anic principles.

The One Day One Verse (ODOV) method is a key feature of the program that aligns closely with the Scheduling and Management of Memorization framework. By breaking down the memorization process into manageable portions, the ODOV method allows students to focus on mastering one verse each day, making the task less daunting. This structured approach promotes consistency and incremental progress, which are crucial for successful memorization. To further accommodate individual learning needs, teachers adapt this method by dividing longer verses into smaller, more approachable sections. This flexibility ensures that students remain engaged with the material without feeling overwhelmed, a strategy that reflects the adaptability emphasized in the framework. According to Tabroni et al. (2022), such methods are instrumental in helping students develop sustainable memorization habits, which are vital for long-term retention of Qur'anic knowledge. Additionally, Kurniailah & Abu Bakar (2023) highlight that effective Quran memorization requires fluency, proportional *makhorijul buruf*, and adherence to *tajweed* rules, all of which are supported by the structured and incremental nature of the ODOV method.

The role of mentor teachers in guiding and motivating students is pivotal to the success of the Tahfidz program. Teachers not only facilitate the technical aspects of the memorization process but also serve as a source of encouragement, helping students stay committed to their memorization schedules. Their role extends beyond instruction, as they are expected to inspire students to cultivate a love for the Qur'an and remain disciplined in their studies (Muafiah et al., 2022). Through enthusiastic and consistent guidance, teachers create an engaging learning environment that fosters both spiritual growth and academic excellence. This aligns with the framework's emphasis on the critical role of teacher support and motivation in achieving program goals. The teacher-student dynamic, as described by Rashed & Tamuri (2021), significantly impacts students' ability to persevere and make steady progress in their memorization journey. By building trust and offering continuous support, teachers help students overcome challenges, reinforcing their commitment to the Qur'anic learning process. Ultimately, the dedication and mentorship of teachers contribute to the program's overarching aim of nurturing disciplined, motivated, and knowledgeable individuals.

The findings of the program highlight its significant contribution to students' cognitive development. Memorization in religious contexts, as Shukri et al. (2020) suggest, enhances critical cognitive abilities such as memory retention, focus, and concentration. This aligns with the research of Sulastini & Zamili (2019), which reveals that structured memorization programs, like the one at Darul Hufadz, positively impact cognitive performance and academic achievement. Beyond cognitive growth, Qur'anic memorization fosters holistic development by improving students' character and emotional intelligence (Fadlan et al., 2018; Haryati, 2018; Rosi et al., 2022). Emotional intelligence is particularly crucial, as it equips students with the ability to manage negative situations and turn them into positive outcomes, a skill essential for their future success (Nurhasanah & Fitriana, 2018). The integration of cognitive, emotional, and moral development ensures that students not only excel academically but also grow into individuals with strong ethical values and resilience. This dual focus on intellectual and personal growth makes the program a vital component of their overall educational journey. By addressing both mental and emotional capacities, the program prepares students to navigate complex challenges in their lives while remaining rooted in Qur'anic values.

In conclusion, the Tahfidz and Tarjamah Qur'an program at Darul Hufadz Islamic Senior High School effectively aligns with the principles outlined in the Scheduling and Management of Memorization framework by Shukri et al. (2020). The program's structured memorization schedules, systematic repetition, and individualized assessments contribute significantly to both the cognitive and spiritual development of its students. By adopting these

strategies, the program not only enhances students' ability to retain and recite Qur'anic verses fluently but also cultivates their moral and ethical character. This dual focus reflects the broader objectives of Islamic education, which aim to develop individuals who embody Qur'anic values in their personal and social lives. Furthermore, the program's success highlights the importance of creating a supportive and disciplined learning environment, where students are motivated to strive for excellence in their Qur'anic studies. Such initiatives play a critical role in nurturing a Qur'anic generation that upholds the teachings of Islam while contributing positively to society. Ultimately, this approach underscores the potential of memorization programs in Islamic education to shape well-rounded individuals equipped with strong faith, knowledge, and character (Darlan, 2021; Warti'ah, 2020; Nidhom, 2020).

CONCLUSION

The findings from this research underscore the significant role that the Tahfidz and Tarjamah Qur'an programs at Darul Hufadz Islamic Senior High School play in nurturing a generation deeply connected to the Qur'an. The method employed memorizing one verse per day through a repetitive process where both teachers and students read together, followed by students memorizing the verse 40 times and listening to it 60 times has proven to be highly effective. This approach not only facilitates strong memorization but also instills a profound understanding and love for the Qur'an among students. The effectiveness of this method lies in its structured repetition, which aligns with cognitive theories of learning that emphasize the importance of practice and auditory reinforcement in memory retention. The broader implications of these findings suggest that similar programs in other Islamic educational contexts could adopt this approach to enhance the spiritual and intellectual development of students. By integrating memorization with comprehension and consistent repetition, such programs can contribute to producing well-rounded individuals who are equipped to navigate both the challenges of modern life and their religious obligations with confidence and clarity.

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