


Tahfidzul Qur'an Learning Innovation Takhassus Tahfidz Class Based on Personalized Mentorship Program

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ABSTRACT

This study aims to develop an innovative learning approach for the tahfidzul Qur'an takhassus tahfidz class through a personalized mentorship program. Employing a descriptive qualitative methodology, data were collected from official sources such as books, interviews, and observations. The research was conducted at SMPIT and SMAIT Ar-Rahmah Makassar, utilizing purposive sampling to select informants relevant to the study's objectives. Data were analyzed using the Miles and Huberman interactive model to gain an in-depth and contextual understanding of the comparison between conventional tahfidzul Qur'an takhassus tahfidz classes and the personalized mentorship-based learning innovation. The findings reveal that the implementation of the personalized mentorship program—including khatam, mutqin, and murajaah components—significantly improves students' memorization abilities. The program fosters positive changes in daily memorization target achievement and contributes to a more holistic and conducive learning environment. This study highlights the importance of a structured and personalized tahfidz model that enhances memorization effectiveness while addressing individual student needs through continuous evaluation, emotional support, and adaptive mentoring strategies. The proposed approach offers a valuable framework for other Islamic educational institutions seeking to enhance their tahfidz learning systems.

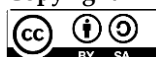
Keywords: Tahfidzul Qur'an, Learning Inovation, Tahfidz Class, Mentorship Program

ARTICLE INFO

Article history:

Received
June 10, 2024
Revised
April 28, 2025
Accepted
May 23, 2025

Published by
Website
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INTRODUCTION

Personalization in the Qur'anic tahfidzul mentorship program is very important. This allows for more effective and efficient learning according to individual needs. Tahfidzhul Qur'an often encounters obstacles in its application. Learning Tahfidzul Quran is an integral part of Islamic education (Akbari et al., 2022; Najiburrahman et al., 2022; Zuhurudeen & Huang, 2016). This is because it has a central role in maintaining religious heritage and developing a generation of spiritually strong Muslims (Hadwan et al., 2023; U.N, 2020; Hidayatullah et al., 2023). In the midst of technological developments and challenges of modern times, the Tahfidzul Quran learning approach is expected to be able to keep up with the times and utilize innovation to increase its effectiveness and attractiveness for students (Hashim et al., 2015; Sholihah & Zaenurrosyid, 2020).

Obstacles and problems encountered in personalization in the Qur'an tahfidzul mentorship program, including mentors often face difficulties in providing special attention to each participant due to the large number of participants and limited time, lack of understanding or mentor skills in applying personalization techniques, and differences in the level of motivation and commitment between participants (Harper et al., 2024; Putra & Hidayaturrahman, 2020; Rosowsky, 2019). If this problem is not overcome, it will have a significant impact. These impacts include inhibiting participants' ability to memorize the Qur'an properly and correctly, imbalances in participants' memorization development and

progress, and mentors can experience fatigue and frustration thereby reducing motivation to guide participants (Arvisais et al., 2021; Maliana et al., 2022; Kusnadi et al., 2025).

Problems related to the Qur'an tahfidzul mentorship program are important to overcome because they can improve participants' ability to memorize the Qur'an. Research conducted by Yenkimaleki et al. (2023) found that participants who received personalized guidance from mentors showed significant improvements in memorization and comprehension skills compared to participants who followed conventional teaching programs. The research also shows that a personalized approach helps overcome individual learning barriers and increases participants' engagement in the learning process (Alkouatli et al., 2023; Ingkavara et al., 2022). The research conducted by Bagai & Mane (2023) shows that special training for mentors in personalization techniques is very important for program success. The results showed that mentors trained in personalization methods were able to provide more effective and efficient guidance, and were able to increase participants' motivation and commitment (Krishna et al., 2023; Rosidi et al., 2021; Yfantidou et al., 2024).

Each participant possesses different levels of ability, learning pace, and preferred learning styles, making it necessary to implement a tailored approach that can address their individual challenges in memorizing the Qur'an (Fakhrezi et al., 2021; Malhas & Elsayed, 2022; Ramadhan et al., 2019). The innovation of the *Takhassus Tahfidz* class through a personalized mentorship program is a strategic solution to overcome common obstacles such as low motivation, lack of one-on-one guidance, and slow memorization progress. This program emphasizes the use of individualized strategies, including special techniques and practical methods that are adapted to each participant's cognitive and emotional needs. By focusing on personalized mentorship, the program not only facilitates more effective memorization but also enhances learner engagement and persistence, which are often lacking in conventional tahfidz learning models (Ansari et al., 2025; Kolkailah, 2023; Sato et al., 2023; Rizki & Wahdah 2022). This makes the study significant in offering a unique and contextually relevant approach to improving the quality of Qur'an memorization education (Derbesh, 2023; Hassanein & Moustafa, 2024; Sauri et al., 2022).

Research by Najiburrahman et al. (2022) employed qualitative methods with a descriptive approach and found that the tahfidz program aimed to enhance students' memorization abilities through two flagship programs. However, the implementation faced several challenges, particularly the lack of variation in teaching methods. Meanwhile, the study by Sholihah & Zaenurrosyid (2020) focused on the memorization process using the tahfidz method and memorization submission through the talaqqi method. Their research highlighted the planning and implementation of tahfidz programs at the Islamic Center, which included memorization assessments and fluency evaluations (Deneulin & Bano, 2023; Saputra, et al., 2023). Although both studies contributed valuable insights into program planning and implementation, they did not specifically address the need for a personalized learning approach that considers individual differences in ability, pace, and learning style. In contrast, this study adopts a descriptive qualitative approach to explore the current challenges in Qur'an memorization and introduces an innovative solution through the *Takhassus Tahfidz* class based on a Personalized Mentorship Program. This approach emphasizes individualized guidance, tailored strategies, and mentor-student interaction designed to meet each participant's unique needs. Therefore, this research aims to fill the gap by offering a more adaptive, engaging, and effective method to improve the quality of Qur'an memorization.

This research is urgent to be carried out because the Qur'an memorization method is often still conventional, so that learning innovation with tahfidzul qur'an takhassus tahfidz class based on personalized mentorship program is an effective solution in overcoming these problems. Based on these problems, the purpose of this study is to provide learning innovations with tahfidzul qur'an takhassus tahfidz class based on personalized mentorship program.

Theoretical Review

The *tahfidzul Qur'an takhassus* program based on personalized mentorship is grounded in constructivist learning theory, which posits that learners actively construct knowledge through experiences and social interactions. In this context, Vygotsky's sociocultural theory provides a strong foundation, emphasizing that effective learning takes place within the Zone of Proximal Development (ZPD), where mentors act as facilitators to help students reach higher levels of competence through guided support (Cong-Lem, 2022; Shah, 2022). This approach is further supported by the principles of differentiated instruction, which highlight the importance of tailoring teaching strategies to accommodate individual students' readiness levels, learning styles, and personal needs—making the program more inclusive and personalized (Lantolf & Poehner, 2023; Wang, 2024).

Additionally, cognitive load theory underpins the design of the structured tahfidz stages—*khatam*, *mutqin*, and *murajaah*—ensuring that cognitive demands are managed effectively. By breaking down the memorization process into organized and measurable phases, students are less likely to feel overwhelmed and are more capable of transferring information to long-term memory (Aqel & Zaitoun, 2015; El-Seedi et al., 2019; Hughes, 2021). Regular evaluations and the provision of moral support by mentors also align with the principles of social-emotional learning, which emphasize the role of emotional and psychological support in academic success (Abdellah & Haridy, 2017; Mahoney, 2022; Sabic-El-Rayess, 2020). Thus, this theoretical framework supports a comprehensive approach that promotes not only cognitive achievement but also character building, discipline, and intrinsic motivation in students' Qur'an memorization journey.

METHOD

This study aims to analyze and compare Qur'an tahfidzul learning takhassus tahfidz class before and after the personalization learning innovation mentorship program. This study used a descriptive qualitative approach. Data collection will be carried out through official sources such as books/books, interviews with mentors or takhassus tahfidz class teachers and school leaders, and observations. The collected data will be analyzed using a comparative descriptive approach, focusing on similarities, differences, and emerging patterns. The advantages of this method include rigorous description, contextual understanding, and deep comparative ability. This research was conducted at SMPIT and SMAIT Ar-Rahmah Makassar. Observations are made on the Tahfidzul Quran in the Takhassus Tahfidz class periodically to gain a thorough understanding of existing learning practices. Informant data collection techniques with *purposive sampling* are relevant to the research objectives. This is because it is possible to detail the criteria that correspond to the focus of the study

Data analysis in this study using the interactive model of Miles and Huberman provides significant benefits in exploring deep and contextual understanding related to the comparison of Qur'an tahfidzul learning takhassus tahfidz class before and after the personalization learning innovation based mentorship program. The findings of interviews and observations are then reduced, so that conclusions are found based on patterns that arise from data collection and can be used to identify differences in Qur'an tahfidz learning innovations with personalized mentorship program methods.

RESULT AND DISCUSSION

By selecting informants from different groups, researchers can seek more in-depth information, improve sample selection, and improve the generalizability of research findings.

Table 1. Research Informants

No	Institution	Name (Initial)	Position	Gender	Years	Length of Teaching
1	SMPIT Ar- Rahmah Makassar	NSIL	Principal	Male	2005	19 year
2		B	Mentor/Coordinator	Male	2016	8 year
3		MM	Mentor	Male	2020	4 year
4		NS	Mentor	Female	2019	5 year

No	Institution	Name (Initial)	Position	Gender	Years	Length of Teaching
5		WN	Mentor	Male	2018	6 year
6		W	Mentor	Female	2021	3 year
7		F	Principal	Female	2015	9 year
8		AH	Mentor	Male	2023	1 year
9	SMAIT Ar-	PHS	Mentor	Female	2022	2 year
10	Rahmah Makassar	MIC	Mentor	Female	2021	3 year
11		MES	Mentor	Male	2018	6 year
12		KIN	Mentor	Female	2017	7 year

Research Findings

These findings are then organized into categories and given in the form of key points. The findings include analyzing and comparing Qur'an tahfidzul learning takhassus tahfidz classes before and after the personalization learning innovation mentorship program. The findings of the study are :

Table 2. Findings of Implementation Results Before and After Personalized Mentorship of Tahfidz Program

Indicator	Before (personalized mentorship program)	Informants	After (personalized mentorship program)	Informants
Motivations	<ul style="list-style-type: none"> • Low enthusiasm for learning and memorization in most students • High absenteeism rate due to low interest in memorizing the Qur'an • Low initiative of santri to study independently outside of learning hours 	NSL, B, MM, NS, WN,W, F, AH, PHS, MIC, MES, and KIN	<ul style="list-style-type: none"> • Increased enthusiasm for learning and participation of students in tahfidz classes • Attendance rate is better than before • Students have higher initiative to learn independently 	MM, NS, WN,W, and F
Memorization Progress	<ul style="list-style-type: none"> • Students often repeat the same mistakes in memorization • There is no consistency in adding new memorization • Students have difficulty in 	PHS, MIC, MES, and KIN	<ul style="list-style-type: none"> • Significant reduction in memorization errors • Consistency in adding new memorization every week • Improvement in the ability to maintain long-term memorization 	MM, NS, WN,W, F, AH, PHS, MIC, MES, and KIN

	remembering memorization and muroja'ah			
Participation	<ul style="list-style-type: none"> • Low participation of students in muroja'ah • Many students are passive in the memorization process • Lack of initiative to actively ask or discuss related to the development and obstacles in memorizing 	NSL, B, MM, NS, WN, and W	<ul style="list-style-type: none"> • Active participation in muroja'ah in a sustainable/istiqomah manner • The emergence of contributions in the learning process and memorization together • There has been an increase in the involvement of discussions related to the progress and obstacles in memorizing 	NS, WN,W, F, AH, and PHS
Learning Approach	<ul style="list-style-type: none"> • Approach that does not consider individual needs • Focus on memorization quantity without considering quality • Lack of variety in learning methods used 	NS, WN,W, F, AH, PHS, MIC, MES, and KIN	<ul style="list-style-type: none"> • A more personalized approach according to the individual needs of students • Focus on the quality of memorization and understanding • Use of a variety of learning methods that are more diverse and effective 	NSL, B, MM, NS, WN,W, F, AH, PHS, MIC, MES, and KIN
Time Efficiency	<ul style="list-style-type: none"> • A lot of time is wasted on addressing individual problems that are not addressed • Difficulty in allocating time equally to all students 	MM, NS, WN,W, and F	<ul style="list-style-type: none"> • More efficient use of time with proper allocation • More equitable distribution of time according to individual needs 	PHS, MIC, MES, and KIN

Program Innovation

Program innovations found in this study consist of khatam programs, mutqin programs, and murajaah techniques. In detail the application of these innovations as follows:

1. Program Khatam

In memorizing the Qur'an khatam program, this step as a means of internalizing the verses of the Qur'an, without experiencing brain load and the burden of rote accumulation (murajaah), tahfidz program participants continue to memorize and deposit memorization until the completion of khatam 30 juz. The amount of memorization deposited is adjusted to the ability of each participant, some deposit one halama, some deposit half halama, or some deposit memorization of one block of colors using the Qur'an blocks of 5 colors on one page, this method is intended so that the brain gets used to the Qur'an without feeling the burden of accumulated memorization at the beginning of the program. Here are the methods of innovation in the khatam program :

Table 3. Using the Quran 5 Color Blocks in One Page

No	Tahfidz Hours	1 Day 5 peace (10 page)	1 Day 2 sheet (4 page)	1 Day 1,5 sheet (3 page)
1	7.30-9.40	memorization deposit 10 blok color	memorization deposit 5 blok color	memorization deposit 3 blok color
2	10.00-11.4	memorization deposit 10 blok color	memorization deposit 5 blok color	memorization deposit 3 blok color
3	13.20-15.00	memorization deposit 10 blok color	memorization deposit 5 blok color	memorization deposit 3 blok color
4	Magrib-Isya	memorization deposit 10 blok color	memorization deposit 5 blok color	memorization deposit 3 blok color
5	Bakda Subuh	memorization deposit 10 blok color	memorization deposit 5 blok color	memorization deposit 3 blok color
Results		COMPLETE 10 SHEETS/DAY	COMPLETE 5 SHEETS/DAY	COMPLETE 3 SHEETS/DAY
		1 Month: 10 Juz	1 Month: 5 Juz	1 Month: 3 Juz
		3 Month: 30 Juz	6 Month: 30 Juz	10 Month: 30 Juz

With this picture, tahfidz participants can recite 30 juz of the Qur'an within 3-6 months, during which time tahfidz participants are accustomed to their five senses with the Qur'an, as a means to nalize the verses of the Qur'an without feeling a burden on memory. With the condition that tahfidz participants have the ability to read tahsin and tajweed well.

2. Program Mutqin

After completing the khatam program, students continue the mutqin program with a more prepared mental state, because it has been internalized by the verses of the Quran 30 juz, compared to the tahfidz program without an earlier internalization process. This can be heard regularly with an increase in the number of juz every month.

Table 4. Target for Mutqin Program (Strong Memorization)

No	Tahfidz Hours	1 Day 5 peace (10 page)	1 Day 2 sheet (4 page)	1 Day 1,5 sheet (3 page)
1	7.30-9.40	10 line	5 line	3 line
2	10.00-11.4	10 Line by repeating the previous memorization	5 Line by repeating the previous memorization	3 Line by repeating the previous memorization
	13.20-15.00	10 Line by repeating the previous memorization	5 Line by repeating the previous memorization	3 Line by repeating the previous memorization
4	Magrib-Isya	Repeating full memorization	Repeating full memorization	Repeating full memorization
5	Bakda Subuh	Repeating full memorization	Repeating full memorization	Repeating full memorization
Results		1-DAY MEMORIZATION	1-DAY MEMORIZATION	1-DAY MEMORIZATION

No	Tahfidz Hours	1 Day 5 peace (10 page)	1 Day 2 sheet (4 page)	1 Day 1,5 sheet (3 page)
		FIX: 1 SHEET (2 PAGE) 2 week : 1 juz 1 month : 2 juz 4 month : 8 Juz 8 month : 16 Juz 2 year : 30 Juz	FIX: 1 SHEET 20 day : 1 Juz 1 month : 1 Juz 4 month: 4 Juz 8 month : 8 Juz 2 year : 16 Juz	FIX: HALF OF SHEET 40 day : 1 Juz 2 month : 1 Juz 4 month : 2 Juz 8 month : 4 Juz 2 year : 10 Juz

The target of mutqin memorization with one day and one page is an intermediate target with a calculation of one month Mutqin 1 juz, so that at the end of each month memorized tasmi with juz increases periodically: 1) At the end of the first month of the Mutqin program, students perform juz 1. 2) At the end of the second month of the Mutqin program, students perform juz 1.2. 3) At the end of the third month of the Mutqin program, students perform juz 1,2,3, and so on. The number of juz in tasmi'kan gradually increases periodically every month

3. Murajaah Technical Program

Memorization is a very important program. Where the quality of memorization is determined by technical murajaah. The complaint from the memorizers is the difficulty of murajaah due to busyness and other obstacles, among the technical murajaah is murajaah using the sunnah prayers of Rawatib and Tahajud. Researchers detail as follows:

Table 5. Example of Murajaah System Pattern in Sunnah Rawatib Prayers

No	Shalat Hours	Rakaat	Juz 30	Juz 29	Juz 1
1	Bakdiyah Magrib	1 2	النَّبَأُ النَّزْعَتِ, عِيسَى	الْمَلِكِ الْقَلَمِ	أَلَمْ ذَلِكَ الْكِتَابُ مِثْلَهُمْ كَمَثَلِ
2	Ba'diyah Isya	1 2	التَّكْوِيْنِ, الْإِنْفِطَارِ, الْمُطَفِّفِينَ, الْإِنْشِقَاقِ	الْحَاقَّةِ الْمَعَارِجِ	وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ وَإِذْ نَحْنُكُمْ مِنْ
3	Qabliyah Subuh	1 2	الْبُرُوجِ, الطَّارِقِ, الْاَعْلٰى الْغَاشِيَةِ, الْفَجْرِ	نُوحِ الْجَنِّ	إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ أُولَا يَعْلَمُونَ
4	Qabliyah Dzuhur	1 2	الْبَلَدِ, الشَّمْسِ, أَيْلِ الضُّحٰى, الشَّرْحِ, التِّينِ	الْمُزْمَلِ الْمُدْنِىُّ	وَلَمَّا جَاءَهُمْ كِتَابٌ وَأَنبَغُوا مَا تَتْلُوا
5	Ba'diyah Dzuhur	1 2	الْعَلَقِ, الْقَدْرِ, الْبَيْتَةِ الزَّلْزَلَةِ, الْغَدِيَةِ, الْقَارِعَةِ	الْقِيَمَةِ الْإِنْسَانِ, الْمُرْسَلَاتِ	وَقَالَتِ الْيَهُودُ وَإِذْ يَرْفَعُ

With the details in the table, the daily murajaah by utilizing prayer times completes 1 juz in each day. Coupled with the tahajud prayer which is accustomed to completing the recitation of the tahajjud prayer 1 juz.

DISCUSSION

Based on the results of the study, the existence of learning innovations with tahfidzul Qur'an takhassus tahfidz class based on personalization mentorship program has a significant impact on the development and memorization ability of students. The program also pointed out that there was a change between before and after the program. Innovation programs applied to this research include the khatam program, mutqin program, and murajaah program.

Program Khatam

The main finding of this study shows that the khatam program is an effective approach in learning tahfidzul Qur'an in takhassus class based on personal mentoring method. This program aims to help learners internalize the entire contents of the 30 juz Qur'an into their memory without experiencing psychological pressure due to the burden of accumulated memorization since the beginning of the program. With this approach, learners are directed to familiarize their brains with intensive interaction with the verses of the Qur'an in an atmosphere that is comfortable, flexible, and in accordance with their individual abilities. For

example, some students memorize one page per day, others half a page, or use the block coloring method (certain colors on a page of the Qur'an to help segment memorization), with the aim of providing progressive adaptation to the memorization process.

A significant difference from these findings compared to previous studies lies in the emphasis on the cognitive adaptation process at the beginning of the program, which has not been widely touched by previous studies. Aziz et al., (2024) and Muttaqin et al. (2024), emphasized the importance of repetition and attention to Qur'anic verses as the main strategies in memorization, but did not explicitly discuss the initial adaptation process to the memorization load. Hooda et al. (2022) and Wambsganss et al. (2021), showed that personal mentor coaching improved memorization quality, but did not provide an explanation for the reduction of participants' cognitive load at the beginning of the program. Meanwhile, Al Baqi & Asterisk (2022), introduced the Kauny Quantum Memory method as a fun and fast way to memorize, but did not accommodate the different learning rhythms of individuals. Lívero et al. (2021) discussed gamification in memorization learning, but focused on the entertainment element, in contrast to this study which emphasizes the efficiency of memorization load. Murphy et al. (2024) suggested peer-based memorization learning, while the khatam model in this study emphasizes the central role of mentors in a structured and intensive mentoring process. Hamid et al. (2021) examined the use of digital technology in the tahfidz program, but in this study, high technology is not used, but an effective low-tech method based on psychological adaptation. Abdullah et al. (2021) emphasized the importance of discipline in memorization schedules, while in this study flexibility is the key to successful adaptation of early memorization. Thus, the khatam program approach in this study fills the void of previous studies that have not considered aspects of mental load and flexibility of memorization load in the early stages.

Program Mutqin

This study found that the Mutqin program in learning tahfidzul Qur'an, which adopts a personal mentoring approach, has a significant impact on several important aspects of the tahfidz process, including the quality of memorization, understanding of tajweed, makharijul huruf, as well as increasing learners' confidence and motivation. This finding is in line with the concept of tahfidz, which emphasizes depth of understanding rather than just quantity of memorization, allowing the memorization to be more solid and long-lasting. One of the key components of the Mutqin program is the implementation of *face-to-face tasmi'* activities, which are conducted twice a semester, involving not only students, but also their parents or guardians. This program provides an opportunity for parents to be directly involved in their child's learning process, which enhances the emotional support and motivation of students. In this context, the *live streaming of tasmi'* via YouTube managed by the school media team also serves as a tool to reach a wider audience, thus providing a positive impact for students who can follow the tasmi' activities at home. In addition, the *home-to-home tasmi'* program conducted by teachers to visit students' homes strengthens the bond between teachers, students and parents, which contributes to the strengthening of memorization and understanding of tajweed.

Structured and measurable progress monitoring is an important aspect in the success of this program. Every step of a student's development is monitored regularly, allowing teachers to provide timely interventions when necessary. This ensures that each student is able to achieve the memorization target within the allotted time and receives the attention and support needed to overcome any obstacles that may arise during the learning process.

The findings of this study align with previous research that emphasizes the importance of a personalized approach in Quran memorization (Tahfidz) education and the active involvement of parents in their children's learning process. Studies by Rahmadi et al. (2024) demonstrate that parental support and engagement in religious education, such as Tahfidz, significantly improve the quality of memorization. The Mutqin program, which involves parents directly through *face-to-face Tasmi'* sessions and home visits, creates a conducive learning environment that supports student success. This aligns with the theories presented by Blom et al. (2019) and Corrêa et al. (2022), which stress the importance of structured learning

plans with short-term, medium-term, and long-term goals to achieve optimal results. The Mutqin program applies a systematic approach through repetition and continuous progress monitoring, which has been shown to effectively enhance students' memory retention, as repetition plays a key role in strengthening long-term memory (Febrianingsih, 2020; Mohamed et al., 2015; Romadhon et al., 2019).

Furthermore, the Mutqin program supports the findings of Mammadova (2025) and Yan et al. (2020), who recommend regular practice, both at home and with teachers, to strengthen memorization and improve memory skills. The program's regular Tasmi' sessions help students enhance their memorization abilities, thus improving long-term retention. Additionally, the focus on Tajweed and Makharijul Huruf, key aspects of the memorization process, enriches the learning experience by ensuring students not only memorize the Quran correctly but also adhere to proper pronunciation rules. This is in line with Gore et al. (2021), who suggest that effective Tajweed teaching supports more accurate and lasting memorization. Finally, the structured and systematic progress monitoring implemented in the Mutqin program enables early detection of learning difficulties, allowing teachers to provide timely interventions and helping students achieve their memorization targets more effectively.

Program Murajaah

The main findings of this study indicate that the Murajaah Program is not only effective in maintaining and improving the quality of students' memorization of the Qur'an, but also plays an important role in shaping Islamic character and providing spiritual healing effects through a reflective approach to the verses of the Qur'an. The structured implementation of murajaah-both before going to bed and before dawn-based on the habits of the Companions such as Abu Bakar and Umar bin Khattab, reflects the continuity of the scholarly tradition which is full of wisdom and applicable in tahfidz education today (Al-Jubouri & Muhammad, 2024; Sarroub & Schroeder, 2023).

This result is in line with the findings of Ahmad & Mutiara (2022) who emphasized that rote repetition is an effective strategy to maintain long-term memorization. This program strengthens the results of Anoum et al. (2022) and Yundianto et al. (2023) who stated that consistent repetition increases memory strength and keeps memorization from being easily lost. This research also supports the views of Wang (2023) which shows that the process of strengthening memorization through regular evaluation and direct feedback from teachers can improve the accuracy and durability of students' memorization of the verses they have learned. Furthermore, the spiritual approach in this program is in line with the results of Muslimah et al. (2024) who stated that Qur'anic therapy can have a positive impact on psychological health, including a reduction in anxiety and an increase in inner calm. This is also reinforced by the findings of Fathah (2022) who emphasized the importance of integration between spiritual values and murajaah discipline in the formation of santri character. Similarly, Taruna & Rohman (2020) found that a spiritual reflection-based Qur'anic learning approach is able to create a holistic learning experience, where santri not only memorize the text, but also internalize its meaning in everyday life.

The Murajaah program also has strong intersections with the findings of El-Bassiouny et al. (2023) and Keman et al. (2025) who suggested the importance of regular practice and discipline in the Qur'anic memorization process to form long-term learning habits. The structure of the program, which emphasizes periodic evaluation and character building, highlights the importance of continuous monitoring to identify memorization obstacles early, allowing for timely and appropriate interventions (Ahmad et al., 2017; Thamanam et al., 2025). Additionally, the dimension of Islamic character building in the Murajaah Program underscores that tahfidz education should focus not only on cognitive aspects but also on affective elements, such as the internalization of Islamic values like patience, perseverance, and humility. The practice of murajaah, carried out with full awareness and sincere intentions, encourages students to understand that the Qur'an is not just for memorization but also serves as a guide for life, shaping their behavior in everyday situations (Burde et al., 2015).

Thus, the results of this study confirm that the Murajaah Program has high relevance in the context of contemporary tahfidz education, both in terms of pedagogical, spiritual, and psychological aspects. The integration of memorization discipline, value reflection, and progressive monitoring makes this program a comprehensive approach in supporting the success of Qur'anic education as a whole.

Innovation in Memorization Assistance

The process of memorization assistance is something that is very important in achieving targets. When daily targets are not achieved, weekly targets and monthly targets will automatically lag a lot, so it becomes very necessary to carry out an effective mentoring process. Many tahfidz teachers in accompanying students to memorize the Qur'an only give verbal reprimands and memorization motivation when the students do not memorize during tahfidz learning hours and such conditions only continue repeatedly without any significant change in achievement from what is expected, so it is very necessary to innovate or change and technical assistance for students when memorizing the Qur'an.

Researchers propose a simple innovation in the process of memorizing assistance with several choices of ways: 1) separating one student from another, because when students are close to each other, they will be very prone to tell one and the other. 2) Make a variation of the memorization model with the first 15-20 minutes of memorization of dudu, 5-10 minutes later of standing memorization, 15-20 minutes later back to pronunciation sitting, 5-10 minutes later memorization while walking lightly. This also serves to relax the body in the memorization process, and 3) teachers and students in a circular position with the reach of memorization deposits without leaving the place, so that during memorization hours they can deposit memorization verse colors effectively, and do not take the duration of time back and forth from the place of memorization deposit to the student seat, where going back and forth between the place of memorization deposit and the seat can cause the concentration of students to shift from the focus of memorization to something else.

Implication and Limitation of Current Research

The results of this study provide important implications for the world of education, especially in learning tahfidz Al-Qur'an. The khatam, mutqin, and murajaah programs based on personal mentoring are proven to be able to significantly improve the quality of student memorization. The individualized approach used is able to adjust to the abilities and needs of each student, thus encouraging more optimal achievement. In addition, parental involvement in the Mutqin program is an important factor that strengthens students' emotional and academic support at home. This mentoring model can be used as an alternative strategy in other educational institutions to develop a more effective and sustainable tahfidz program.

This study has several limitations that need to be considered. First, the scope of the study only covers one educational institution, so the generalizability of the results is still limited. Secondly, the study has not thoroughly considered external factors such as family background, social conditions, and student psychology that may affect memorization outcomes. Third, the duration of the study is not enough to evaluate the long-term impact of the mentoring program on students' memorization consistency. Therefore, the results of this study still need to be further tested in a broader context.

Further Research Recommendations

For future development, similar research should be conducted in various educational institutions with different backgrounds to test the validity and effectiveness of the mentoring model more broadly. In addition, the integration of digital technology such as mobile applications or online learning platforms in the tahfidz process can be an interesting new focus for research, as it can help increase the flexibility of time and methods in memorization activities. Research also needs to consider the sustainability aspect of the program and its effect on students' character and motivation in the long run.

CONCLUSION

Based on the research findings, it shows that learning innovation with tahfidzul Qur'an takhassus tahfidz class based on personalized mentorship program has a significant impact on the students' memorization ability. This program includes the khatam program, mutqin program, and murajaah program, showing positive changes between before and after its implementation. 1) The khatam program prioritizes intense memorization without initial burden, 2) the mutqin program ensures in-depth memorization with improved tajweed and makharijul huruf while 3) the murajaah program emphasizes regular repetition and periodic evaluation. All these programs provide a personalized approach, intensive progress monitoring, and effective moral support. Effective and innovative mentoring is crucial to achieving the students' memorization targets. Proposed innovations include separating students to reduce distractions, varying memorization models for relaxation, and positioning memorization deposits to maintain concentration. With the right approach, this program is expected to improve the achievement of daily, weekly, and monthly targets, as well as create a more conducive and holistic learning environment for students. Further development may include teacher training workshops on mentoring strategies, the integration of digital tools to track student progress, and collaborative involvement of parents to reinforce memorization habits at home.

ACKNOWLEDGEMENT

This is a short text to acknowledge the contributions of specific colleagues, institutions, or agencies that aided the efforts of the authors.

AUTHOR CONTRIBUTION STATEMENT

The Author Contributions Statement can be up to several sentences long and should briefly describe the tasks of individual authors. Please list only 2 initials for each author, without full stops, but separated by commas (e.g. JC, JS). In the case of two authors with the same initials, please use their middle initial to differentiate between them (e.g. REW, RSW). The Author Contributions Statement should be included at the end of the manuscript before the References. The Author Contributions Statement can be up to several sentences long and should briefly describe the tasks of individual authors. Please list only 2 initials for each author, without full stops, but separated by commas (e.g. JC, JS). In the case of two authors with the same initials, please use their middle initial to differentiate between them (e.g. REW, RSW). The Author Contributions Statement should be included at the end of the manuscript before the References.

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