



THE IMPLEMENTATION OF THE SYAFA'ATI METHOD IN SUPPORTING THE QUALITY OF AL-QUR'AN MEMORIZATION

Muhamad Abdul Manan

Pendidikan Agama Islam, Fakultas Tarbiyah, Universitas Ibrahimy, Jawa Timur 68374, Indonesia

mananmanis@gmail.com

Abstract:

This study explores the implementation of the Syafa'ati method and participants' perceived experiences of Qur'an memorization at the female dormitory of Selaparang Islamic Boarding School. A qualitative field research design was employed to obtain an in-depth understanding of the memorization process within its natural setting. Data were gathered through semi-structured interviews, observations, and documentary review, and analyzed using the Interactive Model of Data Analysis proposed by Miles, Huberman, and Saldaña, which involves data condensation, data display, and conclusion drawing/verification. The credibility of the findings was strengthened through source and method triangulation. The findings show that the Syafa'ati method consisted of three interconnected stages: planning, implementation, and evaluation. During the planning stage, memorization targets were adjusted to students' individual learning capacities. The implementation stage emphasized gradual guidance, small-group learning, and regular muroja'ah activities. At the same time, evaluation was carried out through Hifzoty books and per-juz assessments to monitor memorization accuracy and recitation fluency. Participants described the method as providing a structured memorization process that supported their motivation to learn, recitation fluency, and accuracy in applying the rules of tajwid and fashahah. Evidence from observations and documentary records likewise indicated that individualized targets, continuous guidance, and regular muroja'ah contributed to maintaining students' memorization routines. Within the context of this study, the Syafa'ati method was perceived as offering a systematic framework for supporting Qur'an memorization in the Islamic boarding school environment.

Keywords: Quality of Memorization, Syafa'ati Method.

* Corresponding author: Muhamad Abdul Manan

Email Address: mananmanis@gmail.com (Universitas Ibrahimy, Situbondo)

Received: May 2, 2026; Revised: June 25, 2026; Accepted: July 27, 2026; Published: July 31, 2026

INTRODUCTION

The Qur'an occupies a central position in the lives of Muslims as the primary source of religious guidance and moral values. Consequently, learning, reciting, understanding, and memorizing the Qur'an have become important educational objectives in many Islamic boarding schools. Qur'an memorization is viewed not only as a religious practice but also as

This is an open access article under [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Copyright (c) 2026 Muhamad Abdul Manan. | 63

a process of developing discipline, character, and spiritual commitment among students¹. The Quran contains three conceptual dimensions: spiritual, intellectual, and practical. There are several benefits to worshipping the Quran through reading, comprehension, and memorization². According to the hadith, there are ten virtues in every letter of the Quran. Additionally, the practice of memorizing the Quran (*tahfidz*) is viewed as an attempt to integrate Quranic values into day-to-day life and to preserve the purity of revelation.³ Thus, from an Islamic standpoint, Quran memorizers (*huffazh*) hold a unique role.

The methods and strategies for learning the Quran are constantly changing in the context of modern Islamic education. Numerous educational establishments, especially Islamic boarding schools (*pesantren*), actively contribute to the development of methodical and structured Quranic memorization programs⁴. In addition to being centers for the spread of Islamic knowledge, Islamic boarding schools also mold students' religious character by encouraging them to read and memorize the Quran.

The Selaparang Islamic Boarding School in Kediri District, West Lombok, is one establishment that has made memorizing the Quran a top priority. Hifzoty, a memorization guidebook with an instructor control system, is a common support medium used in implementing the Tahfidz program. It has been demonstrated that using media in the classroom improves student engagement and learning efficacy⁵. Although Qur'an memorization is widely implemented in Islamic boarding schools, differences in students' memorization abilities, limited instructional time, and the selection of appropriate memorization methods remain significant challenges that require further attention. It demands creative teaching strategies that can maximize both the quantity and quality of students' memorization⁶. The Syafa'ati method is a method used at the Selaparang Islamic Boarding School.

The syafa'ati method is a tahfidz learning approach that prioritizes consistency in memorizing and time efficiency. With this approach, pupils are instructed to memorize the Quran thoroughly within a set time, usually 30 minutes per daily memorization goal⁷. Students should be able to enhance their focus, concentration, and memorization skills with this method in a comparatively short time. This method aligns with the principle of

¹ Aliya Agustina and Risa Salsabilla, "Intensitas Cahaya dalam Al-Qur'an dan Sains," *Religion: Jurnal Agama, Sosial, Dan Budaya* 3, no. 3 (2024): 571–82.

² Muhammad Rifki Asshiddiqei et al., "Analisis Tentang Konteks Ibadah Menurut Al-Qur'an," *MARAS: Jurnal Penelitian Multidisiplin* 2, no. 2 (2024): 767–74.

³ Said Syarifuddin and Samad Baso, "Makna Menghafal Al-Qur'an Bagi Masyarakat," *Al-Tafaquh: Journal of Islamic Law* 1, no. 1 (2020): 49–72.

⁴ Ismi Rohimatun Ni'mah, "Relevansi Literasi Digital Dalam Metode Pembelajaran Al-Qur'an: Studi Pada Pendidikan Islam Kontemporer," *Jejak Digital: Jurnal Ilmiah Multidisiplin* 1, no. 4 (2025): 922–29.

⁵ Herry Sumual, Stelly Viane Manawan, and Marius Yoseph Lahea, "Pemanfaatan Teknologi Digital Dalam Pembelajaran Untuk Meningkatkan Keterlibatan Dan Efektivitas Belajar: Kajian Literatur," *Edutik: Jurnal Pendidikan Teknologi Informasi Dan Komunikasi* 6, no. 1 (2026): 29–39.

⁶ Muhammad Sholeh Afif, "Penerapan Metode Menghafal Al-Qur'an Bi-Talaqqi Dalam Meningkatkan Kualitas Hafalan Santri Di Pondok Pesantren Tahfiz Daarul Qur'an Tangerang" (Universitas Islam Negeri Maulana Malik Ibrahim, 2025).

⁷ Haulah Nahwa and Dwi Priyanto, "Efektivitas Metode Talaqqi Terhadap Kemudahan Menghafal Al-Qur'an Pada Program Tahfidz," *QOSIM: Jurnal Pendidikan Sosial & Humaniora* 3, no. 3 (2025): 1073–80.

deliberate practice, which emphasizes the value of frequent, structured practice in enhancing cognitive capacities⁸.

A study by Aini and Afendi, entitled Implementation of the Syafa'ati Method in Quranic Memorization Learning at Darul Ikhlas Islamic Boarding School, Marangkayu, reported that the Syafa'ati method was implemented through structured memorization activities, including memorization, individual recitation to the teacher, muraja'ah, tartil, and periodic evaluation. The study also highlighted the important role of teachers' guidance and a supportive boarding school environment in facilitating students' memorization, while identifying differences in students' memorization abilities and limited learning time as the main challenges⁹.

However, the previous study was largely limited to describing the stages of implementing the Syafa'ati method and the challenges encountered during its application. It did not explore participants' perspectives on the method or relate them to evidence from observations and documents to provide a more comprehensive understanding of the learning process. These limitations provide the basis for the present study, which explores participants' experiences of the Syafa'ati method and integrates interview, observation, and documentary data to provide a more comprehensive understanding of the factors that facilitate Qur'an memorization. A related study was carried out by Najib, who examined the application of the Takrir method in the Qur'an memorization program at Punggul Islamic Boarding School, Nganjuk¹⁰.

The findings demonstrated the importance of the Takrir approach in preserving pupils' memorization (*tsabat*) strength. Under the guidance of a religious teacher (*ustadz/ustadzah*), the repeating process is completed in phases, both individually and in groups. A methodical muroja'ah timetable, a supportive Islamic boarding school environment, and student discipline are all factors that contribute to this approach's success. In the meantime, student boredom and a lack of time for optimal memorization have been recognized as constraints. This study has several points in common with the research titled "Implementation of the Syafa'ati Method in Improving the Quality of Students' Qur'an Memorization at Selaparang Islamic Boarding School." Both studies focus on the implementation of Qur'an memorization methods in Islamic boarding schools and examine how these methods are applied to support students' memorization activities. Additionally, both employ a qualitative methodology, using comparable data-gathering methods such as documentation, interviews, and observation. The primary focus is also on improving students' memorization quality, including fluency, accuracy, and memory.

The main difference is in the techniques employed. This study employs the Syafa'ati technique, which emphasizes learning to read the Quran in a tartil and methodical manner as a foundation before memory. In contrast, the previous study utilized the takrir approach,

⁸ B Lutfi and Bhakti Prima Findiga Hermutaqien, "Penerapan Metode Belajar Deliberate Practice untuk Meningkatkan Keterampilan Membaca Pemahaman Siswa Kelas III UPT SDN 44 Duampanua Kab. Pinrang," *Jurnal Inovasi Pedagogik Dan Teknologi* 1, no. 2 (2023): 72–77.

⁹ Rafiatul Lathifah Septia Aini and Achmad Ruslan Afendi, "Implementasi Metode Syafa'ati Dalam Pembelajaran Tahfidz Di Pondok Pesantren Darul Ikhlas Marangkayu," 2023.

¹⁰ Mughni Najib, "Implementasi Metode Takrir Dalam Menghafalkan Al Quran Bagi Santri Pondok Pesantren Punggul Nganjuk," *Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 8, no. 3 (2018): 333–42.

which emphasizes repetition of memorization as the core of learning. Additionally, the characteristics of the research subjects and the research locations vary, which could yield differing conclusions about the efficacy of the techniques used. Additionally, this study emphasizes the importance of integrating reading and memorization simultaneously to enhance memorization quality. Thus, previous research provides an important conceptual foundation for understanding strategies to improve the quality of Quran memorization and for assessing the effectiveness of the Syafa'ati method used in this study.

Previous studies have primarily described the implementation of the Syafa'ati method. At the same time, limited attention has been given to how the method supports students' memorization process from participants' perspectives, using triangulation of interviews, observations, and documentary evidence. Therefore, this study aims to analyze the implementation of the Syafa'ati method and explore how it supports students' Qur'an memorization at Selaparang Islamic Boarding School.

RESEARCH METHOD

The purpose of this qualitative study is to gain a thorough understanding of the phenomenon of improving Quran memory quality through the employment of the Syafa'ati method at Selaparang Islamic Boarding School. The qualitative approach was chosen because it may describe social reality holistically, contextually, and in depth through the eyes of the research subjects. Research Type and Design: This is a qualitative study with a descriptive design. The goal of qualitative descriptive research is to reveal, characterize, and analyze phenomena in the field in a systematic and effective manner¹¹. In this context, the researcher aimed to learn more about the execution and impact of the Syafa'ati method on students' Quranic memory quality.

Data and Data Sources

This study employed both primary and secondary data sources. Primary data were collected from participants directly involved in implementing the Syafa'ati method at Selaparang Islamic Boarding School. Participants were selected using purposive sampling based on their roles, experience, and active involvement in the Qur'an memorization program. The participants consisted of two tahfidz teachers, one pentasmi (religious teacher), one female dormitory administrator, and ten female students who had actively participated in the Syafa'ati memorization program. Student participants represented different levels of memorization achievement, enabling the researcher to obtain diverse perspectives on the method's implementation¹².

Participants were included if they had actively participated in the Syafa'ati memorization program for at least one academic semester and were willing to participate in interviews. Students who had recently joined the program or had insufficient experience

¹¹ Moh Zamili, "Memposisikan Teori Dan Konsep Dasar Dalam Riset Kualitatif," *Jurnal Pendidikan Islam Indonesia* 1, no. 1 (2016): 96–110.

¹² Undari Sulung and Mohamad Muspawi, "Memahami Sumber Data Penelitian: Primer, Sekunder, Dan Tersier," *Edu Research* 5, no. 3 (2024): 110–16.

with the Syafa'ati method were excluded. All invited participants agreed to participate voluntarily, and no eligible participant declined.

Secondary data were obtained from institutional documents, including Islamic boarding school archives, Hifzoty guidebooks, students' memorization records, evaluation reports, and other documents related to the implementation of the Syafa'ati method. These documentary sources were used to complement, verify, and triangulate findings from interviews and observations.

Data Collection Techniques

Data were collected using three complementary techniques: semi-structured interviews, observations, and documentation¹³. Semi-structured interviews were conducted using an interview guide designed to explore participants' experiences and perceptions regarding the implementation of the Syafa'ati method¹⁴. Each interview lasted approximately 30–60 minutes and was audio-recorded with participants' consent. Field notes were taken to complement the interview data¹⁵.

Observations were conducted during Qur'an memorization sessions to examine learning activities, mentor guidance, student participation, and the implementation of the Syafa'ati method in its natural setting. Observation notes were recorded immediately after each session to support data interpretation. Documentary data included Hifzoty books, students' memorization records, evaluation reports, institutional archives, and photographs of learning activities. These documents were used to corroborate and triangulate the findings obtained from interviews and observations.

A total of 12 semi-structured interviews were conducted. Data collection and preliminary analysis were carried out concurrently. Additional participants would have been recruited if new information had continued to emerge. Data collection concluded after the twelfth interview, when no new codes, categories, or themes related to the implementation of the Syafa'ati method were identified, indicating that data saturation had been achieved.

Data Analysis Techniques

Data were analyzed using the Interactive Model of Data Analysis developed by Miles, Huberman, and Saldaña. Data analysis was conducted concurrently with data collection. Following each interview, transcripts were coded and continuously compared with data obtained from observations and documentary sources. This iterative analytical process enabled the researcher to refine emerging categories throughout the study. Additional participants would have been included if new information had continued to emerge. Data saturation was considered achieved when successive interviews yielded no new codes, categories, or themes related to the implementation of the Syafa'ati method.

¹³ Imami Nur Rachmawati, "Pengumpulan Data Dalam Penelitian Kualitatif: Wawancara," *Jurnal Keperawatan Indonesia* 11, no. 1 (2007): 35–40.

¹⁴ Hasyim Hasanah, "Teknik-Teknik Observasi (Sebuah Alternatif Metode Pengumpulan Data Kualitatif Ilmu-Ilmu Sosial)," *At-Taqqaddum* 8, no. 1 (2017): 21–46.

¹⁵ M Syahrani Jailani, "Teknik Pengumpulan Data Dan Instrumen Penelitian Ilmiah Pendidikan Pada Pendekatan Kualitatif Dan Kuantitatif," *IHSAN: Jurnal Pendidikan Islam* 1, no. 2 (2023): 1–9.

The Interactive Model of Data Analysis consists of three interconnected components: data condensation, data display, and conclusion drawing and verification. Data condensation involved selecting, simplifying, coding, and organizing the data in line with the research objectives. The condensed data were then presented in a descriptive narrative form to facilitate interpretation. Finally, conclusions were drawn and continuously verified by comparing evidence obtained from interviews, observations, and documentary sources to ensure the consistency and credibility of the findings¹⁶.

Data Validity Testing

This study used four data validity criteria to guarantee data validity: Credibility is achieved through long-term researcher involvement in the field, triangulation of sources and methods, and cross-checking of data with informants; Transferability is the presentation of detailed data descriptions so that research findings can be applied to similar contexts; Dependability is the maintenance of consistency in the research process so that it can be scientifically accounted for; and Confirmability is the assurance that research findings are based on objective data through auditing and triangulation¹⁷.

Research Stages

This study followed a systematic sequence of research stages. The initial phase involved identifying the research problem and determining the scope of the investigation, with particular attention to the implementation of the Syafa'ati method in the Qur'an memorization program at Selaparang Islamic Boarding School. The second stage consisted of a literature review to establish the theoretical framework and identify research gaps related to the Syafa'ati method. The third stage involved determining the research objectives and preparing the research instruments, including interview guidelines, observation sheets, and documentation checklists¹⁸.

The fourth stage comprised data collection through semi-structured interviews, observations, and documentary review. Data collection and analysis were conducted concurrently using the Interactive Model of Data Analysis proposed by Miles, Huberman, and Saldaña (2014), which consists of data condensation, data display, and conclusion drawing and verification. The final stage involved interpreting the findings and presenting them in a descriptive narrative that addressed the implementation of the Syafa'ati method, the facilitating and inhibiting factors, and participants' perceived outcomes regarding the Qur'an memorization process¹⁹.

¹⁶ Ivanovich Agusta, "Teknik Pengumpulan Dan Analisis Data Kualitatif," *Pusat Penelitian Sosial Ekonomi. Litbang Pertanian, Bogor* 27, no. 10 (2003): 179–88.

¹⁷ Tjutju Soendari, "Pengujian Keabsahan Data Penelitian Kualitatif," *Bandung: Jurusan PLB Fakultas Ilmu Pendidikan Universitas Pendidikan Indonesia*, 2012, 31–44.

¹⁸ Fahriana Nurrisa and Dina Hermina, "Pendekatan Kualitatif Dalam Penelitian: Strategi, Tahapan, Dan Analisis Data," *Jurnal Teknologi Pendidikan Dan Pembelajaran/ E-ISSN: 3026-6629* 2, no. 3 (2025): 793–800.

¹⁹ Marinu Waruwu, "Pendekatan Penelitian Kualitatif: Konsep, Prosedur, Kelebihan Dan Peran Di Bidang Pendidikan," *Afeksi: Jurnal Penelitian Dan Evaluasi Pendidikan* 5, no. 2 (2024): 198–211.

This qualitative descriptive approach was selected because it enables researchers to explore participants' experiences, perceptions, and interpretations of social phenomena within their natural context. Accordingly, the study sought to provide an in-depth understanding of how the Syafa'ati method was implemented and how participants perceived its role in supporting the Qur'an memorization process at Selaparang Islamic Boarding School.

RESULTS AND DISCUSSION

Implementation of the Syafa'ati Method

The findings indicate that the implementation of the Syafa'ati method at the female dormitory of Selaparang Islamic Boarding School consisted of three interconnected stages: planning, implementation, and evaluation. These stages formed a systematic learning process that guided students throughout the Qur'an memorization program. The findings are derived from interviews with participants and were supported by observational and documentary evidence, providing a comprehensive description of how the method was implemented in practice.

1. Planning for the Syafa'ati Method

Before students begin memorization, they establish individual memorization targets as part of the Syafa'ati method. These targets are not assigned uniformly; they are adjusted to each student's ability and learning progress. Field observations and documentary evidence showed that students established individual memorization targets before beginning the memorization process. The Hifzoty book was used to organize these targets into manageable sections, adjusted to each student's memorization ability and learning progress. Rather than applying uniform targets, teachers set realistic learning goals based on students' readiness and progress.

From an educational perspective, planning is widely recognized as a fundamental stage in the learning process because it provides direction for instructional activities and facilitates the achievement of expected learning outcomes. Effective planning involves determining objectives, selecting appropriate learning strategies, and organizing available resources to support the learning process. The field findings demonstrate that these principles are reflected in the implementation of the Syafa'ati method. Teachers identify students' memorization abilities at the beginning of the program and then determine realistic memorization targets based on each student's readiness and progress. Such an approach is consistent with educational planning theories, which emphasize that clearly defined learning objectives help both teachers and students maintain focus throughout the instructional process.

Moreover, individualized target setting serves not only an instructional function but also a motivational one. Students become more aware of the learning goals they are expected to achieve within a given period, while teachers can monitor their progress more systematically. Since memorization abilities differ among students, tailoring targets to individual capacities keeps the learning process challenging yet attainable. Consequently,

planning in the Syafa'ati method functions as a strategic foundation that supports disciplined learning, continuous progress, and sustainable Qur'an memorization.²⁰

The planning stage serves both instructional and motivational purposes in implementing the Syafa'ati method. By establishing realistic memorization targets, students gain a clear understanding of the objectives they are expected to achieve within a specific timeframe. At the same time, these targets encourage them to maintain regular memorization routines and develop greater consistency throughout the learning process. Since students have different levels of memorization ability and progress at different rates, tailoring targets to individual capacities enables learning to proceed effectively while maintaining the expected academic standards.

Evidence from the field suggests that planning extends beyond a preliminary administrative activity. Instead, it serves as the framework for organizing the entire *tahfidz* program. Individualized memorization targets help students take greater responsibility for their own learning while providing teachers with a practical basis for monitoring progress and identifying areas that require additional guidance. This structured planning process also contributes to a more organized learning environment, minimizes inconsistencies in memorization, and facilitates subsequent supervision and evaluation. Accordingly, planning within the Syafa'ati method should be understood not only as an instructional procedure but also as a pedagogical strategy that promotes disciplined, continuous, and sustainable Qur'an memorization.

2. Implementation of the Syafa'ati Method

The field data show that the implementation of the Syafa'ati method is organized through a tiered learning system. Students who have completed the khatam stage participate in small learning groups as part of the memorization program. Those with more advanced memorization skills submit their recitation directly to mentors or tutors, whereas beginners first present their memorization to senior students who provide initial guidance and correction. Before submitting new memorization, students are also required to improve the fluency of their Qur'anic recitation to minimize pronunciation and memorization errors.

The findings suggest that the implementation of the Syafa'ati method incorporated elements of collaborative learning and peer-assisted instruction, as students were actively engaged in memorization while receiving support from peers and mentors. The involvement of senior students as peer mentors creates opportunities for mutual learning while reducing students' dependence on teachers during the initial memorization stage. At the same time, continuous supervision by tutors ensures that the quality of memorization remains aligned with the expected standards. Consequently, the combination of peer support, teacher guidance, and regular recitation practice creates a learning environment that strengthens both memorization accuracy and students' confidence in the memorization process. Additionally²¹, its findings are consistent with previous studies, which highlight teacher

²⁰ Ade Vera Yantika et al., "Konsep Dasar Strategi Dan Metode Pembelajaran PAI Di SD/MI," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 10, no. 01 (2025): 123–44.

²¹ Raidatam Mardiyah, Nurmisda Ramayani, and Satria Wiguna, "Implementasi Metode Halaqah Dalam Meningkatkan Kemampuan Menghafal Al-Qur'an Di Pondok Pesantren Kampung Qur'an Pulau Banyak," *Dewantara: Jurnal Pendidikan Sosial Humaniora* 1, no. 4 (2022): 143–54.

guidance, continuous supervision, and regular muroja'ah as important components of the Qur'an memorization process. Within the context of the present study, these practices were also observed as integral elements of the implementation of the Syafa'ati method.

Interview data indicated that participants perceived the tiered learning system as facilitating both collaborative learning and memorization accuracy. Senior students provided preliminary guidance before new memorization was submitted to mentors, while teachers ensured that recitation met the expected standards through continuous supervision. Observational data further confirmed that regular muroja'ah and mentor guidance helped students minimize pronunciation and memorization errors. Additionally, a high standard of quality in the memorization process is evident in the obligation to enhance memorization before memorization, which indirectly trains students' thoroughness and discipline. However, researchers also believe that the effectiveness of this method depends heavily on consistent mentor supervision and control; there is a risk of repeated memorization errors in the early stages. Therefore, a balanced synergy between peers and mentors is necessary to maintain optimal memorization quality.

3. Evaluation of the Syafa'ati Method

The Syafa'ati technique is evaluated empirically by using memorizing report cards (hifzoty books) and tests following the completion of one juz (juz) using a question system. The purpose of this assessment is to gauge tajweed and fashahah memorizing strength, accuracy, and fluency. Participants explained that evaluation was conducted using Hifzoty records and per-juz assessments to monitor memorization progress. Documentary evidence demonstrated that these records enabled teachers to monitor students' memorization accuracy, fluency, and retention over time. Participants also reported that regular feedback helped them identify weaknesses and improve subsequent memorization performance.

The evaluation system implemented in the Syafa'ati method demonstrates a structured approach to monitoring students' memorization progress. By using Hifzoty books alongside assessments conducted after each juz, teachers can provide continuous, measurable feedback on students' performance. This system enables students to identify their strengths and weaknesses, monitor their own progress, and make gradual improvements throughout the memorization process. Beyond measuring learning outcomes, the evaluation process also serves as an ongoing quality assurance mechanism for Qur'an memorization. The Hifzoty book serves as a learning record that encourages students to reflect on their progress while allowing teachers to observe their development systematically. Likewise, the per-juz assessment, which applies a structured questioning procedure, provides comprehensive information regarding students' memorization accuracy, fluency, and retention. Nevertheless, the evaluation process should remain adaptive to individual learning differences. Conducting assessments in a supportive and flexible manner helps minimize unnecessary psychological pressure while maintaining students' motivation and ensuring that the quality of memorization continues to improve.

Learning Outcomes of the Syafa'ati Method

The findings suggest that the Syafa'ati method improved students' Qur'an memorization. In addition to increasing the amount of memorized verses, the method

supported improvements in recitation accuracy, fluency, and adherence to the rules of *tajwid*.

1. Ease of Memorization

Participants reported that the structured design of the Syafa'ati book, particularly its division into Hifzoty sections, made the memorization process more manageable. They explained that dividing memorization into smaller, sequential units reduced the burden of memorizing large portions of the Qur'an at once and enabled them to progress more systematically. Observational data indicated that many participants preferred to memorize during quiet periods, such as early in the morning or after obligatory prayers, because these periods allow them to concentrate more effectively. Documentary evidence also showed that this practice formed part of the boarding school's daily memorization routine²². Interview, observational, and documentary data consistently indicated that students perceived structured memorization, regular muroja'ah, and a supportive learning environment as factors that facilitated memorization. These findings suggest that the organization of learning activities helped students develop regular memorization habits and maintain previously memorized verses.

2. Increased Motivation and Enthusiasm

Participants perceived that the Syafa'ati method supported their motivation to memorize the Qur'an. Interview data indicated that clear memorization targets, the Hifzoty monitoring system, and peer support encouraged students to maintain regular memorization routines. Participants explained that being able to monitor their progress through the Hifzoty book increased their confidence and commitment to achieving their memorization goals.²³ Reflectively, the Syafa'ati method's group approach serves as social support, fostering a spirit of learning among students through mutual incentives. Observational data also showed that collaborative learning created a supportive environment in which students motivated one another through regular interaction and shared learning experiences. Documentary evidence, including memorization records, indicated that structured targets and periodic evaluations encouraged students to maintain consistency throughout the memorization process. Participants further reported that, besides external support, personal commitment and spiritual awareness played important roles in sustaining their motivation over time.

3. Fluency and Quality of Memorization

Research results show that students who use the Syafa'ati method exhibit better memorization of *tajwshahah*. It is due to the intensive repetition and the strict memorization standards. These findings are consistent with Imam An-Nawawi's explanation in *At-Tibyan fi Adabi Hamalatil Qur'an*, which emphasizes that the quality of Qur'an memorization is reflected not only in the amount memorized but also in the accuracy, fluency, and

²² Nahwa and Priyanto, "Efektivitas Metode Talaqqi Terhadap Kemudahan Menghafal Al-Qur'an Pada Program Tahfidz."

²³ Heru Siswanto, "Hubungan Kemampuan Menghafal Al Qur'an Dan Motivasi Belajar Dengan Hasil Belajar PAI Siswa Madrasah Aliyah Al Fathimiyah Banjarwati Paciran Lamongan," *Darajat: Jurnal Pendidikan Agama Islam* 1, no. 1 (2018): 78-94.

consistency of recitation. In this respect, participants' experiences indicate that the implementation method aligns with these principles by encouraging both quantitative and qualitative improvements in memorization²⁴.

The study found that regular guidance, continuous *muroja'ah*, and systematic evaluation helped students improve the accuracy of their recitation of previously memorized verses. These learning activities encouraged them to apply the rules of *tajwid* and *fashahah* more consistently during memorization. Rather than focusing solely on increasing the number of memorized verses, the method also emphasized long-term retention and stable memorization performance. Overall, participants perceived that the Syafa'ati method supported not only the quantity of memorization but also the quality of recitation through continuous practice, regular supervision, and systematic evaluation.

CONCLUSION

The findings of this study indicate that the Syafa'ati method was implemented in the girls' dormitory of Selaparang Islamic Boarding School through three interconnected stages: planning, implementation, and evaluation. Memorization targets were determined according to each student's ability, providing a clear learning direction while allowing teachers to accommodate differences in learning pace. During implementation, students participated in small-group learning supported by continuous guidance and regular *muroja'ah*, creating an environment that encouraged active participation and consistent memorization. Student progress was monitored through *Hifzoty* books and *per-juz* assessments, enabling teachers to evaluate memorization accuracy, fluency, and retention.

Participants perceived that implementing the Syafa'ati method supported their Qur'an memorization practices. They reported greater recitation fluency, improved consistency in applying the rules of *tajwid* and *fashahah*, and better maintenance of previously memorized verses through regular *muroja'ah* and structured learning activities. Observational and documentary data also indicated that systematic guidance and continuous evaluation supported the memorization process. Overall, these findings suggest that the Syafa'ati method provides a structured learning framework that participants perceived as beneficial for Qur'an memorization within the Islamic boarding school context. Future studies may explore the implementation of the Syafa'ati method in different educational settings and among students with diverse learning backgrounds. Integrating digital learning media, such as *tahfidz* applications or audio-visual resources, may also support the *muroja'ah* process and facilitate more effective monitoring of students' memorization progress.

Based on the findings of this study, future implementation of the Syafa'ati method may consider integrating digital learning media, such as Qur'an memorization applications, digital *Hifzoty* monitoring systems, and audio-visual learning resources, to complement face-to-face guidance and regular *muroja'ah*. Such digital tools may provide additional opportunities for independent practice, facilitate progress monitoring, and support

²⁴ Muizzatul Hasanah, "Adab Ahlul Qur'an Perspektif Imam Nawawi: Analytic Study of the Book of At-Tibyan Fi Adabi Hamalatil Qur'an," *TAFAKKUR: Jurnal Ilmu Al-Qur'an Dan Tafsir* 4, no. 01 (2023): 1–23.

communication between students and teachers while maintaining the core principles of the Syafa'ati method.

REFERENCES

- Afif, Muhammad Sholeh. "Penerapan Metode Menghafal Al-Qur'an Bi-Talaqqi Dalam Meningkatkan Kualitas Hafalan Santri Di Pondok Pesantren Tahfizh Daarul Qur'an Tangerang." Universitas Islam Negeri Maulana Malik Ibrahim, 2025.
- Agusta, Ivanovich. "Teknik Pengumpulan Dan Analisis Data Kualitatif." *Pusat Penelitian Sosial Ekonomi. Litbang Pertanian, Bogor* 27, no. 10 (2003): 179–88.
- Agustina, Aliya, and Risa Salsabilla. "Intensitas Cahaya dalam Al-Qur'an dan Sains." *Religion: Jurnal Agama, Sosial, Dan Budaya* 3, no. 3 (2024): 571–82.
- Aini, Rafiatul Lathifah Septia, and Achmad Ruslan Afendi. "Implementasi Metode Syafa'ati Dalam Pembelajaran Tahfidz Di Pondok Pesantren Darul Ikhlas Marangkayu," 2023.
- Asshiddiqei, Muhammad Rifki, Putri Khairatul Hukmi, Fadia Anggelina Aziz, Fifa Febriyani, and Wismanto Wismanto. "Analisis Tentang Konteks Ibadah Menurut Al-Qur'an." *MARAS: Jurnal Penelitian Multidisiplin* 2, no. 2 (2024): 767–74.
- Hasanah, Hasyim. "Teknik-Teknik Observasi (Sebuah Alternatif Metode Pengumpulan Data Kualitatif Ilmu-Ilmu Sosial)." *At-Taqaddum* 8, no. 1 (2017): 21–46.
- Hasanah, Muizzatul. "Adab Ahlul Qur'an Perspektif Imam Nawawi: Analytic Study of the Book of At-Tibyan Fi Adabi Hamalatil Qur'an." *TAFAKKUR: Jurnal Ilmu Al-Qur'an Dan Tafsir* 4, no. 01 (2023): 1–23.
- Jailani, M Syahrani. "Teknik Pengumpulan Data Dan Instrumen Penelitian Ilmiah Pendidikan Pada Pendekatan Kualitatif Dan Kuantitatif." *IHSAN: Jurnal Pendidikan Islam* 1, no. 2 (2023): 1–9.
- Lutfi, B, and Bhakti Prima Findiga Hermutaqien. "Penerapan Metode Belajar Deliberate Practice Untuk Meningkatkan Keterampilan Membaca Pemahaman Siswa Kelas III UPT SDN 44 Duampanua Kab. Pinrang." *Jurnal Inovasi Pedagogik Dan Teknologi* 1, no. 2 (2023): 72–77.
- Mardiyah, Raidatam, Nurmisda Ramayani, and Satria Wiguna. "Implementasi Metode Halaqah Dalam Meningkatkan Kemampuan Menghafal Al-Qur'an Di Pondok Pesantren Kampung Qur'an Pulau Banyak." *Dewantara: Jurnal Pendidikan Sosial Humaniora* 1, no. 4 (2022): 143–54.
- Nahwa, Haulah, and Dwi Priyanto. "Efektivitas Metode Talaqqi Terhadap Kemudahan Menghafal Al-Qur'an Pada Program Tahfidz." *QOSIM: Jurnal Pendidikan Sosial & Humaniora* 3, no. 3 (2025): 1073–80.
- Najib, Mughni. "Implementasi Metode Takrir Dalam Menghafalkan Al Quran Bagi Santri Pondok Pesantren Punggul Nganjuk." *Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 8, no. 3 (2018): 333–42.

- Nata, Abuddin. "Fungsi-Fungsi Al-Qur'an Dalam Pengembangan Ilmu, Kebudayaan Dan Peradaban." *Ta'dibuna: Jurnal Pendidikan Islam* 11, no. 3 (2022): 352.
- Ni'mah, Ismi Rohimatun. "Relevansi Literasi Digital Dalam Metode Pembelajaran Al-Qur'an: Studi Pada Pendidikan Islam Kontemporer." *Jejak Digital: Jurnal Ilmiah Multidisiplin* 1, no. 4 (2025): 922–29.
- Nurrisa, Fahriana, and Dina Hermina. "Pendekatan Kualitatif Dalam Penelitian: Strategi, Tahapan, Dan Analisis Data." *Jurnal Teknologi Pendidikan Dan Pembelajaran/ E-ISSN: 3026-6629* 2, no. 3 (2025): 793–800.
- Rachmawati, Imami Nur. "Pengumpulan Data Dalam Penelitian Kualitatif: Wawancara." *Jurnal Keperawatan Indonesia* 11, no. 1 (2007): 35–40.
- Rangkuti, Charles, Rustam Ependi, and Nazrial Amin. "Evaluasi Mengembangkan Metode Menghafal Al-Qur'an Pendekatan Kecerdasan Majemuk Pada Madrasah Aliyah Swasta Tarbiyah Islamiyah Kec. Hamparan Perak Kabupaten Deli Serdang." *Innovative: Journal Of Social Science Research* 3, no. 2 (2023): 4865–74.
- Siswanto, Heru. "Hubungan Kemampuan Menghafal Al Qur'an Dan Motivasi Belajar Dengan Hasil Belajar PAI Siswa Madrasah Aliyah Al Fathimiyah Banjarwati Paciran Lamongan." *Darajat: Jurnal Pendidikan Agama Islam* 1, no. 1 (2018): 78–94.
- Soendari, Tjutju. "Pengujian Keabsahan Data Penelitian Kualitatif." *Bandung: Jurusan PLB Fakultas Ilmu Pendidikan Universitas Pendidikan Indonesia*, 2012, 31–44.
- Sulung, Undari, and Mohamad Muspawi. "Memahami Sumber Data Penelitian: Primer, Sekunder, Dan Tersier." *Edu Research* 5, no. 3 (2024): 110–16.
- Sumual, Herry, Stelly Viane Manawan, and Marius Yoseph Lahea. "Pemanfaatan Teknologi Digital Dalam Pembelajaran Untuk Meningkatkan Keterlibatan Dan Efektivitas Belajar: Kajian Literatur." *Edukit: Jurnal Pendidikan Teknologi Informasi Dan Komunikasi* 6, no. 1 (2026): 29–39.
- Syarifuddin, Said, and Samad Baso. "Makna Menghafal Al-Qur'an Bagi Masyarakat." *Al-Tafaquh: Journal of Islamic Law* 1, no. 1 (2020): 49–72.
- Syukran, Agus Salim Syukran Agus Salim. "Fungsi Al-Qur'an Bagi Manusia." *Al-I'jaz: Jurnal Studi Al-Qur'an, Falsafah Dan Keislaman* 1, no. 2 (2019): 90–108.
- Waruwu, Marinu. "Pendekatan Penelitian Kualitatif: Konsep, Prosedur, Kelebihan Dan Peran Di Bidang Pendidikan." *Afeksi: Jurnal Penelitian Dan Evaluasi Pendidikan* 5, no. 2 (2024): 198–211.
- Yantika, Ade Vera, Elsa Al Khansa, Muhammad Adib, Bagus Armayoga, Siti Zulaikhah, and Imam Syafe'i. "Konsep Dasar Strategi Dan Metode Pembelajaran PAI Di SD/MI." *Pendas: Jurnal Ilmiah Pendidikan Dasar* 10, no. 01 (2025): 123–44.
- Zamili, Moh. "Memposisikan Teori Dan Konsep Dasar Dalam Riset Kualitatif." *Jurnal Pendidikan Islam Indonesia* 1, no. 1 (2016): 96–110.