

The effectiveness of applying the Hanifida method to students' ability to memorize the Qur'an by controlling their initial abilities

Fitriyani Nurfitroh^{a,1*}, Rumbang Sirojudin^{b,2}, Deni Iriyadi^{c,3}, Ilzamudin^{d,4}, Rifyal Ahmad Lugowi^{e,5}, Muhammad Abdan Syakuro^{f,6}

^{a,b,c,d,e}Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia, ^fUniversitas Al-Azhar Kairo, Mesir

¹ 232621231.fitriyani@uinbanten.ac.id, ² rumbangs@uinbanten.ac.id, ³ deni.iriyadi@uinbanten.ac.id,

⁴ ilzamudin@uinbanten.ac.id, ⁵ rifyal.ahmad.lugowi@uinbanten.ac.id, ⁶ muhabdasyakuro05@gmail.com

*Correspondent Author:

Received: 26-09-2025

Revised: 5-12-2025

Accepted: 29-12-2025

KEYWORDS

Hanifida Method;
Quran Memorization;
Surah Ar-Rahman.

ABSTRACT

Memorizing the Quran is crucial for developing students' character and spirituality, yet many students struggle to maintain memorization. This study aims to test the effectiveness of the Hanifida method on memorizing Surah Ar-Rahman and the participants' initial ability to acquire the required. The Hanifida method is a brain-based learning approach that integrates visualization, number association, storyboarding, and systematic repetition. This study was quantitative with a quasi-experimental non-equivalent control group design. The sample consisted of two groups of students at the Al-Qur'an Az Zahra Islamic Boarding School and the Nurul Hidayah Mandalawangi Islamic Boarding School. The experimental group used the Hanifida method and the control group used traditional methods. The researcher used pretest and posttest observations. Data analyzed from both groups showed that the experimental group experienced significant improvements in memorization skills compared to the control group. Furthermore, the Hanifida method has the ability to increase students' reading motivation and active participation. The study shows that the Hanifida method can be used as a fun, structured, and appropriate learning method that reminds students of memorization failures by observing and repeating verses from Surah Ar-Rahman.

This is an open-access article under the [CC-BY-SA](#) license.



Introduction

The Qur'an is a holy book that is a guide for a Muslim's married life and also a basis for them to develop their behavior (Saefudin et al., 2023). Memorizing the Quran (tahfizh) not only serves as a form of worship, but also helps shape one's character through an Islamic approach, improving concentration, and strengthening one's spiritual intelligence. Therefore, tahfizh is a core subject in many educational institutions, especially Islamic boarding schools (pesantren). The increasing number of institutions offering tahfizh programs, the more complex the challenges students face, is very common. It is common for students to struggle with maintaining consistent practice, quickly forgetting and losing focus, or feeling bored during the practice process. In this case, the problem lies in the teaching approach used, which is considered monotonous and does not meet the students' needs. However, the success of a tahfizh program is determined by the amount of repetition students need to record, as well as the amount of repetition required by the students' frame of reference (a complex psychological need) (Wasehudin, 2018).

Tahfizh methods have been introduced, for example talaqqi, wahdah, Qira'ati, Yanbu'a (Rahmawati, 2021), Ummi, or Kauny Quantum Memory. While each method addresses specific

pedagogical approaches, they fail to meet the needs of students working across multiple modalities: visual, auditory, and kinesthetic. Consequently, some students lack the ability to retain and recall information over long periods of time, while their motivation to learn is low. This situation highlights the need for innovative, more flexible, varied, and enjoyable memorization teaching methods. One such innovation is the Hanifida method, a brain-based approach developed through the integration of visualization, numerical association, storytelling, color, and systematic repetition (Muhammad, 2022).

The approach's focus on multisensory methods helps incorporate the different working styles of learners. In addition to stimulating retention, Hanifida's method engages participants emotionally, allowing them to connect on a deeper level with the subject matter. The use of surahs with recurring patterns, such as Ar-Rahman, is particularly prominent. In it, the phrase "فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ" appears 31 times. This type of repetition is a good example of a linguistic structure that can apply association and repetition to the basic components of the Hanifida method. Previous research has shown that the Hanifida method improves positive outcomes in Quran memorization retention in school and Islamic boarding school contexts. It prioritizes descriptive research. Research that avoids experimental designs is minimal, allowing for a more clearly defined approach. This work applies a non-equivalent control group design to a quasi-experiment to systematically analyze the retention of Surah Ar-Rahman under the Hanifida method, by controlling for students' abilities (yani, 2021).

The research findings are expected to provide theoretical and practical perspectives. This work adds to the growing body of research on brain-based and neuroscience-based educational approaches to tahfizh (memorization of the Quran). Practically, it adds to the robust, character-based methodology already developed for tahfizh teachers and instructors in the context of Islamic boarding schools and tahfizh institutions. Thus, the application of the Hanifida technique is expected to be an alternative method for improving the quality of students' memorization while simultaneously supporting their motivation and consistency in memorizing the Quran.

Research Methods

This study uses a quantitative approach with a quasi-experimental Non-Equivalent Control Group design (Sugiyono, 2013). This design was chosen because the research subjects were established classes, thus precluding random assignment, yet still allowing for measuring differences in learning outcomes by controlling for participants' initial abilities. The research locations were the Al-Qur'aniyah Az-Zahra Islamic Boarding School and the Nurul Hidayah Mandalawangi Islamic Boarding School, which have structured memorization programs. The focus of the research was on memorization of Surah Ar-Rahman, which is characterized by repetition of verses. The sample was taken using purposive sampling, divided into two groups: an experimental group using the Hanifida method (visualization, numbering, storytelling, color, and systematic repetition) and a control group that did not use the Hanifida method. A pretest was conducted to measure initial abilities, followed by treatment according to the method, and concluded with a posttest. The research instruments consisted of expert-validated memorization tests (fluency, accuracy, number of verses), as well as observations of participant motivation. Data were analyzed using prerequisite tests (normality and homogeneity), followed by ANCOVA to determine the effect of the Hanifida method by controlling for pretest scores, and a comparison of pretest-posttest scores for each group.

Results

The research sample consisted of two classes each consisting of 34 students ($n = 34$ per group): one experimental class that received tahfizh learning treatment using the Hanifida Method, and one control class that received conventional learning (talaqqi and regular repetition). Measurements were carried out by administering a pretest (before treatment) and a posttest (after one month of treatment) for both groups, so that each participant had a pretest and posttest score that could be compared pairwise. After conducting the Pre-Test and Post-Test, data were obtained and processed using SPSS Software.

1. Pre-Test and Post-Test Results for the Control Class

Table 1.1 Pre-Test and Post-Test Results for the Control Class

No	Name	Pre-Test	Post-Test
1.	Adelia Salsabila	10	26
2.	Adzkie Rahmah	16	30
3.	Agifa Safitri	20	38
4.	Aira Salsabila	12	32
5.	Alifa Fauziyah	14	30
6.	Alya Afifatul Milah	18	28
7.	Amelia Rizki	12	22
8.	Annisa Maula	14	32
9.	Azkiyatul Fadilah	16	36
10.	Calysta Novianti	26	42
11.	Desi Novianti	28	48
12.	Ela Nurlela	10	34
13.	Fitriyanti	14	40
14.	Haifa Zahra	12	38
15.	Inarotu Dujah	10	38
16.	Khalifatun Nisa	32	66
17.	Latifatu Rohaniyah	30	66
18.	Neng Riska Lailatul	12	28
19.	Novita Sari	10	24
20.	Nufus Nafisa	12	28
21.	Nur Aini	18	36
22.	Nurliana	18	34
23.	Olivia Widayanti	20	50
24.	Rifaatul Maulidiyah	22	44
25.	Siti Faradiba	22	48
26.	Siti Naima	30	76
27.	Siti Naysila	32	70
28.	Siti Nurajijah	28	56
29.	Siti Nurul Fauziah	24	68
30.	Siti Rianti	40	72
31.	Siti Rifatul Maulidia	16	36
32.	Tiara Assyifa	36	58
33.	Titin Prihatini	18	30
34.	Zahra Mutiara	14	32
	Jumlah	666	1.436

Table 1.2 Results of Descriptive Analysis of the Control Class Pre-Test

Statistics	Data Calculation Results
Mean	19,59
Median	18,00
Modus	12

Standar Deviasi	8,265
Varians	68,310
Range	30
Nilai Minimum	10
Nilai Maksimum	40
Sum	666

Table 1.3 Results of Descriptive Analysis of the Control Class Post-Test

Statistic	Data Calculation Results
Mean	42,24
Median	37,00
Modus	28
Standar Deviasi	15,420
Varians	237,761
Range	54
Nilai Minimum	22
Nilai Maksimum	76
Sum	1436

2. Pretest and Posttest Results of the Experimental Class

Table 2.1 Pretest and Posttest Data Results for the Experimental Class

No	Name	Pre-Test	Post-Test
1.	Adinda Ita Sholehah	10	46
2.	Adul Farhan	16	40
3.	Amin Syarifudin	10	38
4.	Asifatul Ainun	12	62
5.	AtikaSari	14	30
6.	Azkiyatul Malihah	18	44
7.	Bayu Maulana	10	48
8.	Faisal Alisyah	14	46
9.	Ita Nur Dian	16	36
10.	Iyan Hasanudin	24	42
11.	Khoirul Azmi	30	88
12.	Kimaya Nurul Hilma	10	44
13.	Muhamad Arkan	14	52
14.	Muhamad Dasuki	12	78
15.	Muhamad Efan	10	38
16.	Muhamad Maulana	16	66
17.	Muhamad RIdwan	24	76
18.	Muhamad Riski	12	48
19.	Muhamad Roki Gufron	30	74
20.	Nasrudin	38	94
21.	Nazwa Kurotu Nisa	18	36
22.	Nur Aini	18	34
23.	Nur Aisyah	40	90
24.	Rista Melani	29	44
25.	Sailsabila Nurul Aini	22	48
26.	Salsabila Hoirun Nisa	30	76
27.	Sifa Al- Munawaroh	16	80
28.	Sihabudin	28	56
29.	Silfi Yunita Sari	26	68

30.	Siti Nur Khosiyah	36	82
31.	Siti Nurul Fitri	16	46
32.	Sofiyatu Zakiyah	36	90
33.	Yuyun Maulida	30	58
34.	Zaenal Muttaqin	14	62
	Jumlah	699	1960

Table 2.2 Descriptive Analysis Results of the Experimental Class Pre-Test

Statistic	Data Calculation Results
Mean	20,56
Median	17,00
Modus	10
Standar Deviasi	9,162
Varians	83,951
Range	30
Nilai Minimum	10
Nilai Maksimum	40
Sum	699

Table 2.3 Descriptive Analysis Results of the Post-Test of the Experimental Class

Statistic	Data Calculation Results
Mean	57,65
Median	50,00
Modus	44
Standar Deviasi	18,964
Varians	359,629
Range	64
Nilai Minimum	30
Nilai Maksimum	94
Sum	1960

3. Descriptive Statistics of the Control Group

Table 3.1 Categorization of Control Class Pre-Test Results

Interval	Frequency	Percentage	Category
10-16	16	47%	Sangat Rendah
17-23	8	23%	Rendah
24-30	6	18%	Sedang
31-37	3	9%	Tinggi
38-40	1	3%	Sangat Tinggi
Total	34	100%	

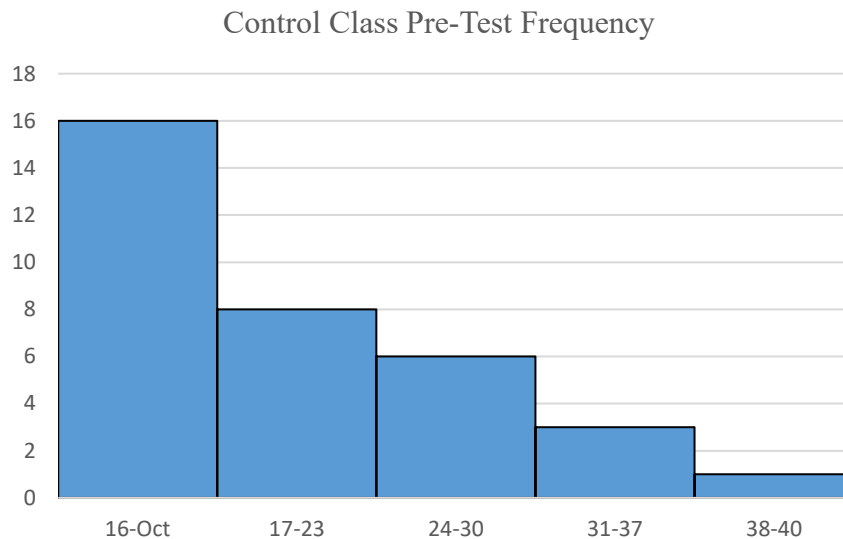


Figure 3.1 Graph of Categorization of Pre-Test Results for Control Class

The pretest results for the control class showed that the majority of students had low initial abilities, with 47% in the very low category and 23% in the low category (a total of 70%). The remaining 18% were in the medium category, 9% in the high category, and 3% in the very high category. These findings confirm that most students begin learning at a low level of ability, making them important for comparison with the experimental class.

Table 3.2 Categorization of Control Class Post-Test Results

Interval	Frequency	Percentage	Category
22-33	12	35%	Very Low
34-45	11	32%	Low
46-57	4	12%	Medium
58-69	4	12%	High
70-76	3	9%	Very High
Total	34	100%	Very Low

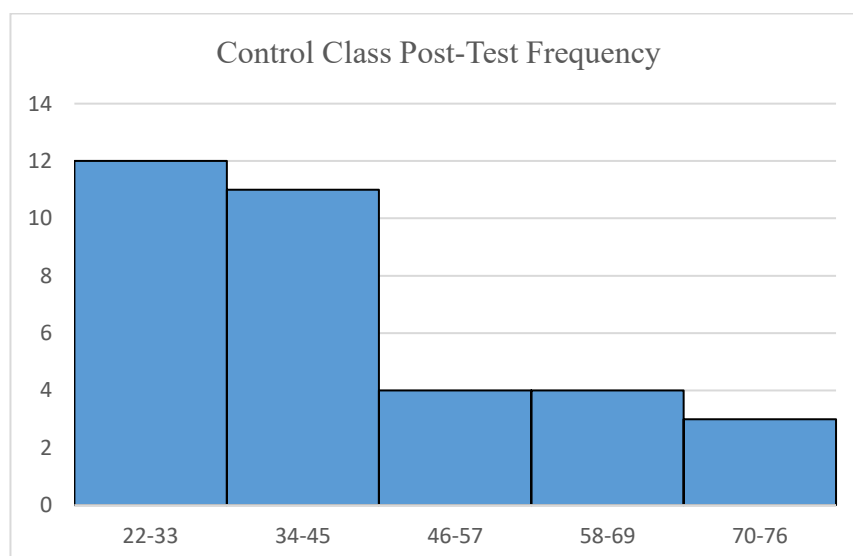


Figure 3.2 Graph of Categorization of Post-Test Results for Control Class

The posttest results for the control class showed that the majority of students remained in the low category: 35% were very low and 32% were low (a total of 67%). Only 12% were in the medium category, and 12% and 9% were in the high and very high categories, respectively. Despite a slight improvement compared to the pretest, learning in the control class remained dominated by low-ability students, resulting in relatively low effectiveness. This data serves as

an important comparison with the experimental class to assess the impact of Hanifida's method.

4. Descriptive Statistics of the Experimental Group

Table 4.1 Categorization of Pre-Test Results for Experimental Class

Interval	Frequency	Percentage	Category
10-16	17	50%	Very Low
17-23	4	12%	Low
24-30	9	26%	Medium
31-37	2	6%	High
38-40	2	6%	Very High
Total	34	100%	

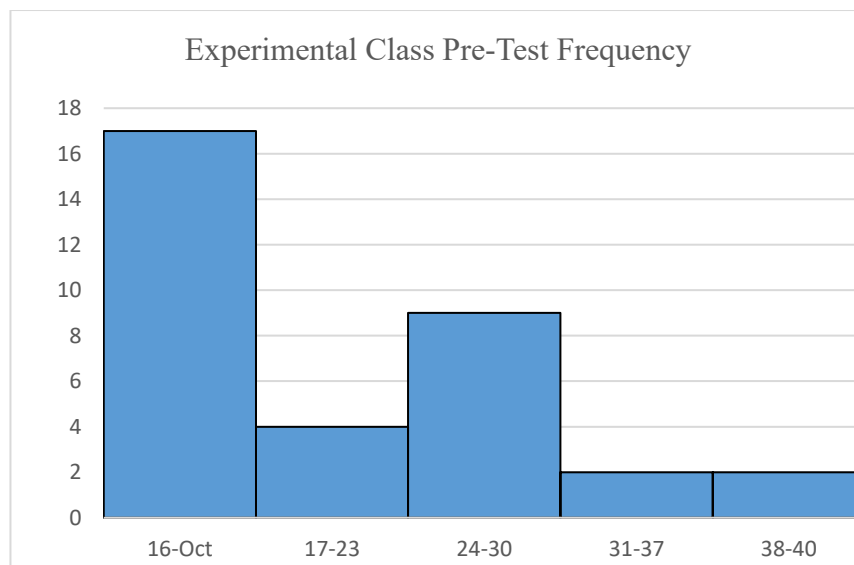


Figure 4.1 Categorization Graph of Experimental Class Pre-Test Results

The pretest results for the experimental class showed that the majority of students were in the very low (50%) and low (12%) categories, resulting in a total of 62% having below-average abilities. The remaining 26% were in the medium category, and 6% in the high and very high categories. These findings confirm that students' initial abilities are relatively low, necessitating further analysis to assess the effectiveness of the Hanifida method compared to the control method.

Table 4.2 Categorization of Post-Test Results of Experimental Class

Interval	Frequency	Percentage	Category
30-43	8	23%	Very Low
44-57	11	32%	Low
58-71	5	15%	Medium
72-85	6	18%	High
86-94	4	12%	Very High
Total	34	100%	Very Low

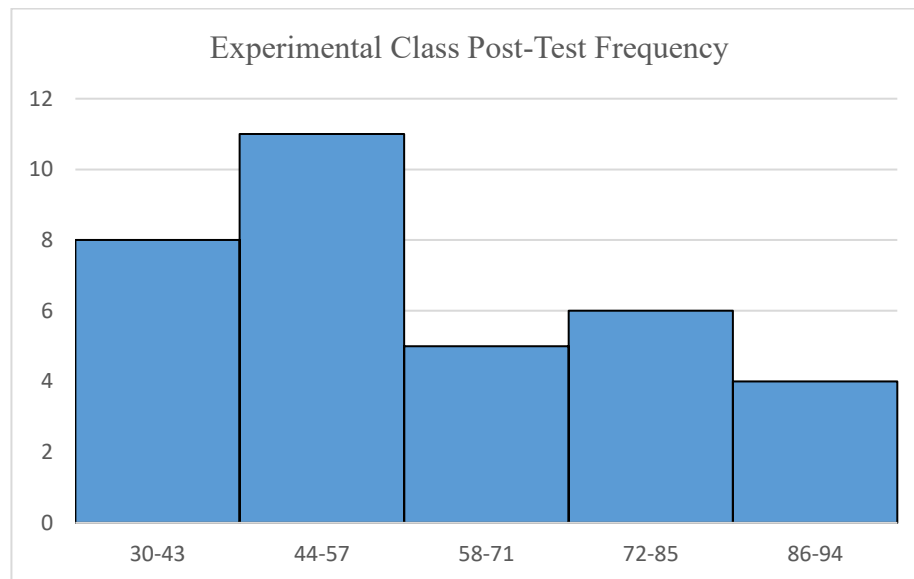


Figure 4.2 Graph of Categorization of Post-Test Results for Experimental Class

The posttest results of the experimental class showed a shift in Quran memorization ability towards improvement compared to the pretest. The percentage of students in the very low and low categories decreased from 62% to 55%, while the high and very high categories increased from 12% to 30%. This indicates a significant improvement after implementing the Hanifida method, which proved more effective than the method in the control class

5. Prerequisite Analysis Test

Table 5.1 Kolmogorov-Smirnov Normality Test

Class	Statistic	df	Significant
Pre-Test Eksperimen	0,198	34	0,002
Post-Test Eksperimen	0,195	34	0,002
Pre-Test Kontrol	0,164	34	0,020
Pre-Test Kontrol	0,196	34	0,002

a.Lilliefors Significance Correction

The results of the normality test (Lilliefors) showed that all pretest and posttest data in both the experimental and control groups had a p-value < 0.05 , indicating that they were not normally distributed. However, with a sufficiently large sample size ($n = 34$ per group), based on the Central Limit Theorem, the data mean distribution can be assumed to be normal. Therefore, parametric analysis can still be performed (Sungkono & Wulandari, 2022, p. 69).

Table 5.2 Uji Homogenitas Varians (Lavene's Test)

Test Method	Lavene Statistic	df1	df2	Sig
Based On Median	2,182	1	66	0,144
Based On Median and with adjusted df	2,182	1	65,108	0,144

In this study, Levene's Test based on the median was used because it is more robust to data distributions that are not completely normal and outliers. The results of the homogeneity of variance test showed Levene Statistic = 2.182, with $df1 = 1$, $df2 = 66$, and Sig. = 0.144. In the test with adjusted df, the results remained the same ($df2 = 65.108$; Sig. = 0.144), so it can be concluded that the variances of the two groups are homogeneous. The significance value of Levene's Test is greater than $\alpha = 0.05$, so the variances of the control and experimental groups can be considered homogeneous. Thus, the assumption of homogeneity is met and further analysis using ANCOVA can be carried out without violating the assumption, so that the differences in results that appear can be attributed to the treatment, namely the use of the Hanifida method.

6. Hypothesis Testing

Table 6.1 Test ANCOVA

Source	F	Sig.	Partial Eta Squared
Intercept	32,053	<0,001	
Pre-Test	86,690	<0,001	
Kelompok	25,406	<0,001	0,281

a. R Squared = 0,64 (Adjusted R Squared = 0,633)

Based on the results of the ANCOVA analysis, it is known that there is a significant influence between the treatment (use of the Hanifida method) on the posttest results after controlling for initial abilities (pretest). The results of the analysis show that the significance value for the group variable is <0.001, which means it is smaller than 0.05, so the null hypothesis (H_0) is rejected and the alternative hypothesis (H_1) is accepted, meaning that there is a difference in memorization ability between the experimental and control classes by controlling for the initial abilities of students. In addition, the Partial Eta Squared value of 0.281 indicates that the contribution of the Hanifida method to increasing the ability to memorize the Qur'an reaches 28.1%, which is classified as a large influence category. Thus, it can be concluded that there is a significant difference in the ability to memorize the Qur'an between students in the experimental class (which uses the Hanifida method) and the control class, after controlling for initial abilities. This means that the difference in posttest results is not solely caused by differences in initial abilities, but by the treatment given.

It can be concluded that the Hanifida method significantly influences Quran memorization ability. The ANCOVA results indicate that the posttest differences between the experimental and control classes were not due to chance, but rather to the treatment provided. Hanifida's systematic approach facilitates retention, repetition, and understanding of verse structure, resulting in more optimal memorization than conventional methods. Therefore, the Hanifida method is worthy of recommendation as an alternative strategy in Quran memorization learning to improve students' memorization outcomes.

Discussion

1. Analysis of the Effectiveness of the Hanifida Method on the Ability to Memorize the Qur'an

The method of memorizing the Quran plays a significant role in determining the level of success of students in achieving their goal of memorizing the Quran completely. Selecting the right method, tailored to the characteristics and needs of students, can have a significant positive impact on the effectiveness, efficiency, and resilience of their memorization. Methods designed systematically and based on a scientific approach, such as Hanifida, have been proven to increase absorption, strengthen memory, and foster intrinsic motivation in students during the memorization process. Furthermore, an appropriate method can also create a more enjoyable and meaningful learning environment, thereby reducing the boredom and psychological stress often experienced during the memorization process (Maghfuroh, 2017). Therefore, it is important for educational institutions, teachers, and students themselves to understand that success in memorizing the Quran is not solely determined by the quantity of time spent, but also by the quality of the methods used in the learning process. By utilizing effective and adaptive methods, memorizing the Quran will not only become a routine activity but also become part of a holistic spiritual, emotional, and intellectual experience that will leave a lasting impression on the students (Rachmawati, 2023). In the context of managing religious programs in educational institutions, the implementation of appropriate and well-managed methods has a significant impact on increasing student interest and motivation in memorizing the Quran. The tahfizh program is not simply a routine religious activity, but also an integral part of the process of developing students' character, spirituality, and emotional intelligence. (Azhari & Subando, 2025). Therefore, the methodological approach used in the tahfizh program needs to be designed in a planned, innovative manner, and in accordance with

the characteristics of the students. Methods designed with consideration of psychological and neurological aspects, as well as students' learning styles, such as the Hanifida method, which is based on visual, symbolic, and emotional elements, have been proven to create a more interactive and enjoyable learning environment. This has a direct impact on increasing students' active participation in the tahfizh program and building a stronger emotional bond between students and the Quranic verses they have memorized.

Effective management of a religious program also includes the selection of varied and flexible methods, ongoing teacher training, the provision of supportive learning media, and an evaluation system that assesses not only memorization results but also students' learning processes and motivation. When all these elements are well integrated, the tahfizh program will become more engaging and meaningful for students, thus encouraging them to remain enthusiastic about memorizing the Quran consistently and thoroughly (Demir & Kemal, 2017). Thus, the success of religious programs in achieving their goals, including shaping a generation of Quranic memorizers, is greatly influenced by how the memorization learning method is designed, implemented, and managed professionally and sustainably. One approach that has gained attention is a method based on movement-based teaching, such as the Hanifida method, which focuses on understanding verses and their meanings through a combination of memorization and kinesthetic activities. This method is based on the assumption that physical activity accompanied by verbal repetition improves students' memory of Quranic verses. Through movements that align with the meaning of the verses, this method is claimed to make it easier for students to not only memorize but also understand the meaning behind the text they memorize, encouraging more holistic and profound results. The application of methods that focus on consistency and commitment from teachers has also proven to be key to success in the Quranic memorization process.

Additionally, other research reveals that student dissatisfaction with monotonous teaching methods directly impacts their learning outcomes. In this context, the importance of evaluating and adapting learning methods to suit classroom needs and dynamics cannot be overstated. Therefore, understanding trends in learning methods is crucial for optimizing learning outcomes. Meanwhile, an analysis of the effectiveness of other methods, such as the Tilawah method implemented at the Umar Bin Khattab Qur'an House, shows that an approach oriented toward repetition of Qur'an recitation has its own advantages. This research confirms that repetition is one of the most effective ways to ensure solid memorization. However, it must be emphasized that traditional or conventional methods still have an important place in the learning context (Rifki & Haryono, 2023).

From this perspective, the results achieved from the application of the Hanifida method must not only be seen in terms of the quantity of memorization produced by students, but also in terms of the quality of mastery of memorization and how understanding and comprehension of the Qur'an is achieved (Rachmawati, 2023). Research on the effectiveness of each memorization method must also be constantly updated and reviewed to remain relevant to follow the demands of the times and adapt to the learning needs of the current digital era. Thus, it can be concluded that to maximize the effectiveness of the Hanifida method in developing the ability to memorize the Qur'an, the integration of traditional methods with modern innovations, as well as a didactic approach that involves physical activity and emotional involvement will provide a positive contribution. This involves all stakeholders in the teaching and learning process to achieve better spiritual and cognitive goals in memorizing the Qur'an.

2. Initial Ability to Memorize Results

In general, these initial abilities can encompass various aspects, including the level of prior knowledge of the Quran, pronunciation (tilawah) ability, and the motivation and social support the student has. These three aspects are interconnected and can influence a student's success in memorizing the Quran. First, a student's prior knowledge of the Quran plays a crucial role in the memorization process. The better their mastery of the structure of the Quranic verses, such as interpretation and the rules of tajweed, the easier it will be for them to memorize (Eldeeb, 2009).

A study shows that prior knowledge significantly impacts students' ability to memorize the

Quran. The study found that students with prior experience reading and understanding the Quran had an easier time memorizing than those who were just starting to learn (Habibah, 2015). This shows that a strong foundation of knowledge is an important initial indicator in the process of memorizing the Quran. Furthermore, good pronunciation skills, or correct recitation, directly influence memorization results. Research shows that students who are accustomed to reading the Quran well tend to have an easier time reciting it (Ulumudin, Muchtar, & Makhsun, 2025, p. 693). Therefore, a teaching methodology that includes elements of memorizing the verses being taught, correct reading techniques, such as the tilawah method and efforts to improve pronunciation, are important to increase the speed and efficiency of memorization.

Individual motivation also plays a fundamental role in the development of memorization skills. Research shows that intrinsic motivation within students contributes significantly to their ability to consistently memorize the Quran (Azhari & Subando, 2025, p. 1137). Students who are highly motivated, whether from within themselves or through encouragement from their environment, such as parents or teachers, appear more committed and persistent in facing memorization challenges. In this context, social support from close friends, such as family and classmates, can be an effective motivator for increasing students' enthusiasm for learning (Amseke, 2018, p. 67). In instructional presentations, supportive learning experiences, including the use of appropriate methods, contribute to better student achievement. Appropriate methods will facilitate and adapt to students' individual learning styles and leverage existing motivation to enhance the final outcome of memorization (Muhasor Muhasor, Ilzamudin Ilzamudin, & Deni Iriyadi, 2024). Research also shows that the application of structured methods indicates a positive relationship with students' memorization abilities, especially for those who have previously demonstrated good initial abilities.

Thus, when measuring the results of the ability to memorize the Qur'an, it is important to consider three main indicators: initial knowledge of the Qur'an, pronunciation ability, and personal motivation (Swasono, 2024, p. 48). Understanding these three aspects not only helps teachers provide better teaching approaches but also provides students with insights into how they can improve the effectiveness of their memorization process. Success in memorizing the Quran depends not only on the memorization techniques used but also on the students' initial readiness. Therefore, a comprehensive evaluation of initial ability indicators is crucial for developing and improving future teaching methods. Through this all-encompassing approach, it is hoped that students will achieve more significant success in memorizing the Quran.

3. Practical Implications of Research

The practical implications of research on the Hanifida method are significant. First, the implementation of this method in Islamic educational institutions can consider a combination of visual and kinesthetic elements in each memorization session to increase students' motivation and success in memorizing. Furthermore, there is an urgent need for a sound management system in learning settings to ensure effective memorization management. The involvement of caregivers in providing encouragement and motivation is also crucial, as Karimah noted, demonstrating that intrinsic and extrinsic motivation from caregivers can strengthen students' commitment to learning (Karimah, 2023, p. 281). By implementing more holistic techniques focused on active learning, the process of memorizing the Quran can be more effective, producing encouraging results for all parties involved. Research conducted in the context of Islamic education, particularly regarding Quran memorization skills, has profound practical implications for the development of learning methods and strategies. One interesting method to research is the Hanifida method, which has been proposed as an alternative to improve memorization skills among students. This method focuses not only on cognitive aspects but also integrates motivational and spiritual aspects, which are crucial in the process of memorizing the Quran.

This study highlights challenges faced by students, such as low motivation, ineffective learning strategies, and unengaging approaches to memorization. The application of the Hanifida method is expected to overcome these obstacles by providing a more structured and

enjoyable way to memorize. Successful implementation of this method has the potential to improve student learning outcomes and facilitate them in overcoming learning difficulties. Furthermore, this study offers a reference for the further development of Islamic education, particularly tahfizh education, which can inspire further research in this area. By developing and implementing the Hanifida method, Islamic educational institutions, particularly Islamic boarding schools (pesantren), can implement more innovative practices in the tahfizh learning process. This will not only benefit students but also enhance the institution's position as a provider of quality education in the context of Islamic education. Therefore, it is important to involve stakeholders, including teachers, in the process of developing and evaluating this method to ensure its effectiveness and relevance.

This research also has implications for the professional development of teachers. By introducing the Hanifida method, teachers are expected to develop teaching skills and techniques that are more suited to the needs of modern students. Through ongoing training and workshops, teachers can understand effective ways to guide students in the process of quality memorization. More broadly, the findings of this study also provide insight into the importance of technology integration in memorization education. For example, the use of mobile applications or other digital platforms can be integrated with the Hanifida method to enhance the teaching and learning process, facilitate access to materials, and help students stay motivated. Therefore, educational institutions focused on memorization should consider this technology integration to attract a younger generation who are more familiar with digital tools (Lutfiani, 2024). Challenges in implementing this method need to be thoroughly identified and analyzed. This includes overcoming resistance to change from teachers who may be comfortable with existing methods, as well as the need to involve parents in the educational process. Educating parents about the benefits of new methods and their impact on their children's abilities can increase support and motivation at home, which in turn will positively impact the memorization process.

The development of the Hanifida method also indicates the need for further research to evaluate its long-term effectiveness. Continuous assessment of student learning outcomes is essential to understanding whether this approach yields significant results over the longer term. This evaluation could encompass not only memorization skills but also the development of students' character and spirituality, which are the primary goals of Islamic education. Finally, the development and implementation of Hanifida-based methods must be conducted with attention to the local context and the specific needs of students. Each educational institution may have different challenges and needs, making it important to adapt existing approaches. By examining the local context and involving the community in the method development process, this research can contribute to the establishment of an inclusive educational ecosystem that is responsive to the needs of all parties involved. Overall, research on the Hanifida method has the potential to support the holistic improvement of Islamic education (Kusnul, 2022, p. 52). Through a structured, integrated approach with technology, and involving all stakeholders, the development and implementation of this method can have a significant impact on students' ability to memorize the Qur'an and the formation of better character in the future. (Charles, 2024, p. 30)

Conclusion

Based on the results of research conducted at the Al-Qur'aniyah Az-Zahra Islamic Boarding School and the Nurul Hidayah Mandalawangi Islamic Boarding School, it can be concluded that the application of the Hanifida method has proven effective in improving students' memorization abilities of the Qur'an, especially in Surah Ar-Rahman. The results of statistical analysis show that the experimental group using the Hanifida method experienced a much more significant increase in memorization scores compared to the control group using conventional methods in the form of talaqqi and repetition. The average increase in scores in the experimental group reached 37 points, while the control group only 22 points. The results of the ANCOVA test strengthen this finding by showing a significance value <0.001 , which means that the difference did not occur by chance, but was truly influenced by the use of the Hanifida method. In addition, the partial eta squared value of 0.281 indicates that the

contribution of the Hanifida method to improving memorization abilities is in the large influence category, with the analysis model explaining approximately 64% of the variance in learning outcomes.

Qualitatively, the Hanifida method also has a positive impact on students' motivation, engagement, and learning consistency. This is evident in the shift in the distribution of ability categories, where the proportion of students in the "very low" category decreased drastically, while the number in the "high" and "very high" categories increased significantly. With a brain-based learning approach that integrates visualization, number association, storylines, colors, and systematic repetition, this method is able to facilitate various learning styles of students (visual, auditory, kinesthetic) while simultaneously increasing memorization retention (Mufidah, 2014, p. 33). Surah Ar-Rahman, with its repetitive verse pattern, is highly suitable as a research object because it aligns with the basic characteristics of the Hanifida method. This research also confirms that the success of memorization learning is determined not only by the intensity of repetition but also by adaptive and enjoyable pedagogical strategies. The Hanifida method is able to transform the memorization process, often considered monotonous, into a more varied, creative, and meaningful activity (Kusnul, 2022). Students not only memorize verses more easily, but also feel more emotionally connected to the Quranic verses they memorize. This fosters a positive learning environment, boosts self-confidence, and strengthens students' commitment to maintaining their memorization (Ulya, 2020).

Thus, this study makes two important contributions. First, it theoretically enriches the study of neuroscience-based tahfizh learning strategies that emphasize multisensory involvement in the memorization process. Second, it practically provides recommendations for teachers, ustaz/ustazah, and Islamic educational institutions to adopt the Hanifida method as an alternative in tahfizh learning. The application of this method not only improves memorization achievement but also creates a more enjoyable, structured, and sustainable learning experience. Therefore, Hanifida deserves to be considered as a strategic method in the development of Qur'anic education, both in Islamic boarding schools and other modern tahfizh institutions, to produce a superior, consistent, and characterful Qur'anic generation.

References

Amseke, F. V. (2018). Pengaruh dukungan sosial orang tua terhadap motivasi berprestasi. *Ciencias:*

Jurnal Penelitian Dan Pengembangan Pendidikan, 1(1), 65–81.

<https://ejournal.upg45ntt.ac.id/ciencias/article/view/17>

Azhari, P., & Subando, J. (2025). Identifikasi Faktor Penentu Keberhasilan Hafalan Al-Qur'an Pada

Mahasiswa. *Didaktika: Jurnal Kependidikan*, 14, 1133–1148.

<https://doi.org/10.58230/27454312.1961>

Charles, C. (2024). *Membangun Pemahaman Al-Qur'an yang Kritis dan Analitis*. Lombok: CV. Al-Haramain Lombok.

Demir, R., & Kemal, M. (2017). The effect of religious culture and moral knowledge courses based on brain based learning approach on academic success and permanence. *International Journal of Education and Research*, 5(3), 65–82. <https://www.ijern.com/journal/2017/March-2017/07>

Eldeeb, I. S. F. Z. (2009). *Be a living Qur'an: Petunjuk praktis penerapan ayat-ayat al-Qur'an dalam kehidupan sehari-hari = Masyru'uk al-khash ma'a al-Qur'an*. Jakarta: Lentera Hati.

- Habibah, U. (2015). *20 Hari Hafal 1 Juz: Kilat Hafal al-Qur'an Plus Kiat-Kiat agar Hafalan tidak Hilang*. Yogyakarta: Diva Press.
- Karimah, F. I. (2023). Peran Pengasuh dalam Memotivasi Menghafal Al-Qur'an terhadap Santri Pesantren Ekselensia. *Jurnal Iman Dan Spiritualitas*, 3(2), 279–286.
<https://journal.uinsgd.ac.id/index.php/jis/article/view/27171>
- Kusnul, F. (2022). *Implementasi Metode Hanifida Dalam Meningkatkan Hafalan Al-Qur'an Santri Pondok Pesantren Supercamp La Raiba Hanifida Jombang* (IAIN Ponorogo). IAIN Ponorogo. Retrieved from <https://doi.org/10.21154/excelencia.v2i02.908>.
- Lutfiani, N. (2024). *Manajemen Pendidikan Tekno-Dai Berbasis Al-Qur'an Dan Implementasinya Di Yayasan Huffadz Gemma Kota Bogor* (Universitas PTIQ Jakarta). Universitas PTIQ Jakarta. Retrieved from <https://repository.ptiq.ac.id/id/eprint/1796>
- Maghfuroh, H. (2017). *Implementasi Program Menghafal Al-Qur'an Dengan Metode Hanifida Di SMP Islam Adiluwih Kecamatan Adiluwih Kabupaten Pringsewu Lampung* (UIN Raden Intan Lampung). UIN Raden Intan Lampung. Retrieved from <https://repository.radenintan.ac.id/id/eprint/1148>
- Mufidah, L. L. N. (2014). *Brain Based Teaching and Learning*. Yogyakarta: Teras.
- Muhammad, A. (2022). *Pengaruh Metode Hanifida Terhadap Hafalan Al-Asma Al-Husna Di Pondok Pesantren Riyadlul Qur'an Sidomulyo, Pesawaran* (UIN RADEN INTAN LAMPUNG). UIN RADEN INTAN LAMPUNG. Retrieved from <https://repository.radenintan.ac.id/id/eprint/20451>
- Muhasor Muhasor, Ilzamudin Ilzamudin, & Deni Iriyadi. (2024). Telaah Kritis Metode-Metode dalam Penelitian Ilmiah. *QOUBA : Jurnal Pendidikan*, 1(1), 22–28.
- Rachmawati, N. A. (2023). *Penerapan Metode Hanifida Dalam Menghafal Asmaul Husna Di Madrasah Diniyah An-Najah Kesugihan Cilacap* (UIN Prof. K. H. Saifuddin Zuhri). UIN Prof. K. H. Saifuddin Zuhri. Retrieved from <https://repository.uinsaizu.ac.id/20214/>
- Rifki, M. A., & Haryono, K. (2023). User Interface (UI) Design and User Experience (UX) for Mobile-Based Quranic Memorizing Using the Lean UX. *Sistemasi*, 12(1), 141.
<https://doi.org/10.32520/stmsi.v12i1.2392>
- Sungkono, J., & Wulandari, A. A. (2022). Pembelajaran Teorema Limit Pusat Melalui Simulasi. *Absis: Mathematics Education Journal*, 4(2), 69–76. <https://doi.org/10.32585/absis.v4i2.2520>

- Swasono, P. A. (2024). *Manajemen Tahfizh Al-Qur'an Berbasis Kurikulum Integratif Dalam Meningkatkan Prestasi Hafalan Santri Ma'had El-Hijaz Ciracas, Jakarta Timur*. Institut PTIQ Jakarta.
- Ulumudin, M. M., Muchtar, A., & Makhsun, T. (2025). Dampak Latar Belakang Pendidikan Dasar Terhadap Kemampuan Membaca Al-Qur'an: Studi Kualitatif Pada Siswa Kelas Vii Di Smpit Al-Manar Kabupaten Kotawaringin Barat. *Jurnal Tahsinia*, 6(5), 684–698.
<https://doi.org/10.57171/jt.v6i6.715>
- Ulya, H. (2020). *Implementasi Metode Hanifida dalam Menghafal Al-Qur'an di Pondok Pesantren La Raiba Hanifida Jombang* (UIN Sunan Ampel Surabaya). UIN Sunan Ampel Surabaya. Retrieved from <http://digilib.uinsa.ac.id/41589/>
- Wasehudin, W. (2018). PERSPEKTIF AL-QUR'AN DAN UNDANG-UNDANG TENTANG GURU PROFESIONAL. *TARBAWY: Indonesian Journal of Islamic Education*, 5(1), 86.
<https://doi.org/10.17509/t.v5i1.13335>