

## Differentiation Strategies in Qur'an Memorization: A Case Study at Daarul Yusr Islamic Boarding School

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**Abstract:** The rapid growth of Islamic education in Indonesia, particularly in the *tahfidz* Al-Qur'an program, has seen significant progress, with more than 25,000 educational institutions registered by 2024. However, not all institutions produce high-quality *hafidz*, largely due to the diverse abilities of students, which are influenced by their educational backgrounds and memorization methods. This study focuses on the strategies employed by students in memorizing the Qur'an and the practical implementation of these strategies. The research aims to identify effective memorization methods in *tahfidz* programs and evaluate their impact on the quality of memorization. Using a qualitative approach with a case study design at the Daarul Yusr Al-Qur'an Islamic Boarding School, data were collected through observation, interviews, and documentation, then analyzed thematically. The findings reveal that 10 students successfully memorized 30 juz of the Qur'an. Additionally, the memorization process contributed to enhancing students' discipline and self-confidence. These results affirm that employing a differentiated approach in memorization not only improves the quality of memorization but also positively influences students' character. This study is expected to serve as a reference for Islamic educational institutions in addressing challenges in *tahfidz* education and developing curricula tailored to individual student needs.

**Keywords:** *Differentiation, Qur'an Memorization, Islamic Boarding School*

**Abstrak:** Pertumbuhan pesat pendidikan Islam di Indonesia, khususnya program tahfidz Al-Qur'an, menunjukkan kemajuan signifikan dengan lebih dari 25.000 lembaga pendidikan terdaftar hingga tahun 2024. Namun, tidak semua lembaga mampu menghasilkan hafidz berkualitas, terutama karena beragamnya kemampuan santri yang dipengaruhi oleh latar belakang pendidikan dan metode hafalan mereka. Penelitian ini menitikberatkan pada strategi yang diterapkan santri dalam menghafal Al-Qur'an serta implementasinya. Penelitian ini bertujuan untuk mengidentifikasi metode hafalan yang efektif dalam program tahfidz dan mengevaluasi dampaknya terhadap kualitas hafalan. Menggunakan pendekatan kualitatif dengan desain studi kasus di Pondok Pesantren Al-Qur'an Daarul Yusr, data dikumpulkan melalui observasi, wawancara, dan dokumentasi, lalu dianalisis secara tematik. Hasil penelitian menunjukkan bahwa 10 santri berhasil menghafal 30 juz Al-Qur'an. Selain itu, proses menghafal berkontribusi pada peningkatan disiplin dan rasa percaya diri santri. Temuan ini menegaskan bahwa pendekatan diferensiasi dalam hafalan tidak hanya meningkatkan kualitas hafalan, tetapi juga berpengaruh positif terhadap karakter santri. Penelitian ini diharapkan menjadi acuan bagi lembaga pendidikan Islam dalam mengatasi tantangan pendidikan tahfidz dan mengembangkan kurikulum yang responsif terhadap kebutuhan individu santri.

**Kata Kunci:** *Diferensiasi, Menghafal Al-Qur'an, Pondok Pesantren*

## Introduction

The Qur'an, as the universal holy book for Muslims, serves as both a guide to life and a source of eternal truth. Revealed gradually through the angel Gabriel to the Prophet Muhammad SAW, the Qur'an is the final scripture and a refinement of previous revelations.<sup>1</sup> Its authenticity, preserved over centuries, is guaranteed by Allah,<sup>2</sup> as stated in Q.S. al-Hijr (15:9): "*Indeed, it is We who sent down the Qur'an, and indeed, We will guard it.*" This assurance reinforces that the Qur'an we read today is identical to the one revealed to the Prophet Muhammad SAW.<sup>3</sup>

Memorizing the Qur'an is a profound and unique endeavor, distinct from memorizing other materials. It not only requires memorizing the words but also adhering to the rules of *tajwid* for proper recitation.<sup>4</sup> This noble practice, chosen by Allah, requires patience, perseverance, and self-discipline while embedding strong faith in the memorizer's heart.<sup>5</sup>

Given the increasing importance of Qur'an memorization and the growing public interest in Qur'anic studies, many educational institutions, including Islamic boarding schools, are striving to produce a generation of Qur'an memorizers. According to data from the Education Management Information System (EMIS), Indonesia is home to 12,841 Islamic boarding schools, 33,199 madrasah diniyah takmiliyah (MDT), and over 25,340 Qur'anic educational institutions. However, not all institutions achieve their goals of producing high-quality hafidz. One of the most common challenges is adapting memorization methods to the diverse needs and abilities of students.<sup>6</sup>

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<sup>1</sup> Dkk Salim Said Daulay, "Pengenalan Al-Quran," *Jurnal Ilmiah Wahana Pendidikan* 9, no. Mi (March 2023): 472–80.

<sup>2</sup> M. Deni Hidayatulloh, "Makna Al-Qur'an Secara Umum Dan Kedudukannya Sebagai Sumber Ilmu Pengetahuan," *SETYAKI: Jurnal Studi Keagamaan Islam* 1, no. 1 (February 28, 2023): 18–28, <https://doi.org/10.59966/setyaki.v1i1.5>.

<sup>3</sup> Muhamad A'athillah, Muhammad Mjdi, and Mahmudin, "Peran Pondok Pesantren Nahdatul Qur'an Dalam Meningkatkan Motivasi Menghafal Al-Qur'an Di Desa Manarap, Hulu Sungai Utara, Kalimantan Selatan," *Quranic Edu: Journal of Islamic Education* 1 (August 2021).

<sup>4</sup> Iwan Agus Supriono and Atik Rusdiani, "Implementasi Kegiatan Menghafal Al-Qur'an Siswa Di Lptq Kabupaten Siak," *Jurnal Isema: Islamic Educational Management* 4, no. 1 (2019): 54–64, <https://doi.org/10.15575/isema.v4i1.5281>.

<sup>5</sup> Muhamad Sarwanto, Nurul Iman, and Anip Dwi Saputro, "Pengaruh Aktivitas Menghafal Al-Qur'an Terhadap Kedisiplinan Dan Prestasi Belajar Santri Pondok Pesantren Tahfidz Al-Qur'an Aisyiyah Ponorogo," *Jurnal Mahasiswa Sarjana* 1, no. 1 (2020): 136–37.

<sup>6</sup> Arya Firmansyah, "Problematika Pelaksanaan Tahfidz Al-Qur'an Dengan Metode Musyafahah Di SMP IT Ad Durrah," *Journal of Education Research* 4, no. 4 (2023): 2243–52.

Islamic boarding schools play a pivotal role in supporting students to achieve memorization goals. These institutions not only serve as centers for education but also nurture the character and spirituality of students, which are integral to the Qur'anic memorization process.<sup>7</sup> One such institution is the Daarul Yusr Al-Qur'an Islamic Boarding School, which focuses on nurturing Qur'anic memorization skills while fostering a generation of insightful and independent individuals.<sup>8</sup> Although numerous studies have explored strategies for Qur'an memorization<sup>9</sup>, such as Muhammad Amin Rais's<sup>10</sup> research on memorization strategies at the Hidayatul Insan Fii Ta'limid Din Islamic Boarding School in Palangka Raya, there remains a gap in research addressing the application of differentiation in the memorization process. While existing studies identify effective strategies, they rarely explore methods tailored to meet individual students' needs and abilities. Differentiation, an approach that creates a more inclusive and effective learning environment, is crucial in this context.

This research focuses on the application of differentiation in Qur'an memorization strategies at the Daarul Yusr Al-Qur'an Islamic Boarding School. The study aims to fill existing research gaps and contribute new insights into developing learning strategies that are responsive to students' individual needs. A qualitative approach with a case study design was adopted for this research, with data collected through observation, in-depth interviews with one caregiver and 10 students, and document analysis. Thematic analysis was employed to process the data, starting with an initial review of interviews, observations, and documents to gain a comprehensive understanding. Thematic coding

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<sup>7</sup> Noor Hafidhoh, "Pendidikan Islam Di Pesantren Antara Tradisi Dan Tuntutan Perubahan," *Muaddib : Studi Kependidikan Dan Keislaman* 6, no. 1 (2016): 88, <https://doi.org/10.24269/muaddib.v6i1.161>.

<sup>8</sup> Salman Alfarisi, "Suvervisi Sarana Dan Prasarana Pendidikan Islam Di Pondok Pesantren Al Qur'an Daarul Yusr," *Rayah Al-Islam* 5, no. 02 (2021): 709–24, <https://doi.org/10.37274/rais.v5i02.495>.

<sup>9</sup> Ragwan Alaydrus, "Adolescent Metacognitive Knowledge during the Quran Memorization Process," *JOURNAL OF ISLAMIC STUDIES AND CULTURE* 7, no. 2 (2019), <https://doi.org/10.15640/jisc.v7n2a3>; Muhammad Thohir and Viola Eva Reditiya, "EXPLORING THE PERSPECTIVE OF UPTQ STUDENTS: SURPASSING LIMITATIONS WITH DIGITAL APPLICATIONS FOR MEMORIZING THE QUR'AN," *IJIET (International Journal of Indonesian Education and Teaching)* 8, no. 1 (January 26, 2024): 78–87, <https://doi.org/10.24071/ijiet.v8i1.6780>; N. Hashimah A. Shukri, M. Khalid M. Nasir, and Khadijah Abdul Razak, "Educational Strategies on Memorizing the Quran: A Review of Literature," *International Journal of Academic Research in Progressive Education and Development* 9, no. 2 (July 27, 2020), <https://doi.org/10.6007/IJARPED/v9-i2/7649>.

<sup>10</sup> Muhammad Amin Rais, "Strategi Menghafal Al-Qur'an Santri Di Pondok Pesantren Hidayatul Insan Fii Ta'limiddin Palangka Raya" (IAIN Palangkaraya, 2021), [http://digilib.iain-palangkaraya.ac.id/3420/1/Skripsi MUHAMMAD AMIN RAIS.pdf](http://digilib.iain-palangkaraya.ac.id/3420/1/Skripsi%20MUHAMMAD%20AMIN%20RAIS.pdf).

was then used to identify and group significant data into broader themes. These themes were analyzed to prepare a detailed report, supported by direct quotes from the data.

## **Discussion**

### **A Brief History and Vision and Mission of the Al-Qur'an Daarul Yusr Islamic Boarding School**

Daarul Yusr Islamic Boarding School, established in 2018 by Ust. Salman Al Farisi, BA., M.Pd., Sheikh Ali bin Said Al Qahthani, and Ust. Ujang Kadarisman, S.Pd.I., aims to produce a generation of Qur'anic scholars who are insightful and independent. This vision is reflected in its commitment to developing a competent *tahfidz* curriculum, fostering a conducive Arabic language environment, studying Islamic jurisprudence according to the Qur'an and As-Sunnah, and equipping students with essential life skills.

Situated in the serene and scenic village of Cibuntu, Sukabumi, West Java, Daarul Yusr has become a reputable institution for those seeking to deepen their religious knowledge. The school offers a flagship program for memorizing 30 juz of the Qur'an, along with intensive Arabic language training, *Hadith Arba'in* memorization, and studies in Islamic disciplines such as *Tauhid*, *Fiqh*, Islamic etiquette, and discipline. Supported by modern facilities including a library, comfortable classrooms, and clean dormitories, Daarul Yusr ensures a nurturing environment for students to learn and develop holistically.

The institution also emphasizes extracurricular activities to balance intellectual, spiritual, and physical development. Activities range from sports like swimming, futsal, and table tennis to arts and creativity, including sermons, cooking, and creating wall magazines. This holistic approach ensures that students not only excel as *hafidz* but also develop balanced and well-rounded personalities. The Daarul Yusr team consists of qualified and experienced educators, many of whom have graduated from renowned institutions like LIPIA Jakarta, Ar-Rayah Sukabumi, and other universities. Their academic expertise and deep understanding of Islamic knowledge ensure high-quality and inspiring teaching, reinforcing the school's dedication to producing future leaders grounded in Qur'anic principles.

## **Implementation of Memorizing the Qur'an at the Al-Qur'an Daarul Yusr Islamic Boarding School with a Differentiated Approach**

Daarul Yusr Al-Qur'an Islamic Boarding School recognizes that each student has a unique learning style influenced by their educational background, cognitive abilities, and personal motivations. To accommodate this diversity, the institution has designed a flexible and adaptive Qur'an memorization program aimed at maximizing each student's potential. This program begins with an initial assessment of memorization ability, including evaluations of speed, accuracy, and understanding of the verses' meanings. This approach aligns with Tomlinson's<sup>11</sup> view, which highlights the importance of tailoring learning methods to individual needs, ensuring a more inclusive environment (Andini, 2016).

In the context of Qur'an memorization, the differentiation approach is adapted to suit the abilities and memorization styles of each student. Recognizing that students progress at varying speeds, the program enables personalized strategies that optimize individual potential. Gardner's theory of multiple intelligences, as cited by Masdudi,<sup>12</sup> supports this perspective, suggesting that varied learning strategies cater to different forms of intelligence, leading to better outcomes.

Sari et al.,<sup>13</sup> referencing Marlina, outline four key components of differentiation: learning content tailored to students' understanding and interests; varied processes to suit diverse learning styles; flexible end products demonstrating comprehension in different ways; and a supportive learning environment. These elements are interwoven into the program at Daarul Yusr, creating a holistic approach to Qur'an memorization. Tomlinson<sup>14</sup> asserts that effective differentiation increases student motivation and learning outcomes by fostering a sense of care and support, a principle evident in the school's practices. Content differentiation at Daarul Yusr accommodates students' varying abilities by setting flexible memorization targets. Beginners start with two to

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<sup>11</sup> Dinar Westri Andini, "Differentiated Instruction': Solusi Pembelajaran Dalam Keberagaman Inklusif," *Trihayu: Jurnal Pendidikan Ke-SD-An* 2, no. 3 (May 2016): 340–49.

<sup>12</sup> Masdudi, "Konsep Pembelajaran Multiple Intelligences Bagi Anak Usia Dini," *Awlady: Jurnal Pendidikan Islam* 3, no. 2 (September 2017).

<sup>13</sup> Sinta Putrika Sari et al., "Penerapan Strategi Berdiferensiasi Dalam Pembelajaran Teks Biografi," *Pembahsi: Jurnal Pembelajaran Bahasa Indonesia* 14, no. 2 (July 2024), <https://doi.org/10.31851/pembahsi.v14i2>.

<sup>14</sup> Carol Ann Tomlinson, *Differentiate Instruction IN Mixed-Ability Classrooms 2ND EDITION "Curiosity and Inspiration Are Powerful Catalysts for Learning."* (Association for Supervision and Curriculum Development, 2001).

three lines per day, fostering familiarity and confidence, while more advanced students progress to four pages daily. This tiered approach allows each student to achieve the best results based on their individual capacity.

The memorization process itself is equally flexible, offering various methods that cater to different learning preferences. Students are encouraged to experiment with techniques such as *muroja'ah*, *talaqqi*, and *takriri* to find what works best for them. *Muroja'ah*, or systematic repetition, is particularly emphasized as a key to maintaining and strengthening memorization. Consistent practice ensures retention and reinforces reading quality and comprehension of Qur'anic meanings.<sup>15</sup> Ustadzah and caregivers actively support students in developing effective strategies, ensuring that the memorization process is both effective and enjoyable.

*Talaqqi*, another common method, involves students listening to a teacher or peer recite the verses before attempting to memorize them. This approach not only enhances *tajweed* accuracy but also provides a foundational understanding of the verses. A student, A.M.P., explained:

“Sometimes before memorizing, I ask to be *talaqqi*, where the *ustadzah* or a friend recites first. After that, I try to read and memorize because I already know the correct way to recite.”

Research by Ibnu et al.<sup>16</sup> affirms the effectiveness of *talaqqi* in improving students' recitation skills and comprehension of Qur'anic contexts.

The *takriri* method, emphasizing repeated recitation, is another frequently employed strategy. Students typically read the full page for an overview before focusing on individual verses. N.K., a student, shared:

“I usually read one page first, then memorize the verses. If I encounter a difficult verse, I read its meaning to make it easier to remember.”

Translation also plays a significant role in facilitating memorization. Another student, P.A.S., noted:

“I use two Qur'ans—the *Madinah Mushaf* and the Indonesian translation. Reading the meaning first helps me align the verses and memorize them better.”

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<sup>15</sup> Syahrudin, Yusuf Abdurachman Luhulima, and Nur Khozin, “Pengaruh Menghafal Al-Qur'an Terhadap Hasil Belajar Mahasiswa Program Studi PAI FITK IAIN Ambon,” *Al - Iltizam: Jurnal Pendidikan Agama Islam* 6, no. 2 (December 2021).

<sup>16</sup> Muhamad Ibnu et al., “Influence of the Talaqqi and Tahsin Methods on the Al-Qur'an Reading Ability of Santri at the Al-Falah Islamic Boarding School Nagreg Bandung,” *Journal of Modern Islamic Studies and Civilization* 1, no. 03 (September 2023): 124–37, <https://doi.org/10.59653/jmisc.v1i03.280>.



This integration of translation enhances both retention and understanding, adding depth to the memorization process.

Despite the diversity in methods, certain structural elements of the program remain consistent. Fixed schedules for memorization and review provide students with a disciplined framework. At Daarul Yusr, memorization reinforcement is prioritized, with 70% of the time dedicated to *muroja'ah* and 30% to active memorization. Ustadzah S.M. explained:

“Our program focuses on *muroja'ah* because the graduation requirement is the ability to recite all memorized chapters in one sitting, regardless of the quantity.”

Environmental factors further contribute to the success of memorization. Many students find that calm and quiet conditions, such as those after *tahajud*, enhance focus and retention. P.A.S. noted:

“The best time to memorize is at night after *tahajud*, when it's quieter and easier to concentrate.”

A.S.S. added:

“If we're not in a good mood, it affects our memorization. Personal problems can make the process harder.”

Research by Fahrival et al.<sup>17</sup> corroborates this, emphasizing the importance of a supportive environment and positive mental health in achieving optimal results.

Consistency is another critical factor. Students adhere to a structured schedule, with memorization and *muroja'ah* sessions held at specific times, such as after *Maghrib*, during the night after *Tahajud*, and in the morning before formal classes. This regularity instills discipline and ensures steady progress. The ustadzah play a crucial role in guiding students, motivating them to persevere despite challenges.

The differentiated approach at Daarul Yusr has proven effective, with 10 students successfully memorizing 30 juz of the Qur'an. Alumni of the program report broader benefits, such as improved focus, time management, and academic performance. D.M., an alumnus, shared:

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<sup>17</sup> Fahrival M.S, Otong Surasman, and Mega Nur Fadhilah, “Pengaruh Lingkungan Belajar Dan Peraturan Pesantren Terhadap Prestasi Menghafal Al-Qur'an Santri Pesantren Tahfidz Daarul Qur'an Cipondoh Tangerang,” *Andragogi: Jurnal Pendidikan Islam Dan Manajemen Pendidikan Islam* 4 (December 2022): 482–90.

“Memorizing the Qur'an has sharpened my mind, making academic studies easier. It also helped me secure a scholarship. This process benefits both worldly pursuits and spiritual growth.”

The findings underscore the success of Daarul Yusr's differentiated program in fostering an inclusive and effective learning environment. By accommodating students' individual needs and leveraging diverse strategies, the institution not only enhances memorization quality but also contributes to the holistic development of students' character and academic potential.

### **The Influence of the Process of Memorizing the Qur'an on the Character of Students**

Memorizing the Qur'an is not merely a cognitive activity but a profound spiritual journey that shapes the character and discipline of students. Abdullah Subaih,<sup>18</sup> a psychology professor, emphasizes that participating in *halaqah* (study circles) enhances concentration and promotes character development. This perspective aligns with the experiences of students at Daarul Yusr, who report significant personal growth resulting from the memorization process. The activity instills values such as time management, discipline, self-awareness, and a deeper understanding of religious principles.

The transformative impact of memorization is evidenced in several areas. First, students note changes in their daily routines and time discipline. They develop more structured schedules, wake up earlier, and prioritize productive activities. Second, their dress and appearance increasingly align with Islamic principles, reflecting the environment and expectations of the boarding school. Third, their understanding of religious knowledge deepens, particularly in areas such as *fiqh*, *mahram* laws, and other Islamic rulings that they were previously unaware of. Fourth, students report improvements in their social skills, finding it easier to build relationships and share experiences with peers.

These observations are consistent with research by Diba and Muhid,<sup>19</sup> who found that Qur'an memorization strengthens discipline, responsibility, and social bonds among students. The moral and ethical values ingrained during the memorization process foster the development of well-rounded personalities. This is further supported by studies

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<sup>18</sup> Jamil Abdul Aziz, “Pengaruh Menghafal Al-Quran Terhadap Pembentukan Karakter Peserta Didik Di Roudhotul Atfal (RA) Jamiatul Qurra Cimahi,” *Golden Age Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini* 2 (March 2017).

<sup>19</sup> Icha Fara Diba and Abdul Muhid, “Proses Kognitif Pada Penghafal Al-Qur'an,” *Jurnal Hikmah: Jurnal Pendidikan Islam* 11, no. 1 (June 2022).



indicating that memorization activities enhance higher-order thinking skills (HOTS). Stiyamulyani et al.<sup>20</sup> demonstrated that memorization, combined with achievement motivation, significantly improves cognitive capabilities such as critical thinking and problem-solving.

At Daarul Yusr, the structured and supportive environment amplifies the character-building aspects of memorization. Students frequently cite the importance of consistency in their daily routines. Memorization and *muroja'ah* schedules are tightly integrated with prayer times, such as *Maghrib*, *Tahajud*, and early morning hours. The discipline required to adhere to these schedules cultivates self-regulation and a strong sense of purpose. *Ustadzah* and caregivers play a pivotal role in nurturing these qualities. Beyond their roles as teachers, they serve as mentors who provide moral guidance and emotional support. The influence of peers also contributes significantly. Friendly competition and mutual encouragement within the boarding school create an environment where students are motivated to improve.

Alumni testimonies further illustrate the long-term benefits of Qur'an memorization on character development. For instance, D.M., an alumna who completed the memorization of 30 juz, shared how the process sharpened his cognitive abilities and enhanced his academic performance. He stated:

“The discipline I developed while memorizing the Qur'an helped me excel in college. It also gave me an edge in securing scholarships, as memorizing the Qur'an is highly valued. This journey has truly enriched both my spiritual and worldly pursuits.”

Memorization also instills a sense of responsibility and ethical conduct. Students become more mindful of their actions, aligning their behavior with the teachings of the Qur'an. Research by Sarwanto et al.<sup>21</sup> highlights that consistent memorization practice fosters a strong moral compass and contributes to positive character formation.

The social aspects of memorization are equally transformative. Many students find that the process enhances their ability to empathize and communicate with others. By participating in *tasmi'* (reciting memorized portions before peers and teachers) and

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<sup>20</sup> Pamungkas Stiyamulyani and Sri Jumini, “Pengaruh Menghafal Al- Qur'an Terhadap Highorder Thingking Skils (Hots) Ditinjau Dari Motivasi Berprestasi Mahasiswa,” *Spektra : Jurnal Kajian Pendidikan Sains* 4, no. 01 (2018): 25–40.

<sup>21</sup> Sarwanto, Iman, and Anip Dwi Saputro, “Pengaruh Aktivitas Menghafal Al-Qur'an Terhadap Kedisiplinan Dan Prestasi Belajar Santri Pondok Pesantren Tahfidz Al-Qur'an Aisyiyah Ponorogo.”

other collaborative activities, they develop confidence and a sense of belonging. This holistic growth aligns with the mission of Daarul Yusr to produce individuals who are not only proficient in Qur'an memorization but also capable of contributing positively to society. In summary, the process of memorizing the Qur'an at Daarul Yusr Islamic Boarding School transcends the acquisition of knowledge. It molds students into disciplined, responsible, and morally upright individuals. By integrating memorization with character education, the school creates an environment where students thrive academically, socially, and spiritually. The findings from this study highlight the enduring impact of Qur'an memorization on personal growth, offering valuable insights for other Islamic educational institutions seeking to implement similar programs.

## **Conclusion**

This research highlights the differentiated approach employed by the Daarul Yusr Al-Qur'an Islamic Boarding School in its Qur'an memorization program. By tailoring methods to the individual abilities, motivations, and learning styles of students, the program successfully creates an inclusive and effective learning environment. The findings demonstrate that the differentiation strategy not only enhances the quality of memorization but also positively impacts the character development of students. A notable achievement is that 10 students have completed the memorization of 30 juz, a testament to the program's effectiveness.

The memorization process at Daarul Yusr goes beyond cognitive learning, fostering discipline, confidence, and a deeper understanding of religious principles. Students benefit from structured schedules, consistent support from caregivers, and a conducive learning environment that emphasizes character building alongside academic progress. The differentiated methods, including *muroja'ah*, *talaqqi*, and *takriri*, allow students to explore and adopt the techniques most suitable for their learning preferences, ensuring sustainable and meaningful progress.

Furthermore, the program demonstrates how a focus on consistency, a positive environment, and mutual support among students and teachers creates a holistic educational experience. The testimonies of alumni underscore the far-reaching benefits of this approach, which extends to academic achievements, career opportunities, and the cultivation of ethical and responsible individuals. However, this research is limited to a single institution, and its findings may not fully capture the variability across other

Islamic boarding schools. Future research should explore the implementation of differentiation approaches in a broader range of institutions, including longitudinal studies to examine the long-term impact of memorization on students' academic, spiritual, and social development. Such studies would provide deeper insights into the scalability and adaptability of this strategy.

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