




Qur'an Memorisation Using the Master Method and the Yadain Method (A Comparative Study at Ma'had Askar Kauny Istiqomah in Bergas, Semarang, and Pondok Pesantren Miftahul Huda in Siwatu, Wonosobo)

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ABSTRACT

Each Islamic boarding school has its own way or method of memorizing the Qur'an in order to produce a qualified tahfidz. This study aims to find out how to memorize the 30 juz of the Qur'an as easily as possible so that people do not feel burdened and have a positive thinking power to always be enthusiastic in memorizing. This study uses qualitative research, which aims to describe the empirical reality behind a phenomenon in depth, detail, thoroughly and systematically. The data collected in qualitative research are not in the form of numbers, but data derived from observations, interview scripts, field notes, personal documents, and other official documents. This master method was discovered by Ustadz H. Bobby Herwibowo, Lc in 2011 and the concept used for memorizing is by utilizing all five senses, there are three factors that dominate this concept, namely: audio, namely with a loud voice, visual by seeing existing movements or images and kinesthetic, namely with hand or head movements that show the meaning of what is read. When applied to memorizing the Qur'an, these three factors will make it easier for the individual. The Yadain method, developed by Yadi Iryadi, S.Pd., and Saied Al-Makhtum, utilizes the visual concepts of tadabbur (recitation), the Qur'an, and the finger of the Qur'an. The conclusion is that the Master and Yadain methods are effective for memorizing the 30 chapters of the Qur'an for all Muslims.

Keywords: Tahfidz al-Qur'an, Master Method, Yadain Method

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INTRODUCTION

Qur'anic education in Indonesia plays a central role, not only as a religious practice but also as a cornerstone of the nation's character and moral development (Lubis 2024). The phenomenon of memorising the Qur'an, or tahfidz, has become a mainstream trend attracting interest from many groups, from children to adults, as evidenced by the proliferation of tahfidz institutions across various regions. However, behind this high level of enthusiasm, a fundamental challenge arises: how to ensure that the tahfidz process is not merely focused on the quantity of memorisation, but also on the quality of understanding, the accuracy of memorisation (ittqan), and the lifelong retention of the memorisation (istiqomah) (Azizi 2020).

For Muslims, the Qur'an is the Word of God, serving to illuminate the truth of human existence and morality. The Qur'an is a holy book that exerts a profound and far-reaching influence on its readers, who are then driven to memorise it (Agus Salim Syukran 2019). Memorising the Qur'an benefits those who master it and systematically cultivates a Qur'anic individual, as the Prophet Muhammad (peace be upon him) did through three stages and processes: tilawah, tazkiyah, and ta'lim al-Kitab wa al-hikmah. Abas Asyafah refers to the three stages of the process above as the 'trilogy of tarbiyah'. This learning system comprises the terms syamil (integral), shahih (correct), and wadhih (clear), and serves to shape a unique Muslim personality (syakhsyah Islamiyah mutamayyizah). As explained in the verse, the Qur'an is the primary source of the Islamic religion and serves as a guide for Muslims to achieve success both in this

world and in the Hereafter. Allah, Surah An-Naml, verse 77:

وَإِنَّهُ لَهْدَىٰ وَرَحْمَةً لِّلْمُؤْمِنِينَ

Meaning: "And indeed, the Qur'an is truly a guidance and a mercy for those who believe" (RI 2008)

Every Muslim should be able to memorise the Qur'an; therefore, if the process of memorising the Qur'an begins at an early age, a person's memorisation will be better. This is an example of how Musa La Ode Abu Hanafi, aged 7, brought honour to Indonesia at the International Musabaqah Hifdzil Qur'an (MHQ) in Sharm El-Sheikh, Egypt, where he was the youngest participant and came third. ("Https: News. Detik. Com. Tokoh 3188849 Musa Anak Indonesia Peserta Termuda Dan Juara 3 Di Lomba Hafiz Anak Dunia," n.d.) Childhood is the best time for parents to teach their children to learn the Qur'an. There is a high likelihood that their ability to memorise will improve at this age, as their memory and capacity for memorisation are still very strong. By memorising the Qur'an, a person will possess noble character, a peaceful mind, and associate with righteous people. They will also be spared from a hardened heart and arrogance (Muhyiddin Abi Zakariya 1982)

The majority of Indonesians are Muslim. The tradition of memorisation has long existed in various regions across the archipelago (Natsir 2024). Initially, the scholars who studied in the Middle East, under the guidance of their teachers, attempted to memorise the Qur'an; however, eventually, the Indonesian people began to take an interest in memorising the Qur'an (Mohammad Arkoun 1997) Alumni from the Middle East, particularly from the Hijaz (Mecca and Medina), have established institutions for the memorisation of the Qur'an by setting up dedicated Islamic boarding schools for this purpose or by organising Qur'anic memorisation programmes within existing Islamic boarding schools (Hakim et al. 2020). Initially, only a few regions organised Qur'an memorisation programmes. However, after the Qur'an memorisation category was included in the Musabaqah Tilawatil Qur'an (MTQ) in 1981, such institutions began to flourish in many regions across Indonesia (Syatibi AH. M. 2011)

This development is undoubtedly due to the efforts of scholars who have memorised the Qur'an to spread and promote the study of Qur'anic memorisation. Qur'an memorisation boarding schools are a distinct type of religious institution, as their education is specialised in the field of Qur'an memorisation. The kyai serves as the head of the institution, and the administration of the institution is carried out by them (Muhamad Ripin Ikwandi, Sugitol ,sugito, Baihaqi, a Mella Inayah 2024)

The growing public interest in Qur'anic memorisation has encouraged Islamic educational institutions, particularly Islamic boarding schools and Qur'an memorisation centres, to continue developing innovative and effective teaching methods. However, we know that the Qur'an is of paramount importance as a guide to life and a source of blessings (Abdullah Rahman, F.2021). Research and development in this field is therefore crucial to ensuring that graduates of the tahfidz programme not only memorise the Qur'an, but also understand and put its teachings into practice.

One learning method that has attracted attention is the Master Method, which emphasises in-depth and repeated mastery of a particular section before moving on to the next. This method is often associated with the principles of repetition- and reinforcement-based learning (drill and practice), which have proven effective for memorisation (Dewi, S. P., & Fitri 2019) On the other hand, the Yada'in Method offers a different approach, often integrating visual, auditory and kinesthetic elements to assist students in the memorisation process, perhaps through the use of hand signals or specific visualisations that reinforce memory (Hasan, M. S., & Amin 2022) The fundamental differences in the approaches of these two methods provide an interesting basis for comparative analysis.

Although there has been a great deal of research on memorisation methods, in-depth comparative studies between the Master Method and the Yada'in Method remain relatively limited, particularly in the context of memorisation institutions with differing characteristics and curricula. Previous research has tended to focus on the effectiveness of a single method, or to compare methods in general terms without specific details (Fauzi, A., & Lestari 2020). In fact, this comparison is important for identifying the strengths and weaknesses of each method, as well as their relevance to the diverse context of tahfidz education.

A number of studies on Qur'anic memorisation have been conducted by previous researchers. The study by Yusliani et al. (2023), titled 'The Effectiveness of the VAK Learning Style in the Kauny Quantum Memory (KQM) Memorisation Method', emphasises the importance of repetition (tikrar) and discipline in building a strong memory. However, this study is more conceptual in nature and has not yet conducted a comparative analysis of the effectiveness of specific methods within the context of educational institutions (Yusliani, Zahri, and Nudia 2023) Furthermore, research by Ridha (2022) on the implementation of the tahfidz method in Islamic boarding schools indicates that the success of memorisation is significantly influenced by time management, intensive guidance and a conducive environment. However, this study has not specifically examined comparisons between different tahfidz learning methods (Ridha 2022) Another

study by Ummu (2023) on movement-based (kinesthetic) tahfidz learning methods shows that the use of movement can significantly improve students' memory. However, this study focuses on only one methodological approach and has not yet compared it comprehensively with other methods (Ummu. dkk, 2023)

Based on this review, it is evident that previous research has tended to examine memorisation methods in isolation. Consequently, this study offers a novel approach by presenting a comparative analysis of the Master method and the Yada'in method, whilst integrating cognitive, affective, and multisensory aspects into the teaching of Qur'anic memorisation. This study not only fills a gap in previous research but also enriches the body of knowledge in the field of Qur'anic memorisation education based on an integrative approach. This study's novelty lies in its in-depth comparative approach between two Qur'an memorisation methods the Master method and the Yada'in method which have previously tended to be examined in isolation in earlier research. Unlike previous studies, which generally examined the effectiveness of a single method in isolation, this study presents a comprehensive comparative analysis covering the conceptual aspects, implementation, and the strengths and weaknesses of each method within different institutional contexts.

Furthermore, the novelty of this research lies in the demonstration of the integration of a multisensory approach within both methods, whereby the Master method emphasises audio, visual and kinesthetic aspects, whilst the Yada'in method develops a broader approach by engaging all five senses as well as deep reflective visualisation. This study not only compares memorisation techniques but also highlights the cognitive, affective, and spiritual dimensions within the tahfidz process, thereby offering a new perspective on the development of a more holistic tahfidz learning model. Furthermore, this study makes a new contribution by mapping the relevance of tahfidz learning methods based on the characteristics of the institution and the students, thereby serving as a practical reference for boarding school administrators or tahfidz institutions in selecting and developing methods suited to the needs of students in the modern era.

Consequently, a comparative study of the implementation of the Qur'an Memorisation Learning Model using the Master and Yada'in methods is of great importance. This study will be conducted at the Askar Kauny Istiqomah Bergas Islamic Boarding School in Semarang and the Miftahul Huda Siwatu Islamic Boarding School in Wonosobo. These two institutions were selected because it is suspected that they employ markedly different Qur'an memorisation learning methods, or that their implementation of these methods differs. It is therefore hoped that comprehensive information will be obtained regarding the effectiveness, difficulties, and benefits of each technique in achieving the goal of memorising the Qur'an. The author is particularly interested in this topic due to the fact that fewer and fewer Muslims are studying the Qur'an and wishing to memorise it. A robust tahfidz programme requires students and children to remain focused and to continue memorising the verses.

METHOD

This study employs a qualitative research paradigm, which aims to describe phenomena in a systematic, in-depth, detailed and comprehensive manner (John W Creswell 2003). Data Sources and Research Instruments: To obtain data for a study, respondents are required who can serve as data sources. The determination of data sources in the proposal is still provisional and will be refined once the researcher is in the field (Sugiyono, 2008). The two primary data sources are the book *Memorising the Qur'an Is as Easy as Smiling* by Boby Herwibowo and the book *A Month-Long Qur'an Memorisation Retreat* by Saied Al-Makhtum and Yadi Iryadi. Secondly, secondary data sources include classical books or texts on memorising the Qur'an, such as the book *9 Practical Ways to Memorise the Qur'an* by Sa'dullah, Al-Itqon fi 'Ulumil Qur'an by Abu Bakar As -Suyuthi, *At-Tibyan Fi Hamalatil Qur'an* by An-Nawawi, the *Sahih al-Bukhari* by Abu Abdillah Muhammad bin Isma'il al-Bukhari, and the *Sahih Muslim* (Sugiyono 2008).

Sugiono argues that observation is the foundation of all knowledge; this study collects data through observational methods. The researcher observes behaviour and its significance. The author will conduct observations and take notes on the conditions of the Islamic boarding school, as well as its facilities and infrastructure, environment, and circumstances. The author will also observe the methods of Qur'an memorisation teaching at the Islamic boarding school. The aim of this observation is to have the opportunity to see first-hand how teachers or instructors deliver the Qur'an memorisation material, as well as the knowledge employed by teachers in the learning process. (b) Interview method: This method involves a one-sided question-and-answer session conducted systematically in accordance with the research objectives to gather data. This involves an interview with the head of the Askar Kauny boarding school to obtain information regarding the history of its establishment and development, the circumstances of the teachers and students, and other relevant matters. The purpose of the interview with the Qur'an

memorisation teachers at the Askar Kauny Islamic boarding school is also to identify the factors that support and hinder the teaching and learning process of Qur'an memorisation.

RESULT AND DISCUSSION

A. Teaching Methods: The Master Method at Ma'had Askar Kauny Istiqomah

The Tafsir al-Baghawī states that Allah will make the Qur'an easier to read and memorise. Consequently, the Qur'an can be memorised by anyone with a strong desire and determination, regardless of their age or social status. However, the memory of someone over seventy is bound to differ from that of a fifteen-year-old (Imam Al-Baghawi 1982)

In this method, Ustadz Bobby also quotes the verse from Surah Yasin, verse 56, which reads:

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

Meaning: On this day we have silenced them; and their hands speak to us, and their feet bear witness against what they used to do

“Bobby said that hand gestures help to reinforce memorisation because memorising becomes easier when the mouth is silent and the hands speak, just as the angel Jibril did with the Prophet Muhammad (peace be upon him)” (Ustadz Bobby, Wawancara Di Askar Kauny Istiqomah Hari Sabtu Tahun, 2019.

Although the memorisation process takes quite a long time, the resulting memory is very strong and the outcome is highly satisfying. This master method utilises auditory, visual and kinesthetic elements. In this method, the auditory element involves a teacher reading a sentence aloud and repeating it between three and five times. Reading aloud has the power to encourage positive thinking, and this repetition makes a person feel empowered and able to remember the words. All students pay attention to the teacher and try to stay focused, whilst the kinesthetic element involves hand or head movements that convey the meaning of the spoken words. With this master method, all five senses are engaged, so that the memorised material becomes firmly embedded and is not easily forgotten. This concept continues to evolve with various hand movements and even images to aid memory, making the memorisation of the 30 Juz of the Qur'an easier to retain.

Based on interviews with tahfidz teachers, it was found that the Master method is considered effective in maintaining the quality of students' memorisation. One informant stated:

‘The Master Method does take time, but the children’s retention is stronger and they rarely forget because the material is frequently reviewed in various ways.’

Meanwhile, a teacher who uses the Yadain method explained that this method is superior in terms of the speed of memorisation. He said:

‘With the Yadain method, children learn the words more quickly because they are aided by movements and an understanding of the meaning, so they find it easier to remember.’

From the students' perspective, differences in learning experiences were observed. One student stated:

‘If you use the Master method, the material sticks better, but sometimes it gets a bit tedious because it’s repeated so often.’

Meanwhile, another student said:

‘The Yadain method is more enjoyable because it involves movement, so you memorise things more quickly, but you have to repeat it often so you don’t forget.’

In addition, the head of the organisation emphasised the importance of supporting factors in the success of the method:

‘Any method will work provided there is discipline, guidance from teachers and a supportive environment.’

To become competent hafiz and hafizah, the Askar Kauny Islamic Boarding School requires its students to meet certain requirements and complete specific stages. Students must meet several requirements before they can begin the process of memorising the Qur'an, including: Firstly, clarifying your intentions. Guidance from the tutor is crucial when it comes to memorising the Qur'an. If a student wishes to memorise the Qur'an, the tutor must ask how serious the student is about doing so. The supervisor will grant permission only if the student is truly consistent and serious. Secondly, if a student wishing to memorise has already memorised on their own but not under the same teacher, their recitation must first be verified. This is done to ensure that the student has a single, consistent chain of transmission from one

The steps undertaken as part of the Tahfidz process at the Askar Kauny Islamic Boarding School are as follows:

3.1). Tahsin.

This process is carried out to teach the students how to recite the Qur'an properly and correctly, both in terms of the articulation points of the letters and the rules of tajwid. Technically, this process is conducted as follows: for the first six months, the students undergo tahsin. In each session, the students are required to repeat the recitation read by a teacher slowly, in accordance with the rules of tajwid. Sessions are held twice a day, namely after Fajr and after Maghrib. This process is carried out by forming small groups or by level.

3.2). *Talaqqi*

Namely the process of reciting memorised verses of the Qur'an directly in the presence of an instructor or tahfidz teacher (face-to-face). This process focuses more on the pronunciation of the recitation. In the initial stage, tahsin activities are carried out alongside the talaqqi of Juz 30. In the next stage, once the students have successfully memorised Juz 30 well, they will proceed to memorise the last five juz of the Qur'an in reverse order, that is, from Juz 29 to Juz 26. Once these final five juz have been memorised well, the process will then continue in sequential order from the first juz onwards.

One of the teaching methods of the Prophet Muhammad (peace be upon him) was the talaqqi model, which was adopted by his Companions, then by the scholars, and continues to be practised to this day, particularly in Arab regions such as Mecca, Medina and Egypt. This method of learning through talaqqi is very popular amongst students at Al-Azhar in Egypt. There are two types of talaqqi, depending on the teaching system. The first is when a teacher reads or delivers knowledge in front of their students and the students listen, which may conclude with questions. The second is when students read in front of the teacher and the teacher corrects their mistakes. Talaqqi activities for memorising the Qur'an are carried out. In a single day, students must memorise three lines for the first level or one page for the second level. The *Mushaf al-Qur'an at-Thoyyib*, which features word-for-word translation, is published by Cipta Bagus Segara Bekasi. Teaching students progressively helps them master the material just as effectively as people learn their mother tongue step by step. This strategy requires lesson planning that focuses on the core material so that students can truly understand it. Avoid giving too many exercises if they are related to learning abilities, and avoid repeating the same topics, which may cause some students to become bored (Merril Harmin dan Melanie Toth 2012) So, just as when we teach a child to ride a bike, we don't need to explain to them what the saddle, tyres, spokes or handlebars are, nor do we need to explain the definition, meaning, origins of the bicycle and so on. All we need to do is simply tell our child to get on the bike, then pedal and pedal—there's no need to get bogged down in all sorts of theories. The most important thing is that the child is willing to practise over and over again until they can ride it with a sense of joy. In fact, the Prophet Muhammad (peace be upon him) and his companions demonstrated this method of learning. Are we not all aware that the Prophet and the majority of his companions were illiterate? So, why were the Prophet and his companions able to memorise the Qur'an so easily and with such enthusiasm, even though the majority of people at that time were illiterate? The answer is that they used the 'baby reading' technique. The Prophet Muhammad (peace be upon him) would simply read the sequence of letters without sounding them out from the verses he heard from the angel Jibril. Likewise, his companions would simply listen to those verses repeatedly until they could memorise them with ease.

Techniques such as these are extremely beneficial for individuals who are not yet familiar with the Arabic script. If they never learnt to read the Qur'an as children, there is no need to feel ashamed to try it as adults. The Prophet Muhammad (peace be upon him) and his companions also read and memorised the Qur'an at an advanced age. They did not view the Qur'an as a heavy burden or difficult to memorise when its verses were revealed. They always felt joy and happiness, and always longed for the arrival of the revelation. The Companions showed great enthusiasm for understanding its meaning and significance. They were very keen to ask questions whenever there was something they did not understand, so that the Qur'an truly became something of immense value to them. The Qur'an was something they longed for; it was always a source of peace for the soul, and it remained a guide and a source of guidance that they held in the highest regard (Boby Herwibowo 2014)

To achieve this noble goal, Ustadz Boby Herwibowo, Lc, outlines several methods in this Master's programme: During the memorisation process, we must adopt a sincere attitude, as this reflects the connection between the heart and the mind which lies in one's subconscious and is manifested through words and concrete actions. Therefore, the verses we memorise need to be repeated, and we should add to our memorisation daily according to our ability, whether by one verse a day or three lines a day, depending on the method applied.

B. The Yadain Method at the Miftahul Huda Islamic Boarding School

The word 'Yadain' derives from the word 'Yadun', which means 'hand', whilst 'Yadain' means 'two hands'. In the context of terminology, the Yadain Method for Memorising the Qur'an is a technique aimed at facilitating the process of memorising the Qur'an by focusing on remembering and understanding

the wording of the verses, the translation, the names of the surahs, the surah numbers, the verse numbers, the page numbers, the left and right positions, the thematic index, and the location of the juz', utilising visualisation through the imagination using both hands. With the Yadain method, the process of memorising the Qur'an becomes faster and easier, and is easier to recall because it is accompanied by an understanding of the translation. The following is an explanation of the Yadain method:

3.1). Using all the senses to memorise the Qur'an. Utilising the capabilities of the five senses in the memorisation process, which includes sight, sound, movement, smell and touch.

3.2). Creating memorable mental images of objects in a creative way, linking them to the sound of the word, its meaning, understanding, and the verse number indicated by the finger, accompanied by visualising the reflection in one's mind.

3.3) Using emotion means creating a powerful impact with every sentence you read, such as those that explore themes of love, happiness, sadness, suffering, punishment and so on.

3.4). Creative memory, association and visual imagery are used to imagine the text in the Quran as if it were visible and audible, thereby reinforcing memory and fostering an understanding of its translation.

3.5). Using keywords to help memorise the Qur'an, so that if you forget partway through a verse, you can pick up the recitation from the beginning of the verse that you still remember.

3.6). If the process of visualising tadabbur can be carried out independently, then hand movements are no longer necessary (Saied Al-Makhtum &Yadi Iryadi 2016)

C. Implementation of the Master Method at Ma'had Askar Kauny Istiqomah

There are many ways to boost intelligence by training the right or left brain. Numerous Western scientists have written extensively about the power of memory in their books. Among the popular books that specifically discuss the power of memory in the human brain and have been translated into Indonesian are Eran Katz's works, *Become A Genius* and *Super Memory*, as well as Dominic O'Brien's *You Can Have an Amazing Memory*, all published by Ufuk Publishing House. Muslim scientists who focus their research on the memorisation of the Qur'an as a subject of study are still rare, even though the Prophet Muhammad (peace be upon him) and his companions provided many examples of how to memorise quickly and effectively. The ability to remember is vital in our lives and has a significant impact on education, business, careers, finances, and relationships with others. Thus, a better memory will lead to a better society, strengthen friendships and social bonds, and support progress in careers and business. The application of this master method is as follows:

3.1). Capturing Memories in a Flash

The key to quickly strengthening your memory is to begin exercises that focus on memory power whilst in a calm state of mind, visualising things in a relaxed manner whilst smiling. This will help you feel calm and enter the world of imagination, as everyone possesses an extraordinary capacity for imagination, yet unfortunately people often stifle their own imagination.

3.2). Memorising the Qur'an with Kauny Quantum Memory

Arabic is a foreign language to the Indonesian people, but in reality it is very familiar to Muslims. The same applies to the adhan and iqamah, which always wake us up, urging us to rise and perform wudu. Their melodies feel very close to us, as these are the first sounds we hear when we are born. The sound of the recitation of the Qur'an also holds an extraordinary appeal for people. One of the things that makes the Kauny Quantum Memory method so compelling is its technique of visualising the Qur'an. The verses of the Qur'an are introduced through images that are captivating, unique, and sometimes even amusing. The stories designed to help people memorise these verses are incredibly powerful and capable of triggering our memories.

The visual impact of an event is easily processed by the brain, and this information is stored in our memory. When needed, retrieving it becomes much easier. This method stimulates our minds to understand and interpret the messages contained within an image. With the aid of illustrations, our memory improves, much like the memories of childhood or happy moments from years gone by. The Kauny Quantum Memory training process is designed to relax the imagination, making it easier for us to become accustomed to the concept of forming unusual associations. In addition to using images to aid recall, this method also engages all the senses to effectively record memories, ensuring that what has been stored lasts for a long time and makes it easier for us to recall it when needed.

3.3). Kauny Quantum Memory

The human brain is a truly marvellous gift from Allah SWT. We often underestimate, or even sometimes overestimate, the capabilities of computers; particularly when Microsoft launches a new version with greater processing power, we increasingly overlook the wonders of the human brain. We fail to realise that the human brain consists of 30 billion neurons, or nerve cells, which function with

extraordinary efficiency – far surpassing that of any supercomputer in the entire universe (Boby Herwibowo 2014)

The memory contained within the human brain has a capacity of between 30 and 70 trillion gigabytes, surpassing any supercomputer ever built by humankind. A single tiny part of our brain can store data equivalent to 500 million libraries across the globe, making humans regarded as perfect beings. The Prophet Muhammad (peace be upon him) and his companions encountered no difficulty in memorising the Qur'an, because from the moment of human creation or birth, all brain functions are complete and operate effectively. The human mind is capable of exploring and interacting with the minds of others through subjective communication, and every individual possesses the same capacity to develop this ability. The right brain, or our subconscious mind, functions much like a computer, capable of providing inspiration, guidance, and storing extraordinary memories. Our subconscious mind can recall everything we have ever seen, felt, and experienced, yet many people do not know how to harness this ability. Research shows that the capacity of our subconscious memory can reach around 70 to 100 trillion images. All sensations, emotions, and life experiences can be stored in memory in the form of images or sounds, so the power of the human subconscious has an unlimited capacity to process creativity and innovation, leading to new discoveries across various fields of science.

According to some students, there are several challenges in implementing this method. Firstly, there is a sense of boredom and a lack of repetition of verses that have already been memorised. Secondly, this method takes longer than the traditional methods used in other Islamic boarding schools, so some students who have not yet completed the 30 juz choose to transfer to other boarding schools that prioritise the speed of memorisation. Thirdly, there is a lack of discipline among the students, where they should be adding new verses but are still busy revising those previously learnt. Overall, neither the students nor the teachers face major problems, as the time allocated for memorising the Qur'an is well-suited, namely after Fajr prayer and after Maghrib prayer. Both parties maintain a good emotional rapport, so that when obstacles arise, solutions can be found immediately without affecting the other students.

D. Implementation of the Yadain Method at the Miftahul Huda Islamic Boarding School

The Qur'an memorisation sessions at the Miftahul Huda Islamic boarding school begin at 3.00 am. To understand the Yadain method, the visualisation feels almost three-dimensional in the mind, so that what is conveyed becomes a reality firmly embedded in the readers' minds. As a result, tadabbur becomes a truly enjoyable and extraordinary experience for those memorising the Qur'an who utilise this method.

31). Stages of the Tahfidz Programme

The initial stage for both male and female students involves studying the Qur'an using the tahsin method, which entails reciting the Qur'an whilst observing the rules of tajwid, the pronunciation of letters, the characteristics of letters, as well as punctuation marks and various types of mad. Until their recitation is truly fluent according to the standards, they are not permitted to begin memorisation. Once this reading process is complete, the students may begin memorising according to their individual abilities. On average, each student can recite their memorised portions 30–40 times a day, starting from 3.00 am until 11.00 pm, with a target of one page per hour. In this way, the students can make the best use of their time so that within a month they can complete the memorisation of 30 juz. The following are some practical steps in memorising the Qur'an using the Yadain Litahfizh al-Qur'an method at the Miftahul Huda Siwatu Wonosobo Islamic boarding school:

- a. Read a full page of the translation of the Qur'an. The aim is to identify who is doing it, what their nature is, and where they are. This is done by understanding the Yadain method, whereby the left hand represents evil and the right hand represents good.
- b. Reading a sentence whilst understanding the meaning of each word, visualising who is being referred to, their characteristics, and the position of the object, as in the initial stage.
- c. Memorising one word in the blink of an eye or in just one second, and repeating the target line to be memorised within one minute
- d. Reread the verse looking only at the translation, whilst covering the verse itself with a piece of paper or a book.
- e. Aim to complete one page within 15 minutes.
- f. Reread the page three to five times within approximately five minutes.
- g. Repeat reading the verse with the help of the Indonesian Ministry of Religious Affairs' translation whilst the verse is covered for a full page. Repeat steps seven and eight five to ten times.

- h. Close the mushaf and memorise one page until you can recite it fluently.
- i. Have your recitation checked by a male or female recitation instructor.
- j. Aim to be able to recite the page fluently within 30–60 minutes.

3.2). Preparation for the Tahfidz Quarantine

According to Hj. Yulia, M.Pd, AH, there are several effects felt when memorising the Qur'an. Firstly, when a verse is read, its translation can evoke a sense of actually experiencing the events described. Secondly, whilst reading a verse, some people feel both joy and a sense of awe at the meaning conveyed. Thirdly, when repeating verses unconsciously, the memorisation process becomes easier. Fourthly, the recitation of verses has a profound impact on the hearts of the listeners. Fifthly, after reading the verses that have been reflected upon, it is hoped that there will be a change in behaviour. All methods of memorising the Qur'an generally involve repetition so that memorisation becomes smoother. However, in the Yadain method, memorisation of the Qur'an is carried out with a deeper understanding, namely by visualising the meaning whilst the verse is being repeated. For beginners, it is highly recommended to experience the memorisation process for themselves, as the impact of the Qur'an on memorisers who engage in tadabbur is extraordinary, such as increasing faith and conviction in the Creator.

3.3). The Advantages of the Yadain Method

Memorising the Qur'an systematically means doing so in a consistent manner; in other words, the more verses one memorises, the better one will be able to recall them accurately (*mutqin*). Therefore, the slogan of memorising the Qur'an in a month and revising it throughout one's life must be put into practice by following the operational steps from the very start of learning at the Karantina Tahfizh al-Qur'an Foundation at the Siwatu Wonosobo Islamic boarding school.

The strength of the Yadain method lies in its approach to memorising the Qur'an, which is complemented by Visualisation of Contemplation, the Virtual Qur'an, and the Qur'an Finger. With this method, memorisers can visualise letter by letter, word by word, verse by verse, and an entire page, understanding the script of the Qur'an even without looking at the mushaf. Verse numbering is available in the Yadain Qur'an and is specifically applied for participants of the *Muraja'ah Mutqin* programme. The Yadain Qur'an Finger serves as a numbering system to help reinforce the position of the Virtual Qur'an. To memorise a page, they need to read the entire translation of the Qur'an to visualise the reflection (*tadabbur*), including identifying the subject, its characteristics, and the location of the object, as well as distinguishing between the left and right sides. Then, they must look at the verse in the mushaf for one second and visualise the Virtual Qur'an using 1 to 4 words. Next, the verse is recited again whilst looking only at the translation, whilst the memorised verse can be covered with paper, with the aim of.

The overall findings of this study indicate that there are both significant differences and similarities between the application of the Master method at Ma'had Askar Kauny Istiqomah and the Yadain method at Pondok Pesantren Miftahul Huda Siwatu Wonosobo in the teaching of Qur'anic memorisation.

Firstly, in terms of the learning concept, the Master method emphasises a multisensory approach focused on three main aspects: auditory (repeating the recitation aloud), visual (observing movements or illustrations), and kinesthetic (hand or body movements as symbols of the verse's meaning). Meanwhile, the Yadain method employs a broader multisensory approach involving all five senses, including visualisation of reflection (*tadabbur*), imagination, and the use of fingers as aids to remember the position of verses, verse numbers, and the page structure of the Qur'an.

Secondly, in terms of teaching implementation, the Master method is carried out in stages through the *tahsin*, *talaqqi* and intensive repetition phases, under the guidance of a teacher. This process emphasises the strength of long-term memorisation (*mutqin*), although it takes a relatively longer time. Conversely, the Yadain method is applied intensively through a *tahfidz* quarantine system with a high memorisation target, namely up to one page in 15–30 minutes, enabling the completion of 30 juz in a relatively short time, whilst prioritising comprehension of meaning through visualisation.

Thirdly, in terms of methodological strengths, the Master method has proven effective in strengthening students' memory through structured repetition and the use of physical movements that reinforce meaning associations. Meanwhile, the Yadain method excels at accelerating the memorisation process by combining memorisation with comprehension (*tadabbur*), ensuring that students not only memorise the text but also understand the content of the verses.

Fourthly, in terms of challenges or obstacles, the Master method tends to face difficulties in the form of student burnout and the length of time required to achieve memorisation targets. The Yadain method, meanwhile, faces challenges due to the high intensity of the activities, which demand physical and mental readiness from the students, as well as consistency in maintaining their memorisation.

Fifthly, this study also found that the effectiveness of the methods is greatly influenced by the characteristics of the institution and the students. The Master method is more suitable for long-term learning that emphasises the quality and strength of memorisation, whilst the Yada'in method is more suitable for accelerated (intensive) programmes with limited timeframes.

Thus, these two methods need not be pitted against one another; rather, they can be viewed as complementary approaches. Each possesses characteristics, advantages, and strengths that can be optimised according to the needs, circumstances of the learners, and the learning context at hand. The integration of both enables the creation of a Qur'an memorisation learning model that does not merely emphasise the aspect of memorisation alone, but also focuses on the quality of understanding, the retention of memorisation, and the development of the learners' spiritual character. Furthermore, the synergy between these two methods can foster the development of a more effective learning system in achieving memorisation targets, one that is more integrative in combining cognitive, affective, and psychomotor aspects, and more contextual as it can adapt to the dynamics of the times and the diverse needs of learners. Therefore, the development of a tahfidz learning model that accommodates the strengths of these two methods is a strategic step in improving the overall quality of Qur'anic education.

CONCLUSION

This study demonstrates that Qur'anic memorisation cannot be viewed as a single, uniform process, but rather as a dynamic and contextual pedagogical practice. Through a comparative study of the Master method and the Yada'in method, it was found that both methods possess distinct epistemological and practical characteristics, yet both contribute significantly to the effectiveness of memorisation. The Master method emphasises the strengthening of long-term memory through a structured multisensory approach (audio, visual, and kinesthetic). This approach has proven capable of producing stronger memorisation (*mutqin*), although it requires a relatively longer time and is prone to boredom if not balanced with varied learning activities. Conversely, the Yada'in method offers accelerated memorisation through the integration of *tadabbur* visualisation and comprehension of meaning, thereby significantly increasing memorisation speed. However, this method demands high levels of physical and mental readiness, as well as consistency, from the students, meaning it is not always suitable for all types of students.

Critically, this study confirms that no single method is absolutely superior; rather, the effectiveness of a method depends heavily on the institutional context, learning objectives, and the characteristics of the learners. Therefore, an integrative approach that combines the strengths of both methods offers a strategic alternative for the development of a more adaptive and sustainable tahfidz learning model. The novelty of this study lies in its comprehensive comparative approach between the Master method and the Yada'in method, which had previously tended to be examined in isolation. This study not only compares technical aspects of learning but also reveals the integration of multisensory approaches, as well as cognitive, affective, and spiritual dimensions within the tahfidz process. Furthermore, this study produces a critical mapping of the relevance of method usage based on institutional characteristics and learners' needs, thereby offering both conceptual and practical contributions to the development of a more holistic Qur'anic memorisation learning model in the contemporary era.

Limitations: This study is limited to a qualitative approach in two institutions and therefore cannot yet be widely generalised. Furthermore, this study has not measured the effectiveness of the methods quantitatively (speed, retention and accuracy of memorisation) nor has it examined in depth external factors such as motivation, environment and the use of technology.

Recommendations: Tahfidz institutions are advised to develop an integrative approach by combining the Master and Yada'in methods in accordance with the characteristics of the students. Teachers need to pay attention to the psychological aspects of the students and conduct periodic evaluations to ensure that learning is more effective and sustainable.

Recommendations for Further Research: Further research is recommended to employ a quantitative or mixed-methods approach, test an integrative model of the two methods, expand the scope of the study, and examine the influence of external factors and technology on the success of memorisation.

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