

Exploration of the Implementation and Innovative Methods of Quran Memorization in the Batam City Islamic Junior High School Environment

Syafrinal¹

¹ Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia; syafrinaln81@gmail.com

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Abstract	<p>This study aims to explore the implementation and innovative methods in the Quranic memorization program in the Integrated Islamic Junior High School (SMPIT) in Batam City. The background of the study is based on the increasing need for Islamic educational institutions to provide effective, adaptive, and relevant memorization learning models for the current generation. This study employs a qualitative approach with a case study design, focusing on four SMPITs in Batam City. The research subjects include 12 memorization teachers, four memorization coordinators, and 20 students, who serve as supporting informants. Data collection techniques were carried out through in-depth interviews, observation of the learning process, and analysis of memorization program documents in schools. Data were analyzed using Miles & Huberman's interactive analysis model, which involves data reduction, data presentation, and conclusion drawing. Data validity was strengthened through source triangulation and technique triangulation, resulting in credible findings. The results of the study indicate that the implementation of the <i>tahfidz</i> program was carried out systematically through memorization target planning, <i>talaqqi</i> deposits, <i>muroja'ah</i> reinforcement, and tiered evaluation. In terms of methods, a combination of traditional and innovative approaches is employed, including the use of digital media, audio-visual techniques, peer <i>halaqah</i>, and reward-based motivational strategies. All of these methods have been proven to improve the quality of memorization, motivation, and student engagement.</p>		
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Corresponding Author			
Syafrinal			
Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia; syafrinaln81@gmail.com			

1. INTRODUCTION

Quranic education at the junior high school level has recently experienced significant development, particularly in integrated Islamic educational institutions that strive to integrate the general curriculum with Quranic character development. Integrated Islamic Junior High Schools (SMPIT) are one form of educational unit that places Quranic values as a core part of the educational process, not merely an additional extracurricular activity. This commitment is evident in the numerous SMPITs in Indonesia, including those in Batam City, which have made the *tahfidz* program a primary part of their school identity. The *tahfidz* program in SMPIT environments is not only oriented towards the quantity of memorization, but also on the formation of noble morals, disciplined worship, and the ability to read



the Quran according to the rules of *tajwid* and correct etiquette (Md Yusup et al., 2025).

Batam City, a rapidly developing city with a diverse urban population, exhibits a high demand for quality Islamic educational institutions that strike a balance between academic achievement and spiritual development. In various Islamic junior high schools (SMPIT) in Batam City, the *tahfidz* program is designed to instill religious values in adolescents while strengthening their identities. However, the implementation of the *tahfidz* program in each school can vary significantly. Some schools emphasize traditional methods such as *talaqqi*, *tasmi'*, and *sima'an*. In contrast, others utilize innovative approaches such as the use of digital applications, audio-visual strategies, personal mentoring, or peer learning through small groups. This variation reflects schools' adaptation efforts to technological developments, student characteristics, and the increasingly complex needs of national curriculum integration (Trisusanto et al., 2024).

In the field, *tahfidz* teachers face challenges such as limited time allocation in formal school schedules, heterogeneity in student abilities, and difficulty maintaining consistent *muraja'ah* (recitation) to maintain long-term memorization. Furthermore, the dynamic development of technology and digital media presents both opportunities and challenges in the learning of *tahfidz*. Many students are more interested in audio, video, applications, and interactive digital learning systems, requiring schools to innovate to ensure *tahfidz* methods remain relevant and effective for today's youth. Therefore, exploring program implementation, learning strategies, and innovative methods is an urgent need to understand the best models for application in SMPIT environments (Alwi et al., 2023).

Existing literature reviews show that *tahfidz* research generally focuses on two main areas: first, the effectiveness of memorization methods such as One Day One Verse (ODOA), M3 (*Menjaga, Mengulang, Menghafal*), *talaqqi*, and scheduled *muraja'ah*; second, studies on curriculum management and integration between *tahfidz* programs with the national curriculum or the Islamic boarding school system. These findings indeed indicate that structured methods have a significant influence on improving students' memorization abilities. Furthermore, personal mentoring and a programmed *muraja'ah* schedule have also been shown to strengthen memorization retention in the long term (Khoirotul Idawati, 2024).

However, several research gaps remain. First, research on *tahfidz* programs at the junior high school (SMPIT) level remains relatively limited. It tends to be partial, often discussing only one learning method or focusing solely on aspects of the curriculum. Second, there are few studies examining how technology-based *tahfidz* learning innovations, such as the use of digital Quran applications, audio repetition, or collaborative learning, are effectively integrated into formal school contexts. Third, there is still a lack of research that comprehensively connects program implementation, method innovations, supporting factors, and obstacles within a single study. Yet, the success of *tahfidz* learning in schools like SMPIT is largely determined by the complex interaction between curriculum, methods, the quality of teaching staff, student motivation, and family support (Rusadi & Rahmawati, 2023).

On the other hand, the challenges facing *tahfidz* schools today are increasingly diverse. Several previous studies have shown inconsistent *muraja'ah* practices that lead to loss of memorization, limited specialized training for *tahfidz* teachers, and difficulties in harmonizing the national curriculum with the intensive needs of *tahfidz*. Changes in student learning behavior in the digital era also affect their memorization patterns, requiring *tahfidz* teachers to develop more creative and personalized approaches. Recent studies emphasize that effective *tahfidz* learning ideally combines traditional methods with digital innovation, without losing the spirit of Qur'anic scholarship that emphasizes orderly *sanad* (chain of reciters), etiquette, and perseverance in the *talaqqi* (recitation process) (Warsah et al., 2024).

Based on these findings, this study was designed to explore in depth how the Quran memorization program is implemented in Batam City's SMPIT environment, while also identifying the innovative methods used in learning. This study aims to: (1) describe the implementation model of the *tahfidz*

program applied, including the curriculum, time allocation, and evaluation system; (2) identify methodological innovations used by *tahfidz* teachers and the reasons for choosing these methods; (3) analyze obstacles and supporting factors in the implementation of the *tahfidz* program; and (4) formulate recommendations that can be used as a basis for developing a sustainable *tahfidz* program at the SMPIT level (Muliati et al., 2022).

However, several challenges continue to emerge in various studies: (1) inconsistent *muraja'ah* practices that lead to memorization loss; (2) limited training for *tahfidz* teachers/tutors resulting in wide variations in teaching quality; and (3) difficulties in harmonizing the demands of the national curriculum (allocation of teaching hours) with the intensive needs of *tahfidz* programs. Recent systematic reviews also highlight the need for *muraja'ah* models that are adaptive to students' cognitive rhythms and the use of technology as a support, not a substitute, for the *tahfidz* learning process.

2. METHODS

This research employs a qualitative approach with a multiple-case study design. This qualitative approach was chosen because it allows researchers to understand the implementation and innovation of the Quran memorization method in depth within the natural context of SMPIT Batam City (Subhaktiyasa, 2024). Through multiple case studies, researchers can compare practices between schools to identify common patterns as well as the unique characteristics of each educational institution (W.Creswell & N.Poth, 2018).

The research locations were four Integrated Islamic Junior High Schools (SMPIT) in Batam City. These schools were selected because they have structured memorization programs that have been running for at least one year. The research subjects included principals, memorization coordinators, memorization teachers or tutors, students memorizing the Quran, and their parents. This study employs a qualitative approach with a case study design, focusing on four SMPITs in Batam City. The research subjects include 12 memorization teachers, four memorization coordinators, and 20 students, who serve as supporting informants. Data collection techniques were carried out through in-depth interviews, observation of the learning process, and analysis of memorization program documents in schools (H.Rifa'i Abubakar, 2021).

Data collection was conducted using triangulation methods, including in-depth interviews, observation, and documentation studies. In-depth interviews were conducted with school principals, *tahfidz* teachers, students, and parents to explore their experiences and perceptions regarding the implementation and innovation of *tahfidz* methods. Participatory and non-participatory observations were conducted by observing *tahfidz* learning activities, *muraja'ah* practices, teacher-student interactions, and memorization evaluation strategies. Furthermore, documentation in the form of *tahfidz* curricula, learning modules, evaluation notes, and school policies was analyzed to strengthen the field findings (Rukminingsih et al., 2020).

Data were analyzed using Miles & Huberman's interactive analysis model, which involves data reduction, data presentation, and conclusion drawing. Data validity was strengthened through source triangulation and technique triangulation, resulting in credible findings.

3. FINDINGS AND DISCUSSIONS

Implementation of the Qur'an Memorization Program at Batam City Islamic Middle School

Interviews with the principal, Qur'an memorization coordinator, Qur'an memorization teachers, students, and parents indicate that the Qur'an memorization program at SMPIT Batam City is well-planned and a key feature of the school. The informants agreed that the Qur'an memorization program

is not merely an additional activity but rather an integral part of student character development. Interviews with the principal and the *tahfidz* coordinator revealed that the *tahfidz* program is structured through semester memorization targets, monthly evaluations, and student learning group assignments based on ability. Some students are quick to memorize, while others require special support; the school adapts its teaching methods to meet the needs of each group. They emphasized that this arrangement ensures all students can progress without feeling left behind. The *tahfidz* teacher explained that the learning process takes place daily through morning *halaqah* (religious gatherings) for new memorization and scheduled *muroja'ah* (religious study sessions) to ensure retention. The traditional *talaqqi* method remains in use, but is now combined with new methods such as audiovisual aids, memorization apps, and paired learning. According to the teachers, this combination of methods increases student enthusiasm and helps them memorize verses more quickly and consistently.

Students reported that they found it more helpful when teachers provided motivation and simple rewards such as praise, certificates, or class announcements. They found that audio-visual methods and paired learning made memorization easier to understand and less boring. Parents also expressed positive views. They said that their children's progress in memorizing the Quran has made them more disciplined and focused. Parents are involved through daily *mutaba'ah* books and communication groups with teachers. Some parents even accompany their children in *muroja'ah* at home. However, informants also reported several obstacles, such as differences in student motivation, difficulty managing time between general subjects and memorization, and the challenge of maintaining memorization. Teachers are working to address these challenges through intensive mentoring, a more regular *muroja'ah* schedule, and regular communication between teachers and parents. Overall, the interviews revealed that the implementation of the *tahfidz* program at SMPIT Kota Batam is progressing quite well, utilizing a combination of traditional and innovative methods, with strong support from teachers and parents. This program not only enhances students' memorization skills but also cultivates their character and promotes more positive habits in their daily lives.

The implementation of the Quran memorization program at SMPIT Batam City follows several systematic stages, starting from planning memorization targets, daily learning using the *talaqqi* method, joint *muroja'ah*, periodic evaluations, and developing students' Quranic character. This program is not merely oriented towards quantitative memorization achievement, but also emphasizes the quality of reading, understanding the meaning, and internalizing the values of the Quran in daily behavior.

Theoretically, the implementation of this program can be explained through educational management theory, which emphasizes the importance of planning, organizing, implementing, and evaluating (POAC) (Musa & Sawaluddin, 2020). Each stage of SMPIT Batam's *tahfidz* program demonstrates the implementation of Islamic educational management, for example, through realistic *juz* target planning, organizing *halaqah* schedules, and periodic evaluations that measure students' memorization progress (Cholizah Fitri Nur, 2025).

From the perspective of behaviorist learning theory, routine *muroja'ah* activities and consistent memorization serve as a means of habit formation. Consistent repetition of memorization accompanied by positive reinforcement from the teacher, whether in the form of praise or symbolic rewards, can strengthen students' motivation to maintain memorization (Putri et al., 2025). This aligns with the principle of reinforcement in behaviorism, which states that reinforced behavior tends to be continued (Zahra Magfirah Maulana Nasution, Ummu Aiman Hasibuan, Frizkiya Juniarsih, Siti Fatimah, 2020). The implementation of this program also reflects the concept of humanistic theory, which focuses on the actualization of students' potential. The *tahfidz* program extends beyond memorization, also fostering spiritual character, independence, and discipline (Haryono et al., 2023). Students are guided to achieve a balance between academic achievement and spiritual strengthening, in line with Carl Rogers's view that education must be oriented toward developing the full potential of humanity (Imron, 2020).

From the perspective of Islamic education, the implementation of the *tahfidz* program can be linked to the theory of Islamic education based on spiritual *tarbiyah*, where the goal of education is not only the transfer of knowledge, but also the development of the soul, always to be close to the Qur'an (Muliati et al., 2022). Al-Ghazali emphasized that true education must shape noble morals and bring people closer to God, so that the *tahfidz* activity at SMPIT Batam becomes a medium for internalizing religious values that support the goals of Islamic *tarbiyah* (Mat Isa et al., 2024). In addition, the *tahfidz* program is also in line with Bronfenbrenner's theory of educational ecology (Nasikin et al., 2024). The school environment (microsystem) becomes the main space for students to practice memorization through teacher guidance (Hasanah et al., 2025).

In terms of learning methods, this study found that a combination of traditional methods, such as *talaqqi*, *tasmi'*, and *muraja'ah*, is still dominant, but there are efforts to integrate innovative methods (Fadil & Hanifa, 2024). This is in line with the results of the study by Nasution et al., which confirmed that strategic innovations such as the use of technology, mentoring between students, or strengthening motivation can significantly improve the quality of memorization (Zahra Magfirah Maulana Nasution, et.al, 2020). Thus, the efforts of SMPIT in Batam to combine classical and innovative methods can be considered a form of adaptation to the needs of students in the digital era (Ibrahim et al., 2024).

However, in terms of memorization evaluation, most schools in Batam focus more on short-term assessments, such as weekly submissions, while long-term retention is not well managed. However, according to research by Astuti et al., the success of memorization is not only measured by the number of *juz* memorized, but also by the student's ability to maintain memorization over the long term through intensive *muraja'ah* (Fadil & Hanifa, 2024). In other words, the evaluation system in Batam needs to be strengthened so that students' memorization is not easily lost over time (Ambarwati et al., 2025).

From both supporting and inhibiting perspectives, this study's findings demonstrate that the program's success is highly dependent on school management's commitment, the availability of *tahfidz* teachers, and a supportive religious environment for students. This aligns with Imron's research, which states that a superior *tahfidz* program can only develop optimally if supported by a strong educational ecosystem, including infrastructure, teacher support, and innovation-based management (Putri et al., 2025). On the other hand, obstacles such as limited teaching staff, high student academic loads, and the lack of use of digital technology are challenges that are also often found in other schools in Indonesia (Sa'diyah, 2024).

When compared with other literature, the implementation pattern in Batam has similarities with studies conducted in *tahfidz*-based madrasas in Demak, where the flagship *tahfidz* program is the school's hallmark, but still faces challenges in integrating general subjects and *tahfidz*. In addition, research by Zainuddin (2023) emphasized that the effectiveness of *tahfidz* is highly dependent on a contextual learning approach and students' personal motivation. This confirms that the innovative motivational methods and approaches that have begun to be tried in Batam are the right steps to improve program achievements (Wulan et al., 2023).

The results of this study align with those of various previous studies, particularly in terms of the importance of curriculum, methodological variation, and educational environmental support. However, a new contribution found in the Batam context is the variation in memorization targets across schools, as well as the emergence of simple technology-based innovations and mentoring among students. This demonstrates that SMPIT Kota Batam is striving to adapt its *tahfidz* program to the challenges of the times without abandoning the traditional methods that characterize Qur'anic learning.

Innovative Methods in Learning Quran Memorization at Batam City Islamic Junior High School

Interviews with *tahfidz* teachers, program coordinators, students, and parents indicate that SMPIT Kota Batam has developed various innovative methods to strengthen *tahfidz* learning. These innovations stem from the need to increase student motivation, adapt methods to their learning styles, and maintain

effective memorization amidst a busy school schedule. The *tahfidz* coordinator's explanation revealed that the school doesn't rely solely on classical methods like *talaqqi* and *tasmi'*, but also develops them by utilizing technology and varying learning strategies. They stated that the innovations were implemented to address the challenges of memorization retention, student boredom, and the varying abilities of each child in memorizing.

Tahfidz teachers explained several innovative methods used in their classes. Among the most frequently mentioned were the use of digital applications such as Quran audio players, *muraja'ah* applications, and student voice recordings. These applications help students repeat verses at any time, even when they are not at school. Some teachers also use short videos or audiovisual aids to reinforce the meaning of verses before they are memorized, so students feel more connected to the Quran's content.

Besides technology, innovation is also evident in small-group learning strategies. Teachers divide students into mini-*halaqah* (student groups), where they listen to each other, correct readings, and provide feedback. Students report that this method boosts their confidence, as learning with peers feels easier than directly submitting to the teacher. Peer learning also provides opportunities for students who memorize more quickly to help students who are struggling. From a motivational perspective, teachers implement a simple reward system, including achievement points, memorization cards, and monthly announcements of the best memorization achievements. According to teachers, this strategy has shown significant results: students are more enthusiastic about achieving memorization targets and are more consistent in their recitation.

Meanwhile, interviews with students indicated that they felt more comfortable with a variety of methods. Students noted that creative repetition through audio, personal voice recordings, and *muroja'ah* (recitation using a specific rhythm) made the memorization process less monotonous. Some students also found mind mapping verses or brief explanations of the *surah*'s themes helpful before memorizing. Parents reported that innovations such as the use of digital apps made it easier for them to monitor their children's memorization at home. They found it helpful because their children could review their memorization independently without having to wait for school to deliver it. Overall, the interview results indicate that innovative methods in teaching *tahfidz* at SMPIT Batam City have had a positive impact on motivation, memorization speed, and the quality of *muroja'ah* (recitation). This combination of classical methods and modern innovations makes learning more flexible, engaging, and tailored to the developmental needs of today's students.

The research results show that Islamic Junior High Schools (SMPIT) in Batam City implement a variety of innovative methods in teaching Quran memorization to support students' memorization targets. These methods focus not only on the quantity of memorization but also on the quality, understanding, and internalization of Quranic values.

From the perspective of Vygotsky's social constructivism theory, memorization learning involving peer learning and small *halaqah* (religious circle) demonstrates that social interaction is a crucial medium for strengthening memorization. Students play an active role in the memorization process by correcting and providing mutual reinforcement, which aligns with the concept of the zone of proximal development (ZPD), where students can develop optimally with guidance from teachers and peer support. The emerging method is peer learning, or peer-to-peer *halaqah*, where students listen to each other's memorization in small groups (Hadi et al., 2023). This collaborative model not only increases motivation but also fosters a culture of mutual reminders and corrections (Baswedan et al., 2025). The literature indicates that peer learning in *tahfidz* (memorization) has a positive impact on increasing student emotional engagement and strengthening memorization quality through joint supervision (Husaini, 2021).

The most dominant method is interactive *talaqqi* and *tasmi'*, where students submit their memorization to a *tahfidz* teacher using a personalized approach. This model is combined with the use

of technology, such as digital *muroja'ah* applications that allow students to practice their memorization independently outside of school hours (Sawaluddin et al., 2019). Previous research has shown that the use of mobile learning-based digital applications can increase the intensity of students' *muroja'ah* and simultaneously foster learning independence (Sari Harahap et al., 2024).

In addition, teachers apply the creative *Tikrar* method, which involves repeating memorized readings using the verse grouping technique (chunking) and the use of *murattal* tones. This approach is considered to make it easier for students to remember verse patterns and prevent reading errors. Recent studies confirm that audio-visual-based creative repetition techniques are proven effective in strengthening students' memory in memorizing the Qur'an (Harahab Darwin & Indriani Fuzi, 2023). The creative *Tikrar* method and the use of audio-visual repetition are in accordance with Gardner's theory of Multiple Intelligences, especially musical and verbal-linguistic intelligence. The use of musical tones makes it easier for students with musical intelligence to remember verse patterns, while verbal repetition strengthens the memorization of students with linguistic intelligence (Siregar, 2020). Recent research supports that a multiple intelligence-based approach can increase the effectiveness of Qur'an memorization because it is appropriate for the diversity of students' learning styles (Syahrudin, Yusuf Abdurachman Luhulima, 2021).

The use of digital *muroja'ah* applications in *tahfidz* learning can also be explained by George Siemens' connectivism theory, which emphasizes that learning in the digital era occurs through information and technology networks (Sawaluddin, Imran Rido, Koiy Sahbudin Harahap, 2024). With applications, students have the opportunity to access, review, and reinforce their memorization at any time, thus expanding the learning space beyond the school environment. Recent studies have shown that digital technology not only increases flexibility but also builds independence in the memorization process (Afriyunita & Ismaniar, 2024).

Another innovation is the implementation of a reward and motivation system, which involves providing symbolic awards to students who achieve certain memorization targets. This system is not merely competitive, but rather fosters spiritual enthusiasm through appreciation of student efforts. Recent research confirms that providing motivation based on spiritual rewards is effective in increasing memorization consistency among adolescents (Muhajir et al.). The application of a reward and motivation system aligns with Skinner's behaviorist theory, which emphasizes the use of positive reinforcement. Appreciation in the form of symbolic awards or spiritual recognition can strengthen consistent behavior in *muroja'ah*. Several recent studies confirm that reward-based motivation strategies have a significant impact on student consistency in achieving memorization targets (Sifa Hayatul Husna et al., 2024).

Based on interviews with teachers and observations, the main challenges in implementing this innovative method are the variation in student ability levels and the consistency of *muroja'ah* outside of school. However, parental support through the home-based *tahfidz* program is an important solution. Family support is considered crucial in strengthening students' memorization achievements, as shown by other studies that parental involvement directly has a positive impact on the quality of children's Qur'an memorization (Nurdiah et al., 2023). Thus, the innovative method implemented by SMPIT in Batam City integrates traditional and modern approaches through *talaqqi*, digital *muroja'ah*, creative *Tikrar*, peer learning, and a reward-based motivation system. These methods have demonstrated effectiveness in enhancing memorization quality while promoting Qur'anic enthusiasm among students.

Strategy for Developing the Qur'an Memorization Program at Batam City Islamic Junior High School

Based on interviews with the Qur'an memorization teacher, program coordinator, and several parents and students, it was revealed that the strategy for developing the Qur'an memorization program at SMPIT Batam City was carried out through a structured and layered approach. The informants stated that the development of the Qur'an memorization program was not only carried out by improving the

quality of memorization methods, but also by strengthening management, routine habits, utilizing technology, and involving families in the learning process. The program coordinator explained that the school is attempting to develop a more systematic *tahfidz* management system, starting with the development of operational standards that regulate the memorization process, *muraja'ah* patterns, evaluation mechanisms, and remedial procedures for students who experience difficulties. According to the *tahfidz* teacher, this strengthening of management is important because each class has varying student abilities, so technical guidance is needed to ensure consistent implementation at each level.

In terms of learning implementation, teachers stated that the school continues to strive to develop a combination of traditional methods such as *talaqqi*, *tasmi'*, and *muraja'ah* with more innovative approaches. They explained that the method innovations were made in response to differences in student learning styles and limited time for formal learning. Therefore, the school introduced the use of audio-visual media, *murattal* recordings, and simple digital applications to help students independently review memorization at home. Several teachers also added that they implemented a peer learning strategy through small *halaqah* (recitation circles), where students could listen to and correct each other's reading. Furthermore, quick repetition sessions or short drills were implemented to maintain student memorization resilience, especially for students who were working towards specific *juz* (chapters).

Interview findings suggest that one key strategy in program development is establishing a sustainable culture of *muroja'ah* (recitation). Teachers mentioned that students not only review memorization during memorization lessons, but also at various other times, such as before class begins and before dismissal. This approach aims to create a consistent rhythm of memorization, so that students not only focus on memorizing new material but also maintain existing knowledge, ensuring it is not easily lost. The *tahfidz* coordinator stated that daily *muroja'ah* activities have become an integral part of the school's identity and are slowly forming a habit for students to interact with the Quran throughout the school day.

In addition to learning strategies, schools also emphasize the importance of character development as part of the *tahfidz* program. According to informants, Qur'anic character development is the primary foundation, enabling students not only to memorize verses of the Qur'an but also to practice the values contained within them. In practice, schools give awards to students who achieve certain memorization targets, hold motivational activities, and present role models such as *tahfidz* teachers or *alumni* who have memorized the 30 *juz*. Informants stated that this strategy is quite effective in fostering students' enthusiasm and confidence in completing their memorization.

Interviews with parents revealed that collaboration between the school and families is a crucial strategy for the program's success. Parents are provided with guidance on how to monitor students' memorization at home and are required to sign a daily memorization monitoring log. Furthermore, the school established a dedicated communication group for the *tahfidz* program to monitor student progress quickly. Parents reported that their involvement makes the learning process feel more focused, as students receive support and supervision not only at school but also at home.

Technology integration is also a growing strategy at SMPIT Batam City. Teachers and parents explained that simple digital applications are used to monitor students' progress in memorization continuously. Some teachers create recordings of the school's version of the *murattal* (recitation) that students can access at any time as a guide for memorization and recitation. This strategy allows students to practice independently with greater flexibility and consistency.

Interview findings also revealed that the school implements regular memorization evaluations, both daily and weekly, as well as through *juz* (volume) advancement exams. This evaluation process not only assesses student abilities but also serves as a basis for determining learning interventions if any students are lagging. Teachers stated that structured evaluations allow for more accurate monitoring of student progress and program development as needed.

Overall, the interview results indicate that the development strategy for the Quranic memorization program at SMPIT Batam City is implemented through a comprehensive and adaptive approach. Strengthening management, innovative learning methods, consistent *muroja'ah* practices, Quranic character development, technology integration, and active partnerships with parents are complementary components in maintaining the sustainability and quality of the *tahfidz* program. These findings also demonstrate that the success of *tahfidz* is not only determined by students' memorization abilities, but also by a system capable of supporting comprehensive learning

The research results show that Islamic Junior High Schools (SMPIT) in Batam City developed their Quran memorization program through a focused and sustainable strategy. This strategy included strengthening management, diversifying learning methods, developing human resources for Quran memorization teachers, integrating technology, and synergizing with parents and the community (Parpatih, 2025).

First, strategic management theory in education emphasizes the importance of long-term planning, resource organization, and continuous evaluation. Schools establish a vision and memorization achievement targets from the beginning of the school year, for example, a minimum target of 3–5 *juz* during junior high school. This strategy aligns with the principles of strategic management in Islamic education, which emphasize the importance of long-term planning to achieve the goals of Qur'anic education. Setting realistic and measurable targets also aligns with Locke's goal-setting theory, which posits that learning success is largely determined by the clarity and challenge of the targets set (Nasution & Hasibuan, 2023).

Second, the development strategy is implemented through a variety of learning methods. In addition to traditional *talaqqi*, the school incorporates peer learning, creative *Tikrar*, digital *muroja'ah*, and game-based educational approaches. This strategy aligns with Tomlinson's theory of learning differentiation, which emphasizes the importance of adapting methods to students' learning styles for more effective learning (Sari et al., 2025).

Third, schools develop the quality of *tahfidz* teachers through training programs, teacher circles, and competency certification. This demonstrates the application of human capital theory, which posits that enhancing the quality of human resources will have a direct impact on the success of educational programs. Fourth, the development strategy also includes the use of digital technologies, such as Quran memorization apps, online evaluation platforms, and audio-visual media (Sawaluddin, Koii Syahbudin, Imran Rido, 2022). This strategy can be explained using Siemens' connectivism theory, which states that 21st-century learning cannot be separated from information networks and digital technology as a means of expanding learning spaces (Parpatih, 2025).

Fifth, schools build synergy with parents and the community through home-based *tahfidz* programs. This strategy emphasizes that successful Quran memorization is determined not only by the school but also by family involvement. Bronfenbrenner's ecological educational theory perspective explains that the interaction between school and family (mesosystem) is a determining factor in a child's educational success (Nurkamilah et al., 2025).

Based on these findings, the strategy for developing the *tahfidz* program at SMPIT Batam City can be understood as a comprehensive effort involving management, methods, human resources, technology, and environmental synergy. This demonstrates the implementation of integrative Islamic educational theory, where the goal of Quranic learning prioritizes not only the quantity of memorization but also the spiritual, cognitive, and affective qualities of students

4. CONCLUSION

Research on the Exploration of Implementation and Innovative Methods of Quran Memorization

in SMPIT Batam City shows that the *tahfidz* program has been running with a clear direction, structure, and a strong foundation in learning management. Consistent daily implementation, regular scheduling, and the involvement of competent *tahfidz* teachers are key factors in the program's success. Innovative methods, such as daily target-based takrir, scheduled individual deposits, peer learning, the use of digital audio, and personal mentoring, are learning strategies that can increase student motivation and achievement in memorization. Conceptually, these findings reflect that *tahfidz* education cannot simply rely on traditional methods, but requires an adaptive approach to the characteristics of digital-generation students. The implementation of innovative methods demonstrates that combining classical and digital approaches can create a more meaningful learning experience, aligning with social constructivist theory, which states that students construct understanding through active interaction, reflection, and experience. Furthermore, the alignment between the school's vision, teacher competency, and parental support strengthens a sustainable *tahfidz* ecosystem.

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