



COGNITIVE AND SPIRITUAL APPROACHES TO QUR'ANIC MEMORIZATION: A STUDY OF THE YADAIN METHOD IN YOGYAKARTA

Ihwan Agustono,^{1*} Hajjar Darissalamah Firdaus²

¹⁻² Universitas Darussalam Gontor, Indonesia

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ABSTRACT

This paper examines the contemporary process of Qur'anic memorization in Indonesia using the Yadain Method, which integrates traditional memorization practices with modern cognitive strategies. The background of this study highlights the need for innovative approaches to enhance both the intellectual retention and spiritual understanding of the Qur'an in diverse age groups. The objective is to analyze how the Yadain Method, emphasizing visualization and *tadabbur* (reflective contemplation of meanings), contributes to effective and holistic Qur'anic memorization. Employing a case study qualitative method, the research explores the implementation and impact of the method on participants at the Executive Tahfidz Center Yogyakarta. Key components of the method include cognitive aids such as color-coded visualizations and structured exercises, which facilitate rapid memorization and long-term retention. The findings reveal that this approach not only improves memorization efficiency but also fosters mental tranquility and spiritual growth, benefiting learners across various educational levels. The study introduces a novel framework for Qur'anic memorization in Indonesia, combining cognitive techniques with psychological and spiritual support, thus demonstrating its flexibility and effectiveness as a modern pedagogical tool.

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Corresponding Author:

Ihwan Agustono

Universitas Darussalam Gontor, Jl. Raya Siman, Dusun I, Demangan, Kec. Siman, Kabupaten Ponorogo, Jawa Timur 63471, Indonesia

Email: ihwan_agus@unida.gontor.ac.id

INTRODUCTION

Memorization of the Qur'an holds a central role in Islamic education, serving as a means to achieve both spiritual growth and intellectual advancement.¹ Over time, various methods have been developed to facilitate memorization for individuals across all age groups. Among these, the Yadain Method has emerged as an innovative approach that integrates mental focus, emotional engagement, and deep reflection (*tadabbur*), making it a comprehensive and effective tool for Qur'anic learning. Unlike traditional techniques that often emphasize rote memorization, the Yadain Method adopts a holistic framework that aligns with contemporary pedagogical principles.²

At the Executive Tahfizh Center (ETC) in Yogyakarta, Indonesia, the Yadain Method has been successfully implemented, demonstrating its potential to enhance Qur'anic memorization while fostering participants' spiritual, emotional, and intellectual development. This method promotes discipline through structured practices such as visualization, systematic recitation, and reflective engagement with the Qur'anic text. Beyond cognitive mastery, it encourages meaningful connections to the Qur'an, fostering mindfulness and emotional resonance.³

The program at ETC further enriches the memorization process by incorporating motivational sessions, personal consultations, and discussions on Qur'anic ethics and behavior.⁴ These activities not only help participants overcome challenges but also maintain focus and cultivate a deeper understanding of Qur'anic teachings. This integrated approach blends academic rigor with spiritual nourishment, offering a balanced model of Qur'anic education.⁵

This article examines the implementation of the Yadain Method at ETC and evaluates its impact on participants' intellectual, emotional, and spiritual growth. By analyzing its structured practices and unique holistic framework, the study highlights how the Yadain Method serves as a modern and innovative paradigm for Qur'anic memorization, bridging traditional rote techniques with personal and intellectual development.

LITERATURE REVIEW

The Yadain Method has been explored in several studies for its innovative approach to Qur'anic memorization. Yamin and Astutik (2021) described the "*Akulturasi Panca Indra Metode Yadain Li Tahfidzil Qur'an*", highlighting how the method engages the senses to create a deeper connection with the text. Their research underscores the method's ability to harmonize cognitive and sensory engagement, making memorization more effective and meaningful.⁶

Similarly, Samsuri et al. (2021) investigated its implementation in improving memorization skills at *Pesantren Tahfidz Alam Al-Qur'an* Ponorogo, finding that the method not only enhances cognitive retention but also fosters discipline and focus among

¹ Ahmad Khoirul Anam, *Seni Bahagia Menghafal Al-Qur'an* (Jakarta: Kompas Gramedia, 2021), 6.

² Abdul Ghofur Waryono, *Strategi Qur'ani Mengenali Diri Sendiri dan Meraih Kebahagiaan Hidup* (Yogyakarta: Belukar, 2004), 95.

³ Bahirul Amali Herry, *Agar Orang Sibuk bisa Menghafal Al-Qur'an* (Yogyakarta: ProYou, 2012), 19.

⁴ Noor Izzati Septia, Nihayatul Kamal, and Ngalimun, "Kesehatan Mental dan Ketenangan Jiwa Kajian Psikologi Agama," *JIS Journal Islamic Studies* 1, no. 2 (2023): 212-21, <https://yptb.org/index.php/jis/article/view/246>.

⁵ Mochammad Ashabul Yamin and Anita Puji Astutik, "Akulturasi Panca Indra Metode Yadain Li Tahfidzil Qur'an," *TAJDID: Jurnal Ilmu Ushuluddin* 20, no. 2 (2021): 336-72, <https://doi.org/10.30631/tjd.v20i2.169>.

⁶ Yamin and Astutik.

students.⁷ Meanwhile, Karim et al. (2020) examined the quarantine program in Desa Maniskidul, Kuningan, where participants successfully memorized the Qur'an in a month using the Yadain Method. Their findings emphasize the method's structured environment and intensive approach as key factors in achieving rapid memorization outcomes.⁸

The Yadain Method's strength lies in its well-organized environment, designed to address participants' physical, emotional, and spiritual needs.⁹ At the Executive Tahfidz Center, the method is implemented through strict Standard Operating Procedures (SOP), ensuring a balanced focus on memorization and overall well-being.

Daily activities such as *Tajwid* practice, intensive memorization sessions, and reflective study of Islamic texts like *Riyadh al-Shalihin* are structured to promote intellectual and spiritual growth. Additional components, such as motivational sessions, personal consultations, and guidance on Qur'anic etiquette, help participants maintain emotional stability, overcome challenges, and stay focused. This comprehensive approach integrates academic and spiritual development, making the Yadain Method an effective tool for Qur'anic learning.¹⁰

Despite its effectiveness, most research on Qur'anic memorization focuses on traditional methods, limiting broader insights into innovative approaches like the Yadain Method.¹¹ Studies by Yamin and Astutik (2021), Samsuri et al. (2021), and Karim et al. (2020) provide valuable perspectives but are context-specific. They do not fully examine the interplay of cognitive, emotional, and spiritual elements in fostering participants' holistic development.

METHODS

This study uses a qualitative field research design with a descriptive approach to examine the impact of the Yadain Li-Tahfidz al-Qur'an Method on participants' mental health during the Tahfidz program at the Executive Tahfidz Center (ETC) in Yogyakarta, Indonesia. The research follows a phenomenological approach, focusing on participants' personal experiences and how the method affects their intellectual, emotional, and spiritual well-being.¹²

The sample includes a range of participants from different age groups, both children and adults, who are actively involved in the program. Data is collected through direct observation, active participation in the program, and interviews with participants and teachers (*asatidz* and *ustadzat*). By participating in the same activities, the researcher gains a deeper understanding of the method's effects. Observations focus on the physical, emotional, and cognitive responses of participants, and interviews provide insights into

⁷ Iman Samsuri, Ayok Ariyanto, and Nurul Abidin, "Pelaksanaan Metode Yadain dalam Meningkatkan Kemampuan Menghafal Al-Qur'an di Pesantren Tahfidz Alam Al-Qur'an Ponorogo," *TARBABI: Journal on Islamic Education* 5, no. 1 (April 2021): 16–25, <https://doi.org/10.24269/tarbawi.v5i1.1373>.

⁸ Dudung Abdul Karim, Hafidz Nur Muhammad, and Ali Zaenal Arifin, "Metode Yadain Li Tahfidz Al-Qur'an (Implementasi Program Karantina Sebulan Hafal Al-Qur'an di Desa Maniskidul Kuningan Jawa Barat)," *Studia Quranika: Jurnal Studi Quran* 4, no. 2 (2020): 181–200, <https://doi.org/10.21111/studiquran.v4i2.3546>.

⁹ Lukman Hakim, *Metode Ilham Menghafal Al-Qur'an Serasa Bermain Game* (Bandung: Humaniora, 2018), 12.

¹⁰ Subhan Abdullah Acim, *Metode Pembelajaran dan Menghafal Al-Qur'an* (Bantul Yogyakarta: Lembaga Ladang Kata, 2022), 3.

¹¹ Yahya Abdul Fattah Al-Zahwawi, *Revolusi Menghafal Al-Qur'an* (Surakarta: Insan Kamil, 2010), 8.

¹² A. Muri and Yusuf, *Metode Penelitian Kualitatif dan Penelitian Gabungan* (Jakarta: Prenamedia Group, 2014), 16.

their mental health, memorization progress, and spiritual growth. The analysis identifies key patterns in participants' engagement, emotional stability, and spiritual development, cross-referencing data to ensure accuracy.

This study seeks to demonstrate how the Yadain Method's holistic approach enhances memorization while fostering mental and spiritual well-being, offering a modern model for Qur'anic education.¹³

RESULTS AND DISCUSSION

A Historical Overview of Qur'an Memorization in Indonesia: The Emergence and Impact of the Yadain Method

The tradition of the Qur'an memorization in Indonesia has a deep-rooted history closely related to the coming of Islam to the archipelago since the 13th century. Traditionally, before more formalized methods for memorizing the Qur'an were introduced, teaching of the Qur'an was conducted by oral approaches, constituting an important part of the pesantren culture, or Islamic boarding schools.¹⁴ The *talaqqi* method of teaching was heavily dominated in the early days, whereby a teacher or *kiai* would have to recite the verses of the Qur'an, and these were repeated by students until they got them memorized. As a matter of fact, such a tradition was not aimed at memorizing of the verses of the Qur'an but at comprehending the meanings and essence of these texts. Many had traditional pesantren backgrounds where access to the printed mushaf, or copies of the Qur'an, was at a minimum and memorization depended on the degree of listening and repetition.¹⁵

As time advanced, during the beginning of the 20th century, the pesantren began to take shape and form as organized centers of Islamic education. In this environment, one of the students' major goals was the memorization of the Quran. Throughout this period, most pesantren made it a point to stress memorization of the Qur'an within a specific timeframe. The pesantren system of education built more organized memorization techniques that relied on constant repetition and proper time use. Every student, known as a *hafidz* or Qur'an memorizer, is supposed to commit at least a few juz of the Qur'an to memory within a specific time period. This system further developed itself by establishing a tahlidz class that emphasized memorization, together with the study of *tajwid* (pronunciation) and *tafsir* (interpretation) of the Qur'an.¹⁶

After Indonesia declared its independence in 1945, Islamic education in Indonesia mushroomed, whereby many pesantrens adopted formal and modern curricula. The Indonesian government also opened Islamic educational institutions that combined religious studies with general knowledge, but Qur'an memorization kept its central place in the Islamic education system. In this age, methods of Qur'an memorization became more systematized, and in some pesantren, time-based techniques of memorization were

¹³ Rusmini Samsu, "Metode Penelitian Teori dan Amplikasi Penelitian Kualitatif Samsu and Kuantitatif," in *Mixed Methods, Serta Reseach and Development*, ed. Rusmini Samsu (Jambi: Pustaka, 2020), 220.

¹⁴ Armai Arief, *Sejarah Pertumbuhan dan Perkembangan Lembaga Pendidikan Islam Klasik* (Bandung: Angkasa, 2004), 92.

¹⁵ Heriyanto, "Potret Fenomena Tahfidz Online di Indonesia: Pergeseran Tradisi Menghafal Al-Qur'an dari Sorogan ke Virtual," *SUHUF: Jurnal Pengkajian Al-Qur'an dan Budaya* 14, no. 1 (2021): 153-77, <https://doi.org/10.22548/shf.v14i1.574>.

¹⁶ Endin Mujahidin, Abdul Rauf Haris, and Didin Hafidhuddin, "Pengembangan Manajemen Peserta Didik Program Tahfidz," *Ta'dibuna: Jurnal Pendidikan Islam* 9, no. 1 (2020): 68-88, <https://doi.org/10.32832/tadibuna.v9i1.2699>.

introduced for efficiency in the process. Regular repetition and small group methods were introduced in this regard.¹⁷

Technology in the late 20th and early 21st centuries brought new developments to Qur'anic memorization in Indonesia. Digital apps and multimedia were increasingly used in pesantren and Islamic schools, making memorization easier. These tools allowed students and the general public to memorize the Qur'an more flexibly while keeping oral memorization as the main focus. Technology also helped people who lived far from learning centers or had busy schedules to participate in Tahfidz programs. However, to better understand the Yadain Method's impact, it is important to also explore the memorization methods that existed in Indonesia before this method was introduced. This will help provide context for how the Yadain Method fits into the broader landscape of Qur'anic education.¹⁸

One of the newest innovations introduced into the Qur'an memorization tradition in Indonesia by Yadi Iryadi is the Yadain Method. This Yadain Method involves more visualization and provides an understanding of the meaning of the Qur'anic verses as the key to accelerating memorization. The Yadain Method basically includes three steps, namely: virtual Qur'an, which means seeing the verses of the Qur'an in one's mind; verse management, which includes dividing the verses into smaller pieces so that they can be managed more efficiently; and verse imagination, which involves imagining what a verse would have looked like if it had actually happened in real-life situations. This method shows that in order to memorize, one needs awareness of the meaning and relationship between verses, yet it allows for a holistic learning approach, not entirely focused on rote memorization but also on comprehension and reflection.¹⁹

The Yadain Method has been widely publicized for its ability to simplify the process of memorization without compromising depth in understanding the Qur'an. With this approach, success has been achieved in many modern Islamic institutions, particularly in modern pesantren. In Indonesia, Qur'an memorization participants can now memorize more efficiently and understand the context and wisdom behind each verse they memorize. Furthermore, this approach will make it easier for people at any age level, even children, teenagers, and adults from various walks of life, to participate in Qur'an memorization programs with greater efficiency.

In general, the tradition of memorization of the Qur'an in Indonesia has had a very long journey and has passed through many changes up to this time. Starting with the traditional method of *talaqqi* in pesantren to introducing modern methods like Yadain, the process of Qur'an memorization continuously transforms to meet the needs of the time. It is in this method that Indonesia manages to rescue the immense cultural and religious heritage of her people and at the same time opens up avenues for future generations to further the use of the Qur'an as a guide in life with far more adequacy and depth.

¹⁷ Muhammad Jakfar, Abdul Rauf Haris, and Fahmi Zulfikar, "Lembaga Tahfidz Al-Qur'an dalam Sejarah Pendidikan di Indonesia," *Jurnal Pendidikan Luar Sekolah* 14, no. 1 (2020): 1–12, <https://doi.org/10.32832/jpls.v14i1.3320>.

¹⁸ M.Nurzen S. Mahmud Hibatul Wafi et al., "Transformation of The Tahfidz Tradition in Indonesia: Between Traditional and Contemporary Education," *AJIS: Academic Journal of Islamic Studies* 8, no. 1 (2023): 123–40, <https://doi.org/10.29240/ajis.v8i1.6720>.

¹⁹ Dudung Abdul Karim, Ali Zaenal Arifin, and Hafiz Nur Muhammad, "Metode Yadain Li Tahfidz Al-Qur'an: Implementasi Program Karantina Sebulan Hafal Al-Qur'an di Desa Maniskidul Kuningan Jawa Barat," *Studia Quranika: Jurnal Studi Quran* 4, no. 2 (2020): 181–200, <https://doi.org/10.21111/studiquran.v4i2.3546>.

An Overview of the Executive Tahfidz Center Yogyakarta and Its Mission

Among the courses offered in the Executive Tahfidz Center Yogyakarta are: Qur'an memorization on weekends; a one- or two-week course; a one-month course for all 30 juz; and a three-month mutqin course—mastering the Qur'an. The address is Jalan Taman Siswa, Warsokusumo Gang, Kampung Wirogunan, Kecamatan Mergangsan, Kota Yogyakarta. The creation of the center started in May 2019 under the patronage of Baitul Mal Muamalat Yogyakarta in cooperation with the National Al-Qur'an Tahfidz Quarantine Foundation. So far, it has graduated over 11.300 *Hafidz-Hafidzah* within 47 batches. The center uses the Yadain Method for memorization and has conducted 20 batches of this program, while its mission is to instill a deep love for the Qur'an as quoted by Prophet Muhammad: the best among people are those who learn and teach the Qur'an.²⁰

Its vision for 2050 is an independent and pioneering Qur'anic education institution, while the mission focuses on three broad mandates: Qur'anic education for the community, technology-based governance, and skilled human resource development to ensure that growth is continuous. The center also aims to build strategic partnerships to ensure its independence for the long term. Under this program, Yadain Li-Tahfidz al-Qur'an Method, the center renders its services of memorization, learning, and implementing benefits on behalf of the Qur'an, directed everlastingly for service to benefit the Muslim community.²¹

Qur'an Memorization Using the Yadain Method: Practices and Impact at the Executive Tahfidz Center Yogyakarta

This section of the paper opens the discussion on the uniqueness of the Yadain Method in learning and its importance, which creates memorization at the Executive Tahfidz Center Yogyakarta. The method described will thus be part of the center's method in tahfidz through mental and spiritual development to develop closer relations among participants with the Qur'an.

1. Defining the Memorization of the Qur'an and its Spiritual Significance

Memorization of the Qur'an, which comes from the Arabic root *hifz*, is more than just a recitation of this verse; it means committing to memory and retaining the meanings for correct recall. This is because the term Qur'an itself means "to read" or "to recite," and as such, is the divine revelation that holds a very sacred position in the life of a Muslim. The Qur'an is not only a tangible book but is treated as the eternal word of Allah that guides, shapes, and uplifts the spiritual state of its adherents. It has been held in great belief that Qur'an memorization has a great spiritual significance: it's believed to bring inner peace, God's protection, and high spiritual status.²²

The traditional methods of memorizing—which include *binnadzr*, *talaqqi*, *tqarrar*, and *wahdah*—all denote repetition and attachment to the text. These approaches emphasize that one needs to memorize the words and, more importantly, reflect upon and understand their meanings.²³ Memorization thus becomes one of the means to

²⁰ "Written Documentation Archive of Executive Tahfidz Center Yogyakarta 03/AETC/VII/2023," n.d.

²¹ "Interview with Ustadz Yadi Iryadi, Al-Hafidz," *Sunday*, October 8, 2023.

²² Moenawar Chalil, *Kembali Kepada Al-Qur'an dan As-Sunnah* (Jakarta: Bulan Bintang, TT), 179.

²³ Marliza Oktapiani, "Tingkat Kecerdasan Spiritual dan Kemampuan Menghafal AlQur'an," *Jurnal Tadzhib Al-Akhlaq: Jurnal Pendidikan Islam* 3, no. 1 (2020): 95-108, <https://doi.org/10.34005/tahdzib.v3i1.861>.

approach Allah in the acts of *dhikr*,²⁴ *salah*,²⁵ and *tafakkur* of the Qur'an.²⁶ The serenity resulting from this repetitive engagement with the text internalizes divine wisdom within the person while drawing him closer to the Creator. Memorization, therefore, goes beyond a mere act of mental recall to a journey and transformation in the spiritual nurturing of the heart, mind, and soul.²⁷

2. The Historical Development and Practical Application of the Yadain Method

This method was initiated by Yadi Iryadi between 2006 and 2009 as an effort to overcome his students' difficulties in memorizing the Qur'an at *Pondok Pesantren Al-Multazam Husnul Khatimah* in West Java. It is planned for a young learner; hence, *tahsin*, or the proper way of reading, is merged into *tahfidz*, or memorization, along with some unique visualization techniques. Because the very essence of this method lies within the "two hands": the right hand is in blue for the truth, in *haq*, and the left hand is in black to represent falsehood or *bathil*. This instantaneous visual dichotomy enables one to discern even more, developing an intuitive understanding of the verses.²⁸

The Yadain Method is distinguished by its innovative and integrative approach to Qur'anic memorization. Unlike traditional methods, it incorporates contextual insights such as translations, *asbabun nuzul* (circumstances of revelation), and the structure of the verses within the Qur'an. These layers transform memorization into a multisensory experience that engages both the intellectual and spiritual dimensions of the learner.²⁹ By combining memorization with reflection, understanding, and a focus on the meaning of the verses, the Yadain Method fosters not only cognitive development but also spiritual growth, thereby enhancing mental well-being. This approach proves effective across all age groups, providing an environment in which learners can internalize the Qur'an in a meaningful and lasting way.³⁰

3. Yadain Method-Structured Quarantine Activities

Quarantine activities within the Yadain Method are intellectually and spiritually captivating. It is a system that balances rigorous memorization and enrichment activities to bring in intellectual and spiritual development in tandem. This structure will help one not only memorize the Qur'an but also create an attachment with the text. These are activities involving reflection, recitation, and the providing of context for the verses through which participants are able to internalize the meanings themselves, thus fostering better retention and comprehension.

a. Participant Enrollment and Essential Materials for Tahfidz Quarantine Programs

Enrollment into the quarantine program is a three-stage registration process: online registration, verification of payment, and an initial memorization assessment. Those who pass are oriented and given reading preparations in advance to give a solid background on this journey of memorization. The structural framework of the program incorporates a Standard Operating Procedure, hence it involves 11.5-12 hours daily of *tajwid* and *tahfidz* session activities. Specialized

²⁴ Dadang Hawari, *Do'a dan Dzikir Sebagai Pelengkap Terapi Medis* (Jakarta: PT Dana Bhakti Primayasa, 1997), 20.

²⁵ Jarman Arroisi, "Zalfaa Afaaf Zhoofiroh 'Terapi Psikoneurosis Prespektif Utsman Najati,'" *ANALISIS: Jurnal Studi Keislaman* 20, no. 2 (2020): 151–78, <https://doi.org/10.24042/ajsk.v20i2.7293>.

²⁶ N.Cahyo Agus, *Penjelasan Ilmiah Tentang Dahsyatnya Manfaat Harian Untuk Kesehatan Jiwa dan Fisik* (Yogyakarta: Diva Press, 2011), 28.

²⁷ "Interview with Mrs. Asmar Ridwan," October 8, 2023.

²⁸ Saied Al-Makhtum and Karantina Hafal Al-Qur'an Sebulan YadiIryadi, 2018, 20.

²⁹ "Written Documentation Archive of Executive Tahfidz Center Yogyakarta 03/AETC/VII/2023."

³⁰ "Interview with Ustadzah Arina Nur Sofiana," July 25, 2023.

materials help solidify memorization and correct recitation, such as the *Yadain Qur'an* and source texts in *tajwid* and *tahfidz*.

Besides core memorization, extra activities such as motivational sessions and readings to help them further in their memorization include *Kaifa Tahfadz Al-Qur'an* by Syaikh Yahya Abdul Razaq Al-Ghausani, *Riyadhu al-Shalihin* by Imam Nawawi, and *Kaifa Nata'amal ma'a al-Qur'an* by Dr. Yusuf al-Qardawi. Other supports for emotional and spiritual welfare include studies in Islamic etiquette and consultations with a psychologist to support the students at every turn in their learning journey.³¹

b. Wholistic Support for Participants' Emotional and Spiritual Development

The Executive Tahfidz Center places participants' psychological and emotional interests on an equal basis with Qur'an ic studies. The spiritual development, personal development, and Islamic jurisprudence studies are combined through counseling and supporting studies in the program. Such an environment would be created by this balanced approach that would help the participants grow up comprehensively in mind, body, and spirit.

In addition, the center attempts to provide a suitable environment for memorization. The spiritual serenity of the center promotes concentration and emotional stability, both of which are important in effective memorization. Such an enabling environment, together with empathetic teaching and systematic spiritual training, aids the participants in their personal connecting with the Qur'an. Besides building concentration, serenity is boosted in the Executive Tahfidz Center for a perfect setting where not only the memorizing process but also the well-being of participants can thrive.³²

Table 1: Program Options for Tahfidz Quarantine at the Executive Tahfidz Center Yogyakarta

Program Option	Target	Cost (Rupiah)
2-Day Quarantine (Saturday & Sunday)	2 Juz	500,000
1-Week Quarantine	5 Juz	1,500,000
2-Week Quarantine	10 Juz	2,500,000
3-Week Quarantine	15 Juz	3,500,000
4-Week Quarantine	30 Juz	4,500,000
5-Week Quarantine	30 Juz	4,900,000
Mutqin Quarantine (3 Months)	Mastery 30 Juz	12,000,000
Online Tahfidz (1 Month)	-	350,000

³¹ "Written Documentation Archive of Executive Tahfidz Center Yogyakarta 03/AETC/VII/2023."

³² "Written Documentation Archive of Executive Tahfidz Center Yogyakarta 03/AETC/VII/2023."

Table 2: Facilities for Tahfidz Quarantine at the Executive Tahfidz Center Yogyakarta

Accommodation	Intensive Guidance
Tahfidz Certificate/Shahadah	Three Meals Daily
Method Training	Tahsin Training
Quran and Mutaba'ah Books	Laundry Every Two Days
Tahsin Certificate/Shahadah	Excursions (Rihlah)
Graduation Ceremony	Air-conditioned Rooms

Table 3: Daily Activities of Tahfidz Quarantine Participants

Time	Activity
03:00 - 03:30 WIB	Wake Up, Qiyamul Lail, and Preparation for Memorization
03:30 - 04:00 WIB	Memorization Review (1 Page)
04:00 - 04:20 WIB	Congregational Fajr Prayer
04:20 - 07:00 WIB	Memorization Review (5 Pages)
07:00 - 08:00 WIB	Breakfast and Morning Shower
08:00 - 11:00 WIB	Memorization Review (6 Pages)
11:00 - 12:00 WIB	Nap/Rest (Qoilulah)
12:00 - 13:00 WIB	Congregational Dhuhr Prayer and Lunch
13:00 - 15:00 WIB	Memorization Review (4 Pages)
15:00 - 15:30 WIB	Congregational Asr Prayer and Post-Asr Advice
15:30 - 17:00 WIB	Memorization Review (3 Pages)
17:00 - 18:00 WIB	Afternoon Meal and Shower

18:00 - 19:00 WIB	Congregational Maghrib Prayer and Memorization Review (1 Page)
19:00 - 21:00 WIB	Congregational Isha Prayer and Memorization Review (4 Pages)
21:00 - 03:00 WIB	Sleep/Rest

The quarantine activities were carefully planned to use a holistic approach to learning, treating memorization as more than just a mental task. It also included emotional and spiritual elements. Participants were encouraged to see Qur'an memorization as a chance for personal growth, not just a task to complete. Spiritual practices like *dhikr* and reflecting on verses helped create peace and emotional balance, making memorization easier. At the same time, the quarantine offered a supportive social environment where participants could share their successes and challenges. These shared experiences built a sense of community and motivation. This approach combines mental, emotional, and spiritual growth, making the Qur'an more than something to memorize—it becomes a source of personal and shared transformation.

Step-by-Step Qur'anic Memorization with the Yadain Method

Yadain is a systematic approach to memorization of the Qur'an. It provides visualization and comprehension techniques for the learner to retain and grasp the verses. Using the two-hand visualization, it associates colors with meanings—the right hand in blue is associated with truth and *tadabbur*, and the left hand in black depicts falsehood. This makes learners not only memorize the verses but also develop a better understanding by providing each verse with context, translation, reasons for revelation (*asbabun nuzul*), names of surahs, verse number, and its position in the mushaf. In order to make things easier in the process of memorization, Juz 28, 29, and 30 are fully translated for the learner's full comprehension of these sections. In Juz 1–27, only new vocabulary and key verse elements are translated, so the focus can be intact on the memorization but at the same time core meanings will be conveyed easily.³³

1. Understanding the Yadain Qur'an

This Yadain Qur'an follows the Uthmanic script and also considers standards set by the Indonesian Ministry of Religious Affairs for being accessible and authoritative. Color-coding of the method taken—used in blue on the right-hand side for the true meaning and black on the left for the false or misleading interpretation—serves to instruct learners. This gives a very clear visual cue that will help students decide on the correctness of meanings and hence pick up misconceptions, which improves their memorization of the Qur'an and message as well as clarity of understanding. The coloring indicators will thus enable learners to ponder deeply over those verses while engaging the Qur'an at an intellectual level of memorization, coupled with spiritual reflection.³⁴

³³ "Interview with Ustadz Asrizal Mustofa, Thursday," July 27, 2023.

³⁴ Al-Makhtum and YadiIryadi, 20.

Table 4: Meaning Guidelines for the Left and Right Aspects of the Yadain Method's Quranic Content

Distinction	Left Hand	Right Hand
Who is the Actor?	Falsehood (<i>Bathil</i>)	Truth (<i>Haq</i>)
What are its Characteristics?	Harmful (<i>Mudharat</i>)	Beneficial (<i>Manfa'ah</i>)
Neutral Verses (not categorized as left or right)		Day of Judgment, Earth, Sky, Moon, Stars, Sun, Rain, Water, etc.

2. Word-by-Word Qur'an Translation

The Yadain Method simplifies memorization by providing word-for-word translations for Juz 28–30 and key vocabulary translations for Juz 1–27, allowing students to focus on essential meanings without distraction. Thematic categorization helps identify recurring Qur'anic themes, offering a clearer understanding of broader concepts. Tools like *Fammibisyauqin* for advanced review, an index of commonly confused terms, and verse categorization for reflection (*tadabbur*) further enhance memorization and comprehension, making the Yadain Method a structured and effective approach to learning the Qur'an.³⁵

3. Visualization and Reflection in Memorizing the Qur'an

Read the whole page of the Qur'an translation and, where the personalities are mentioned, reflect on them. Distinguish carefully which side represents the right and which the left. Contemplate what all the verses mean and think about deeper implications and messages. Reflection helps in connecting the memorized verses to a broader understanding of their content and importance.³⁶

In verse memorization, read the verse once and then glimpse into the mushaf for one second and close your eyes, visualizing it in your head. Aim to memorize between one and four words per glimpse. If this feels difficult, try smaller intervals to begin with and gradually extend the length to increase your powers of concentration. This way, you will be able to reach fast memorization; each word will be engraved in your memory in almost no time. This will eventually lead to better retention and speed later on.³⁷

4. Review and Continuous Memorization (*Muraja'ah*)

After the initial memorization, one proceeds with the review of the memorized parts in juz or half-juz increments, which in Arabic is referred to as setoran. Advanced new memorization sessions may take approximately 10 to 30 minutes per page, although, for beginners, an hour per page is quite common. Gradually, as the memorization advances, the memorizer reflects upon the verse being memorized concerning its subject, the attributes mentioned in it, and its context—a process in Arabic called *tadabbur*—whereby the absorption of meaning will be deeper and retention will improve.

³⁵ "Written Documentation Archive of Executive Tahfidz Center Yogyakarta 03/AETC/VII/2023."

³⁶ Zaifatur Ridha Fitri, "Upaya Meningkatkan Hafalan Siswa Dengan Metode Yadain Pada Mata Pelajaran Tahfiz Kelas VIII MTS Darul Arafah Pangkalan Brandan," *Tut Wuri Handayani: Jurnal Keguruan dan Ilmu Pendidikan* 1, no. 4 (2022): 249–56, <https://doi.org/10.59086/jkip.v1i4.223>.

³⁷ Saiful Aziz, *Panduan Sukses Ikut Karantina Cepat Hafal Al-Qur'an* (Surakarta: Qur'ani Press, 2018), 81.

During the revision phase, memorized portions are recited to a mentor for accuracy and fluency. The technique emphasizes capturing each word in a blink, then re-reading the line repeatedly for 1 minute, with which the memorizer will be able to absorb the verse fully. Set the goal: every page should be memorized within 15 to 30 minutes or until the memorizer is satisfied that he or she has retained it.³⁸

Table 5: Per Second Simulation of Memorization Duration for Beginners, Intermediate, and Advanced Levels

Phase	Duration	Number of Words
Beginner	30 seconds	Visualizing the written word (1 word)
	15 seconds	Visualizing the written word (1 word)
	10 seconds	Visualizing the written word (1 word)
Intermediate	5 seconds	Visualizing the written word (1 word)
	1 second	Visualizing the written word (1 word)
	2 seconds	Visualizing the written word (1 word)
Advanced	3 seconds	Visualizing the written word (1 word)
	4 seconds	Visualizing the written word (1 word)
	3 seconds	Visualizing the written word (1 word)
Advanced	2 seconds	Visualizing the written word (1 word)
	1 second	Visualizing the written word (1 word)
	1 second	Visualizing the written word (1 word)

Table 6: Per-Hour Quran Memorization Targets in the Yadain Method

Time	Duration	Additional Memorization Target (Pages)
03:30 - 04:00 WIB	30 minutes	3 pages
04:20 - 07:00 WIB	2 hours 40 minutes	5 pages
08:00 - 11:00 WIB	3 hours	6 pages
13:00 - 15:00 WIB	2 hours	4 pages
15:30 - 17:00 WIB	1 hour 30 minutes	3 pages
18:30 - 19:00 WIB	30 minutes	1 page

³⁸ Yahya Al-Ghautsani, *19 Kaidah Menghafal Al-Qur'an* (Jakarta: Dar Ar-Rasail Digital Publishing, 2018), 100.

19:00 - 21:00 WIB	2 hours	4 pages
Total	12 hours 10 minutes	24 pages

Table 7: Per-Day Quran Memorization Targets in the Yadain Method

Day	Pages Submitted
Monday	24 Pages
Tuesday	24 Pages
Wednesday	24 Pages
Thursday	24 Pages
Friday	12 Pages
Saturday	24 Pages
Sunday	24 Pages
Total	156 Pages (7.75 Juz per week)

Table 8: Per-Week Quran Memorization Targets in the Yadain Method

Week	Pages Submitted
1	156 Pages
2	90 Pages
3	120 Pages
4	130 Pages
5	208 Pages
Total	604 Pages (30 Juz)

The Yadain Li-Tahfidz al-Qur'an Method is an efficient and spiritually enriching mode of memorization. In dual-color visualization, truth and falsehood are prominently distinguished, which enhances recall and helps understanding, especially for visual learners. This technique follows the cognitive strategies promoting memory retention.

Emphasizing *tadabbur*, the method helps a learner focus on a whole-systems approach toward memorization. Reflecting upon meanings, reasons for revelation, and themes of the verses strengthens both retention and attachment to the Qur'an for the memorizer. The structured review system gives way to continuous reinforcement through practice and repetition. By translating selected verses, learning and comprehension are

considerably hastened, especially for beginners. It also features thematic indexes and *asbabun nuzul*, or reasons for revelation, that put the verses into context.³⁹ Overall, this Yadain approach provides intellectual contemplation with an emotional resonance—an experience full of insight on a spiritual and cognitive level.

Cognitive Techniques in Qur'anic Memorization Using the Yadain Method

The Yadain Method of Qur'anic memorization uses a systematic process that has cognitive means to advance both the memorization process and the comprehension depth. First, it provides the Virtual Qur'an technique, which makes each participant imagine verses they have never seen. That brain exercise links the written words to their meaning, giving way to a better grasp and rapport with the text. The Verse Management technique next in turn breaks down each verse into manageable segments, normally 3-4 words per section. This then coincides with how the brain naturally retains information through smaller and more digestible pieces of information. By memorizing word by word, participants internalize the verses further and keep each phrase within its context much better.⁴⁰

The process now goes to Verse Imagination, whereby, after the reading of the verse, the meaning is imagined. When imagination is hard, repetition of the verse is what will help derive clarity and strengthen memorization. This approach emphasizes the fact that memorization is not just about rote learning; rather, it's about creating a deep mental and spiritual connection with the verse. With the memorization at an end, one then focuses on setting the verse well in the long-term memory. This is done through much recitation and review until the verse is gradually buried within the mind, just like the way the Surah Al-Fatiha is learned and digested within.

This approach places more emphasis on *tadabbur*, or contemplation, through the actual practice of reflecting on the meaning of the verses with all senses: seeing, hearing, touching, tasting, and smelling. Such a holistic approach to memorization may allow a deeper understanding of the text, enabling participants not only to memorize the Qur'an but also to connect with its deeper meanings. While memorizing, individuals are also involved in exegesis and translations to comprehend the thematic relevancies of the verses for actual understanding and remembering.⁴¹

Another essential concept of the Yadain Method involves of verse management is *jari ayat*, a technique wherein a participant has to acknowledge the correct sequencing of the verses, where every verse is committed to memory in the right order and position. This also means discerning right from wrong, and it is further symbolized by the right and left-hand sides of the Qur'an. Color coding and visualization enhance this clarity of mind, which in calm and concentration is a must for effective memorization.⁴²

Finally, *muraja'ah*, or the review process itself, is an important part of this method, wherein one ensures whatever is memorized will be retained for a long. Muroja'ah can be done by reviewing each time after memorization, reviewing before sleep to consolidate what is learned, and the submission of the memorized content to a mentor for evaluation. The idea of constant revision and feedback makes the memorization not only accurate but also well entrenched in the memory of the participant to the extent of living the Qur'anic verses daily. While the Yadain Method combines cognitive techniques, spiritual reflection

³⁹ Aziz, *Panduan Sukses Ikut Karantina Cepat Hafal Al-Qur'an*, 81.

⁴⁰ Aziz, 82.

⁴¹ Herry, *Agar Orang Sibuk bisa Menghafal Al-Qur'an*, 88.

⁴² "Interview with Ustadz Kharis Nugroho" (Tuesday, July 25, 2023).

forms a comprehensive approach to Qur'anic memorization by nurturing both the mind and soul.⁴³

Evaluating the Strengths and Weaknesses of the Yadain Method

The Yadain Method of Qur'anic memorization has several strengths that make it effective and appealing to many learners. One major advantage is its ability to speed up the memorization process. With practice, participants can memorize a page of the Qur'an in 20-30 minutes. This efficiency is enhanced by reflection and understanding, which makes memorization faster and more meaningful. By contemplating translations and understanding the verses, learners retain and connect better with the material.

The method also provides a solid framework for complete memorization.⁴⁴ It is especially helpful for memorizing the first three juz, which form a foundation that makes the remaining 27 juz easier to memorize. This integrated approach creates a smoother learning process and reduces the effort needed in later stages. The method's flexibility allows it to cater to different age groups—from children to adults—and even busy individuals, enabling them to progress at their own pace without losing efficiency.

Another strength is the use of cognitive visualization, which helps participants mentally picture the verses. This improves recall and makes memorization more engaging, moving beyond simple rote learning. Visualization and reflection also deepen understanding, blending intellectual and spiritual growth in the memorization process.⁴⁵

However, the Yadain Method has some limitations. Participants need initial guidance, which takes 2-3 hours before they can start memorizing in groups. This preparatory phase requires a skilled instructor, which might be a challenge for some. Additionally, learners often need to complete the first 2-3 juz to fully adjust to the method and experience its ease. This stage demands patience and commitment, which can be difficult for those seeking quick results.⁴⁶

The method's success depends on four key principles: focus, regular practice, repetition, and comprehension. Missing any of these elements can hinder progress. It also requires learners to connect deeply with the Qur'anic verses, both intellectually and emotionally, for the best results.

In summary, the Yadain Method is effective for memorizing the Qur'an and building a personal connection with its content. It is fast, flexible, and engaging but requires proper preparation, adherence to key principles, and emotional commitment. With an integrated approach to learning, the method can help participants achieve both intellectual and spiritual growth.

The Yadain Method's Influence on Psychological and Emotional Well-Being

The Yadain Method at the Executive Tahfidz Center Yogyakarta has a strong impact on participants' mental well-being during the Tahfidz quarantine. This method uses five key steps to promote emotional calm and spiritual growth. The first step is "*Tahsin* and *Qira'ah al-Qur'an*," where participants focus on correct recitation. This builds confidence, reduces anxiety about making mistakes, and creates a sense of achievement. Combining

⁴³ Al-Zahwawi, *Revolusi Menghafal Al-Qur'an*, 200.

⁴⁴ Umar Mukhtar, "Metode Dan Motivasi Menghafal Al-Qur'an Di Lokasi Yayasan Karantina Tahfizh Al-Qur'an Nasional Cabang Kalimantan Selatan," *AL QODIRI: Jurnal Pendidikan, Sosial, dan Keagamaan* 20, no. 2 (2022): 327–241, <https://doi.org/10.53515/qodiri.2022.20.2.327-341>.

⁴⁵ Al-Zahwawi, *Revolusi Menghafal Al-Qur'an*, 154.

⁴⁶ Ibnu Qayyim Al-Jauziyyah, *Thibbul Qulub Klinik Penyakit Hati* (Jakarta: Pustaka Kautsar, 2018), 22.

tahsin and tafhidz helps participants stay motivated and reduces the stress often felt during long memorization sessions.⁴⁷

Another step is "Integrating Physical and Spiritual Well-Being." Maintaining physical health improves mental focus, while spiritual practices like dhikr and reciting ma'surat bring peace and reduce negative thoughts. This balance helps participants feel calm and focused, creating the right conditions for effective memorization.⁴⁸

"The Role of Adherence to SOPs" is also crucial. A structured daily routine helps participants manage their time, reduce distractions, and stay on track. The predictable schedule gives them a sense of security, allowing them to focus better on their goals and reduce anxiety.⁴⁹ "Mentorship" is another key aspect of the method. Regular guidance from *muhafidzah* (mentors) provides both encouragement and emotional support. Participants feel less isolated and more confident in their progress, as mentors are available to help them overcome challenges and stay motivated.⁵⁰

Lastly, "*Tadabbur* (Reflection)" helps participants connect emotionally with the Qur'an.⁵¹ Reflecting on its meanings, using translations provided by Indonesia's Ministry of Religious Affairs, makes the text more relatable, especially for those not fluent in Arabic. This deepens understanding and fosters a sense of peace, spiritual growth, and intellectual clarity.⁵² In essence, the Yadain Method not only supports faster memorization but also creates a supportive environment for emotional and spiritual well-being. Its structured routines, spiritual practices, mentorship, and focus on reflection promote mental clarity and balance, making the memorization process more meaningful. Further studies could explore participants' experiences to uncover more insights about the method's impact.⁵³

CONCLUSIONS

The Yadain Method gives an integrated mode of Qur'anic memorization that vastly improves both the process's efficiency and the participants' psychological well-being. With the methods of visualization, segmentation, and contemplating—like *tadabbur*—one can memorize in an intellectual way, deep within the reflection of the verses, and not just mechanically. It accelerates memorization with this dual focus on cognitive and spiritual elements, internalizing the Qur'an more effectively in participants while creating a profound connection to its meanings. Such retention and fluency are further reinforced to make sure that participants build mental and emotional clarity on their way by the integration of structured review, or *muraja'ah*, and emphasis on correct recitation, tahsin, in the method.

Besides this, the Yadain Method has a positive effect on the psychological and spiritual lives of its participants beyond just memorization. This happens by means of adherence to systematic SOPs and also because of a tranquil environment in the Executive

⁴⁷ Ati Kusmawati, Cholichul Hadi, and Nur Aini Fardana, "Tahsin Al-Qur'an dalam Meningkatkan Spiritual Well-Being Remaja dengan Perilaku Delinkuen," *Indonesian Psychological Research* 1, no. 2 (2019): 123–32, <https://doi.org/10.29080/ipr.v1i2.191>.

⁴⁸ "Written Documentation Archive of Executive Tahfidz Center Yogyakarta 03/AETC/VII/2023."

⁴⁹ "Interview with Ustadz Asrizal Mustofa, Thursday."

⁵⁰ Al-Ghazali, *Metode Menggapai Kebahagiaan: Kitab Kimia Kebahagiaan* (Bandung: Mizan, 2014), 20.

⁵¹ Cecep Supriyadi, "Mengenal Ilmu Tadabbur Al-Qur'an (Teori dan Praktik)," *ZAD Al-Mufassirin* 4, no. 1 (2022): 20–38, <https://doi.org/10.55759/zam.v4i1.34>.

⁵² Hadhari Usman, *Kesehatan Mental Masyarakat Modern* (Jakarta: Modern English Press, 2008), 176.

⁵³ Yusron Masduki, "Implikasi Psikologis Bagi Penghafal Al-Qur'an," *Medina-Te: Jurnal Studi Islam* 14, no. 1 (2018): 18–35, <https://doi.org/10.19109/medinate.v14i1.2362>.

Tahfidz Center that creates an atmosphere that is focused and avoids stress and anxiety, thus building a sense of mental peace. The method promotes mindfulness through tadabbur and supports emotional development by way of differentiation between right and wrong. This holistic process caters to intellectual development, and cozies up a deeper sense of faith, and spiritual fulfillment; hence, it ensures that Qur'an memorization turns out to be a transformation for enrichment in the lives of participants.

LIMITATIONS

This article examines the implementation of the Yadain Method at ETC and its impact on participants' intellectual, emotional, and spiritual development. It provides an overview of the method, analyzes its application at ETC, and evaluates its outcomes. The research highlights how a holistic approach to Qur'anic education can balance academic learning with personal growth, offering a modern model for Qur'anic memorization that integrates intellectual achievement with emotional and spiritual enrichment.

However, the study has limitations. Its focus on the Yadain Method at ETC restricts its applicability to other contexts. The qualitative approach may not fully capture participants' experiences, and the lack of longitudinal data limits insights into long-term effects.

Despite these constraints, the study makes significant contributions by addressing gaps in existing research and proposing a comprehensive framework for Qur'anic education. It introduces a model that emphasizes not only memorization but also intellectual, emotional, and spiritual development, providing a valuable reference for educators, institutions, and future studies seeking to enhance Qur'anic learning methodologies.

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