

The Effect of the SMaRT Tahfīz Model on Students' Memorization Quality and Spirituality

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Abstract: This study is situated within the field of Islamic education, particularly in the development of a tahfīz learning model that addresses issues of low memorisation retention, inconsistent murāja'ah, and limited internalisation of students' spiritual values. This study aims to examine the effect of the Tahfīz SMaRT model, an integration of Sabaq–Sabqī–Manzil, spaced repetition, and peer tasmī' on students' memorisation quality and spirituality. This study employed a mixed methods approach using a Sequential Explanatory design. Quantitative data were collected through a pretest–posttest involving 57 students, while qualitative data were obtained through interviews and observations to explain the dynamics of the model's implementation. The results indicate positive changes in memorisation performance, including improvements in makhraj accuracy (from 2.8 to 3.3), tajwīd accuracy (from 2.5 to 3.2), and reading fluency (from 2.8 to 3.5), as well as an increase in spirituality scores from 77.23 to 80.19 ($p = 0.003$). These findings support theories of memory and collaborative learning and suggest an integrative, contextually grounded model for tahfīz education. The study highlights the importance of structured, spaced, and collaborative approaches in fostering stronger memorisation and deeper spiritual development.

Keywords: Collaborative Tahfīz; Spaced Repetition; Peer Tasmī'; Memorisation Quality; Student Spirituality.

Abstrak: Penelitian ini berada dalam kajian pendidikan Islam, khususnya pengembangan model pembelajaran tahfīz yang mampu menjawab persoalan rendahnya retensi hafalan, ketidakstabilan muraja'ah, serta lemahnya internalisasi nilai-nilai spiritual pada siswa. Tujuan penelitian ini adalah menganalisis pengaruh Model Tahfīz SMaRT, yakni integrasi Sabaq–Sabqī–Manzil, spaced repetition, dan peer tasmī' terhadap kualitas hafalan dan spiritualitas siswa. Penelitian ini menggunakan pendekatan mixed methods dengan desain Sequential Explanatory; data kuantitatif dikumpulkan melalui pretest–post-test pada 57 siswa, sedangkan data kualitatif diperoleh melalui wawancara dan observasi untuk menjelaskan dinamika implementasi model. Hasil penelitian menunjukkan adanya perubahan positif pada ketepatan makhraj (2,8 menjadi 3,3), ketepatan tajwid (2,5 menjadi 3,2), dan kelancaran bacaan (2,8 menjadi 3,5), serta skor spiritualitas dari 77,23 menjadi 80,19 ($p = 0,003$).

= 0,003). *Temuan ini mengonfirmasi teori memori dan pembelajaran kolaboratif, sekaligus menawarkan model integratif dan kontekstual dalam pendidikan tahfiz. Penelitian ini menegaskan pentingnya pendekatan terstruktur, berinterval, dan berbasis kolaborasi dalam membangun hafalan yang kuat serta spiritualitas yang mendalam.*

Kata Kunci: *Tahfiz Kolaboratif; Spaced Repetition; Peer Tasmī; Kualitas Hafalan; Spiritualitas Siswa.*

INTRODUCTION

Tahfiz Al-Qur'an holds a strategic position in modern Islamic education because it functions not only as a cognitive activity for remembering the verses of the Qur'an, but also as a means of shaping learners' spirituality, morals, and discipline.¹ Recent studies have shown that tahfiz programs in Islamic schools face serious challenges, including weak memorisation, inconsistent murāja'ah, learning saturation, and low internalisation of Qur'anic values in daily behaviour.² This condition is consistent with the forgetting curve theory, which asserts that memorisation declines sharply without scheduled, structured repetition.³ These developments demand innovation in the tahfiz learning model not only to increase the quantity of memorisation but also to ensure its quality and sustainability. In the context of Islamic schools such as Al-Azhar Islamic Junior High School 64 Bandung, the need for a tahfiz model that improves memorisation retention while strengthening spirituality is increasingly urgent, especially given today's students' need for a more adaptive, evidence-based approach.

Initial findings from the study, based on classroom observations, teacher interviews, and analysis of pre-test results, show that many students can add new memorisation but have not been able to maintain old memorisation consistently. Errors that arise include disconnection of verses, inaccuracies in tajwīd, and fluctuating fluency. The tahfiz teacher also said that murāja'ah

¹ Ayyad, "Re-Evaluating Early Memorization of the Qur'an in Medieval Muslim Cultures"; Amin, Nashihin, and Nursikin, "Improving Students' Religious Character Through Internalizing Values in Religious and Social Activities"; Muna, "Tazkiyat Al-Nafs with Tahfiz Al-Qur'an Santri Al-Barokah Islamic Boarding School, Malang City." That is why

² Dweirj, "The Qur'an: An Oral Transmitted Tradition Forming Muslims Habitus"; Che Wan Mohd Rozali et al., "The Impact of Listening to, Reciting, or Memorizing the Quran on Physical and Mental Health of Muslims: Evidence From Systematic Review"; Hanifiyah and Hidayah, "Tantangan Program Tahfidzul Qur'an Berbasis Online Di Masa Pandemi Covid 19"; Surahman et al., "Memorizing the Qur'an for Busy People: A Study of the Contribution of T.E.S. (Tilawah Evaluasi Sederhana) Method in Enhancing Memorization of the Qur'an."

³ Murre and Dros, "Replication and Analysis of Ebbinghaus' Forgetting Curve"; Ebbinghaus, *Über Das Gedächtnis: Untersuchungen Zur Experimentellen Psychologie*; Fanani, Mujab, and Yaqien, "Implementasi Metode Takrir Dalam Menjaga Hafalan Al-Qur'an Mahasiswa Pada Progam Tahfizh."

activities have not been evenly distributed among students, and that their motivation tends to decrease as the number of memorisations increases. On the other hand, the results of the spirituality questionnaire indicate that some students have not been consistent in their routine worship and have not internalised the value of the Qur'an in their daily lives. Previous research has examined traditional methods such as murāja'ah, talaqqī, and simā'an, as well as innovations such as repetition.⁴ However, there has been no comprehensive research integrating classical methods, modern memory strategies, and social-affective approaches into a single tahfīz model that can address these problems.

To close the gap, this study developed the SMaRT Tahfīz Model, which integrates three approaches: Sabaq–Sabqī–Manzil (SSM), the classical tahfīz method; spaced repetition, a cognitive strategy for strengthening long-term memory; and peer tasmī, a social support-based approach. Spaced repetition is based on the spacing effect and retrieval practice, which have been shown to significantly improve retention through gradual repetition and recall.⁵ Meanwhile, peer tasmī provides space for collaborative interaction, peer feedback, and increased motivation to learn, in line with peer-assisted learning theory and social constructivism.⁶ The combination of these three approaches is expected not only to overcome the problem of nisṡān structurally but also to form a Qur'anic learning environment that fosters discipline in worship, a sense of togetherness, and the internalisation of students' spiritual values through a more engaging, directed, and meaningful process of tahfīz.

This study aims to analyze the influence of the Tahfīz SMaRT Model on two main aspects, namely improving the quality of student memorization which includes the accuracy of tajwīd, the accuracy of makhraj and the fluency of reading, as well as strengthening students' spiritual values which include religiosity, strengthening discipline in worship, increasing ukhuwah between others, forming noble morals, and deepening the meaning of ruhiyah in students' daily lives. The novelty of this research lies in integrating three approaches that have previously been studied separately and have never been combined into a single holistic tahfīz learning framework. Over the past decade, existing studies have highlighted the effectiveness of traditional methods, memory strategies, or peer learning in isolation, without examining their synergy in the context of tahfīz the Qur'an. Therefore, this research makes an important

⁴ Sirin, Metin, and Tarhan, “The Effect of Memorizing the Quran on Cognitive Functions.”

⁵ Cepeda et al., “Distributed Practice in Verbal Recall Tasks: A Review and Quantitative Synthesis.”; Kang, “Spaced Repetition Promotes Efficient and Effective Learning.”

⁶ Topping, “Trends in Peer Learning”; Boud and Cohen, *Peer Learning in Higher Education*.

contribution to the development of Islamic education by presenting a learning model that is more adaptive to students' needs, more pedagogically relevant, and more effective in supporting the main goal of tahfīz education: fostering solid memorisation while cultivating deep spirituality.

LITERATURE REVIEW

The literature review on learning tahfīz Al-Qur'an identifies three main approaches: cognitive perspectives, collaborative learning, and traditional pedagogy. The global literature in cognitive psychology confirms that memory retention is influenced by the spacing effect and retrieval practice, with paused repetition more effective than massed practice in strengthening long-term memory, and is supported by forgetting curve findings showing rapid memory decay without structured repetition.⁷ In the local context, the practice of murāja'ah has long strengthened memorisation, though its implementation is often unsystematic and depends on individual discipline.⁸ On the other hand, the peer learning literature shows that peer learning increases accuracy, confidence, and engagement through scaffolding and feedback.⁹ In the context of tahfīz, the practice of peer tasmī' has a similar principle of reinforcing memorisation through peer interaction and correction. However, its effectiveness depends on the teacher's implementation structure and supervision.

Meanwhile, traditional tahfīz pedagogies such as talaqqī, murāja'ah, and sima'an remain the main foundation for maintaining the quality of memorisation. However, they are still generally only partially applied and lack systematic integration between the cognitive and social dimensions. Based on this synthesis, there is an integrative gap: a lack of studies that combine

⁷ Murre and Dros, "Replication and Analysis of Ebbinghaus' Forgetting Curve"; Fanani, Mujab, and Yaqien, "Implementation of the Takrir Method in Maintaining Students' Memorization of the Qur'an in the Tahfiz Program"; Huda, "The Implementation of the Murāja'ah Method in Strengthening the Memorization of the Qur'an for Tahfidz Students at the Al-Idris Banyudono Ponorogo Islamic Boarding School."

⁸ Khamid, Munifah, and Rahmawati, "The Effectiveness of the Muraja'ah Method in Memorizing the Qur'an in Islamic Boarding School Students"; Sari, Zou, and Jie, "The Use of Murajaah Method in Improving Qur'an Memorization: Tahfiz A-Qur'an"; Surahman et al., "Memorizing the Qur'an for Busy People: A Study of the Contribution of T.E.S. (Tilawah Evaluation Simple) Method in Enhancing Memorization of the Qur'an."

⁹ Topping, "Trends in Peer Learning"; Boud and Cohen, *Peer Learning in Higher Education*; Ismail et al., "The Impact and Challenges of Mentoring Implementation in Hifz Al-Quran Teaching at Tahfiz Institutions in Malaysia: A Preliminary Review"; Rahmadi et al., "The Construct of Emotional Support in Quranic Memorization Students: A Study on the Dynamic Influence of Reliable Relationships, Trusted Guidance, Psychological Well-Being, and Quranic Memorization Achievement."

cognitive approaches (spaced repetition), social approaches (peer learning), and pedagogy (tahfiz) into a single integrated model. Therefore, this study seeks to fill this gap by developing the Tahfiz SMaRT Model that integrates Sabaq–Sabqī–Manzil, spaced repetition, and peer tasmī. The use of a sequential explanatory mixed-methods design allows for both quantitative measurement of influence and a contextual understanding of implementation dynamics in the field.

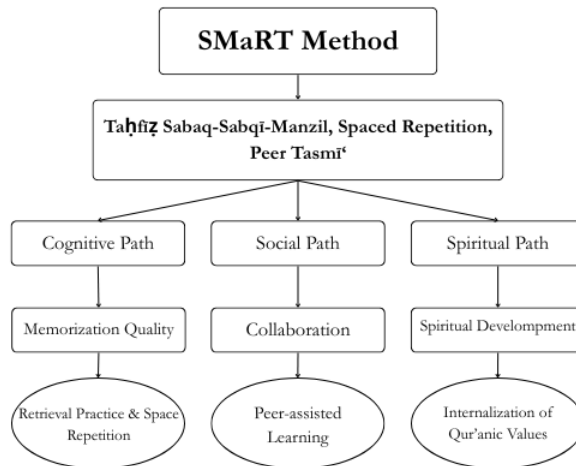


Figure 1. Conceptual Framework of The SMaRT Method

The image above shows the conceptual framework of the SMaRT method, which integrates Sabaq–Sabqī–Manzil, spaced repetition, and peer tasmī into a unified learning approach. The model features three main interconnected pathways: cognitive pathways that focus on improving memorisation quality through retrieval practice and scheduled repetition; social pathways that encourage collaboration through peer-based learning; and spiritual pathways that foster spiritual development through the internalisation of Qur'anic values. The three pathways collectively show that the SMaRT method not only enhances memorisation-related cognitive ability but also strengthens learners' social interaction and spiritual development.

RESEARCH METHOD

Research Design and Variables

This study uses a mixed-methods approach with a Sequential Explanatory design, beginning with the collection and analysis of quantitative data, followed by a qualitative stage to explain the results in greater depth.¹⁰ The quantitative stage uses a pre-experimental one-group pretest–posttest design, with treatment consisting of applying the Tahfīz SMaRT method, which integrates Sabaq–Sabqī–Manzil, spaced repetition, and peer tasmī.¹¹ The variables measured included memorisation quality (accuracy in tajwīd, makhrāj, and reading fluency) and students' spirituality (religiosity, discipline in worship, ukhuwah, Islamic morality, and spiritual meaning). At the same time, the qualitative stage explored students' and teachers' experiences with the method's implementation. This design was chosen to provide a measurable picture of change and a contextual explanation. Still, as a pre-experimental design without a control group, this study has limitations in eliminating potential biases, such as history, maturation, and testing effects, so the findings are best interpreted as indications of relationships or post-intervention changes rather than as strong evidence of causality.

Research Subject

This research was conducted at Al-Azhar Islamic Junior High School 64 in Bandung during the odd semester of the 2025/2026 school year. The quantitative stage involved 57 grade VII students, who all participated in the tahfīz program through the total sampling technique, consisting of 28 students of grade VII A (49%) and 29 students of grade VII B (51%), with a composition of 23 male students (40%) and 34 female students (60%). Quantitative data are collected through pretests and posttests according to the learning schedule, without changing the structure of the running program. At the qualitative stage, ten informants were selected purposively, including school leaders, homeroom teachers, religious teachers, and students who were active in the tahfīz program. Interviews were conducted at the pre- and post-implementation stages to explore initial conditions, the process of applying the Tahfīz SMaRT method, responses to collaborative learning, and perceived changes. All data were collected in natural learning situations through observations and scheduled interviews, thereby reflecting real-world practices in schools and enabling replication in similar contexts.

¹⁰ Creswell and Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*.

¹¹ Marsden and Torgerson, "Single Group, Pre- and Post-Test Research Designs: Some Methodological Concerns."

Data Collection Instruments and Procedures

Quantitative data were obtained using two instruments: the memorisation assessment rubric and the spirituality questionnaire. The memorisation rubric assesses the accuracy of tajwīd, makhraj, and reading fluency on a scale of 1–4, measured during the class tahfīz activities (pre-test and post-test) and in the final munaqosyah. Conceptually, the quality of memorisation is determined by the phonetic accuracy and laws of the reading as well as the fluency that reflects the consistency of murāja'ah (Balkis et al., 2025; Karisma et al., 2025; Rambe & Siregar, 2025; Sumberita, 2024). The spirituality questionnaire uses a Likert scale of 1–5, which includes religiosity, discipline of worship, ukhawah, Islamic morality, and the meaning of ruhiyah, which are theoretically related to faith, worship practices, social interaction, and internalisation of values (Fowler, 1982; Bandura, 1977; Skinner, 1965; Maslow, 1943; Muna, 2024). Both instruments have undergone construct validity assessment using expert judgment from two expert lecturers and a reliability test with Cronbach's Alpha of 0.877. Qualitative data were collected through in-depth interviews, participatory observations (3–28 November 2025), and field notes, with post-implementation interviews with teachers and students to explore perceived perceptions, barriers, and changes. All procedures are systematically recorded to support the replication of research.

RESULT AND DISCUSSIONS

Research Results

Pre and Posttest Results from The Student Memorization Quality Rubric

Table 1.
Perbandingan Kualitas Hafalan Siswa antara Pre dan Posttest

No.	Information	Makhraj Accuracy	Tajwīd Accuracy	Reading Fluency
1.	7A & 7B Pre-test	2,8	2,5	2,8
2.	7A & 7B Posttest	3,3	3,2	3,5

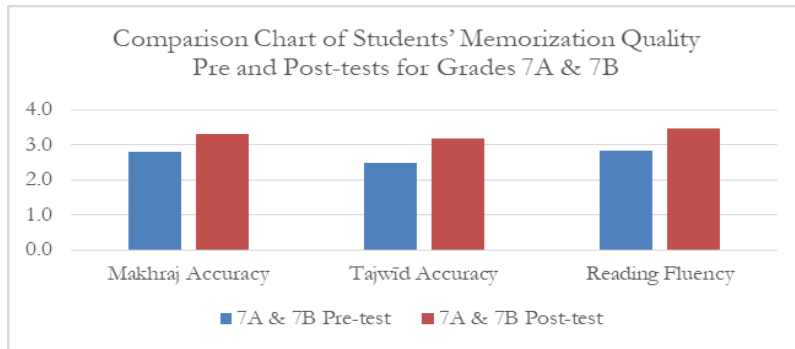


Figure 2. Pre and Posttest Comparison Graph Student Memorization Quality

The analysis of 57 students in grades 7A and 7B showed an improvement in all aspects of memorisation quality following the implementation of the Tahfiz SMaRT method. At the pre-test stage, the average scores of tajwid accuracy, makhraj accuracy, and fluency of recitation were 2.8, 2.5, and 2.8, respectively. After the intervention, the average increased to 3.3, 3.2, and 3.5 at the posttest. The most positive change occurred in reading fluency, which increased by 0.7 points, followed by improvements in tajwid accuracy by 0.7 points and makhraj accuracy by 0.5 points.

Table 2.

Comparison of Students' Memorisation Quality Between Pre and Posttest Based on Qualitative Conversion Results

No.	Information	Less	Enough	Good	Excellent
1.	7A & 7B Pre-test	3	12	33	9
2.	7A & 7B Posttest	0	1	22	34

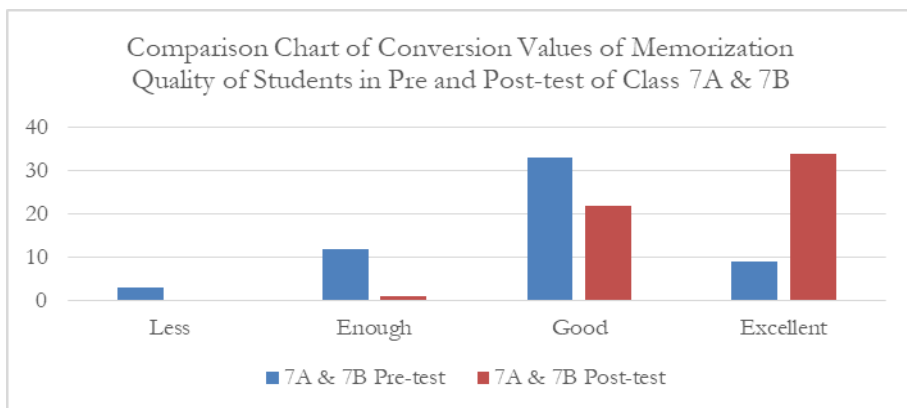


Figure 3. Chart of Student Memorisation Quality Between Pre and Posttest Based on Qualitative Conversion Results

When converted to the assessment category, the distribution of students in the "Excellent" category increased from 9 to 34 students, while the "Less" and "Enough" categories almost disappeared (from 3 and 12 to 0 and 1 students), indicating that improvements occurred not only in the average grades but also in the overall quality of memorisation. This pattern is consistent with the theory of spaced repetition and retrieval practice, which holds that paused repetition is more effective at strengthening long-term retention than massed practice.¹² Moreover, Nakata's findings support the claim that repeated retrieval improves posttest performance. In the context of tahfīz, recent research also confirms that scheduled repetition improves reading consistency and reduces forgetfulness. At the same time, murāja'ah studies and peer-assisted learning studies show that a combination of structured repetition and peer tasmī contributes to students' fluency, memorisation stability, and confidence.¹³ Unlike previous studies that tended to test methods separately, this study integrated SSM, spaced repetition, and peer tasmī into a single learning framework, so that memorisation reinforcement occurred simultaneously through interval setting, memorisation sequence, and social support, ultimately resulting in a more even shift across performance categories.

Pre and Posttest results of the Student Spirituality Questionnaire

Table 3.

Comparison of Students' Spirituality Score Between Pre and Posttest

No.	Information	Religiosity	Discipline of Worship	Fellowship and Cooperation	Islamic Morals and Attitudes	Spiritual Meaning
1.	7A & 7B <i>Pre-test</i>	3,8	3,6	3,8	4,1	3,9
2.	7A & 7B <i>Posttest</i>	4,1	3,7	4,0	4,3	4,0

¹² Kang, "Spaced Repetition Promotes Efficient and Effective Learning"; Carpenter, Pan, and Butler, "The Science of Effective Learning with Spacing and Retrieval Practice."

¹³ Md Yusup, Abdul Rahim, and Borham, "Effective Strategies in Quran Memorization and Revision (Murajaah) Practices Among Tahfīz Students in Malaysia: A Systematic Review."

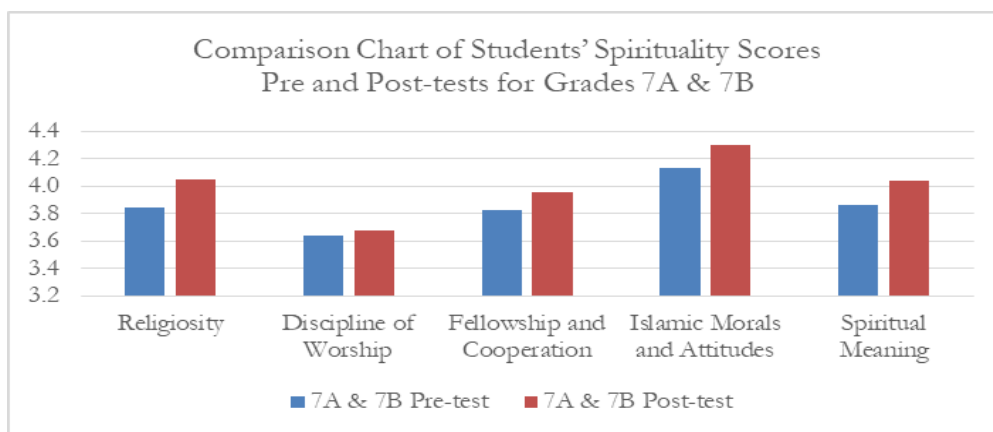


Figure 4. Pre and Posttest Comparison Chart Students' Spirituality Scores

The analysis showed positive changes in all spirituality indicators following the application of the SSM-based spaced repetition and peer tasmī collaborative tafīz methods. In the pre-test stage, the combined average score of students across the five indicators ranged from 3.6 to 4.1, while in the post-test it increased to 3.7–4.3. The Religiosity Indicator increased from 3.8 to 4.1, indicating a strengthening of students' religious understanding and emotional closeness to worship activities. The Worship Discipline Indicator tends to change from 3.6 to 3.7, reflecting an increasingly stable worship pattern, even though the change is relatively small.

A significant change is evident in the indicators of Ukhuwah and Cooperation, rising from 3.8 to 4.0, in line with the practice of peer tasmī, which requires active student interaction. The Islamic Morals and Attitudes Indicator increased from 4.1 to 4.3, consistent with the teacher's observation that students appeared more polite, orderly, and respectful of the teacher post-intervention. Meanwhile, the Spiritual Meaning indicator increased from 3.9 to 4.0, indicating a deeper spiritual dimension achieved through intensive engagement with Qur'anic verses.

Table 4.
Normality Test

<i>Tests of Normality</i>							
	Classes	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
		Statistic	df	Sig.	Statistic	df	Sig.
Results	Pre-test (Classes 7A & 7B)	,103	57	,200*	,974	57	,269
	Post-test (Classes 7A & 7B)	,064	57	,200*	,979	57	,440

Table 5.
Analysis of Paired T-test Part 1

<i>Paired Samples Statistics</i>		<i>Mean</i>	<i>N</i>	<i>Std. Deviation</i>	<i>Std. Error Mean</i>
<i>Pair 1</i>	<i>Pretest</i>	77,23	57	9,814	1,300
	<i>Posttest</i>	80,19	57	8,499	1,126

Table 6.
Paired T-test Analysis Part 2

<i>Paired Samples Test</i>		<i>Paired Differences</i>				<i>t</i>	<i>df</i>	<i>Sig. (2-tailed)</i>
		<i>Mean</i>	<i>Std. Deviation</i>	<i>Std. Error Mean</i>	<i>95% Confidence Interval of the Difference</i>			
					<i>Lower</i>	<i>Upper</i>		
<i>Pair 1</i>	<i>Pretest</i>							
	<i>Posttest</i>	-2,965	7,181	,951	-4,870	-1,059	-3,117	56

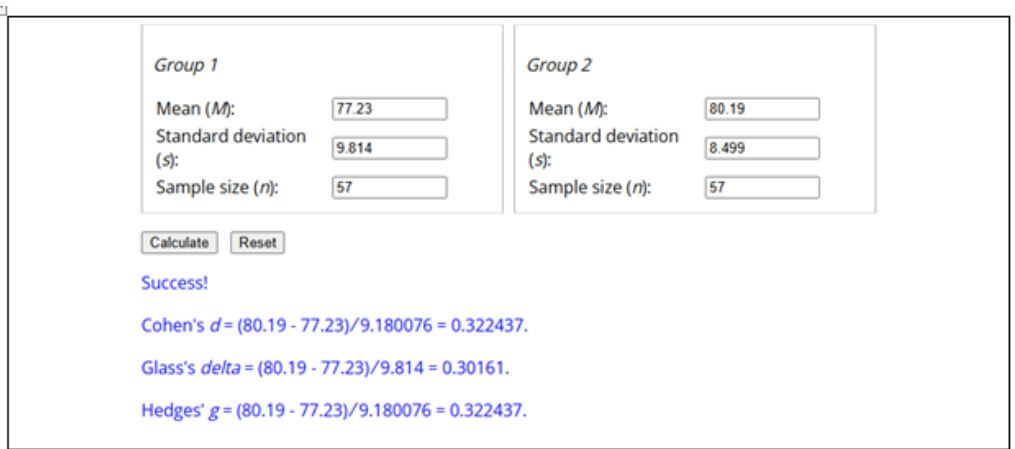


Figure 5. Effect Size Calculation Results via Website Effect Size Calculator for T-Test

These findings were strengthened by the initial assumption test, which showed that the pre-test ($p = 0.269$) and post-test ($p = 0.440$) data were normally distributed ($p > 0.05$), making parametric analysis feasible. The results of the paired t-test showed a significant difference between the pre-test and post-test ($t(56) = -3.117$; $p = 0.003$), with an average difference of -2.965 and a 95% confidence interval ranging from -4.870 to -1.059. The effect size of 0.322

is relatively small by Cohen's criteria, but it still indicates a significant change.¹⁴ In the context of spiritual education, small but consistent changes are natural, given that spiritual development occurs gradually through repetition, modelling, and long-term reinforcement; therefore, these findings remain educationally significant, even though they need to be interpreted proportionally.

These results also align with the empirical literature, which shows that intense engagement with the Qur'an strengthens religiosity and worship discipline.¹⁵ While collaborative learning enhances social and spiritual dimensions such as ukhuwah and empathy, spaced repetition not only strengthens memory but also supports the development of spiritual meaning.¹⁶ Unlike previous studies that tended to examine aspects in isolation, this study integrated cognitive, social, and spiritual dimensions into a single model, leading to multidimensional improvements in students' memorisation, worship routines, and social interactions. Overall, these findings indicate that the Tahfiz SMaRT method has the potential to impact students' spiritual development positively. However, it still requires further testing in a broader context.

Pre and Post-implementation Interview Results

1) Pre-implementation findings: Program Structure, Constraints, and Opportunities

The results of the pre-implementation interviews showed that the tahfiz program at Al-Azhar Islamic Junior High School 64 Bandung is still in the development stage, with a structure consisting of daily checkpoints, tahfiz pekanan, muraja'ah dua pekanan, and munaqosyah at the end of the semester. However, it remains teacher-centred (talaqqi) and has not implemented systematic collaboration, such as peer tasmī. Teachers and principals identify variations in students' abilities and obstacles, such as limited time, human resources, and a weak independent muraja'ah culture, which necessitate a more structured and adaptive approach. These findings are consistent with the literature, indicating that single methods tend to be less effective at maintaining

¹⁴ Cohen, *Statistical Power Analysis for the Behavioral Sciences*.

¹⁵ Haikal and Anwar, "Transformation of Islamic Religious Education Learning Materials: Implementation of Qur'anic and Hadith Elements in Primary School"; Imam Mahdi and Muhammad Rasyid Ridha, "Implementasi Metode Talaqqi Dalam Menghafal Qur'an Anak Usia Dini (Study Kasus Tahfiz Anak Usia Dini Al Kautsar Grabag)"; Yundianto et al., "Memorizing the Quran: Exploring Academic Hardiness, Self-Efficacy, and Perceived Social Support in Islamic Schools."

¹⁶ Irwansyah and Sahbudi, "Use of Peer Tutoring Methods to Improve the Ability to Read the Qur'an of Students at SD Negeri 2 Rimo"; Topping, "Trends in Peer Learning"; Carpenter, Pan, and Butler, "The Science of Effective Learning with Spacing and Retrieval Practice."

long-term retention. At the same time, peer-assisted learning improves accuracy and motivation through social interactions.¹⁷ Moreover, spaced repetition plays an important role in maintaining memory stability.¹⁸

2) Changes to Post-implementation Memorisation Quality

Post-implementation, teachers reported improvements in reading fluency, reading accuracy, and the durability of students' memorisation, with memorisation becoming more structured through the Sabaq–Sabqī–Manzil cycle, which integrated new memorisation with old murāja'ah. Students also stated that memorisation is smoother, less quickly forgotten, and easier to recall, in line with the theory of retrieval practice, which emphasises strengthening memory through periodic recall.¹⁹ In addition, the collaborative model creates a supportive learning environment, boosting students' confidence and motivation. These findings are consistent with studies by Carpenter et al. and Morano, which showed that integrating retrieval practice in a collaborative context improves recall and understanding of the memorisation process, while providing stronger quantitative evidence of improved memorisation quality.

3) The Effectiveness of Peer Tas'mi and Collaborative Learning

Both students and teachers confirm that peer tasmī is one of the most influential elements. Students feel more comfortable and motivated when depositing memorisation with friends, as the atmosphere becomes more relaxed and less stressful. They can also correct each other's readings directly, improve their tajwīd, and standardise their reading fluency. Teachers reported that peer Tas'mī's activities helped reduce reliance on teachers and expanded opportunities for memorisation practice. This supports Topping's findings,²⁰ which state that peer-based learning significantly improves cognitive and affective performance. In the context of tahfīz, Irwansyah and Sahbudi's research also shows that peer learning strengthens students' religious motivation, discipline, and spiritual engagement. Thus, post-implementation interviews show that peer tasmī not only improves memorisation but also fosters students' confidence and spiritual commitment.

¹⁷ Topping, "Trends in Peer Learning"; Boud and Cohen, *Peer Learning in Higher Education*.

¹⁸ Kang, "Spaced Repetition Promotes Efficient and Effective Learning"; Cepeda et al., "Distributed Practice in Verbal Recall Tasks: A Review and Quantitative Synthesis."

¹⁹ Karpicke and Roediger, "Repeated Retrieval During Learning Is The Key to Long-Term Retention."

²⁰ "Trends in Peer Learning."

4) Impact on Spiritual Values, Attitudes, and Manners of Students

Teachers and students reported positive changes in worship discipline, such as congregational prayers, *tadarus*, and other devotional practices, as well as in moral aspects, including manners, cooperation, and respect for teachers. Students also feel the affective impact in the form of calmness, enthusiasm, and higher responsibility in daily life. These findings are consistent with the literature, which indicates that intensive engagement with the Qur'an through *murāja'ah* and *tadarus* enhances religious awareness, worship discipline, and the formation of Islamic character.²¹ In addition, the theory of spiritual formation emphasises that repeated practice within groups accelerates the internalisation of religious values. Therefore, in this study, the collaborative method not only strengthens memorisation but also fosters a learning environment that encourages a deeper appreciation of spiritual values.

5) Implementation Constraints and Program Development Implications

Teachers identified several implementation obstacles, including time constraints, imbalances in the number of teachers and students, variations in initial abilities, and challenges in maintaining program consistency and student motivation. The literature shows that the success of collaborative learning is influenced by classroom management, teacher consistency, structural support, the availability of *murāja'ah* time, and teacher mentoring.²² Overall, pre-implementation interviews showed that the *taḥfīz* program remained teacher-centred, lacked a consistent *murāja'ah* pattern, and had not yet implemented collaborative learning. Hence, memorisation quality was suboptimal. After the implementation of the *Taḥfīz* SMaRT method that integrates *Sabaq–Sabqī–Manzil*, spaced repetition, and *peer tasmī'*, teachers and students reported improvements in fluency, accuracy of reading, continuity of verses, and memorisation resilience, along with increased motivation, discipline of worship, and Islamic behaviour. These findings align with the literature, confirming the roles of retrieval practice, pause repetition, and peer learning in strengthening memory and character formation, and reinforce the quantitative results showing that the SMaRT model contributes to creating more structured, collaborative, and meaningful learning.

²¹ Karisma, Jusu, and Basri, "Improving Students' Ability in Memorizing Quran through Talqin, Tikrar, and Muraja'ah Method at Grade 4 of State Elementary School 2 Bataraguru"; Sari, Zou, and Jie, "The Use of Murajaah Method in Improving Qur'an Memorization: Tahfiz A-Qur'an."

²² Khamid, Munifah, and Rahmawati, "The Effectiveness of the Muraja'ah Method in Memorizing the Qur'an in Islamic Boarding School Students."

Discussion

Improving the Quality of Student Memorisation

The strengthening of the quality of student memorisation, as reflected in the increase in the accuracy of makhraj, tajwīd, and fluency in reading in the posttest, showed that the application of the Tahfīz SMaRT model contributed to the formation and stabilisation of Qur'anic memorisation. This aligns with the spacing effect and retrieval practice theories, which assert that spaced repetition and periodic recall reinforce long-term retention.²³ which, in practice, is facilitated through the Sabaq–Sabqī–Manzil cycle and reinforced by peer tasmī, a socially mediated retrieval through peer interaction and correction.²⁴ These findings are consistent with the research by Maidin et al.—moreover, Amri is improving the fluency and quality of reading through structured murāja'ah with peers. However, the relatively small effect size (0.322) suggests that the improvement is gradual, likely due to the intervention's limited duration, variations in students' initial abilities, and memorisation characteristics that require long-term practice. Thus, this study shows that integrating SSM, spaced repetition, and peer tasmī not only increases the average score but also encourages a more even distribution of performance across categories than a single approach.

Improving Student Spirituality: Establishing Religiosity through Collaborative Tahfīz

The strengthening of students' spirituality in the areas of religiosity, ukhuwah, Islamic morality, and spiritual meaning demonstrates that applying the Tahfīz SMaRT model not only affects the cognitive realm but also supports the holistic internalisation of religious values. Although the increase in worship discipline is relatively small, it reflects the gradual, cumulative nature of spiritual development, consistent with the theory of spiritual formation, which emphasises the role of repetitive experience, modelling, and emotional engagement.²⁵ The practice of scheduled murāja'ah and peer tasmī strengthens worship habits, spiritual responsibilities, as well as personal religious experiences such as serenity and closeness to the Qur'an. On the other hand, the relatively small effect size suggests that changes in spirituality develop gradually, likely influenced by intrinsic factors, students' religious backgrounds, and the

²³ Cepeda et al., “Distributed Practice in Verbal Recall Tasks: A Review and Quantitative Synthesis.”; Kang, “Spaced Repetition Promotes Efficient and Effective Learning.”

²⁴ Topping, “Trends in Peer Learning.”

²⁵ Arro'uf, Rahmat, and Suresman, “Educative Communication Ethics in The Family Toward Muslim Student Religiosity”; Dweirj, “The Qur'an: An Oral Transmitted Tradition Forming Muslims Habitus.”

environment outside the classroom. Hence, these findings reflect the early phases of spirituality formation. These results are consistent with the research by Khamid et al. and Balkis et al. on the role of intensive engagement with the Qur'an, as well as with Topping and Amri's study, which affirms the contribution of collaborative learning to empathy and spiritual engagement. Thus, the integration of SSM, spaced repetition, and peer tasmī' contributes to forming a learning ecosystem that supports spiritual growth through personal engagement and sustainable social interaction.

The Role of the Collaborative Model (SMaRT) in Qur'anic Learning

The application of the Tahfīz SMaRT method that integrates Sabaq–Sabqī–Manzil, spaced repetition, and peer tasmī' shows that Qur'anic learning requires a structured and continuous collaborative approach, not relying solely on a single method such as conventional talaqqī or murāja'ah. This integration works synergistically: SSM provides a memorisation structure, spaced repetition reinforces retention through paused repetition, and peer tasmī' serves as a social-cognitive mechanism that increases motivation and accuracy through peer interaction and correction, in line with Vygotsky's theory of social constructivism.²⁶ and the findings of Topping²⁷ and Boud, and Cohen.²⁸ These results also support the study by Carpenter et al. on the effectiveness of retrieval practice in social contexts, and expand on the findings of Maidin et al. by showing that collaborative repetition not only strengthens memorisation but also contributes to aspects of spirituality and the discipline of worship. However, these findings need to be understood within the constraints of a research context limited to a single institution with specific learning characteristics and cultures that strongly influence the effectiveness of the SMaRT model, including teacher support and the learning environment. Therefore, the generalisation of findings needs to be done carefully while still opening up opportunities for further testing and development across various contexts of Qur'anic learning.

Triangulation of Qualitative and Quantitative Findings

The triangulation of quantitative and qualitative data demonstrated strong support for the effectiveness of the Tahfīz SMaRT model in improving students' memorisation and spirituality. Quantitatively, the increase in tajwīd, makhraj, and reading fluency scores was consistent with qualitative findings that memorisation became more consistent, stable, and memorable through the

²⁶ Vygotsky, *Mind in Society: The Development of Higher Psychological Processes*.

²⁷ Topping, "Trends in Peer Learning."

²⁸ Boud and Cohen, *Peer Learning in Higher Education*.

Sabaq–Sabqī–Manzil cycle and spaced repetition, and was supported by students' recognition that they felt more confident and remembered for longer. In the context of spirituality, the increase in religiosity, ukhuwah, morals, and spiritual meaning scores was also reflected in behavioural changes, including improved worship discipline, politeness, and social interaction. This shows that the SMaRT model not only influences the cognitive aspect, but also shapes the spiritual ecosystem through collaborative practices such as peer tasmī. These findings align with a mixed-methods approach that integrates quantitative and qualitative data to gain a comprehensive understanding of phenomena, thereby improving internal validity and providing a more complete picture of how collaborative tahfīz models operate in the context of Islamic education.

Limitations of Findings and Discussion

Although this study shows a positive shift in students' memorisation and spirituality, several limitations should be considered when interpreting the findings. First, the implementation of the Tahfīz SMaRT method lasts only a short time, so the change in spirituality, which is more gradual and requires long-term habituation, has not been fully measured. *Second*, the assessment of memorisation quality using observational rubrics remains susceptible to subjectivity, even after standardisation and assessor training. *Third*, peer tasmī, as a collaborative component, does not always run with the same intensity and quality between students; variations in motivation and initial abilities can affect the effectiveness of the session. *Fourth*, the pre–post design without a control group limits this study's ability to ensure that the observed changes are entirely attributable to the intervention. However, triangulation of the qualitative data reinforces the claim that the Tahfīz SMaRT model has influence. *Finally*, limited teacher resources and the allocation of learning time lead to small variations in implementation consistency across classes, so replication in other contexts with different conditions is highly recommended.

Based on this description, these limitations do not diminish the substantive value of the research findings; rather, they create space for larger-scale studies with stronger experimental designs and longer implementation periods. Further research can explore the integration of digital technologies into memorisation monitoring, test collaborative models across educational levels, or examine affective dynamics that emerge during the peer tasmī process. Thus, this study not only provides empirical evidence that the Tahfīz SMaRT model can improve students' memorisation and spirituality but also confirms that modern Qur'anic learning requires a more adaptive, integrative, and collaborative approach that aligns with the demands of 21st-century pedagogy. In the end, this study confirms one important thing: that memorisation is not

just the ability to remember, but an intellectual and spiritual journey that grows through the rhythm of repetition, personal perseverance, and the power of togetherness. When cognitive structure, social interaction, and spiritual depth move in harmony, the process of *taḥfīz* produces not only a strong memorisation but also a person who is whole, characterful, and rooted in Divine values.

CONCLUSION

The findings of this study show that applying the *Taḥfīz* SMaRT model is associated with improvements in students' memorisation quality and spirituality. However, the magnitude of its influence should be interpreted in proportion. Quantitatively, there were positive changes in all aspects of memorisation, namely the accuracy of *makhraj* from 2.8 to 3.3, the accuracy of *tajwīd* from 2.5 to 3.2, and the fluency of reading from 2.8 to 3.5, accompanied by a shift in the distribution of categories from 9 to 34 students in the "Excellent" category. In the spirituality aspect, the total score also increased from 77.23 to 80.19 ($p = 0.003$), with an average difference of -2.965 and a 95% confidence interval of -4.870 to -1.059, indicating a statistically significant change. However, the effect size is in the small category. These results indicate that *Sabaq–Sabqī–Manzil* integration, spaced repetition, and peer *tasmī* have the potential to support *taḥfīz* learning by simultaneously reinforcing cognitive, social, and spiritual aspects.

However, these findings need to be understood within the limitations of studies that used a pre-experimental design without a control group, a sample limited to a single school context, and a relatively short implementation period. This condition limits the generalisation of results and does not allow for strong causal conclusions. Therefore, the results of this study are more appropriately positioned as an initial indication of the potential of an integrative approach in *taḥfīz* learning. Further research with a stronger experimental design, a wider sample, and a longer duration is needed to test the consistency and sustainability of these findings in various Islamic learning contexts.

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