

Yadain Li's Method of Tahfiz Al-Quran a Modern Train in the World of Tahfiz Today

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ABSTRACT

One of the dimensions in learning the Quran is through *tahfiz* education. *Tahfiz* education is a process of remembering the text of the Quran permanently. Difficulties during the memorization process have often occurred, resulting in failure in memorization and not being able to complete memorization according to the expected time. An accurate method is needed to facilitate prospective hafiz so that the interest in memorization does not fade with the times, especially in this digital age. This study aims to identify a method of rapid memorization in memorization with a quarantine program as well as the quality of memorization of the *yadain li tahfiz al-Quran* method. This qualitative study was conducted in the form of content analysis by collecting information data through content analysis of previous studies and related official websites. This study found that a cutting-edge method for someone who is able to answer the needs of society to memorize the Quran, namely the *yadain* method, which uses all the potential within the body in the form of the five senses so that it becomes easy in the process of memorizing the Quran. The benefit of applying this *yadain* method is to create a person who memorizes the Quran by knowing the location of the verse and verse number or called (visualization of the Quran), then having the ability to ponder what is in the content of the Quranic verse so that the messages in the Quran are attached to his life through contemplation of the Quranic verse.

Keywords: Tahfiz, Yadain, Quarantine, Malaysia

INTRODUCTION

The Quran is a holy book for Muslims which is a gift, guidance and great ideas to awaken thought, a noble history that can move the soul, universal truth to revive the voice of the heart and a permanent command for humans to free themselves from hellfire (Ismail 1993). One of the dimensions in learning the Quran is also through *tahfiz* education (Murihah, Abdul Hafiz & Arieff 2016). *Tahfiz* education is a process of memorizing the Quranic text permanently (al-Qattan 2000, Muhammad Izzhar 2015). It aims to preserve the Quran and is a divine process (Muhammad Omer 2013) as stated in the Quran.

Nowadays, it is shown that the level of awareness among Muslims of the importance and benefits of memorizing the Quran has increased, encouraging parents to send their children to religious schools that provide *tahfiz* al-Quran studies in addition to religious and academic subjects. However, despite the enthusiasm in building madrasahs, *maahads* or *tahfiz* al-Quran institutes, there is also disappointment among parents whose children are dismissed from their studies due to their failure to memorize within the specified period (Sharifah Noorhidayah 2017).

Therefore, difficulties during the memorization process that lead to failure in memorizing and not being able to complete memorizing the Quran within the expected time will cause memorization candidates to lose interest in memorizing the Quran in the future. Memorizing the Quran requires a certain mental strength in the person who wants to do it. While sharpening the memory in memorizing something learned is the best way to maintain memory and brain intelligence. In civilized society in the era of globalization, learning the Quran by memorization can produce a generation of Quran who are known as hafiz, *alim*, *daie* and professionals (Ab fatah 1994).

Quarantine is the process of isolating oneself from public distractions with the intention of being able to focus

more on something. A less conducive environment, social media, television and others can disrupt the focus and discipline of participants to memorize the Quran. Therefore, the *yadain* method used during quarantine keeps participants away from things that distract them and only focuses on memorization (Hidayatul Fitriyah 2020).

Memorizing the Quran is not an easy thing for everyone, even though reciting the Quran is a beautiful reading with its own miracle in terms of the order of the manuscripts found in the verses of the Quran. One of the efforts that need to be considered in the development of memorizing the Quran is the method or method (Winarno Surakhmad 1982). With the method, a person will be able to help determine the achievement of his memorization and remember what he has memorized in a programmed way. In addition, it is also hoped that it can help his memorization be more effective (Wafa, Abu Khalid 2013).

Memorizing with the *yadain* method is a time-consuming task, in addition to memorizing the verses of the Quran, you are also required to understand the translation and word placement of the verses of the Quran, so the *yadain* method seems to be more effective in memorizing and understanding the verses of the Quran compared to other methods. However, in the pressure of time, there are many who feel bored, bored and tired in memorizing. The thing that motivates memorization is the desire of the individual to memorize the Quran itself. With the activities that exist and are full in memorizing so that the time for repeating (*muraja'ah*) is up to each individual, it is hoped that the *tahfiz* methods that determine the time should be reviewed again so that they have maximum results, not just memorizing according to the set time (Ma'rifatillah A.Noor 2018).

Students will usually only excel at one of the 3 or 4 subjects they study. Some are more Quranic, academic and others are weak. Some are more academic, Quranic and the book is weak. That's okay, what's sad is when the weak students are also forced to memorize 30 *juzuk* by any means, just to maintain the school's good name and pursue KPI. The emergence of a misguided and misleading system called quarantine. Memorization alone without repetition. In fact, there are teachers who instruct students to memorize 2 or 3 lines then memorize, then memorize the next line again and memorize until 1 page, 1 chapter is completed and until the student reaches the KPI of completing memorization of 30 chapters while at the place of study (Solah Abdul Aziz 2024).

Based on a study by Abd Rahman (2017), the task of a teacher today is very large and challenging, the responsibility of being an *al-muqri* is also not an easy matter, in fact it is even more difficult than that in maintaining and preserving his memory from being forgotten. Teachers play an important role in shaping students, not only in imparting knowledge but also in shaping students in preparation for their future lives. The excellence of a school begins with the role of teachers and administrators, because teachers or teaching staff are models for the students themselves.

Misnan and Ahmad Sadadi (2003) stated that weaknesses in students' achievement/quality of memorization also stem from deficiencies in *tahfiz* learning style strategies, namely students do not have strategies, methods and motivation in *tahfiz* learning. In line with the study by Khairul Anuar (2018) which stated that as a result of work constraints and lack of discipline in finding daily time to repeat the Quran, many verses that were memorized in the past were lost from memory. Confirmed by the study by Nur Sakinah and Faizulamri (2019), it was found that the factors for strengthening memorization in *tahfiz* graduates were still at a moderate level.

This method targets people who have a lot of free time, high commitment and certain rules that need to be followed. Among the success factors for participants to memorize all 30 *juzuk* al-Quran in a short time depend on the *Tahfiz* Quarantine guidelines, the level and fluency of memorization, mental and physical health and the *yadain* method used. Therefore, every hafiz needs to choose a method that is more effective, shorter in time and permanent in memorization. As a result of this problem, this research was conducted to identify the *yadain* method so that it can be used as a guide and practice for anyone who wants to memorize the Quran or become a quality hafiz of the Quran and be able to maintain their memorization, meditate and practice in daily life.

STUDY METHODOLOGY

This study is a qualitative study used to answer questions that require detailed information. Qualitative research is a form of exploring and understanding individuals or groups involved in a problem or phenomenon of humans and society (context). It is related to the question of quality, which is a method that relies on the quality of a context that is the main focus of research. The quality of the context depends on the extent to which the context

occurs and the contribution of the context to a particular situation (Ahmad Munawar & Mohd Nor Shahizan 2015).

The data for this study was obtained from primary sources in the form of texts and secondary sources observed by the researcher. Primary sources are books or articles that discuss memorization of the Quran, memorization methods or modules for memorizing the Quran. The secondary sources in this study are past studies conducted by previous researchers related to this method, journals about the ease of memorizing the Quran and the methods used. According to Ahmad Sunawari Long (2014), document analysis of past studies can help the writer identify the problems being studied and to be able to analyse them more critically. Therefore, in this study, the writer uses documents related to the researcher's study.

The data analysis method used in this qualitative study is a descriptive/analytical approach. The descriptive method is a method of analysing data by describing the data obtained and used to accurately and truthfully explain the characteristics found (Sabritha Marican 2005). According to Hadari Nawawi (1993), descriptive analysis is a method used in an effort to analyse data that has been collected, compiled, then analysed and interpreted based on the existing data. So that it can produce a conclusion through critical analysis and produce scientific work that is objective and also meets realistic academic needs.

This study focuses on the application of the *yadain li tahfiz al-Quran* method. The yardstick seen is the effectiveness in memorizing the al-Quran within the specified time so that the memorization can be maintained or not. The selection of this study was due to the contribution factor in transforming memorization methods in the world of Islamic education, especially in the archipelago.

The Understanding of Tahfiz Al-Quran

Tahfiz al-Quran is the plural form of the word (*idafah*), a combination of the words *tahfiz* and *al-Quran*. *Tahfiz* is the masculine form of the word *haffaza* meaning "to memorize" (Ibrahim Anis 1392). The origin of the word is from *hafiza-yahfazu* which is the antonym of the word *forget*. In Arabic, the word *hafiza* has various meanings, *hafiza al-mal* (keeping money), *hafiza al-'ahda* (keeping promises), *hafiza al-'amra* (paying attention to affairs). According to Ibn Sayyidih, *hafiza* means preserving memory and keeping it from forgetting, in Arabic there is an expression "*hafiza 'ilmika wa 'ilmi ghairika*" meaning "preserve the memory of your knowledge and that of others" (Ibnu Manzur 2003). From the word *hafiza*, various variations of words were born, such as *tahaffaza* (taking care of those around and protecting), *al-tahaffuz* (preserving memorization), *ihfafaza* (keeping something for oneself), and *tahaffuz* (aware/awake).

The word *hafizhu* means obligatory, meaning do it continuously (Abu Ja'far al-Tabari 1420 H). According to al-Azhari, a *hafiz* or *huffaz* is one of the chosen people who is given the privilege of memorizing what he hears and keeping it from forgetting. The word *hafiz* also has *muta'addi 'ala hurf al-jar*, such as: *hafiz 'ala a'sabih* (self-control), *hafaza 'ala* means *iltazama bi* (to preserve well), *hafaza 'anhu* (to defend/defend), *hafaza 'ala al-mau'id* which is (to keep promises) (Ahmad Zuhdi Muhdar tt). While the Quran is the word of Allah SWT which has miracles, according to Hasbi Ash-Shiddieqy (1992) it is "the word of Allah which was revealed to the Prophet Muhammad SAW through the angel Jibrail, which was recited orally, narrated to us *mutawatir*". The word *tahfiz* al-Quran can be translated simply as: "memorizing the Quran", but according to alZabidi, memorizing this means memorizing the Quran by heart, or also means "*istazharahu*" (memorizing). According to Ibn Manzur (2003) it means *mana 'ahu min al-diya* ' which is to protect it from loss and destruction. If associated with the Quran then it means to protect it continuously.

From this definition, it can be concluded that memorizing the Quran is a conscious and sincere effort to sharpen the mind and memory and to instil the reading of the holy book of the Quran, which contains miracles, into the mind so that one always remembers it, by using certain methods and strategies that can facilitate a person's mental power in memorizing. The Prophet Muhammad was the first *hafiz* (memorizer) of the Quran who became the best role model for the companions in memorizing the Quran. Every time a verse was revealed, it was memorized in his mind and placed in his heart so that it remained. The Arabs do have a strong memory in their minds. This is because they are generally illiterate in reading and writing. So in writing newspapers, poems and essays they do it with their heart's notes (Khalil Manna' Al-Qattan, 2012).

‘Abd al-Rabbi Nawabuddin (1992) mentioned that there are at least two main principles in this *tahfiz*, namely: first, someone who memorizes and then is able to pronounce correctly according to the existing tajwid rules and the same as those written in the *mushaf* al-Quran. Secondly, a hafiz always keeps his memorization constantly rather than forgetting, because memorization of the Quran is very easy to lose. A person who has memorized so many parts of the Quran and then does not keep it, then he cannot be called a hafiz of the Quran, because he does not keep it constantly, similarly, someone who memorizes only a few parts and a few surahs, then he is not classified as a hafiz of the Quran. According to Bunyamin Yusuf Surur (1994), a person who has memorized the Quran means a person who has memorized the entire Quran and is able to recite it in its entirety off the top of their head or *bi al-ghaib* according to the well-known rules of tajwid. Thus, it is clear that the person who gets the title of al-hafiz is the person who has memorized the final thirty *juzuk* and is able to recite it *bi al-ghaib* according to the correct knowledge of tajwid, so if they memorize ten to twenty *juzuk* they have not yet received the title of al-hafiz.

Definition Of Quarantine

The word quarantine comes from the Indonesian language which means quarantine. According to the Fourth Edition of the Dewan Dictionary, quarantine means a period of time when a person is in a special isolation place to prevent the disease from spreading to ensure that they are free from any infectious disease. If linked to *tahfiz*, then *tahfiz* quarantine is based on the concept of isolation, namely leaving behind worldly things that can disturb emotions and thoughts throughout the duration of this program (Aeileen Damiri 2020). Based on Hidayatul Fitriyah (2020) stating that when *tahfiz* is associated with quarantine, it means that participants will be isolated to memorize the entire *juzuk* al-Quran within a specified time.

Tahfiz quarantine usually focuses on several community groups consisting of university students, whether they are studying or have completed their studies, retirees and imams or *bilals* who want to improve their memorization, SPM/STPM graduates, and even secondary school students who are on vacation can participate to provide beneficial activities for students (Abdul Rahman Talib 2019). This program targets people who have a lot of free time because this program requires a high level of commitment and several rules that must be followed by participants.

The implementation of *tahfiz* quarantine uses the *yadain* method that is used throughout this program. The method of memorizing the Quran using the quarantine technique is to divide a page into 3 parts, not force students to memorize the Quran, identify the first word of the verse, imagine the verse in memory, recite while closing their eyes and start a new verse using the first technique (Syaukani et.al 2019). The success factor for participants in memorizing all 30 *juzuk* al-Quran in a short time depends on the *tahfiz* quarantine guidelines, the level and fluency of memorization, physical and mental health, and the *yadain* method used.

Understanding The Yadain Method

The *yadain* method is the origin of the word "yadain" which in Arabic means hand, *yadain* means two hands. In terms of terminology, the *yadain* method for *tahfiz* al-Quran is an acceleration method that aims to make it easier for someone to memorize the Quran by knowing how to read the verses of the Quran and reflecting on hand movements using visualization to appreciate the left and right parts of the Quran. The left side shows something bad, such as someone who deliberately denies the truth of Islam, then he will lose in this world and the hereafter. While the right side is aimed at something good, for example, a blessing that Allah gives to a believer and one day he will be admitted to heaven.

The benefit of this *yadain* method is that a student is able to memorize the Quran and know the location of the verses and verse numbers or known as visualization of the Quran, in addition, students are also able to memorize the content of the Quranic verses so that the messages in the Quran can be conveyed to them through contemplation of the Quranic verses assisted by the existing Quranic translations, with the hope of increasing their fear of Allah SWT (Ari Prayoga 2019). Before learning about the *Yadain li Tahfiz* al-Quran method, it would be good for us to measure or identify first why the existing methods of memorizing the Quran are not always suitable for some people but are successful for others. It can be assumed that there are differences in each person in the process of information that can enter their mind.

As you already know that information can enter the brain through the five senses. However, each person is dominated by certain sensory abilities. The dominance of sensory abilities in the learning process is the dominance of visual or vision, auditory or hearing, kinesthetics or movement, olfactory or smelling and gustatory or tasting (Dudung Abdul Karim 2019). If all our senses are normal, we can be sure that we have these five functions but with different dominances. That way we can choose the way or method of memorizing the Quran according to the dominance of our learning style.

Background Of the Yadain Li Tahfiz Al-Quran Method

With the passage of time and the ever-evolving era, many tahfiz methods have been used and applied according to existing capabilities. However, in the development process, sometimes they are merely formalities. Where students are provided with several achievements and values, are preoccupied with the influence of the world, so they feel lazy in memorizing the Quran or even think that memorizing the Quran is a lifelong practice that needs to be done to maintain it. If a person memorizes the Quran and then forgets it, he will be committing a great sin against Allah SWT.

In the process of memorizing, they are hindered by bad thoughts or other factors related to the method used, which is repetitive and lacks innovation that is interesting for students. Even if there are students who are able to memorize, it is only limited to memorization in their minds, they do not know the interpretation or meaning of the messages contained in the Quran. As a result, many students feel bored. The lack of variation in these methods affects the mental strengthening and memorization of students. If a person has been given motivational encouragement and also the right method for themselves, then when in the process of memorizing he finds something difficult and boring, he will be moved and quickly take an attitude of doing something or refreshing and when he has felt calm and free from the feeling of boredom, he will be more enthusiastic to start memorizing the Quran.

Thus, it is a special correction for us as a Muslim who wants to memorize and know the content of the Quran, thus encouraging Ustaz Yadi Iryadi al-Hafiz to give birth to a method of improvement from the existing methods, namely the *yadain li tahfizil Quran* method is a method of tahfiz that prioritizes the development of imagination in the process of appreciating the content of the Quran. Even if they are not yet proficient in Arabic, they can be helped with Quran translation literature. Then they will be able to memorize the Quran along with knowing the contents of the Quran so that what is expected from the messages contained in the Quran reaches them and they apply it in their daily lives. So that Islamic values that form a civilized society grow in their lives.

In 2011–2013, a training institute was established called SQ-TLC (Subconscious Quotient-Training Learning & Consulting), which is a human empowerment training institute by Ustaz Yadi Iryadi. The activities carried out are mind and intelligence therapy based on the science of Hypnosis and Neuro Linguistic Programming (NLP) and the planting of Islamic values into the subconscious minds of the clients and became the founder of the *Yadain li tahfiz al-Quran* method. Since 2007 when he was still at the Al-Multazam Islamic boarding school, he has studied and practiced hypnosis through the process of reading books, the Internet, attending seminars and training related to hypnosis until 2019. At that time, hypnosis was not yet popular among the community, so some considered it an unfounded practice.

However, at the present time in the lodges, many people's minds have begun to open, and even hypnosis can be used for empowering things without sacrificing belief. For example, instilling suggestions (suggestions) to study diligently, suggestions for concentration, suggestions for quick and pleasant memorization. He has received various training and certifications as a hypnosis instructor and NLP Practitioner. How many hypnotherapy clients have been helped in resolving mental and emotional problems, The main purpose of learning hypnosis and NLP was to learn how the subconscious mind, conscious mind and super conscious mind work to make it easier to memorize the Quran, which then gave birth to the *Yadain Li Tahfizh al-Quran* method which is now being implemented at the National Tahfiz al-Quran Quarantine Foundation in Kuningan, West Java with various quarantine programs, whether it is a one-month Quran memorization program or a 3-month program of *mutqin 30 juzuk*.

It started from curiosity about the secret of some people who are made easy by Allah in memorizing the Quran in 15 to 30 minutes/page. While others need a day and sometimes there is no satisfactory result. Therefore, a

tahfiz program was held which lasted for 1 year, 6 months, 40 days, 35 days, and 30 days to memorize the 30 *Juzuk* of the Quran. Which sparked curiosity as to whether it was possible to imitate by everyone who wanted to memorize it (Dudung Abdul Karim 2019). From that curiosity then self-taught or follow professional training to reveal the potential of the subconscious mind which at that time was still considered an unsolved mystery. This self-didactic learning and training teaches about:

1. How the conscious, subconscious, unconscious and super conscious mind works and then utilizes it.
2. How to program the mind according to the customer's needs.
3. How to overcome mental complaints in the form of stress, disappointment or depression.
4. How brain waves work and their influence on life.
5. The influence of suggestion on the subconscious response of humans and surrounding objects.
6. How to imitate the structure of a person's thought pattern to be duplicated in oneself and others.
7. How Muslim worship rituals work to give a therapeutic effect.
8. Control your mind and feelings to always be in the best performance.
9. Various verbal and non-verbal communication techniques, whether with others or with yourself.
10. Be able to make all kinds of hypnosis games and design your own various psychosomatic therapy techniques.
11. The visual discovery of tadabbur method *yadain li tahfiz al-Quran* and various development of mind technology.

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The discussion is obtained from several sciences such as hypnosis, hypnotherapy, instructor hypnotherapy IBH centre, licensed practitioner NLP (neuro linguistic programming) by Richard Bandler, spiritual eft / soft, brainwave therapy, flash reading, public speaking, brain power activation, middle brain activity, Islamic hypnotherapy, spiritual building, magic fingers, mathematics, journalism, copywriting, understand Quran and syariah *rukiah*. In Ustaz Yadi Iryadi's personal library there are dozens of methods for memorizing the Quran and various books that discuss the study of the human brain which underlies the grand design of the *Yadain li tahfiz* method for the Quran. This model produces a technique for memorizing the Quran in such a way that one word is memorized in the blink of an eye, one line is memorized in one minute and one page of the Quran is memorized in 15 to 30 minutes per page.

Some of the complaints that often occur during tahfiz quarantine are that students usually feel psychologically disturbed due to believing in their minds that have not yet given them power. Basically, reading the Quran has a calming effect. However, if anyone feels anxious during repeating (*murajaah*), then immediately say *istighfar* and continue the *murajaah*. All tahfiz quarantine students should follow the system and methodology applied when memorizing the Quran so that the results are better and maximum. The main task of the Quran teacher who teaches tahfiz is to reframe the minds of his students so that they can be more empowered or more empowered so that they want to interact with the Quran either by studying it, practicing it or memorizing it with all processes based on the teacher's recommendations (Dudung Abdul Karim 2019). Examples of reframing in question are:

1. Do not try to memorize the Quran because if you forget it later, it is a big sin. It is better not to memorize, so you do not sin.
Reframing: Isn't the reward of memorizing the Quran obtained from the number of verses read? While leaving it means forgetting without having time to memorize it?
2. Mistakes in reading the Quran are a big sin so it is better to learn it without half-heartedly or not to learn at all, it is safer.
Reframing: Isn't it our duty to learn while being smart is a matter of God's grace?
3. Memorizing the Quran is not an easy task, so if you feel you are not capable, it is better not to try.
Reframing: Doesn't trying to memorize and continue to recite mean striving to obtain the blessings of Allah?
4. Memorizing the Quran in a month is not possible, it is better to memorize a little bit with the guidance of the teacher at the boarding school. If you can't enter the boarding school, it is better not to have to take on this heavy responsibility.

Reframing: Isn't it only the boarding school alumni who still need to continue to memorize, let alone the quarantine alumni who try to memorize in a month, then of course repeating (*murajaah*) is needed while doing daily activities.

Pros And Cons of Quarantine Methods

In general, the issues and challenges faced by those who used conventional methods before are the same issues that will be faced by modern methods such as those implementing the quarantine method. Issues such as techniques and methods, teachers and educators in the field of tahfiz, the quality of Quran memorization, infrastructure and facilities, support and encouragement, and other issues will also be felt by this modern tahfiz movement.

There are several issues that lead to pros and cons in its acceptance in society, which come from the views and perceptions of the community towards this quarantine memorization program from several specific points of view involving participants, the environment, management and others, as follows:

Difficulty adapting

Among the issues that are often found in the tahfiz quarantine program is that there are participants who experience difficulty in memorizing the Quran. Dudung Abdul Karim (2020) stated that participants who have

difficulty memorizing the Quran will lead them to become stressed, traumatized, lazy, sleepy and sad. Because tahfiz quarantine is a program that isolates oneself from worldly matters, namely by leaving behind things that distract one from focusing on memorizing the Quran such as television, social media and others (Abdul Rahman Talib 2019).

Apart from that, the factor that influences participants' lack of adaptation is the use of the yadain method itself. Participants find it difficult to follow this method because they are not yet accustomed to the method used. This method encourages participants to know the sound of verses and translations of the Quran, the name of the surah, the number of the surah, the verse, the juzuk and the page, whether it is on the left or right side, and the sequence number of the surah (Novida Balqis 2018). Therefore, participants need time to adapt to this method by following the daily activities set by the institute so that they can memorize the Quran well and effectively until it remains in their hearts.

Less conducive environment

Muhammad Hafizan (2021) stated that environmental conditions are factors that can affect the success or failure of tahfiz students, such as accommodation facilities close to the mosque, making it easier for students to attend class. Therefore, a specific tahfiz atmosphere is very necessary in the process of memorizing the Quran. A suitable environment for tahfiz learning must be provided with an environment that is suitable for the learning needs. Participants tried their best to adapt to managing a tight schedule, but it took quite a long time within the short program time, as shown in Table 1.

Table 1: Daily activities of tahfiz quarantine participants.

Time	Activity
4.15 AM	Wake up call
4.15-4.45 AM	Wake up and Qiyamullail
4.45-5.45 AM	Session 1 - Hall
5.45-6.15 AM	Congregational Fajr Prayer (Surau)
6.15-8.00 AM	Session 2 – Hall
8.00-9.00 AM	Breakfast
9.00-12.00 PM	Session 3 – Hall
12.00-1.00 PM	Afternoon Nap
1.00 PM	Wake Up Call
1.15-2.15 PM	Congregational Zuhr Prayer and Lunch
2.15-4.15 PM	Session 4 – Hall
4.15-4.45 PM	Asr Prayer (Surau)
4.45-6.15 PM	Session 5 – Hall
6.15-7.15 PM	Dinner
7.15-7.45 PM	Maghrib Prayer (Surau)
7.45-8.20 PM	Session 6 – Hall
8.20-8.50 PM	Isha Prayer (Surau)
8.50 – 10.00 PM	Session 7 – Hall
10.00 PM	Rest

Source: Abdul Rahman Talib (2019).

The *yadain* method, which is carried out full-time and has been scheduled, requires healthy physical and mental health care, because this method uses all five senses in the process of learning and memorizing the Quran so that it is more effective (Dudung Abdul Karim 2020). Therefore, participants will feel burdened by the time and

schedule that has been provided, causing some emotional and physical disruption for participants who are not used to the activities that have been set. In addition, the schedule that has been set does not contain righteous acts of worship, which means that participants cannot train themselves to perform sunnah acts of worship in their daily lives. In fact, experiencing righteous acts of worship can influence a person's morals for the better (Norhisham Muhamad & Azmil Hashim 2017).

Lack of Skilled Teachers

In the learning process, teachers are important assets that play a role in educating the nation's children and must be good role models for students. The willingness of teachers to make changes will determine the success or failure of students (Maimun Aqsha Lubis 2017). In the tahfiz learning process at the Malaysian tahfiz quarantine boarding school, the teaching staff themselves are Malaysians who have been given training on the methods used and practiced at the National Quran Quarantine Foundation in Indonesia. These instructors are hafiz/*hafizah* who have a certificate of qualification from within or outside Malaysia. In addition, there are also alumni from the Indonesian Tahfiz Quarantine Foundation who are instructors in Malaysia (Official Portal of Tahfiz Quarantine Malaysia).

In the process of teaching and learning at the quarantine tahfiz boarding school, a teacher will supervise a group of students consisting of 10 students to guide them in memorizing and reveal the *yadain* method to make it easier for students to memorize the Quran. Therefore, recruiting many participants will result in a shortage of skilled instructors in handling participants to memorize within a period of 30 days. Tahfiz teachers need skills in using memorization methods and techniques to be able to teach more perfect and effective techniques to students in memorizing the Quran (Abdul Hafiz Abdullah 2005).

According to Saemah & Zamri (2017), teachers need to be skilled in pedagogy to deliver teaching and learning, especially in a field. With existing knowledge, it can help participants better understand and practice while being guided by the teacher. The lack of skilled instructors will make it difficult for participants to memorize the Quran using the correct *yadain* method without specific guidance from skilled people.

Teachers have an important role in building and developing students' potential so that they can more easily understand the *yadain* technique that is used fully in memorizing the entire Quran, as stated in the hadith narrated from Abu Hurairah R.A:

مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَعَمِلَ بِهَا بَعْدَهُ كُتِبَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا وَلَا يَنْقُصُ مِنْ أَجْرِ هُم شَيْءٌ وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً فَعَمِلَ بِهَا بَعْدَهُ كُتِبَ عَلَيْهِ مِثْلُ وَزْرِ مَنْ عَمِلَ بِهَا وَلَا يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْءٌ

Meaning: "Whoever pioneers a good deed and then it is practiced by others after him, then a reward will be recorded for him like the reward of those who follow him, and it will not diminish the reward they receive in the slightest. On the other hand, whoever is the pioneer of a bad practice and is practiced by people after him, then a sin will be recorded for him like the sin of the person who follows him, without reducing his sin in the slightest." (Hadith Narrated by Imam Muslim. 1017).

High Study Costs

The Malaysian Tahfiz Quarantine charges relatively high study fees to provide comfort to participants so that they do not have to think about anything else other than focusing on memorizing the Quran. According to Maziahtusima Ishak (2019), finance is very important for an institution to manage the best education for students. Most private schools do not receive regular assistance to improve the institution which causes the constraints that arise. The tuition fee for the Malaysian Tahfiz Quarantine conducted by ARTAB is RM5800 for 35 days. This fee includes meals, accommodation at Tabung Haji Hotel Kelana Jaya and laundry services.

However, the accommodation provided also varies each year according to the location that has been decided. Therefore, not everyone can participate in this program because the cost of study is quite expensive, making it difficult for students who are less able to participate in the Tahfiz Quarantine program. Only those who are capable and meet the requirements can participate in the Tahfiz Quarantine program. The Tahfiz Quarantine

program is different from other tahfiz programs, namely the study period is as early as 30 days, limited to students aged 10 and above, the use of the *yadain* method, and hotel accommodation with a set schedule (Muhammad Iqbal Ansari, 2017).

Quality of Memorization

Among other issues raised is the assurance of the quality of Quran memorization for participants who follow this quarantine program. It has also become a major topic among observers and researchers of this quarantine method. Rumours about the weakness of Quran memorization among students who participated in this quarantine program began to be heard, especially after the initial wave of quarantine tahfiz entered Malaysia in 2018. It is seen as if they are simply taking advantage of the public's demand for the field of tahfiz, and the parents' excitement of making their children hafiz al-Quran so that they no longer question the quality of their children's memorization after participating in these programs. To date, there has been no specific study on the effectiveness of these tahfiz programs in helping students memorize the Quran quickly and at the same time maintain the quality of their memorization.

This issue is an age-old issue as has been raised in previous studies. This issue not only affects those who follow tahfiz programs such as the DQ certification program, but it is also faced by conventional tahfiz schools (Shahrulkarnain 2013). One of the causes is that the memorizers themselves fail to follow a memorization program that has been provided, causing them to fail to obtain satisfactory results in terms of memorization. The success of several individuals who have also followed the program should be used as a yardstick to state that the probability of such a program being implemented still exists. Apart from that, the quality of the teacher's own memorization also plays an important role in the success of the candidates under his guidance, in addition to the need for a model that can be used as a guide for memorizing for the candidates. However, it still requires periodic review and improvement, as well as strengthening of methods and implementation from time to time (Aznil Hashim, Ab. Halim Tamuri & Misnan Jemali 2013).

Tadabbur With the Yadain Li Tahfiz Al-Quran Method

Many people think that the yadain method in practice is memorizing using hand movements only, but that is only an initial process to make it easier, which aims to practice meditation with a visualization style. When someone can maximize the tadabbur process well, the movements followed by the hands are no longer done. Just like the training wheels on a bicycle, if the rider is skilled in riding the bicycle, the training wheels can be removed. Therefore, the hand movements are only for practicing the tadabbur imagination at the beginning.

The way to practice tadabbur is by training the power of imagination and then imagining what is contained in the content of the Quranic verses clearly. The Quranic verses are recited and then imagined based on the translation of the verses. In the process of memorizing, it would be better if a person trains his imagination or tadabbur style by imagining, seeing, hearing and also feeling. Just like when someone says an object such as "chicken" then in its actual form the shape of the chicken can be imagined from all directions. If we try to imagine the chicken in a side position then we can imagine it immediately in that direction, then train the imagination in different directions from above or below or from front and back until we get an image or imagination of the shape of the chicken in four dimensions. And also imagine the shape, colour and also the smell and taste. (Nurul Hidayah 2016).

The yadain method aims to enable people who memorize the Quran to understand the content and meaning contained in the Quran even though they have not yet mastered the Arabic language method itself. The most important thing is that they can read the Quran well based on the method of tajwid and are assisted by a translated Quran for their meditation process (Muhammad Iqbal Ansari 2017).

Advantages And Disadvantages of the Yadain Method

The *yadain* method is a method that improves on previous methods, such as the *talaqqi* method, the *tasmi'* method, the *taqril* method and others. All of this is formulated as a method of improvement with the aim of

making it easier, faster and still respecting the existing rules of tajwid and being able to reflect on the messages conveyed in the verses of the Quran.

Advantages of the Yadain li Tahfiz al-Quran Method

Quran memorizers who use the yadain method in the memorization process find that their memorization is stronger and leaves an impression on their memory. They are even likened to carving on stone. This is proven in the learning process. Before memorizing, they want to study and understand the text of the verse they want to memorize. When he has finished memorizing the verse and when he recites or repeats the memorization that he has memorized, he will remember the wording of the verse, the content of the message it contains, and the position of the verse in the Quran (Al-Muhsin 2021).

The use of the yadain li tahfiz al-Quran method requires people who want to memorize the Quran to study the verse they want to memorize beforehand, at least reading the translation of the verse and even better if they are able to ponder the meaning behind what is conveyed by the Quranic verse, then someone who masters the Arabic language will find it easier to learn and get closer to Allah SWT. Unlike other memorizers, some of them simply pass their memorization on their lips without any impact or feeling of fear of Allah SWT because what they memorize is only limited to chanting or spelling words that only stop on the tongue without being accompanied by contemplation or appreciating the message of the meaning of the Quranic verse.

The use of the *yadain* li tahfiz al-Quran method encourages Quran memorizers to actualize their full potential in memorizing the Quran. So that the process of memorizing the Quran can be faster, more comfortable and better and can be reached more easily, whether from children, teenagers or even the elderly, by using the visual memorization style (reading), auditory (*talaqqi*), kinesthetic (movement/demonstrating the results of the expression of memorizing the Quran), gustatory (taste) all of which are present in humans. One of the purposes of this yadain method was born is to facilitate the process of learning and memorizing the verses of the Quran in which there are the laws of Allah, Considering that studying it is an obligation for Muslims all over the world, it is necessary to make it easier for non-Arabs to memorize and know its translation (Anita Puji Astutik 2021).

In practicing this *yadain* method, participants are asked to remain focused on paying attention to the science of tajwid in the memorization process, even before memorizing, they are ensured to have completed the Quran first and are proficient in the science of tajwid. Therefore, in the process of memorizing the Quran, they are also obliged to memorize by practicing the science of tajwid that they have learned before. In the practice of memorizing a page, they need to read the translation of a full page first to visualize the meaning of who the perpetrator is, the nature and where the object is located, distinguishing the left or right side. Next, look at the verse on the mashaf for 1 second and imagine the virtual Quran with 1 to 4 words. Repeat the reading by looking at the translation only, while the verse that has been memorized can be covered with paper and within an expected time of 15 minutes, one page can be completed.

Disadvantages of the Yadain li Tahfiz al-Quran Method

Every method that has existed in the world of tahfiz has its positive sides and also has its negative sides, and this latest method, namely the yadain li tahfiz al-Quran method, is no exception. This method also has the following disadvantages:

Someone who has their own style or ability to memorize, when faced with a new method (the yadain method), will find it difficult to adapt or other new things that they are not used to. Just like when a teacher recites verses of the Quran to a student who wants to memorize them, he will feel bored, uncomfortable, etc., and even have the assumption that he is capable and better even though in reality there is still something that needs to be improved (Mochammad Ashabul Yamin 2021).

CONCLUSION

Memorizing the Quran is a conscious and sincere effort to sharpen the mind's memory and to absorb the reading of the holy book of the Quran, which contains miracles, into the mind so that you always remember it, by using certain methods and strategies that can facilitate the mind's ability to memorize. The ease in the process of memorizing the Quran lies in one's own ability and is aided by a suitable method to facilitate a person in the

process of optimizing all the abilities within them to memorize the Quran. The use of a method greatly influences the success of memorizing the Quran, the method is like a vehicle/road in the memorization process. Acculturation of the five senses with this yadain method is a recent method, which in the process of memorizing the Quran well still pays attention to the achievement of the messages contained in the Quran. The method can be reached by all groups, whether teenagers, adults, or the elderly. Because this Yadain method is a cutting-edge method that perfects previous methods. The yadain method uses all five senses in the body, applying all senses in the memorization process and inviting the memorizer to know the location of the verse he is memorizing, the location of the letter number, in addition to being required to understand the content, story and commands and prohibitions contained in the Quranic verse he is memorizing so that the message is conveyed to the Quranic memorizer through the help of verse translation.

Memorizing the Quran

A Conscious Effort to Sharpen the Mind and Absorb the Miracles of the Qu'ran

Using suitable methods and strategies to facilitate memorization:
Acculturation of the five senses with the Yadain method for optimizing memorization for all, whether for teenagers, adults or the elderly.

Ease of Memorization

◆ One's Ability ➔ Suitable Method

The method is like a vehicle/road in the memorization process.

Successful Quran Memorization

The Yadain Method: A Cutting-Edge Quran Memorization Approach

Utilizes all five senses to enhance memorization

Sight **Hearing** **Touch** **Smell** **Taste**

The method is like a vehicle/road in the memorization process.

The Yadain Method:

A Cutting-Edge Quran Memorization

◆ Utilizes all five senses to enhance memorization.

1 The yadain method uses all senses, inviting to know the location of the verse

2 A cutting-edge method that perfects previous methods.

Yadain method invites the memorizer to know the location of the verse, letter number, and understand the content, story, commands and prohibitions of the Quranic verse.

Helped by the translation of verses

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