AL-ADABIYAH: Jurnal Pendidikan Agama Islam
http://al-adabiyah.uinkhas.ac.id/

Implementing the One Day One Ayat Innovation to Improve Students' Qur'an Memorization

Lola Ajuen,[1*] Rahmi Wiza[2]
*lolaajuen50@gmail.com
[1,2] Universitas Negeri Padang, Indonesia

Abstract

Purpose of the study: This study examines how the One Day One Ayat innovation supports students' Qur'an memorization through organizational arrangements, instructional practices, and evaluation, while identifying conditions that facilitate or constrain implementation. Method: A qualitative descriptive design involved thirteen purposively selected participants: eight students, four homeroom teachers, and one lead teacher. Data were collected through interviews, observations, and document review. Analysis followed data condensation, data display, and conclusion verification. Credibility was addressed through methodological and source triangulation. Main Findings: Implementation combined school leadership, teacher coordination, a dedicated morning schedule, and ODOA books. Instruction involved modeled recitation, collective repetition, explanations of meaning, independent memorization, individual recitation, and correction. Monthly evaluations examined fluency, verse sequence, tajwid, and letter articulation. Participants described opportunities to expand and strengthen memorization, although progress varied with reading proficiency, prior familiarity, motivation, and revision habits. Limited time and inconsistent independent practice constrained participation. Completed records did not always correspond to demonstrated recitation, and accounts differed regarding responsibility for recording achievement. Novelty/Originality of this study: The study distinguishes program implementation, recorded attainment, and demonstrated retention as related but separate dimensions of evaluation. This distinction challenges the assumption that routine participation and completed monitoring records adequately establish sustained memorization. Contributions of this study: The findings inform program development through differentiated assistance, cumulative revision, consistent assessment criteria, and verified recording procedures. They connect organizational support with everyday instructional processes in school Qur'an memorization. Evidence supports conclusions about implementation and perceived learning opportunities, while the small sample and absence of verified longitudinal achievement data limit generalization and causal claims. Further research should examine longer-term retention across schools using repeated performance assessments.

Keywords: One Day One Ayat; Qur'an memorization; educational innovation; program implementation; Islamic religious education.

Introduction

The Qur'an occupies a central position in Islamic education as a source of religious knowledge, ethical guidance, and spiritual development. Students' engagement with the Qur'an involves interconnected practices of reading, understanding, memorizing, and applying its teachings. Within this educational framework, Qur'an memorization (*tahfidz*) requires more than accumulating memorized verses; it also involves accurate recitation and the sustained retention of previously learned passages. These demands make appropriate instructional methods, teacher guidance, and regular revision essential components of memorization instruction (Akbar & Ismail, 2016). Qur'an 54:17 emphasizes the accessibility of the Qur'an for remembrance and provides a religious foundation for encouraging sustained engagement with its verses. Translating this encouragement into school practice, however, requires structured learning activities that accommodate differences in students' readiness, recitation proficiency, and memorization pace.

The educational significance of *tahfidz* therefore extends to how memorization is organized and supported. Keswara (2017) highlights the importance of instructional management and guidance in Qur'an memorization programs, suggesting that achievement cannot be understood solely in terms of students' individual capacity to remember. In Indonesia, the expansion of *tahfidz* programs across schools and Islamic boarding schools has encouraged institutions to develop approaches that combine memorization targets with regular religious learning activities (Ikwandi et al., 2024). This development raises an important pedagogical question: how can schools establish manageable memorization routines while ensuring that newly acquired verses remain accurate and accessible over time? Addressing this question requires attention to the relationship between daily learning targets, cumulative revision, and the instructional support available to students.

One approach intended to address these demands is One Day One Ayat (ODOA), which organizes memorization around a daily target of one Qur'anic verse. As described by Yayan (2015), the approach involves selecting a verse, listening to the teacher's recitation, imitating and repeating it, and subsequently reciting it to the teacher for assessment and correction. Repetition, or *takrir*, supports the consolidation of memorized material, while attention to translation and meaning connects memorization with understanding. The broader instructional sequence also encourages learners to explain the meaning of verses and relate their content to everyday conduct. ODOA thus offers a framework for organizing gradual engagement with the Qur'an. Nevertheless, the simplicity of its daily target does not establish that implementation is equally manageable or beneficial for all students. Its educational value depends on how teachers organize practice, revisit earlier verses, identify difficulties, and provide appropriate assistance.

Research in cognitive and educational psychology offers a useful perspective for examining these instructional processes. Cepeda et al. (2006) demonstrate that the distribution of learning episodes over time influences subsequent verbal retention. Similarly, Dunlosky et al. (2013) identify

distributed practice and practice testing as learning techniques with broad educational utility. These findings provide a rationale for examining the scheduling of memorization and revision within ODOA, rather than treating the completion of a daily verse as sufficient evidence of durable learning. A daily memorization schedule may create opportunities for distributed practice, but its contribution to retention depends on whether previously learned verses are systematically revisited. The application of these findings to Qur'an memorization should therefore be treated as a theoretically informed interpretation requiring examination within the specific instructional context.

A further distinction concerns repetition with access to the text and retrieval from memory. In their systematic review of school and classroom research, Agarwal et al. (2021) found that retrieval practice benefited learning across varied educational settings. Within ODOA, reciting a verse without consulting the text may provide an opportunity for retrieval practice, whereas listening to or rereading a verse serves a different instructional function. Teacher feedback is also relevant because successful recitation involves identifying and correcting errors rather than merely completing an assigned task. Wisniewski et al. (2020) show that the effects of educational feedback vary substantially according to its characteristics, particularly the information it provides to learners. Together, these perspectives direct attention to how memorization attempts, correction, and subsequent revision are connected during program implementation. They do not, by themselves, establish the effectiveness of ODOA in a particular school.

ODOA can also be examined through the Islamic educational concept of *riyadhah al-nafs*, associated with al-Ghazali. This concept emphasizes sustained self-training through which demanding practices gradually become more familiar and manageable. Zulfahmi et al. (2026) discuss its educational relevance in relation to gradual training and habituation. Applied to Qur'an memorization, this perspective draws attention to the cultivation of consistency, discipline, and willingness to engage in repeated practice. It complements, while remaining conceptually distinct from, psychological explanations of memory: *riyadhah al-nafs* concerns the ethical and spiritual orientation of sustained practice, whereas distributed practice and retrieval practice concern the organization of learning and remembering. Bringing these perspectives into dialogue enables ODOA to be examined as both a religiously meaningful routine and an instructional practice whose implementation requires careful educational support.

Previous studies provide a basis for investigating ODOA while also indicating the importance of contextual variation. Masquri and Maruddani (2024) reported improvements in students' memorization and motivation following its implementation in an integrated Islamic junior secondary school. Zilfan et al. (2024) further identify contextual considerations, including students' circumstances, parental support, and school implementation arrangements. These studies suggest that a shared program label may encompass different instructional practices and learning conditions. However, the studies discussed here provide a limited explanation of how manageable daily targets, teacher supervision, revision routines, and differences in student

participation interact within a public junior secondary school. The issue is therefore not simply whether students memorize additional verses, but how the program is enacted and which conditions support or constrain sustained participation and memorization.

SMP Negeri 2 Padang provides a relevant setting for examining these issues. The local policy context described in the original sources places Qur'an memorization within broader efforts to strengthen religious education in Padang (Padang, 2013). Municipal *tahfidz* graduation activities also demonstrate public recognition of students' memorization achievements (Pemerintah Kota Padang, 2023). Within this context, SMP Negeri 2 Padang adopted ODOA as an approach to supporting students' Qur'an memorization. The school setting brings together institutional expectations and students with differing levels of proficiency and consistency. It therefore offers an opportunity to investigate how a common daily target is translated into instructional routines and how teachers respond to variation in students' learning needs.

Preliminary school records and teacher accounts indicate both the potential of the program and unresolved implementation challenges. The records supplied for the study suggest differences in memorization attainment across classes and across the targeted surahs, including An-Naba', An-Nazi'at, and 'Abasa. Preliminary teacher accounts also describe inconsistent student practice, differences in memorization ability, and the continuing need for supervision and guidance. These observations establish a practical problem requiring investigation, rather than demonstrating that ODOA independently caused improvements. In particular, reported increases in memorization should be distinguished from evidence of accurate recitation, sustained retention, and consistent participation. Understanding these distinctions is essential for evaluating how the program operates and identifying the support students require.

Accordingly, this study examines the implementation of the One Day One Ayat innovation in supporting students' Qur'an memorization at SMP Negeri 2 Padang. It focuses on how memorization activities are organized, how teachers guide and monitor students, and which conditions facilitate or constrain implementation. The study also considers how reported memorization progress relates to differences in participation and instructional support. Its intended contribution is a context-sensitive account of how a daily memorization target is translated into school practice, connecting religious habituation with the instructional processes of repetition, retrieval, correction, and revision. Such an account can inform the development of Qur'an memorization programs that attend to learning quality and continuity alongside the quantity of verses memorized.

Method

Research Design and Setting

This study employed a qualitative descriptive design to examine the implementation of the One Day One Ayat (ODOA) innovation in supporting eighth-grade students' Qur'an memorization at SMP Negeri 2 Padang, West

Sumatra, Indonesia. A qualitative approach was appropriate for understanding participants' experiences and the meanings they attributed to the program within its educational context (Creswell, 2021). The descriptive design supported a systematic account of program planning, implementation, and evaluation, together with the conditions that facilitated or constrained these processes (Sugiyono, 2021). This methodological orientation is consistent with the emphasis on contextual depth and participants' perspectives in qualitative inquiry (Lim, 2025).

The school was selected because it had incorporated ODOA into its religious education activities, providing a relevant setting for investigating how daily memorization targets were translated into instructional practice. Fieldwork was conducted in August and September, following the school calendar and the availability of program activities. The study examined implementation processes and evidence of memorization development within the existing program. It did not employ an experimental intervention or seek to establish a causal effect of ODOA on students' achievement.

Participants and Data Sources

The study involved 13 purposively selected participants: eight eighth-grade students, four homeroom teachers, and one teacher responsible for guiding the ODOA program. Purposive sampling enabled the selection of individuals with direct experience of the activities under investigation (Lenaini, 2021). Students were selected according to three criteria: active participation in ODOA, the availability of information about their memorization development, and willingness to discuss their experiences. Teachers were included because of their involvement in implementing, supervising, or guiding the program.

Participant selection prioritized the relevance and depth of information rather than statistical representativeness. Hennink and Kaiser (2022) emphasize that qualitative sample adequacy depends on the study's purpose, participant characteristics, and the complexity of the phenomenon being examined. Accordingly, the number of participants was considered in relation to the focused investigation of ODOA within one school. Saturation was not inferred solely from the inclusion of 13 participants.

Primary data consisted of interview accounts and observations of program activities. Secondary sources included students' memorization monitoring records, or *mutaba'ah*, program schedules, attendance records, school profile documents, and photographs of relevant activities. These documents provided contextual information and complemented the interview and observation data (Lenaini, 2021).

Research Instruments and Data Collection

The researcher served as the principal research instrument, undertaking data collection, analysis, interpretation, and reporting (Soesana et al., 2023). Supporting instruments comprised an observation guide, a semi-structured interview guide, and a document checklist. Audio-recording equipment and a camera were prepared to support documentation. The guides were aligned with the research focus on program planning, implementation, evaluation, and supporting and inhibiting conditions.

Data were collected through observation, semi-structured interviews, and document review. Observation provided direct access to the implementation of ODOA in its everyday school setting (Sugiyono, 2021). The observation guide directed attention to memorization submission activities, teacher supervision, students' participation, and the conditions in which the program operated. These observations provided a basis for examining how the program was enacted alongside participants' descriptions of its implementation.

Semi-structured interviews allowed the researcher to address predetermined topics while providing opportunities for participants to elaborate on their experiences (Creswell, 2021). Student interviews explored experiences of following daily memorization targets, maintaining previously memorized verses, receiving teacher guidance, and encountering difficulties. Teacher perspectives addressed the organization of activities, supervision, evaluation, and the challenges associated with differences in students' memorization abilities and consistency. The interview guide maintained alignment with the research questions while allowing relevant contextual issues to emerge.

Document review complemented these accounts by examining materials relevant to program implementation and students' memorization development (Moleong, 2021). The documents included memorization monitoring records, activity schedules, attendance lists, and photographs. Memorization records were treated as documentary evidence of recorded attainment, while schedules and attendance records contextualized the organization of activities and participation. These materials were interpreted alongside interviews and observations rather than treated as independent proof that ODOA caused improvements in memorization.

Data Analysis

Data analysis followed the interactive model of Miles et al. (2014), comprising data condensation, data display, and conclusion drawing and verification. These activities proceeded iteratively throughout the investigation rather than as separate, strictly sequential stages.

Data condensation involved selecting, focusing, simplifying, and organizing interview material, observation notes, and documentary information relevant to the research questions. Particular attention was given to program planning, instructional implementation, supervision, evaluation, memorization development, and supporting and inhibiting conditions. This process retained contextual information needed to interpret participants' experiences while reducing material unrelated to the study's focus.

Data display involved organizing the condensed material into descriptive narratives structured around the principal areas of investigation. The presentation connected accounts of program activities with participants' experiences and relevant documentary evidence. This organization supported the identification of patterns and differences in how ODOA was implemented and experienced.

Conclusion drawing and verification involved interpreting these patterns and checking emerging explanations against the available data (Miles

et al., 2014). Interpretations concerning memorization development distinguished between participants' reported experiences, directly observed activities, and attainment documented in school records. Conclusions addressed how the program operated and which conditions supported or constrained its implementation. Reported or documented progress was interpreted within the limits of a qualitative descriptive design, without claims of statistical significance or causal attribution.

Trustworthiness and Scope

Credibility was addressed through methodological and source triangulation (Sugiyono, 2021). Methodological triangulation compared interview accounts with observations and relevant documents. Source triangulation compared information from participating students and teachers to examine similarities and differences in their descriptions of the program. These comparisons supported a contextual interpretation of implementation rather than assuming that all participants experienced the program uniformly.

The study's scope was limited to one public junior secondary school and a purposively selected group of participants. In particular, selecting students who actively participated in ODOA may have limited insight into the experiences of students who participated irregularly or disengaged from the program. The findings therefore provide an account of implementation within the investigated setting, with their relevance to other schools depending on similarities in institutional arrangements, student characteristics, and instructional support.

Results and Discussion

Results

School Context

SMP Negeri 2 Padang is a public junior secondary school located in central Padang, West Sumatra, Indonesia. Its institutional vision emphasizes religious commitment, intellectual development, academic achievement, global competitiveness, and environmental responsibility. Qur'an memorization, particularly Juz 30, forms part of the school's stated religious education activities.

School profile data for the first semester of the 2025/2026 academic year recorded 781 students, comprising 394 boys and 387 girls. These included 257 seventh-grade students, 272 eighth-grade students, and 252 ninth-grade students. The eighth-grade cohort, which constituted the focus of this study, comprised 131 boys and 141 girls distributed across eight classes, each containing 34 students. These figures describe the school population rather than the qualitative interview sample.

The school occupied a 3,620 m² site and provided 24 classrooms, a prayer room, a hall, a schoolyard, a library, and supporting instructional facilities. For ODOA, the schoolyard provided a shared space for collective activities, while classrooms were used when weather conditions prevented outdoor implementation.

Organizational Arrangements for ODOA Implementation

The findings were organized around four implementation dimensions: communication, resources, implementer commitment, and organizational structure.

Communication and Program Introduction

Participants described program introduction as a process involving the principal's proposal, consultation with teachers, agreement on implementation arrangements, and communication with students. Hari Kurniawan, the deputy principal for curriculum and a program mentor, explained: "The introduction of the One Day One Ayat program began with the principal presenting the idea to the curriculum team and teachers for discussion. At this stage, teachers were given an opportunity to provide suggestions about how the program should be implemented. These suggestions were then discussed and adjusted until a shared agreement was reached. Once the program had been approved, the school established an implementation team consisting of one lead teacher and two program mentors for each class. After all preparations had been completed, information about the One Day One Ayat program was communicated to students so that they understood its objectives and procedures." (Hari Kurniawan, S.Pd., September 30, 2026)

The lead teacher, who also taught Islamic Religious Education, provided a similar account: "The One Day One Ayat program was initially proposed by the principal and then presented to the teachers and the deputy principal for curriculum. The principal also requested suggestions from the Islamic Religious Education teacher regarding implementation procedures. Following a shared agreement, an implementation team was formed, consisting of one lead teacher and two program mentors for each class. The program was subsequently piloted and implemented regularly after showing reasonably good results." (Zusal Risfahni, S.Ag., September 30, 2026)

Students recalled receiving explanations about the purpose, location, materials, and sequence of activities. Visencia Fernandes stated: "I first learned about the One Day One Ayat program from Ms. Ris, the lead teacher. At the beginning of my time at SMP Negeri 2 Padang, all students were instructed to gather in the schoolyard, and I joined the other students. On that occasion, Ms. Ris explained why the One Day One Ayat program had been introduced and how it would be carried out, so students knew what activities they would undertake and how to participate." (Visencia Fernandes, September 30, 2026)

Hafizh Putra Rewanda described the instructions in greater detail: "I first learned about the One Day One Ayat program from the lead teacher, Ms. Ris. She explained the program to us, including its objectives and implementation procedures. We were told that the activity was intended to help students memorize Qur'anic verses gradually. Ms. Ris also explained the memorization process, from listening to the teacher's recitation, repeating the verses together, and memorizing them to reciting them to our homeroom teachers. We were also told where the activities would take place and reminded to bring our ODOA books. After receiving this explanation, I understood how

One Day One Ayat would be implemented and what I needed to do during the program." (Hafizh Putra Rewanda, September 30, 2026)

Observation notes described direct instructions before and during activities. The lead teacher identified the verses to be studied, demonstrated their recitation, guided repetition, and explained their meanings and everyday applications. Students were reminded to bring their ODOA books. Activities took place in the schoolyard when weather permitted and moved into classrooms during rain.



Figure 1. Introduction of the Program to Students

These observations supported students' accounts of receiving procedural guidance. However, the principal's initial proposal and the preceding consultation process were established primarily through retrospective teacher accounts.

Human Resources, Scheduled Time, and Learning Materials

Implementation relied on a lead teacher and two program mentors assigned to each class. The lead teacher described this arrangement as follows: "To implement One Day One Ayat, the school established a team consisting of a lead teacher and program mentors. As the lead teacher, I direct the memorization activities, recite the verses to be memorized, explain their meanings, and guide students throughout the activities. Meanwhile, the program mentors accompany students in each class, assist those who experience memorization difficulties, and listen to their memorized recitations. Each class is supported by two program mentors so that students receive assistance during the activities. This division of responsibilities was

established to make implementation more organized and support students' memorization activities." (Zusal Risfahni, S.Ag., September 30, 2026)

Destawilla Syafitri explained the assistance provided during independent memorization and individual recitation: "As a program mentor, I accompany students during One Day One Ayat, particularly when they begin memorizing verses and reciting them from memory. After the lead teacher has explained the verses and guided collective recitation, students are given time to memorize independently. At that point, we assist students who still have difficulty remembering or pronouncing the verses. When students recite their memorization, I listen and help correct any mistakes. I also remind them to use the available time effectively and try to complete their memorization targets. This assistance is provided so that students can participate according to their individual abilities." (Destawilla Syafitri, S.Pd., Kons., September 30, 2026)

A dedicated morning period was allocated to the program. Sartati stated: "One Day One Ayat takes place every morning from 7:00 to 8:00 a.m. Western Indonesian Time, before lessons begin. This time is used for Qur'an memorization activities, including collective recitation, repetition, independent memorization, and reciting memorized verses to the homeroom teachers. We try to use this one-hour period as effectively as possible so that students can participate regularly." (Sartati, S.Kom.; interview date not specified in the supplied text)

The ODOA book contained target verses and spaces for recording memorization. Sofiana Sari explained: "The ODOA book serves as a guide for students during the morning Qur'an memorization activities. Students are required to bring it whenever the activities take place because it contains the target verses. Students who have successfully memorized a verse can place a check mark in the corresponding column. In this way, they can identify which verses they have memorized and which remain unfinished. The ODOA book also helps teachers monitor students' memorization development throughout the program." (Sofiana Sari, S.Pd., September 30, 2026)

Observations confirmed the use of the book during activities and direct teacher assistance with recitation and memorization. Nevertheless, teachers and students reported that the scheduled hour did not meet every student's needs equally. Students with reading or memorization difficulties required more repetition and individual support.

Teacher Commitment and Uneven Student Engagement

Teacher commitment was expressed through guidance, correction, encouragement, and supervision. The lead teacher stated: "Implementing One Day One Ayat requires commitment from both teachers and students so that memorization activities can take place regularly. As the lead teacher, I try to guide and remind students to participate in an orderly manner and complete the assigned memorization targets. When students experience difficulties, the program mentors help and accompany them until they can memorize the verses. I also encourage students not to give up because their memorization abilities differ. Through assistance and cooperation among the lead teacher, homeroom teachers, and students, we hope that students' Qur'an

memorization will improve gradually." (Zusal Risfahni, S.Ag., September 30, 2026)

Hari Kurniawan similarly emphasized shared responsibility: "As program mentors, we support One Day One Ayat by accompanying students throughout the memorization activities. We try to carry out our responsibilities conscientiously, including supervising students, helping those who experience difficulties, and listening to their memorized recitations. We also remind students to participate consistently and try to complete their targets. In my view, teacher commitment is essential because the program's success depends not only on the lead teacher but also on homeroom teachers' involvement in guiding and motivating students. Therefore, we try to perform our responsibilities consistently so that One Day One Ayat can be implemented effectively." (Hari Kurniawan, S.Pd., September 30, 2026)

Positive attitudes toward the program coexisted with difficulties. Nadine Putri Assyifa explained: "I enjoy participating in One Day One Ayat because I can gradually add to my Qur'an memorization every day. However, I sometimes struggle when the verse is quite long, especially when I am hearing it for the first time. I also sometimes find it difficult to pronounce the verses correctly and remember their order. When I experience difficulties, I repeat the recitation several times and ask my homeroom teacher for help. I try to memorize the verse fluently and place a check mark in the ODOA book after successfully memorizing it." (Nadine Putri Assyifa, September 30, 2026)

Tevy Elychia Feraira valued access to religious learning at school but identified time constraints: "I am very pleased that the One Day One Ayat program exists because I do not attend additional religious lessons outside school. Through this program, I can increase my Qur'an memorization at school. However, I sometimes struggle because the time provided feels insufficient, particularly when the verse is difficult or unfamiliar. I need to listen to its recitation repeatedly before I can remember and pronounce it correctly." (Tevy Elychia Feraira, September 30, 2026)

Observations showed teachers reminding students to pay attention and redirecting those who became distracted. These findings indicate that acceptance of the program did not necessarily translate into consistent concentration, independent practice, or equal progress.

Division of Responsibilities and Coordination

The lead teacher coordinated collective instruction, while program mentors supported individual memorization and assessment: "To implement One Day One Ayat, the school assigned responsibilities to the lead teacher and program mentors so that activities could proceed regularly. As the lead teacher, I lead the activities, recite the verses to be memorized, guide repetition, and explain their meanings. Meanwhile, the program mentors accompany students in their respective classes, help those who experience difficulties, listen to their memorized recitations, and evaluate program implementation. Each class is supported by two program mentors so that assistance can be provided effectively. This division of responsibilities helps teachers understand their duties and cooperate in supporting students' Qur'an memorization." (Zusal Risfahni, S.Ag., September 30, 2026)

Sartati elaborated: “As program mentors, we accompany students during One Day One Ayat, help those who experience memorization difficulties, and listen to and accept their memorized recitations. Each class is accompanied by two homeroom teachers so that students receive assistance during the activities. This division of responsibilities shows that One Day One Ayat is not solely the lead teacher’s responsibility. Program mentors and the wider school community have complementary roles. The lead teacher focuses on leading the activities, while program mentors assist with student support and organization.” (Sartati, S.Kom., September 30, 2026)

Observations supported this distinction between collective leadership and individual assistance. Teachers also exchanged information about students’ difficulties and memorization progress. The findings demonstrate an operational division of responsibilities, although they do not establish the existence of a formally documented standard operating procedure.

Planning, Instructional Practice, and Evaluation

Program Objectives and Preparation

The program addressed concerns about students’ Qur’an reading proficiency and interest in memorization. The lead teacher explained: “One Day One Ayat was introduced because many students were not yet proficient in reading the Qur’an and showed limited interest in memorizing it. The principal therefore proposed this program to bring teachers, educational staff, and students closer to the Qur’an. Its objectives were not only to improve Qur’an memorization among teachers, staff, and students but also to strengthen the entire school community’s commitment to school programs. One Day One Ayat was also one of the school’s initiatives for participating in the Padang municipal government’s interagency innovation competition in 2025. Through this program, we hoped that the school community would become more accustomed to reading and memorizing the Qur’an and remain committed to regular participation.” (Zusal Risfahni, S.Ag., September 30, 2026)

Hari Kurniawan emphasized broader educational aspirations: “We hope that One Day One Ayat will not only improve students’ Qur’an memorization but also develop their character and strengthen their faith. Through regular Qur’an memorization before lessons begin, students become accustomed to engaging more closely with the Qur’an. We hope that these activities will cultivate positive habits, increase students’ love for the Qur’an, and help develop attitudes and behavior consistent with religious values.” (Hari Kurniawan, S.Pd., September 30, 2026)

These statements describe intended outcomes. The supplied evidence did not independently assess changes in faith, character, or everyday behavior.

Preparation included consultation, staffing, scheduling, and learning materials: “Before One Day One Ayat was implemented, the principal presented the idea to the curriculum team and teachers for discussion. Teachers were then invited to provide suggestions about implementation procedures until an agreement was reached. The school subsequently established an implementation team consisting of myself as the lead teacher

and two homeroom teachers for each class. I lead the activities, recite the verses to be memorized, guide repetition, and explain their meanings. Meanwhile, the program mentors accompany students, help those who experience difficulties, and listen to their memorized recitations. Before activities begin, students are reminded to bring their ODOA books, which record memorized verses using check marks. This division of responsibilities was intended to organize implementation and allow students' memorization development to be monitored." (Zusal Risfahni, S.Ag., September 30, 2026)

Destawilla Syafitri described the planned allocation of time: "One Day One Ayat was planned to take place every morning from 7:00 to 8:00 a.m. Western Indonesian Time, before lessons begin. This period was specifically allocated to Qur'an memorization, including collective recitation, repetition, independent memorization, and reciting memorized verses to homeroom teachers. We hoped that this hour could be used effectively so that memorization activities would take place regularly without interfering with lesson time. Therefore, the lead teacher and homeroom teachers needed to organize activities within the allocated period." (Destawilla Syafitri, S.Pd., Kons., September 30, 2026)

The lead teacher also explained the intended monitoring function of the book: "The ODOA book serves both as a guide and as a tool for monitoring students' memorization development during One Day One Ayat. Students are required to bring it whenever activities take place. Its use is straightforward: students place a check mark beside verses they have successfully memorized. Through this book, students can identify the verses they have memorized and those they have not completed. It also helps teachers monitor each student's achievement and development. The book makes implementation more organized because students have a record of the verses they have successfully memorized." (Zusal Risfahni, S.Ag., September 30, 2026)

Instructional Sequence and Individual Recitation

The instructional sequence combined teacher modeling, collective repetition, explanation, independent memorization, individual recitation, and correction. The lead teacher stated: "At the beginning of One Day One Ayat, I identify the verses students will memorize that day. I then recite them repeatedly, approximately ten times, while students follow together. Next, I repeat the passage from the first to the last target verse once or twice to help students remember the sequence. I also explain the meanings of the verses, the circumstances of their revelation, and their application in everyday life. After recitation and explanation, students are given time to memorize independently before reciting their memorization to their homeroom teachers. When students experience difficulties, program mentors help them participate according to their abilities." (Zusal Risfahni, S.Ag., September 30, 2026)

Although the program was called One Day One Ayat, this account referred to target "verses" and a passage extending from a first to a final verse. Consequently, the evidence does not establish that every session involved exactly one new verse.

Sofiana Sari described the mentors' role during collective and independent activities: "During One Day One Ayat, we are responsible for

ensuring that the students assigned to us remain orderly and participate appropriately. While the lead teacher recites the verses and explains their meanings at the front, we stand behind the students to supervise them and ensure that they pay attention. Once students begin memorizing, we help those who have difficulty remembering or pronouncing the verses. We also listen to students' memorized recitations and correct pronunciation errors. This assistance enables students to follow each stage and receive help appropriate to their difficulties." (Sofiana Sari, S.Pd., September 30, 2026)

Muhammad Luthfi Rafanda explained how individual recitation incorporated correction: "After being given time to memorize, we recite our memorization to our respective homeroom teachers. The teacher listens to determine whether we can recite fluently or still hesitate. If we make a mistake, the teacher corrects it and asks us to repeat the passage more accurately. The teacher also checks our pronunciation of letters and application of tajwid. If mistakes remain, we receive guidance to correct them. Once the memorization is considered fluent and the recitation has been corrected, we place a check mark in the ODOA book to indicate that the verse has been memorized." (Muhammad Luthfi Rafanda, September 30, 2026)

Qeara Puti Adonia described a different recording procedure: "After being given time to memorize, we recite our memorization to our respective homeroom teachers. The teacher checks our fluency and corrects mistakes in tajwid or the articulation of letters. If any verses are not yet fluent, we are asked to repeat them until our recitation improves. In the ODOA book, the homeroom teacher, rather than the student, places check marks beside memorized verses. This ensures that the record corresponds to the memorization we have actually presented. The books are then collected by the homeroom teacher to monitor our progress." (Qeara Puti Adonia, September 30, 2026)

These accounts converge on teacher-supervised recitation and correction but differ regarding responsibility for recording completion. The variation is retained because it bears directly on the reliability of the monitoring process.

Monthly Evaluation and the Reliability of Memorization Records

The supplied account described evaluation as taking place once a month, with students asked to recite previously learned material. Program mentors recorded the results and reported them to the lead teacher. Sartati explained the assessment process: "We evaluate students' memorized recitations by asking them to recite material they have learned during One Day One Ayat. We assess fluency by considering their ability to remember the order of verses, pronounce them correctly, and complete the recitation without frequent interruptions. If students forget or struggle with a particular passage, we help correct their memorization and ask which parts are difficult. Students who recite fluently are also asked which parts they found easier during memorization. Each program mentor records the results and reports them to the lead teacher so that students' progress can be reviewed and follow-up support arranged for those who continue to experience difficulties." (Sartati, S.Kom., September 30, 2026)

The lead teacher described the relationship between assessment criteria and follow-up: “In evaluating One Day One Ayat, program mentors assess students’ memorization. As the lead teacher, I determine the aspects to be considered, receive evaluation reports from each program mentor, and follow up on the findings. The assessment considers memorization fluency, the correct sequence of verses, and accuracy in tajwid and letter articulation. After receiving the reports, I identify the areas students continue to find difficult so that further correction or guidance can be provided. These reports allow me to understand students’ development and identify aspects requiring improvement.” (Zusal Risfahni, S.Ag., September 30, 2026)

However, completed records did not always correspond to demonstrated memorization. Hari Kurniawan reported: “We have encountered students whose ODOA books showed completed memorization records but who could not recite the recorded verses during a memorization test. This indicates that the records did not fully correspond to their actual memorization ability. Therefore, we need to examine students’ memorization more carefully and ensure that recorded verses have genuinely been memorized. The ODOA book remains a monitoring tool, but its entries need to correspond to students’ ability when they recite directly.” (Hari Kurniawan, S.Pd., September 30, 2026)

Destawilla Syafitri emphasized the diagnostic purpose of evaluation: “Evaluation is conducted not only to check memorized recitations and students’ progress but also to identify the difficulties they experience during One Day One Ayat. It allows us to identify students who memorize fluently and those who still struggle to remember or pronounce the verses. We can also identify passages requiring repetition and the difficulties students face. These findings inform the guidance and improvements needed to support their memorization development.” (Destawilla Syafitri, S.Pd., Kons., September 30, 2026)

The findings therefore distinguish the existence of monitoring records from their accuracy. They also show that evaluation involved checking previously learned material, identifying difficulties, and determining further assistance. The supplied evidence did not provide a verified longitudinal dataset sufficient to calculate the magnitude of memorization improvement.

Conditions Supporting and Constraining Participation

Supporting Conditions

Participants identified teacher assistance, a dedicated schedule, familiar recitation patterns, prior memorization, personal commitment, and the ODOA book as supporting conditions. The lead teacher described the use of a melodic recitation pattern: “One factor supporting One Day One Ayat is the use of a recitation melody similar to Muzammil Hasballah’s. This helps students remember the verses because they follow the same melodic pattern when reading and repeating them. The activities are also supported by a regularly scheduled period from 7:00 to 8:00 a.m. This gives students time to memorize and revise verses while teachers provide assistance and monitor their development.” (Zusal Risfahni, S.Ag., September 30, 2026)

Sartati highlighted student interest and prior familiarity: “One supporting factor is students’ interest in memorizing the Qur’an. Students

who are willing to memorize are usually more enthusiastic about participating and presenting their memorization. Some students have already memorized several verses, which makes participation easier because they only need to revise and improve the fluency of their existing memorization. The ODOA book also helps us monitor and record students' progress." (Sartati, S.Kom., September 30, 2026)

Students provided corresponding accounts. Muhammad Khalid stated: "One Day One Ayat helps me memorize the Qur'an because the teachers guide us well. If a verse is difficult, we can repeat it with the teacher's assistance. The activities also have a dedicated time, allowing us to concentrate on memorizing and presenting our memorization. I have previously memorized some of the verses, which makes them easier to recall. This activity helps me add to my memorization and improve its fluency." (Muhammad Khalid, September 30, 2026)

Hafizh Putra Rewanda explained: "ODOA helps me memorize the Qur'an because there is a dedicated period every day. We can therefore concentrate on repeating the verses assigned by the teacher. I have memorized some verses before, so recalling them is not too difficult. Teachers also help when we struggle with memorization or when our recitation is not yet fluent. The ODOA book helps us identify and record the memorization we have presented." (Hafizh Putra Rewanda, September 30, 2026)

Visencia Fernandes emphasized practice beyond the scheduled activity: "In my view, memorizing the Qur'an requires personal intention and commitment. If we want to memorize it, we need to repeat the verses regularly rather than rely only on school activities. I try to recall previously learned verses so that I can recite them fluently to the teacher. Even when some verses are difficult to remember, I continue repeating them until I have memorized them. I think that if we remain committed and willing to learn, it becomes easier to increase our memorization." (Visencia Fernandes, September 30, 2026)

These accounts indicate that the program provided structured opportunities and assistance, while students' previous experience and independent practice shaped how they used those opportunities.

Constraints on Memorization and Monitoring

Differences in memorization pace created unequal demands for assistance. The lead teacher stated: "Every child has a different memorization ability. Some memorize verses quickly, while others need to repeat them many times. As teachers, we therefore have to support students who continue to struggle, while the time available for activities is limited." (Zusal Risfahni, S.Ag., September 30, 2026)

Teachers also encountered inconsistent revision and continuing supervision needs: "One difficulty during ODOA is managing students because their attitudes and habits differ. Some are easy to guide, while others are difficult to manage and do not participate seriously. Consistency in revising memorization is another difficulty. Sometimes students memorize verses one day but are less fluent when asked to recite them again because they have not revised regularly. Students also need continuous monitoring because ODOA

will not run effectively if they are left without teacher supervision. We therefore have to guide, supervise, and remind them to participate appropriately and maintain their memorization more consistently." (Hari Kurniawan, S.Pd., September 30, 2026)

Tevy Elychia Feraira described the interaction between repetition needs and limited time: "The difficulty I experience during ODOA is memorizing challenging verses because I sometimes need to repeat them many times before remembering them. The activity lasts only one hour, so I am sometimes not yet fluent when I have to present my memorization. Difficult verses take me longer to memorize. I therefore try to repeat the assigned verses again so that I can remember and recite them fluently." (Tevy Elychia Feraira, September 30, 2026)

For Muhammad Rayfan Illahy, accurate reading was a prerequisite for memorization: "My difficulty during ODOA is reading challenging verses because I sometimes mispronounce words or articulate letters incorrectly. When a verse is difficult to read, I need to repeat it several times so that I can read it correctly and memorize it more easily. The teacher usually helps correct my recitation, particularly inaccurate pronunciation. Before I can memorize a verse properly, I first need to ensure that I am reading it correctly." (Muhammad Rayfan Illahy, September 30, 2026)

Nadine Putri Assyifa reported fluctuating motivation: "During ODOA, I sometimes feel enthusiastic about memorizing, but at other times I feel less motivated, especially when the verse is difficult. I sometimes have not revised independently at home, so when the activity begins, I need to recall the verses we have already learned. Teachers usually remind us to take the activity more seriously and revise regularly so that we can present our memorization fluently." (Nadine Putri Assyifa, September 30, 2026)

Qeara Puti Adonia raised concerns about recording practices: "In my view, difficulties in recording memorization can occur because some students are not honest when completing the ODOA book. For example, they record that they have presented their memorization when they have not actually done so. Teachers therefore need to check the records again to ensure that they correspond to the memorization students have genuinely presented." (Qeara Puti Adonia, September 30, 2026)

This final account represents a participant's explanation of discrepancies, rather than independently verified evidence of every instance of dishonest recording. Taken together, the findings identify differences in reading proficiency, memorization pace, revision habits, motivation, available time, and recording practices as constraints on implementation. They support an account of structured instructional provision with uneven participation and monitoring, rather than a uniform pattern of improvement.

Discussion

Connecting Organizational Implementation with Instructional Practice

The findings indicate that ODOA operated through the interaction of organizational arrangements and everyday instructional support. The principal's proposal, consultation with teachers, allocation of a morning

period, and assignment of program mentors provided an institutional structure for implementation. Within that structure, teacher modeling, individual assistance, correction, and repeated assessment shaped students' learning opportunities. The program's contribution therefore cannot be explained solely by its daily memorization target.

The four dimensions associated with George C. Edward III, communication, resources, disposition, and bureaucratic structure, remain useful for interpreting these arrangements. Communication helped establish shared procedures; resources included staff, time, and learning materials; disposition concerned implementers' willingness to sustain assistance; and organizational structure distributed responsibilities. However, the findings also show why these dimensions should be examined in relation to actual practice. Assigning two mentors to a class did not necessarily ensure sufficient individual attention, just as providing a monitoring book did not ensure accurate records.

This interpretation is consistent with Damschroder et al. (2022), whose updated Consolidated Framework for Implementation Research emphasizes the relationships among an innovation, its organizational setting, the individuals involved, and implementation processes. Used here as a comparative interpretive resource, rather than as the study's original analytical framework, this literature helps explain why the same program arrangements may produce different experiences among students. Its application to this educational setting remains interpretive because the framework originated in implementation research across other service contexts.

An important implication is that implementation quality depends on coordination at the point where collective instruction becomes individual support. The lead teacher could communicate a common target to all students, but program mentors had to identify pronunciation errors, listen to recitations, and respond to different memorization speeds. The reported shortage of time emerged at this interface. Accordingly, resource adequacy should be assessed through students' access to appropriate assistance, rather than through staffing numbers or scheduled duration alone.

Daily Practice, Retrieval, and the Maintenance of Memorization

The instructional sequence involved several distinct learning activities: listening to a model, repeating with others, memorizing independently, reciting without the text, receiving correction, and revisiting earlier material. Distinguishing these activities clarifies what the program offered and which processes might support memorization.

Research on distributed practice indicates that spacing learning opportunities over time can benefit verbal retention (Cepeda et al., 2006). ODOA's recurring schedule provided an organizational opportunity for such practice. Nevertheless, a daily schedule does not automatically establish that particular verses were revisited at appropriate intervals. Students' accounts of forgetting previously learned material suggest that regular program attendance and systematic revision were related but separate issues. The

findings therefore support attention to the scheduling of earlier verses alongside the introduction of new material.

Individual recitation also involved retrieving material from memory. Agarwal et al. (2021) found benefits from retrieval practice across varied school and classroom settings. In ODOA, *setoran*, or presenting memorized recitation to a teacher, created opportunities both to retrieve verses and to reveal errors. Monthly evaluation extended this process by requiring students to recall previously learned passages. These practices offer a plausible explanation of how instruction could support learning, but the present qualitative evidence does not isolate their effects or establish an optimal assessment frequency.

The accounts also suggest that remembering and accurate recitation were interdependent. Some students needed to correct pronunciation before consolidating a verse in memory. Their additional repetition should therefore not be interpreted simply as low commitment or weak memory. It could reflect the simultaneous demands of learning unfamiliar sounds, maintaining the correct sequence, and applying recitation rules. A common daily target consequently represented different levels of difficulty for different learners.

Correction and Evaluation as Instructional Support

Teacher correction was a substantive part of implementation. Students described receiving assistance with *tajwid*, letter articulation, fluency, and verse order, followed by opportunities to repeat the relevant passage. These practices positioned assessment within the learning process rather than solely at its conclusion.

Wisniewski et al. (2020) demonstrate that educational feedback has variable effects and that the information conveyed to learners matters. The ODOA findings are compatible with this perspective: identifying a particular pronunciation error and allowing another attempt provides more actionable information than simply recording completion. However, the study did not systematically compare feedback types or establish how consistently each teacher applied assessment criteria. Its contribution is therefore to identify correction as a reported instructional process and an area requiring closer monitoring.

The monthly evaluation process also connected assessment with organizational follow-up. Program mentors checked recitation and reported difficulties to the lead teacher, who described using those reports to determine further assistance. This arrangement potentially linked individual needs with program improvement. Its effectiveness would depend on the completeness of reports, consistency of criteria, and whether identified difficulties led to subsequent instructional action.

Motivation, Opportunity, and Unequal Learning Demands

Positive attitudes toward ODOA coexisted with hesitation, fatigue, difficulty, and inconsistent revision. Tevy's appreciation of school-based religious learning reflected the opportunity the program provided in the absence of additional lessons outside school. Nadine's accounts showed that enjoyment did not eliminate fluctuations in motivation. Visencia's emphasis on personal intention and independent revision further demonstrated variation in how students approached the same activities.

Ryan and Deci (2020) distinguish enjoyment-based intrinsic motivation from other forms of motivation, including personally valued reasons for participation. This distinction is relevant because appreciation of religious learning, commitment to Qur'an memorization, and enjoyment of activities should not automatically be treated as identical motivational orientations. The interviews reveal several reasons for participation but do not provide sufficient evidence to classify each student's motivation formally.

The practical implication is that reminders and supervision should be accompanied by assistance that responds to the sources of difficulty. A student who struggles with pronunciation may require targeted reading support, while another may need help organizing revision. The findings do not support attributing all incomplete memorization to insufficient effort. Rather, motivation interacted with prior familiarity, task difficulty, available time, and access to guidance.

Similarly, teachers' perceptions that a familiar recitation melody supported recall should be retained as contextual evidence rather than presented as proof of a superior memorization technique. The study did not compare melodic approaches. Its findings show that teachers used an adapted recitation pattern and believed it helped students follow and remember the verses.

Monitoring Records and Demonstrated Attainment

The discrepancy between completed ODOA books and unsuccessful recitation is a central finding. It shows that administrative completion and demonstrated memorization were not interchangeable. The books made targets and progress visible, but their evidential value depended on how entries were made and checked.

Participants provided inconsistent accounts of recording responsibility. Some described student-completed check marks, whereas Qeara described teacher-completed records. Her further reference to students recording unpresented memorization indicates uncertainty about recording practices. These accounts do not establish whether procedures differed between classes, changed over time, or were understood differently. They nevertheless identify a procedural weakness requiring clarification.

A completed entry could therefore indicate several different things: a student's belief that a verse had been memorized, successful recitation at an earlier point, or teacher-verified performance. Subsequent failure to recite could also reflect forgetting after an earlier successful attempt. Consequently, discrepancies should not all be attributed to dishonesty, even though one participant raised that explanation.

A practical response would be to distinguish the date and outcome of initial recitation from later retention checks, with clear responsibility for verification. This is a recommendation arising from the findings, rather than a procedure demonstrated to have been implemented. Such differentiation would help teachers identify whether students need initial learning support, pronunciation correction, or renewed revision.

Contribution, Implications, and Limitations

The study contributes an account of ODOA as an organized instructional practice whose operation depended on coordinated staffing, protected time, teacher guidance, student participation, and credible monitoring. Its most informative findings concern the tensions within these arrangements: a common target alongside unequal learning demands, positive attitudes alongside inconsistent practice, and completed records alongside uncertain retention.

The findings imply that program improvement should prioritize differentiated assistance, planned revision of earlier verses, consistent assessment criteria, and verified recording procedures. These measures follow from the reported difficulties rather than from a demonstrated causal model. Claims that the program improved faith, character, or everyday religious behavior remain institutional aspirations because those outcomes were not independently assessed.

Interpretation is limited by the single-school setting, purposive participant selection, reliance on retrospective accounts, and absence of a verified longitudinal dataset establishing the magnitude of improvement. Selecting active participants may also underrepresent students who participated irregularly or disengaged. The evidence supports conclusions about implementation processes and perceived learning support, while longer-term retention and comparative effectiveness require further investigation.

Conclusion

This study found that the implementation of One Day One Ayat at SMP Negeri 2 Padang depended on coordinated teacher guidance, repeated practice, individual recitation, and continuing evaluation. The findings highlighted the importance of monitoring accuracy: completed memorization records did not always correspond to students' ability to recite previously learned verses. Differences in reading proficiency, memorization pace, motivation, and revision habits also shaped participation within the same scheduled activities. These findings challenge the assumption that regular implementation and completed records necessarily demonstrate sustained memorization. Although participants described opportunities to expand and strengthen their memorization, the evidence did not establish the magnitude of improvement or a causal effect of the program.

The study supports explanations that emphasize structured practice, corrective feedback, and instructional assistance in memorization learning, while questioning the adequacy of administrative completion as an indicator of achievement. Its conceptual contribution lies in distinguishing program implementation, recorded attainment, and demonstrated retention as related but separate dimensions of evaluation. This distinction enriches discussion of school-based Qur'an memorization by showing how organizational arrangements become educationally meaningful through teacher support and verification of students' performance. ODOA can therefore be understood as an instructional framework whose contribution depends on how daily targets, correction, revision, and assessment are connected in practice.

The study was limited to a small purposively selected sample within one public junior secondary school, restricting the transferability of its findings. Retrospective accounts and the absence of verified longitudinal achievement data also limited conclusions about sustained improvement. Future research should involve larger and more diverse samples across multiple schools, combine qualitative investigation with repeated assessments, and examine longer-term retention. Schools implementing ODOA should provide assistance suited to students' reading and memorization needs, schedule cumulative revision, establish consistent assessment criteria, and verify recorded progress through direct recitation. Clear responsibility for recording and follow-up would help ensure that monitoring informs instructional support and reflects students' demonstrated abilities.

References

Agarwal, P. K., Nunes, L. D., & Blunt, J. R. (2021). Retrieval practice consistently benefits student learning: A systematic review of applied research in schools and classrooms. *Educational Psychology Review, 33*(4), 1409–1453.

Akbar, A., & Ismail, H. (2016). Metode tahfidz Al-Qur'an di pondok pesantren Kabupaten Kampar. *Jurnal Ushuluddin, 24*(1), 91–102.

Al Masquri, N. Q., & Maruddani, R. T. J. (2024). Penerapan metode ODOA dalam meningkatkan hasil belajar menghafal siswa kelas VII B MTs Al-Jauharen Kota Jambi. *PTK: Jurnal Tindakan Kelas, 4*(2), 265–279.

Cepeda, N. J., Pashler, H., Vul, E., Wixted, J. T., & Rohrer, D. (2006). Distributed practice in verbal recall tasks: A review and quantitative synthesis. *Psychological Bulletin, 132*(3), 354–380.

Damschroder, L. J., Reardon, C. M., Widerquist, M. A. O., & Lowery, J. (2022). The updated Consolidated Framework for Implementation Research based on user feedback. *Implementation Science, 17*, Article 75.

Dunlosky, J., Rawson, K. A., Marsh, E. J., Nathan, M. J., & Willingham, D. T. (2013). Improving students' learning with effective learning techniques: Promising directions from cognitive and educational psychology. *Psychological Science in the Public Interest, 14*(1), 4–58.

Edwards, G. C., III. (1980). *Implementing public policy*. Congressional Quarterly Press.

Hennink, M., & Kaiser, B. N. (2022). Sample sizes for saturation in qualitative research: A systematic review of empirical tests. *Social Science & Medicine, 292*, Article 114523.

Ikwandi, M. R., Muzaqi, S., Baihaqi, M., Inayah, M. M., & Firda R, N. A. (2024). Keunggulan pesantren tahfidz dalam berbagai metode. *EDUSIANA: Jurnal Manajemen dan Pendidikan Islam, 11*(1), 50–65.

Keswara, I. (2017). Pengelolaan pembelajaran tahfidzul Qur'an (menghafal Al Qur'an) di Pondok Pesantren Al Husain Magelang. *Hanata Widya, 6*(2), 62–73.

Lenaini, I. (2021). Teknik pengambilan sampel purposive dan snowball sampling. *Historis: Jurnal Kajian, Penelitian dan Pengembangan Pendidikan Sejarah, 6*(1), 33–39.

Lim, W. M. (2025). What is qualitative research? An overview and guidelines. *Australasian Marketing Journal, 33*(2), 199–229.

Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). SAGE Publications.

Moleong, L. J. (2021). *Metodologi penelitian kualitatif* (Edisi revisi). PT Remaja Rosdakarya.

Ryan, R. M., & Deci, E. L. (2020). Intrinsic and extrinsic motivation from a self-determination theory perspective: Definitions, theory, practices, and future directions. *Contemporary Educational Psychology, 61*, Article 101860.

Soesana, A., Subakti, H., Karwanto, Fitri, A., Kuswandi, S., Sastri, L., Falani, I., Aswan, N., Hasibuan, F. A., & Lestari, H. (2023). *Metodologi penelitian kuantitatif*. Yayasan Kita Menulis.

Sugiyono. (2021). *Metode penelitian kuantitatif, kualitatif, dan R&D*. Alfabeta.

Wali Kota Padang. (2013). *Peraturan Wali Kota Padang Nomor 33 Tahun 2013 tentang Program Pendidikan Hafiz Al Qur'an*. Jaringan Dokumentasi dan Informasi Hukum Kota Padang.

Wisniewski, B., Zierer, K., & Hattie, J. (2020). The power of feedback revisited: A meta-analysis of educational feedback research. *Frontiers in Psychology, 10*, Article 3087.

Yayan, M. F. (2015). *Quantum tahfidz: Metode cepat dan mudah menghafal Al-Qur'an*. Emir.

Zilfan, M., Ilham, & Masitha, D. (2024). Implementasi program tahfidz Qur'an dalam pembentukan karakter religius pada siswa madrasah ibtidaiyah. *Journal of Instructional and Development Researches, 4*(4), 223–233.

Zulfahmi, Agustianda, An Nu'man, & Noorhayati, S. M. (2026). Konsep pembiasaan (riyadhah) dalam pendidikan karakter menurut Al Ghazali. *At-Taklim: Jurnal Pendidikan Multidisiplin, 3*(5), 84–95.