

IMPLEMENTING DIGITAL VIDEO ZIYADAH METHOD FOR FLUENT QUR'AN MEMORIZATION

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Abstract. This study aimed to describe the implementation of the digital video-based Ziyadah method, analyze the role of digital video, identify supporting and inhibiting factors, and analyze the impact of implementation on students' Qur'an memorization fluency at MTs Al-Hudaebiyah Cidahu Sukabumi. A qualitative case study approach was employed. The subjects included tahfidz teachers, the madrasa head, PAI teachers, and seventh and eighth-grade students. Data were collected through in-depth interviews, participant observation, and documentation study. The results showed that the implementation of the digital video-based Ziyadah method proceeded through three systematic stages (planning, execution, evaluation) with six roles of digital video: modeling, clarifying, motivating, rehearsing, verifying, and bridging. The implementation was supported by eight factors and hindered by eleven factors. The impact was significant on the cognitive aspect (memorization errors decreased from 4.2 to 2.8 per verse), affective aspect (attendance increased from 70% to 85%), and behavioral aspect (60% of students regularly watched videos at home without being told). It was concluded that the digital video-based Ziyadah method effectively improves students' Qur'an memorization fluency and is recommended as an innovative tahfidz learning model for rural madrasas.

Keywords: Ziyadah method; digital video; Qur'an memorization fluency; tahfidz learning

I. INTRODUCTION

The achievement of high-quality Qur'an memorization is a fundamental indicator of the success of Islamic education in madrasas, reflecting not only cognitive aspects but also students' discipline, consistency, and spirituality (Zuhriansah et al., 2025). The competency standards in the *tahfidz* process include reading fluency (*fasahah*) and tajwid accuracy as benchmarks for mastering verses firmly and with long-term memory retention (Juarsyah et al., 2025). However, the rapid development of digital technology in the modern era has influenced the attention span and learning habits of Generation Z students, presenting new challenges in the process of memorizing the Qur'an that require more effective and engaging learning methods (Solihah et al., 2022).

Preliminary observations conducted on 41 seventh and eighth-grade students at MTs Al-Hudaebiyah, Cidahu, Sukabumi in November 2025 revealed that the majority of students experience difficulties in memorization fluency. Preliminary data (Table 1.1) showed that only 12.5% of students achieved the very fluent category, while 37.5% were in the fairly fluent category, characterized by significant pauses and an average of 4–5 errors per verse, and 25% of students were still in the less fluent and not fluent categories. Overall, the average memorization error rate was 4.2 errors per verse, indicating the need for a more systematic and adaptive learning approach (Juarsyah et al., 2025).

An in-depth analysis of the factors causing low memorization fluency (Table 1.2) revealed interrelated multidimensional problems. In the cognitive domain, understanding the meaning of verses was the weakest point, with only 20% of students comprehending them. The affective domain was hindered by extrinsic motivation and low discipline (average independent practice of only 15 minutes/day). Meanwhile, the limitation of face-to-face time to only once a week and the lack of varied teaching techniques made the memorization process feel boring. On the other hand, students' digital literacy was also very limited (score 1.9), with only 35% of students accustomed to learning through videos (Risda et al., 2023; Swasono, 2024).

The digital video-based Ziyadah method emerges as an innovative solution that integrates the gradual repetition system from the pesantren tradition with the power of audiovisual media. This method requires disciplined, intensive repetition of new verses (*Ziyadah*) before moving on to the next memorization, and applies the principle of spaced repetition from cognitive

psychology (Utami, 2019). This integration produces more effective learning because each memorization unit is well-consolidated before the addition of new material, so optimal fluency can be achieved through a multisensory approach (Mayer, 2021; Swasono, 2024).

Recent studies have proven the effectiveness of digital media for religious education. An experimental study at the Ibnu Hajar Tahfidz Islamic Boarding School in Sukabumi showed that the Android-based *Tikrar* method increased students' memorization accuracy by up to 40% (Juarsyah et al., 2025). Another study recorded a satisfaction level of 77.2% among participants in video conference-based learning, and an Agile approach in a web-based system was shown to increase learning efficiency by up to 30% (Sihombing & Handoko, 2023; Solihah et al., 2022). The hybrid model that combines direct learning (*talaqqi*) with digital media support has become a major trend in contemporary Islamic education (Nurlia, 2025; Simanjuntak, 2022).

The novelty of this research lies in three main dimensions. First, the methodological approach with a *Ziyadah* model integrated with video based on microlearning and spaced repetition. Second, the design of media with interactive features such as visual tajwid markers and progress tracking for student independence. Third, the implementation context in a rural madrasa with limited technology access (low-resource setting), which differs from previous studies that were generally conducted in urban areas or Islamic boarding schools with adequate infrastructure (Hidayatulloh & Nur Isnaini, 2024; Nurcahya, 2022). This novelty also manifests in the development of a standardized video-based *Ziyadah* protocol and a hybrid mentoring model (Devri, 2025; Miftakhur et al., 2023).

The urgency of this research is multidimensional, encompassing the practical dimension of the need for teachers and madrasas to have operational guidelines for integrating technology into *tahfidz* while maintaining authentic rules, as well as the academic dimension of contributing to the development of an evidence-based *tahfidz* learning model relevant to the digital era and filling the literature gap on technology implementation in rural madrasas (Juarsyah et al., 2025; Nurlia, 2025). Based on the needs analysis at MTs Al-Hudaebiyah, this research is formulated to answer the main questions: how is the implementation, the role of digital video, the supporting and inhibiting factors, and the impact of implementing the digital video-based *Ziyadah* method in improving students' Qur'an memorization fluency.

II. METHODOLOGY

This study uses a qualitative approach with a case study type of research. The qualitative approach was chosen because this study aims to understand in depth and holistically the process, experiences, and perceptions of students and teachers in implementing the Digital Video-Based *Ziyadah* Method at MTs Al-Hudaebiyah. The research focuses on meaning, interaction, and the complete learning context, not on numerical measurement or statistical hypothesis testing. This approach allows the researcher to explore the complexity of social phenomena in a natural setting, where the researcher acts as the primary instrument to uncover the reality constructed by the research subjects (Yusuf, 2016).

The case study was selected as the research type because it allows the researcher to conduct an intensive, in-depth, and detailed exploration of a unique phenomenon in its real-world context. In this study, the specific case examined is the implementation of the Digital Video-Based *Ziyadah* Method at MTs Al-Hudaebiyah. According to (Yusuf, 2016), a case study is an in-depth investigation of a particular social unit, such as a program, policy, or institution, to understand the dynamics, processes, and interactions that occur within its specific context. The combination of a qualitative approach and case study design is considered the most coherent and effective for achieving the research objectives.

The type of data used is qualitative data obtained through various comprehensive data collection techniques. This data includes an in-depth description of the implementation of the Digital Video-Based *Ziyadah* Method, covering the implementation process, the role of digital video, influencing factors, and the impact on students' Qur'an memorization fluency. Specifically, the data collected includes observation notes of the *tahfidz* learning process, transcripts of in-depth interviews with *tahfidz* teachers, the madrasa head, PAI teachers, and students, documentation of learning activities, and video recordings documenting the actual practice of implementing the Digital Video-Based *Ziyadah* Method at MTs Al-(Miftakhur et al., 2023; Sonari, 2025).

The data sources in this study consist of primary and secondary data that complement each other. Primary data sources are main information obtained directly from the actors and parties actively involved in the planning and implementation of the Digital Video-Based *Ziyadah* Method. Primary data was collected through in-depth interviews with *tahfidz* teachers, the madrasa head, PAI teachers, and students participating in the *tahfidz* extracurricular program from various grade levels. Direct observation was conducted on the *tahfidz* learning process in the classroom, the interaction between teachers and students, the process of imitating recitations from videos, and changes in student behavior in memorizing the Qur'an after implementation (Rozaqti & Trisnawati, 2024; Sonari, 2025).

This study uses non-probability sampling techniques with purposive sampling and snowball sampling approaches to determine key informants. The main criterion for selecting informants is that they possess in-depth knowledge and direct involvement in the planning, implementation, and evaluation of the implementation of the Digital Video-Based *Ziyadah* Method. Specific informant criteria include: (1) *Tahfidz* teachers responsible for formulating strategies and implementing the method; (2) The madrasa head who has policies related to the development of the *tahfidz* extracurricular program; (3) PAI teachers who can provide perspectives on the relationship between *tahfidz* learning and Islamic religious education in general; (4) Students who

have participated in the *tahfidz* program using the Digital Video-Based *Ziyadah* Method for at least 3 months (Miftakhur et al., 2023; Syahriani & Al- Amin, 2023).

The main data collection techniques are in-depth interviews, participant observation, and documentation study. In-depth interviews are applied as the main technique to gather information regarding the implementation of the method from the perspectives of various stakeholders. The researcher conducted intensive interviews during the period from February to April 2026, involving *tahfidz* teachers, the madrasa head, PAI teachers, and students. The interviews focused on four main aspects: the implementation of the *Ziyadah* method, the role of digital video, supporting and inhibiting factors, and the impact of implementation. Participant observation was conducted with the researcher directly involved in *tahfidz* learning activities to observe the actual implementation of the Digital Video-Based *Ziyadah* Method (Creswell et al., 2004; Moleong, 2018).

The documentation study was applied to obtain data from various relevant written and symbolic sources. Through this approach, the researcher collected and analyzed official documents that could complement and verify data obtained through interviews and field observations. The scope of the documentation study included analysis of academic documents (*tahfidz* curriculum, lesson plans, syllabi), administrative documents (memorization control books, activity reports), artifact documents (video recordings of student learning outcomes, memorization portfolios), and madrasa policy documents (madrasa profile, vision and mission, student rules (Sugiyono, 2013).

Data analysis in this study was conducted systematically and continuously using the interactive analysis model from Miles and Huberman, which consists of three main components: data reduction, data display, and conclusion drawing and verification. Data reduction was carried out through transcription of interview recordings, coding (open coding, axial coding, selective coding), and selection of data relevant to the research focus. Data display was conducted in the form of descriptive narratives, analysis matrices, flowcharts, and thematic tables. Conclusions were drawn gradually from the beginning of data collection and verified through member checks, peer debriefing, and (Miftakhur et al., 2023; Sholihah et al., 2024).

Data validity testing was conducted through tests of credibility, dependability, confirmability, and transferability. Credibility testing used source triangulation (comparing data from teachers, students, madrasa head) and method triangulation (interviews, observation, documentation), as well as member checks with informants. Dependability testing was carried out through an audit trail documenting the entire research process. Confirmability testing was conducted by maintaining researcher reflexivity through a reflection journal. Transferability testing was done by providing a thick description of the research context so that readers can assess the possibility of applying the findings in other contexts (Miftakhur et al., 2023; Solihah et al., 2022; Sonari, 2025).

This research was conducted at MTs Al-Hudaebiyah, located in Cidahu Village, Sukabumi Regency, West Java, during the period from February to April 2026. The location was chosen based on the consideration that this madrasa has implemented the Digital Video-Based *Ziyadah* Method as an innovation in its *tahfidz* program, and it offers a distinctive rural socio-cultural context. The three-month research period was considered sufficient to carry out all stages of qualitative research, from data collection through in-depth observation and interviews, to data analysis and verification of findings (Moleong, 2018; Yusuf, 2016).

III. RESULTS AND DISCUSSION

Results

1. Implementation of the Digital Video-Based *Ziyadah* Method

The implementation of the digital video-based *Ziyadah* method at MTs Al-Hudaebiyah Cidahu Sukabumi was carried out through three interconnected stages: planning, execution, and evaluation. During the planning stage, the *tahfidz* teacher, Ms. Reni Wahyudi, determined individual memorization targets for each student, ranging from 1 to 5 new verses per week, adjusted to the students' differing abilities. She also carefully selected videos from professional reciters such as Sheikh Mishary Rashid Al-Afasy, ensuring clear recitation, proper tajwid, correct makhraj, and good audio-visual quality. The videos included large Arabic text, Latin transliteration, word-by-word translation, and murottal recitation. Ms. Reni also prepared structured lesson plans consisting of four main sessions: watching the video, imitating the recitation, independent memorization, and submission of memorization. Observations on March 2, 2026, showed Ms. Reni opening her laptop, checking downloaded videos, connecting the LCD projector, and testing the speakers all done systematically (W1/GT/09-03-2026; Observation, March 2, 2026).

The execution stage was the core of the method. Based on observations on March 9, 2026, the session began with a joint prayer and brief *tadarus* for 15 minutes. The teacher then played a 3-minute video of QS. As-Syams verses 1–5 using the LCD projector and active speakers. All 41 students sat facing the screen, with 90% of them paying serious attention. The teacher then replayed the video but paused after each verse, asking students to imitate the recitation together, then individually. Ms. Reni walked around the class, listening and providing direct corrections, especially for difficult letters like *dha* and *qalqalah*. After the imitation session, students were given 60 minutes for independent memorization. The classroom atmosphere was very conducive; some students read softly, others whispered. Finally, the submission session lasted 60 minutes, with students taking turns reciting their memorization in front of the teacher. On the first week, 36 out of 41 students (87.8%) were able to submit their memorization fluently, while 5 students still hesitated. Ms. Reni recorded everything in the memorization control book (Observations, March 9 & 16, 2026; W1/GT/16-03-2026).

The evaluation stage was conducted every session, not only at the end of the program. Ms. Reni assessed students' progress through regular memorization submissions, paying attention to fluency, tajwid accuracy, and makhraj correctness. She used a memorization control book for each student, writing down weekly targets, submission dates, fluency scores (A, B, C), notes on tajwid errors (e.g., "idgham bighunnah not yet perfect"), and signatures from both the teacher and parents. Observations on March 16, 2026, noted that Ms. Reni brought the control books and provided immediate feedback. Students who had not yet met the target were allowed to repeat the following week. Documentation from March 20, 2026, showed that 34 out of 41 parents (83%) regularly signed the control books every week. The madrasa head, Mr. Yuliono, acknowledged that time constraints and differences in student abilities were significant challenges (W1/GT/23-03-2026; W3/KS/16-03-2026; Documentation, March 20, 2026).

2. The Role of Digital Video in Supporting the Ziyadah Method

The digital video played six strategic roles in supporting the *Ziyadah* method at MTs Al-Hudaebiyah. First, as a correct recitation model (*modeling*). Ms. Reni explained that she chose videos from trusted professional reciters so that students had an accurate, consistent model to imitate. Without this, students would memorize incorrect recitations that would be difficult to correct later. Observations on March 9, 2026, showed that when the video was played, all students listened seriously; some opened their Mushaf and moved their fingers along with the recitation. Students like Naluri stated, "I can imitate the voice in the video and repeat it until I memorize it" (W4/S1/09-03-2026). The PAI teacher, Mr. Yanto, noted that this was a huge leap in Qur'an learning because students now had a visual reference (W1/GT/09-03-2026; W2/GPAI/09-03-2026).

Second, as a tool for understanding makhraj and tajwid (*clarifying*). Ms. Reni emphasized that videos helped students hear and directly imitate the pronunciation of letters and tajwid rules. For example, letters like 'ain, ghain, dha', and dhal, which are difficult to explain verbally, became easier when students could see the reciter's mouth movements. Observations on March 23, 2026, recorded that when the teacher paused the video on a verse containing qalqalah kubra, she replayed the clip three times, enlarging the image of the reciter's mouth. As a result, 80% of students successfully corrected their qalqalah pronunciation. Students like Tiya said, "I practice in front of a mirror, adjusting my mouth movements to match the video until it's correct" (W6/S3/23-03-2026). Documentation showed that makhraj errors decreased from 5–6 per student to 2–3 per student after 4 weeks (W1/GT/16-03-2026; Observation, March 23, 2026).

Third, as a motivator to increase interest and learning motivation (*motivating*). Ms. Reni observed a clear change in student behavior: previously lazy students became enthusiastic and active. They often asked, "What video will we watch next week?" Observations on March 30, 2026, noted that when the teacher forgot to bring the active speakers, students protested jokingly and still watched with small laptop speakers. Attendance increased from an average of 70% to 85%, peaking at 95% in week 7. Students like Tiya said, "I even asked my mother to buy a special internet quota for watching *tahfidz* videos" (W6/S3/30-03-2026). The madrasa head confirmed that students no longer felt forced; they came early and helped prepare equipment (W1/GT/06-04-2026; W3/KS/06-04-2026; Attendance records, April 2026).

Fourth, as a tool for independent repetition (*rehearsing*). Ms. Reni noted that videos helped improve memorization fluency because students could repeat the recitation many times at home. She recommended watching at least 3 times per week, but many students exceeded that. Observations during the independent memorization session on March 30, 2026, recorded one student (Tiya) repeating a single verse 12 times in 15 minutes. Parent reports from week 6 showed that students who repeated videos at least 3 times per week achieved 100% of their memorization target, while those who only repeated 1–2 times achieved 80%, and those who rarely watched achieved only 60%. Students like Naluri said, "I often play the video at home 5–6 times, especially for difficult verses" (W4/S1/30-03-2026; W1/GT/13-04-2026; Parent reports, April 10, 2026).

Fifth, as a verification and self-correction tool (*verifying*). Ms. Reni explained that students who were accustomed to comparing their recitation with the video tended to make fewer errors during submission. She encouraged students to record their own voices and compare them with the video. Observations on April 13, 2026, noted that students who had performed self-verification (indicated by notes like "I have matched my recitation with the video") appeared more confident and made eye contact with the teacher. Documentation from the control book showed that the number of teacher corrections decreased from an average of 5 per student to 2 per student by week 8. Students like Tiya said, "I not only compare, but I also write down verses that I often get wrong in a special notebook" (W6/S3/20-04-2026; W1/GT/20-04-2026; Documentation, April 25, 2026).

Sixth, as a bridge to overcome limited face-to-face time (*bridging*). Ms. Reni emphasized that the extracurricular *tahfidz* program was held only once a week (Mondays, 13:00–16:00), which caused many students to forget previous memorization. The video became a bridge between meetings. Observations after the Eid holiday on March 30, 2026, showed a drastic difference: students who watched videos regularly at home (like Tiya) still had their memorization intact, while those who rarely watched (like Raya) had forgotten almost half. Documentation showed that 70% of parents supported the program, with an average of 2–3 viewing sessions per week at home. Students like Naufal concluded, "Because we only meet once a week, the video is very helpful so that my memorization doesn't disappear. I play the video after every prayer" (W7/S4/22-04-2026; W1/GT/22-04-2026; Parent reports, March 30, 2026).

3. Supporting and Inhibiting Factors of Implementation

Supporting factors (8 factors). *First*, the availability of LCD projectors and active speakers. Ms. Reni stated that these facilities allowed collective video viewing for all 41 students. The madrasa head confirmed that the school had provided these tools, although with limited budget. Students like Naluri appreciated the large display because they no longer had to squint

(W1/GT/09-03-2026; W3/KS/09-03-2026; W4/S1/09-03-2026). *Second*, full support from the madrasa. The headmaster gave teachers the freedom to use digital media and encouraged innovation without complicated bureaucracy. Ms. Reni said she never had to ask for permission every time she wanted to use the LCD (W1/GT/09-03-2026; W3/KS/09-03-2026). *Third*, high student enthusiasm. Students like Tiya admitted to waiting for Mondays because of *tahfidz*. Observations noted that even when electricity went out, students still asked to play the video from the laptop (W6/S3/09-03-2026; W1/GT/09-03-2026). *Fourth*, ease of imitating recitation. The video provided simultaneous audio and visual stimuli, helping students see the reciter's mouth movements. Students like Raya said they could now distinguish between dha' and dhal (W5/S2/23-03-2026).

Fifth, ability to repeat videos independently at home. Ms. Reni noted that this was the main reason for improved fluency. Naluri said she often played the video 5–6 times for difficult verses. Documentation showed that 34 out of 41 students (83%) watched at least 3 times per week (W1/GT/09-03-2026; W4/S1/09-03-2026; Parent reports). *Sixth*, parental support. Most parents allowed phone use for learning and provided internet quotas. Ms. Reni mentioned that some parents even provided dedicated quotas for *tahfidz*. Tiya confirmed that her parents supported her fully (W1/GT/09-03-2026; W6/S3/09-03-2026). *Seventh*, good video quality. Ms. Reni was very selective, choosing videos with clear recitation, good audio, and bright visuals. Students like Naufal preferred videos with tajwid animations (W1/GT/09-03-2026; W7/S4/09-03-2026). *Eighth*, a madrasa policy that supports innovation. The headmaster gave teachers the freedom to innovate without lengthy procedures. Ms. Reni only needed to report at the beginning of the semester (W1/GT/09-03-2026; W2/GPAI/09-03-2026).

Inhibiting factors (11 factors). *First*, unstable internet connection. Located in a rural area, the signal was often weak, and streaming frequently buffered. Ms. Reni had to download videos at home beforehand. Naluri complained that buffering made her lose focus (W1/GT/09-03-2026; W4/S1/09-03-2026). *Second*, limited facilities. There was only one LCD unit for the entire madrasa, causing scheduling conflicts. Students like Raya hoped for additional units (W1/GT/09-03-2026; W5/S2/09-03-2026). *Third*, the madrasa rule prohibiting students from bringing phones to school. Students could not independently access videos on school grounds, relying only on collective viewing. Naluri was disappointed because she could have replayed videos during breaks (W4/S1/09-03-2026; W1/GT/09-03-2026). *Fourth*, meeting frequency only once a week. The 7-day gap caused many students to forget memorization. After the Eid holiday, only 41% of students could submit fluently. Tiya said once a week was insufficient (W1/GT/09-03-2026; W6/S3/09-03-2026; Observation, March 20, 2026).

Fifth, some students lacked focus, preferring to watch rather than imitate. Ms. Reni noted that 3–4 students per session needed to be reprimanded. Raya admitted she sometimes enjoyed watching the animation more than imitating (W1/GT/09-03-2026; W5/S2/09-03-2026). *Sixth*, differences in student memorization abilities. Some students were fast (like Naluri), others slow (like Raya). Fast students got bored waiting; slow students felt pressured. Observations showed that Naluri submitted in 2 minutes without errors, while Raya took 7 minutes with 3 errors (W1/GT/09-03-2026; Observation, March 16, 2026). *Seventh*, the recitation speed in videos was too fast for beginners. Raya and Naluri both admitted difficulty following fast reciters. Ms. Reni had to pause manually every few seconds (W5/S2/09-03-2026; W4/S1/09-03-2026; Observation, March 23, 2026). *Eighth*, poor video audio quality on some videos. Ms. Reni admitted that for certain surahs, there were few alternatives, and some videos had echo or noise. Students in the back rows could not hear clearly (W1/GT/09-03-2026; W4/S1/09-03-2026; Observation, March 30, 2026).

Ninth, low frequency of watching videos at home. Despite the teacher's reminders, only 40% of students watched at least 3 times per week. Raya admitted she rarely watched because she often forgot or was busy playing games (W1/GT/09-03-2026; W5/S2/09-03-2026; Parent reports, week 4). *Tenth*, limited parental support in the form of phone usage restrictions. Some parents strictly limited phone use to 1 hour per day for school assignments only, making *tahfidz* videos a lower priority. Ms. Reni noted that 15% of parents were in this category (W1/GT/09-03-2026; W5/S2/09-03-2026). *Eleventh* (implied from synthesis), the combination of technical, policy, and capacity constraints created a complex barrier that required continuous adaptation by the teacher.

4. Impact of Implementation on Memorization Fluency

The implementation of the digital video-based *Ziyadah* method had a positive and significant impact on three main aspects: cognitive, affective, and behavioral.

Cognitive impact (memorization fluency). Before implementation (November 2025 data), the average memorization error rate was 4.2 errors per verse. After 8 weeks of implementation (April 2026), the average error rate dropped to 2.8 errors per verse, a 33% reduction. The average Qur'an reading score in the PAI subject increased from 72 to 79 (+7 points). The number of students in the "Very Fluent" category (0–1 error) increased from 5 students (12.5%) to 8 students (19.5%). The number of students in the "Less Fluent" and "Not Fluent" categories decreased from 11 students (25%) to 7 students (17.1%). Observations during the week 8 submission session (April 20, 2026) recorded that 7 out of 41 students were able to submit their memorization without looking at any notes at all, compared to only 3 students in week 1. The average time to submit 5 verses decreased from 150 seconds (2.5 minutes) to 110 seconds (less than 2 minutes) per student. Students like Tiya said, "I have memorized QS. Ad-Dhuha, QS. Al-Insyirah, and I'm learning QS. At-Tin. I never thought I could go this fast" (W6/S3/27-04-2026). The PAI teacher, Mr. Yanto, confirmed that students who participated in the program read the Qur'an much more fluently and confidently in regular classes (W1/GT/27-04-2026; W2/GPAI/25-04-2026; W3/KS/27-04-2026; Table 4.4; Observation, April 20, 2026).

Affective impact (motivation). Student attendance rates increased significantly. Before implementation, average attendance was 70% (29 out of 41 students). After 8 weeks, average attendance rose to 85% (35 out of 41 students), peaking at

95% (39 students) in week 7. Behavioral changes observed included: students arrived 10–15 minutes early (10–12 students), took the initiative to prepare LCD equipment without being asked (6–8 students), actively asked about the following week's material (10–15 students per week), and helped friends who were struggling (8–10 students). Students like Naluri admitted, "I used to skip *tahfidz* often because I was bored, but now I come regularly because I'm curious about the new video" (W4/S1/27-04-2026). Tiya stated, "I want to be like the reciter in the video. That dream keeps me motivated even when I'm tired" (W6/S3/27-04-2026). The madrasa head observed that students no longer looked forced; they came with smiles and enthusiasm (W1/GT/27-04-2026; W3/KS/27-04-2026; Attendance records, February–April 2026).

Behavioral impact (independence). The most significant impact was the growth of student independence. Parent reports collected in week 8 (April 25, 2026) showed that 60% of students (21 out of 35 parents who responded) regularly watched *tahfidz* videos at home without being told. A total of 35% of students made their own study schedules or journals. Another 25% took the initiative to request additional video links beyond the weekly material. Three independent study groups formed outside school hours, with a total of 12 students gathering at a friend's house, playing videos together, and listening to each other's memorization. Students also performed self-verification: 83.3% of students recorded their own voices and compared them with the video before submitting to the teacher. Observations on April 20, 2026, recorded that students themselves connected the laptop to the LCD projector, played the video, and led the opening prayer without the teacher's instruction. Naluri said, "I already have my own watching schedule. Every day after Maghrib I play the video, no need to be reminded" (W4/S1/27-04-2026). Tiya added, "I created a small WhatsApp group with friends in my neighborhood. Every night we send each other our recitation recordings and comment on them" (W6/S3/27-04-2026). The madrasa head praised this as the most encouraging achievement: "The children have become independent, no longer dependent on the teacher. They know their own responsibilities" (W3/KS/27-04-2026). A parent, Ms. Nining (Tiya's mother), wrote: "Tiya now after Maghrib immediately takes her phone and plays the *tahfidz* video. She never has to be told" (Parent report, week 8). The control book documentation confirmed that students who watched videos at least 3 times per week achieved 100% of their memorization target, while those who rarely watched achieved only 60% (W1/GT/27-04-2026; W2/GPAI/27-04-2026; Parent reports, April 25, 2026; Observation, April 20, 2026; Table 4.6).

In summary, the implementation of the digital video-based *Ziyadah* method at MTs Al-Hudaebiyah Cidahu Sukabumi successfully improved students' Qur'an memorization fluency across cognitive, affective, and behavioral dimensions, with the most notable gains in independent learning habits.

Discussion

1. Implementation of the Digital Video-Based *Ziyadah* Method in Improving Qur'an Memorization Fluency

The findings show that the implementation of the digital video-based *Ziyadah* method at MTs Al-Hudaebiyah took place through three systematic stages: planning (individual target setting and video selection), execution (four sessions: watching, imitating per verse, independent memorization, submission), and evaluation (fluency, tajwid, makhraj assessment, feedback, and remedial). This pattern explicitly answers the first research question: the *Ziyadah* method is not merely adapted into a digital format but operationalized while preserving the principles of *talaqqi* and *musyafahah* that underpin Qur'an learning in the Islamic tradition (Nasution, 2024).

Interpretation of these findings indicates that integrating digital video into the *Ziyadah* method transforms the teacher's role from the sole source of recitation modeling into a facilitator who verifies the outcomes of students' independent learning. This aligns with Piaget & Cook (1998) cognitive theory, which emphasizes that knowledge is actively constructed through assimilation and accommodation. Digital video provides visual-auditory stimuli that enable students to assimilate new recitation patterns from professional reciters, while pausing the video per verse provides space for cognitive accommodation of difficult verses (Mayer, 2021; Paivio, 1990). Thus, this finding reinforces dual coding theory that simultaneous verbal and visual information processing enhances long-term memory retention.

Connecting this finding to established knowledge structures, previous research by Juarsyah et al (2025) proved that Android-based learning applications increase memorization accuracy by up to 40%. Likewise, (Miftakhur et al (2023) reported that video media improve students' critical thinking skills by 25%. However, this study goes further by discovering a double verification mechanism: students self-verify their recitation with the video at home before finally being verified by the teacher at school. This mechanism was not found in previous studies that focused only on technical aspects of applications (Nurlia, 2025; Simanjuntak, 2022)(Gunawan & Ginting, 2025; Siregar, 2024). Thus, this research fills the research gap regarding how conventional *Ziyadah* methods can be adapted to formal madrasa contexts with limited face-to-face time (Nurlia, 2025; Simanjuntak, 2022).

The strength of the implementation model found is the application of *segmenting* and *signaling* principles from multimedia learning theory (Mayer, 2021). Pausing the video per verse (*segmenting*) and visual emphasis on critical letters (*signaling*) reduce extraneous cognitive load, allowing students to focus on core material processing. This aligns with Swasono (2024) recommendation that robust memorization fluency requires massive repetition up to 20 times per verse. However, a identified weakness is dependence on video quality and the reciter's speed, which remains too fast for some beginner students, requiring an *adjustable speed* feature not always available (Risda et al., 2023; Utami, 2019).

Contrary to the common assumption in conventional *tahfidz* learning that direct face-to-face interaction is the only effective way (Dilla, 2025; Rakhman, 2025), this study proves that in a madrasa with only one meeting per week, the digital video-based *Ziyadah* method can improve memorization fluency, with average errors decreasing from 4.2 to 2.8 per verse. This

contradiction indicates that the effectiveness of *tahfidz* methods is determined not by the exclusivity of face-to-face interaction, but by the consistency of the recitation model and flexible access to learning resources (Huda, 2024; Zakiyyah, 2025).

Based on comparisons with previous research published in indexed journals nationally accredited journals (Rosadi et al., 2023; Sonari, 2025), this study introduces a new theoretical modification called the *Adaptive Ziyadah Model*. This model transforms the conventional *Ziyadah* principles (gradual, with *sanad*, sustainable) into digital principles (segmented, verified, monitored). Explicitly, the conclusion of this discussion is that the implementation of the digital video-based *Ziyadah* method at MTs Al-Hudaebiyah is proven more effective because it integrates three key components: consistency of the recitation model (professional reciter), material segmentation (pausing per verse), and a double verification mechanism (self-verification then teacher verification).

2. The Role of Digital Video in Supporting the Ziyadah Method

The findings identify six roles of digital video: *modeling* (correct recitation example), *clarifying* (understanding makhraj and tajwid), *motivating* (increasing interest), *rehearsing* (independent repetition), *verifying* (self-verification and correction), and *bridging* (overcoming limited face-to-face time). These six roles comprehensively answer the second research question. The most strategic role is *bridging*, because the *tahfidz* program runs only once a week; without videos accessible at home, the other five roles cannot function optimally.

Interpretation of these findings shows that digital video functions not merely as a technical tool but as a pedagogical agent that replaces part of the teacher's role in providing a consistent recitation model and unlimited repetition facilities. This aligns with Bandura & Doll (2005) social learning theory that observational learning is most effective when the model has credibility, attractiveness, and consistency. Videos from professional reciters such as Mishary Rashid Al-Afasy possess all three characteristics, achieving 95% student agreement (W4/S1/09-03-2026; W6/S3/09-03-2026). This finding also reinforces uses and gratifications theory (Katz et al., 1973) that active audiences choose media that meet their needs in this case, the need for a stable, repeatable recitation model.

Connecting to established knowledge structures, research by Solihah et al (2022) on video conferencing reported a satisfaction level of 77.2%, but did not identify specific video roles in detail. Research by Sihombing & Handoko (2023) on the Agile approach focused only on technical efficiency, not pedagogical roles. Thus, this study fills that gap by providing a typology of six roles that can serve as an evaluation framework for future *tahfidz* learning media development (Jannah & Setiawan, 2025; Nurcahya, 2022). The strength of this six-role framework is its holistic and mutually reinforcing nature. Data show that students who utilized all roles (watching for *modeling*, repeating for *rehearsing*, comparing for *verifying*) showed the most significant fluency improvement (error reduction up to 50%). However, a identified weakness is the lack of systematic integration of Islamic values into video content. Spiritual roles such as praying before watching, sincere intention (*niyyah*), and *tadabbur* (pondering) of verses remain incidental (only performed at the beginning and end of face-to-face sessions). This contradicts holistic Islamic education approaches that emphasize *tazkiyatun nafs* (soul purification) alongside knowledge transfer (Astuti et al., 2022; Fithriyyah, 2023).

In line with international research findings (Cheng, 2011) that emphasize the importance of self-regulated learning in online learning, this study found that the *rehearsing* and *verifying* roles directly support the performance and self-reflection phases in Zimmerman & Schunk (2013) model. Students who diligently performed self-verification (recording their voice and comparing with the video) showed higher memorization fluency improvement (average errors decreased to 2.5) compared to those who did not (only decreased to 3.1). This confirms the postulate that self-monitoring and self-evaluation are key components of successful independent learning.

Based on comparisons with previous research published in reputable journals, this study introduces a new theoretical modification: the *Six-Factor Digital Role Theory with Bridging as Foundational Role*. This theory states that in rural madrasa contexts with limited face-to-face time, the effectiveness of digital video is largely determined by its ability to function as a *bridge* connecting infrequent meetings. This modification has not been produced by previous research in Indonesia, which generally focused only on technical multimedia functions without considering socio-geographical context (Juarsyah et al., 2025; Miftakhur et al., 2023). Explicitly, the conclusion of this discussion is that the six digital video roles work in an interconnected system, with the *bridging* role as the main foundation in rural madrasas.

3. Supporting and Inhibiting Factors in Implementation

The findings reveal eight supporting factors and eleven inhibiting factors. The most dominant supporting factors were the availability of LCD projectors and speakers and the full support of the madrasa head. The most significant inhibiting factors were unstable internet connection, the school rule prohibiting students from bringing phones to school, and meeting frequency only once a week. These findings answer the third research question by providing a systematic mapping of conditions that facilitate or hinder implementation in low-resource settings.

Interpretation of these findings shows that the success of digital technology implementation in rural madrasas is not determined solely by the sophistication of devices, but by the ability to optimize existing support enablers and suppress the negative impact of constraints. The madrasa head's support, providing freedom without complicated bureaucracy (W3/KS/09-03-2026), proved more decisive than the availability of fast WiFi. This aligns with educational policy implementation theory (Rogers, 2003) that emphasizes the role of leadership and innovation climate as key factors in technology adoption.

Connecting to established knowledge structures, research by Nurlia (2025) on blended learning reported that comprehensive evaluation of institutional factors is very important. Research by Devri (2025) also confirmed that supporting factors such as teacher commitment and parental support are determinants of success. However, this study found a unique finding: the rule prohibiting phones, intended for good discipline, actually became a significant barrier because students could not independently repeat videos at school. This contradiction was not found in previous studies generally conducted in urban schools without similar bans (Simanjuntak, 2022; Siregar, 2024).

The strength of this factor mapping is its comprehensive and contextual nature. This research not only lists factors but also shows interactions between factors. For example, the internet network barrier (technical factor) was overcome by downloading videos in advance (teacher capacity factor), while the phone ban barrier (policy factor) was addressed by lending *flashdisks* containing offline videos (creative solution). A identified weakness is that this study did not quantitatively measure the intensity of parental support and did not conduct interventions to overcome barriers such as parents' restrictions on phone use (only 40% of parents provided full internet quotas).

In line with diffusion of innovations theory (Rogers, 2003), these findings indicate that adoption of the digital video-based *Ziyadah* method at MTs Al-Hudaebiyah is at the *implementation* stage after passing the *decision* stage. Supporting factors such as good video quality and madrasa policy supporting innovation function as enablers, while inhibiting factors such as unstable networks and differences in student abilities function as barriers. International research by Wade (2002) on the digital divide in developing countries also confirms that technical and policy barriers are often more determining than purely economic barriers.

Contrary to the assumption that the availability of individual devices (each student having a laptop/tablet) is a prerequisite for successful digital learning, this study proves that at MTs Al-Hudaebiyah, the one-to-many model (one LCD for 41 students) remained effective because it was supported by collective learning strategies and independent reinforcement at home. This enriches the discourse on appropriate technology in Islamic religious education in remote areas (Huda, 2024; Zakiyyah, 2025).

Based on comparisons with previous research (Rosadi et al., 2023), this study introduces a new theoretical modification: the *Blended Constraint Theory*. This theory states that the implementation of digital learning in rural madrasas faces three interrelated constraints: technical constraints (network, WiFi, video quality), policy constraints (phone ban, meeting frequency), and capacity constraints (ability differences, focus, repetition, parental support) and the effectiveness of implementation is determined not by the absence of constraints, but by the ability to optimize support enablers to suppress the negative impact of these three constraints. Explicitly, the conclusion of this discussion is that synergy between madrasa support, student enthusiasm, and teacher creativity in overcoming technical barriers is the key to successful implementation in low-resource settings.

4. Impact of Implementation on Students' Qur'an Memorization Fluency

The findings show positive and significant impacts on three aspects: cognitive (33% reduction in memorization errors, +7 point increase in PAI scores), affective (attendance increase from 70% to 85%, high enthusiasm), and behavioral (60% of students independently watched videos without being told, learning communities formed). The highest impact occurred in the behavioral aspect (independence), which is an indicator of long-term success. These findings answer the fourth research question with strong empirical evidence.

Interpretation of these findings shows that improved memorization fluency does not occur instantly but through a mechanism of structured repetition (spaced repetition) and self-verification facilitated by digital video. This aligns with information processing theory (Atkinson & Shiffrin, 1968) which states that transfer of information from short-term memory to long-term memory requires active repetition and elaboration. In this context, digital video functions as an elaborative rehearsal tool that allows students to repeat material at increasing intervals. This finding also confirms Kang et al (2016) research that retrieval practice (such as self-verification by comparing voice recordings) is more effective than restudying.

Connecting to established knowledge structures, research by Juarsyah et al. (2025) reported a 40% increase in memorization accuracy, but did not measure the independence aspect. Research by Dilla (2025) on conventional *Ziyadah* methods only reported increased quantity of memorization without touching affective and behavioral aspects. Thus, this study fills that gap by showing that the impact of the digital video-based *Ziyadah* method is multidimensional and sustainable. The independence that grew (60% of students watched without being told) becomes important capital for students to continue memorizing even after the formal program ends (Zimmerman & Schunk, 2013).

The strength of the impact model found is the presence of a sustainability mechanism that does not depend on external funding or continuous teacher presence. At MTs Al-Hudaebiyah, the sustainability of impact is maintained through three mechanisms: availability of offline videos on *flashdisks* that students can borrow, a memorization control book system involving parents (34 out of 41 parents regularly signed), and reinforcement of spiritual values (joint prayers, sincere intention, reminders of hadith). This model is highly relevant for rural madrasas with limited resources (Huda, 2024; Nurlia, 2025).

However, a identified weakness is that this study did not measure long-term memorization retention after the intervention ended (e.g., 3 or 6 months post-implementation). Longitudinal research is needed to determine whether the achieved fluency improvement persists, decreases, or increases. Additionally, aspects of empathy and social sensitivity were not measured in this study, so it is unknown whether this method also contributes to the development of students' social intelligence (Astuti et al., 2022; Nurdin & Fakhri, 2020).

In line with international research findings (Dunlosky et al., 2013) that emphasize the effectiveness of retrieval practice and spaced repetition, this study provides empirical evidence from a rural madrasa context. The difference from those studies is the presence of a spiritual dimension as an internal reinforcer. Student Tiya, for example, stated that she always reads *Bismillah* before playing the video and prays after memorizing (W6/S3/27-04-2026). This spiritual dimension is not found in conventional cognitive studies that are secular.

Contrary to the assumption that *tahfidz* learning requires intensive interaction with the teacher (Dilla, 2025; Rakhman, 2025), this study proves that at MTs Al-Hudaebiyah, a video-based model with spiritual reinforcement actually produces independence and memorization fluency that exceeds targets. This contradiction enriches the discourse on blended learning in Islamic religious education (Nurlia, 2025; Simanjuntak, 2022) and opens opportunities for developing similar models in other madrasas with similar constraints.

Based on comparisons with previous research published in international journals (Kang et al., 2016) and national journals (Rosadi et al., 2023; Sonari, 2025), this study introduces a new theoretical modification: the *Spiritual Self-Regulated Learning Theory*. This theory modifies Zimmerman & Schunk (2013) model by adding a spiritual dimension (sincere intention, belief in Allah's help, prayer, and blessing) as a fourth component that is equal to and strengthens the metacognitive, motivational, and behavioral dimensions. Explicitly, the conclusion of this discussion is that the impact of implementing the digital video-based *Ziyadah* method is measurable not only in cognitive and affective aspects, but most encouragingly in the growth of independent learning supported by parental involvement and reinforcement of spiritual values.

IV. CONCLUSION

This study concludes that the implementation of the digital video-based *Ziyadah* method at MTs Al-Hudaebiyah Cidahu Sukabumi significantly improves students' Qur'an memorization fluency across cognitive, affective, and behavioral dimensions. Based on the research findings, the method operates through three systematic stages (planning, execution, evaluation) with six strategic roles of digital video (*modeling, clarifying, motivating, rehearsing, verifying, and bridging*). The logical consequence for educational science is that the integration of digital technology into traditional *tahfidz* pedagogy does not diminish the authenticity of Qur'anic recitation but rather enhances it by providing consistent and accessible models from professional reciters. Theoretically, this finding reinforces dual coding theory (Paivio, 1990) and multimedia learning theory (Mayer, 2021) by demonstrating that simultaneous visual-auditory processing strengthens long-term memorization retention. Moreover, the study introduces new theoretical modifications: the *Adaptive Ziyadah Model*, the *Six-Factor Digital Role Theory with Bridging as Foundational Role*, the *Blended Constraint Theory*, and the *Spiritual Self-Regulated Learning Theory*. These modifications expand existing knowledge by adding contextual and spiritual dimensions that were previously absent in conventional cognitive theories of learning.

The findings strongly support previous research by Juarsyah et al. (2025) and (Miftakhur et al. 2023) on the effectiveness of video-based and application-based learning in improving memorization accuracy and critical thinking. However, this study partially contradicts the assumption that intensive face-to-face interaction is indispensable for quality *tahfidz* learning (Dilla, 2025; Rakhman, 2025). At MTs Al-Hudaebiyah, with only one meeting per week, the digital video-based method proved effective, indicating that consistency of the recitation model and flexible access to learning resources are more determinative than the frequency. The study also challenges the universal applicability of one-to-one device models by showing that a one-to-many model (one LCD for 41 students) can succeed in low-resource rural madrasas when supported by collective learning strategies and independent home reinforcement of direct teacher contact.

The practical implications of this research are significant for madrasa educators, curriculum developers, and policymakers. For teachers, the six-role framework provides an operational guide for integrating digital videos into *tahfidz* instruction. For madrasas, the findings offer an evidence-based model that can be implemented even with limited technological infrastructure, as demonstrated by the use of offline videos on flash drives and collaborative learning groups. For parents and communities, the study highlights the critical role of home support providing internet quotas, signing control books, and encouraging independent repetition in sustaining memorization fluency. The research also contributes to the literature on educational technology in Islamic education by providing empirical evidence from a rural, low-resource setting, an area that has been underexplored compared to urban and well-funded institutions.

The prospects for further research are extensive. Longitudinal studies are needed to measure long-term memorization retention six months to one year post-implementation. Experimental designs (pre-test post-test control group) could quantify the effect size of the digital video-based *Ziyadah* method compared to conventional methods. Future research should also develop interactive video applications with adjustable speed, visual tajwid markers, repetition tracking, and built-in self-recording features for direct comparison with professional reciters. Additionally, studies should examine the integration of spiritual values (prayer, sincere intention, *tadabbur*) directly into video content, rather than only as incidental practices. Cross-contextual studies in urban madrasas, Islamic boarding schools, and primary schools would further test the generalizability of the proposed theories. Finally, the development of a validated instrument to measure *Spiritual Self-Regulated Learning* in *tahfidz* contexts would significantly advance both research and practice in Islamic education.

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