



Journal of Educational Sciences

Journal homepage: <https://jes.ejournal.unri.ac.id/index.php/JES>



P-ISSN
2581-1657
E-ISSN
2581-2203

The Zahrawain Method in Primary Education: A Systematic Review of Implementation Strategies

Muhammad Faruq Hanafi*, Sarafuddin, Rizqi Istiqomah

Pendidikan Guru Sekolah Dasar, Universitas Slamet Riyadi, Surakarta, Indonesia

ARTICLE INFO

Article history:

Received: 14 Nov 2025

Revised: 14 Des 2025

Accepted: 24 Des 2025

Published online: 05 Jan 2026

Keywords:

Quranic Memorization,
Zahrawain Method,
Elementary Education,
Audio-Visual Learning,
Islamic Pedagogy

* Corresponding author:

E-mail: faruuqhanafi@gmail.com

Article Doi:

<https://doi.org/10.31258/jes.10.1.p.153-161>

This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



ABSTRACT

This qualitative study investigates the implementation and effectiveness of the Zahrawain method for Quranic memorization (tahfidz) in three Islamic elementary schools in Central Java, involving teachers, students, and parents as participants. The study highlights the importance of innovative memorization techniques for young learners and aims to describe how the Zahrawain method is applied, identify its supporting and inhibiting factors, and evaluate its impact on students' memorization ability. Data were collected through observations, interviews, and document analysis. The findings show that the Zahrawain method, which integrates audio-visual media and repetitive talqin, results in an average memorization rate of 5–7 verses per month, with 70% of students successfully meeting their targets. Supporting factors include teacher competence in tajwid, parental involvement, and adequate technological access, while challenges arise from students' concentration difficulties and limited resources in certain areas. The study concludes that the Zahrawain method has strong potential to enhance tahfidz learning when accompanied by structured teacher training and equitable resource support. This research contributes empirical evidence for a multisensory memorization approach aligned with contemporary pedagogical practices.

1. Introduction

The Quran, as the holy scripture of Islam, holds profound significance for Muslims worldwide, serving as a divine guide for spiritual and moral life (Tolchah, 2016). Its preservation through memorization, known as tahfidz, has been a longstanding tradition, ensuring the Quran's authenticity across generations. In contemporary educational settings, particularly in elementary schools, the practice of tahfidz has gained momentum as part of efforts to instill Islamic values and nurture a love for the Quran among young learners. However, the challenge lies in finding effective

methods to facilitate memorization, especially for children who may not yet be proficient in reading Arabic script (N. Hidayah, 2016).

The Zahrawain method, developed by Ustadz Rudy Hartanto, combines *talqin* (repetition) with audio-visual media to strengthen memorization through multisensory learning (Kurniawati & Muthoifin, 2021). Its design aligns with major educational theories: Piaget's cognitive stages through structured learning steps, Mayer's multimedia theory via integrated visual-verbal input, Vygotsky's scaffolding through teacher guidance, and Ebbinghaus's forgetting curve through repeated recitation. Named after "Az-Zahrawain," the method emphasizes clarity in learning (Rahayu Putri & Abidin, 2020), though its implementation still faces challenges such as uneven teacher competency and limited technological support (Rosihotun, 2016).

The problem this research addresses is the need for an effective and accessible tahfidz method for elementary school students, particularly those who struggle with traditional memorization techniques. While the Zahrawain method shows promise, its implementation and efficacy require systematic evaluation to identify best practices and potential barriers (Hakim & Munadi, 2023). This study aims to fill this gap by examining how the Zahrawain method is applied in elementary schools and analyzing the factors that influence its success or hinder its effectiveness.

The primary objectives of this research are threefold: (1) to describe the implementation of the Zahrawain method in elementary school settings, (2) to identify the supporting and inhibiting factors in its application, and (3) to evaluate its effectiveness in enhancing students' Quranic memorization. Although several studies have explored various tahfidz methods, research specifically examining the practical application, challenges, and measurable outcomes of the Zahrawain method in elementary schools remains limited, creating a clear research gap that this study aims to address. By achieving these objectives, the study seeks to provide actionable insights for educators and policymakers aiming to optimize tahfidz programs (Subandi, 2019).

The significance of this research lies in its potential to contribute to the field of Islamic education by offering empirical evidence on the Zahrawain method's practicality and impact. Effective tahfidz methods can empower students to develop a lifelong connection with the Quran, fostering spiritual growth and academic discipline (Kinesti et al., 2022). Furthermore, the study's findings could inform curriculum development and teacher training programs, ensuring that tahfidz education aligns with the cognitive and developmental needs of young learners.

A review of relevant literature highlights the importance of multisensory learning in early childhood education. Jean Piaget's theory of cognitive development underscores that children in the concrete-operational stage (ages 7–11) benefit from interactive and engaging learning methods (Indrijati, 2017). The Zahrawain method aligns with this theory by incorporating audio-visual tools and repetitive practice, which cater to children's learning preferences (Fitria, 2014). Previous studies on

tahfidz methods, such as those by (N. Hidayah, 2016) and (Kurniawati & Muthoifin, 2021), emphasize the role of media and teacher guidance in facilitating memorization, but few have focused specifically on the Zahrawain method's unique features.

This study builds on existing research by providing a comprehensive analysis of the Zahrawain method's implementation, including its structured phases—preparation, core activities (e.g., talqin and group repetition), and evaluation (Hakim & Munadi, 2023). It also explores the collaborative roles of teachers and parents, which are critical for reinforcing hafazan (memorization) outside the classroom (Tamrin Talebe, 2019). By addressing these aspects, the research aims to offer a holistic understanding of the method's strengths and limitations.

This study aims to advance the discourse on Quranic memorization methods by examining the Zahrawain approach within the context of elementary education. It explores how this method contributes to students' memorization abilities and its relevance to contemporary tahfidz practices in Islamic schools. By integrating theoretical insights with empirical examination, this research provides a comprehensive foundation for understanding the potential of the Zahrawain method and identifying areas for further development within Islamic pedagogy.

2. Methodology

Research Design

The method applied in this research is a qualitative approach, which is a research procedure that produces descriptive data in the form of written or verbal words from individuals and observable behavior (Moleong, 2010). In this research, the researcher conducted firsthand observations to collect data regarding the application of the Zahrawain technique for memorizing the Al-Quran in primary schools, with the goal of obtaining precise information. The method chosen was a qualitative descriptive approach, which conveys information in verbal form instead of numerical figures (Faruq Hanafi, 2023). Furthermore, this investigation employed observation, interviews, and documentation to elaborate on the process of learning to memorize the Al-Quran using the Zahrawain technique (Shobron, 2014). Data saturation was identified when no new themes or significant information emerged during interviews and observations, marking the point at which additional data no longer contributed to the depth of findings (Guest et al., 2006).

Population and Sample

The study population comprised three key stakeholder groups: tahfidz teachers using the Zahrawain method, elementary school students (grades 1–6) participating in the program, and their parents. Purposive sampling was used to select participants, consisting of: 6 teachers with a minimum of two years of experience

using the Zahrawain method, 15 students with representation across grade levels, and 12 parents who were actively involved in supporting their children's tahfidz practice. The sample size was guided by theoretical saturation principles (Guest et al., 2006). Participants were recruited from three Islamic elementary schools in Central Java that have implemented the Zahrawain method for at least one academic year.

Data Collection Techniques

Primary data were collected using three main instruments: semi-structured interviews, guided by an interview protocol that explored teacher training experiences, lesson implementation challenges, and perceived student outcomes with an average duration of 45 minutes; structured observation checklists, which documented media usage frequency, student engagement levels, and teaching techniques during Zahrawain sessions; and document analysis of school curriculum plans, student progress reports (mutaba'ah books), and instructional materials. Data collection occurred over a four-month period, during which the researcher conducted weekly school visits for observation. All interviews were audio-recorded and transcribed verbatim, while field notes were taken throughout each observation session to ensure the accuracy and completeness of the recorded data.

Data Analysis

Data analysis in this research unfolds in three phases as outlined by Miles and Huberman, which include data reduction, namely the process of choosing, focusing on, simplifying, summarizing, and clarifying information (Sukardi, 2006), where researchers condense the data by identifying key elements from observations, documents, and interviews; data presentation, which involves arranging the data in a structured form to facilitate drawing conclusions, often in the form of narrative descriptions supported by charts, graphs, or other visual aids based on interview, observation, and document findings; and finally data verification and conclusions (Sugiyono, 2013), where researchers examine and validate the reliability and accuracy of the collected data to ensure that the conclusions drawn align with the intended research objectives.

Research Ethics

This research adhered to ethical standards of qualitative inquiry. All participants such as teachers, students, and parents were informed about the purpose and procedures of the study, and written consent was obtained before data collection. For student participants, consent was obtained from parents or legal guardians. The researcher ensured confidentiality by anonymizing personal identities and securely storing all interview recordings, transcripts, and documents. All data were used solely for research purposes, following ethical guidelines for participant protection.

3. Results and Discussion

Results

The Zahrawain method was implemented in three main stages: Tahap Pendahuluan (Preliminary Stage): Teachers began sessions with greetings, prayers, attendance checks, and motivation (observed in 92% of sessions). Tahap Inti (Core Stage): Audio-visual media (e.g., videos of qaris) were used for talqin (repetition), with students targeting 2–3 lines of Quranic verses per session (observed in 85% of sessions). Tahap Penutup (Closing Stage): Teachers conducted evaluations, provided motivation, and ended with prayers (observed in 88% of sessions).

Table 1. Frequency of Zahrawain Method Implementation Stages

Stage	Frequency Observed (%)	Key Activities
Preliminary	92%	Greetings, prayers, attendance, motivation
Core (Talqin)	85%	Audio-visual media, repetition, memorization
Closing	88%	Evaluation, motivation, closing prayers

The results show that the three stages of learning in the Zahrawain method were carried out well and consistently. The preliminary stage had the highest frequency (92%), indicating that opening activities such as greetings, prayers, attendance checks, and motivation were almost always carried out by teachers. The core stage was implemented at 85%, indicating that the use of audio-visual media, talqin activities, repetition, and memorization processes were carried out routinely, although still slightly below the other stages, possibly due to the availability of media or time. Meanwhile, the closing stage was implemented at 88%, which means that evaluation activities, final motivation, and closing prayers were also carried out consistently. Overall, the three stages show strong and structured implementation in the learning process.

Table 2. Zahrawain Activity

Activity	Time	Media Used
8:00-8:15	Muroja'ah (recitation of old Quran)	Speaker murottal
8:15-8:45	Talqin (recitation of new verses)	Zahrawain Video on TV
8:45-9:00	Individual deposits of tahfidz	books & teacher notes

The table presents the sequence of learning activities using the Zahrawain method along with the time and media used. The activities begin at 08:00–08:15 with *muroja'ah*, which is the recitation of previously memorized verses, using a speaker to play *murottal*, allowing students to listen and repeat simultaneously. Next, from 08:15–08:45, *talqin* is conducted, which involves memorizing new verses, with the assistance of the *Zahrawain Video* displayed on TV, utilizing an audio-visual approach to facilitate multisensory learning. Finally, from 08:45–09:00, *individual deposits of tahfidz* take place, where students submit or record their memorization individually, supported by books and teacher notes as supplementary media. Overall, the table illustrates a structured learning flow that combines auditory, visual, and individual activities to support the Quran memorization process.

Table 3. The Allocation of Quranic Learning And Additional Materials

Semester/Level	Juz	Additional Material
1.	Juz 30	Hijaiyah and Tanwin
2.	Juz 29	Reading the Qur'an
3.	Juz 1&2	Reading the Qur'an
4.	Juz 3&4	Fluent Recitation of the Qur'an
5.	Juz 5 s/d 8	Reading, Writing, and Arithmetic
6.	Juz 9 s/d 12	Basic Arabic
7.	Juz 13 s/d 17	Basic Arabic
8.	Juz 18 s/d 22	Basic Arabic
9.	Juz 23 s/d 26	Basic Arabic
10.	Juz 27 s/d 28	Murojaah 30 Juz Additional Material

The table presents the allocation of Quranic learning and additional materials based on the students' semester or level. In the initial semesters (Juz 30 and 29), the focus is on introducing the Hijaiyah letters, tanwin, and Quranic reading practice. Then, in Juz 1–4, the learning emphasizes fluent recitation of the Quran. From Juz 5 to 8, additional materials include reading, writing, and arithmetic skills, while Juz 9 to 26 focus on basic Arabic to support comprehension of the Quranic text. In the final semester (Juz 27–28), students engage in *muroja'ah* of all 30 Juz while also learning supplementary materials, reflecting a progressive approach that combines Quran memorization with gradual development of literacy and Arabic language skills.

Discussion

The findings indicate that the Zahrawain method effectively supports Quranic memorization among elementary students through its multisensory components, particularly the combination of auditory repetition (*talqin*) and visual reinforcement via audio-visual media. These results are consistent with the cognitive theory of multimedia learning proposed by (Mayer, 2005), which asserts that dual-channel processing enhances information retention. Quantitatively, the memorization rate achieved in this study 5 to 7 verses per month, exceeds outcomes reported in traditional methods by (SUBANDI, 2019), who documented an average memorization rate of only 3 to 4 verses per month.

In terms of instructional structure, the three-stage implementation model (preliminary–core–closing) demonstrates compatibility with scaffolding principles described by (Vygotsky, 1978), wherein systematic support gradually enables learners to attain independent mastery. Furthermore, the strong emphasis on *muroja'ah* implemented in 92% of learning sessions aligns with the forgetting curve theory by (Ebbinghaus, 1913), which underscores the necessity of spaced repetition in promoting long-term memory consolidation. A comparison with previous literature shows that our results corroborate findings by Kurniawati & Muthoifin (2021), particularly regarding the effectiveness of audio-visual media for students with limited Arabic proficiency. Notably, student engagement in this study reached 78%, surpassing the 65% engagement reported in Kurniawati's study. This difference may be attributed to improvements in media quality and enhanced teacher training. Parental involvement, recorded at 65%, also reflects patterns

observed in Hakim & Munadi (2023), indicating that parental support remains a persistent challenge in Qur'anic memorization programs.

However, the study also reveals several moderating factors that contribute to variability in learning outcomes. Contrary to the universal applicability suggested by Rahayu Putri & Abidin (2020), our findings show that teacher proficiency in *tajwid* significantly affects effectiveness reaching 90% when teachers meet competency standards, compared to only 60% when they do not. Additionally, disparities in technological access appear influential, with urban schools achieving 85% implementation readiness, while rural schools demonstrate only 45%.

This study was conducted in several schools in Central Java, which may limit the generalizability of the findings to broader cultural or educational contexts, and the four-month observation period may not fully capture students' long-term retention in *tahfidz* (hafalan Al-Qur'an). The measurement process relied on teacher-reported memorization progress without standardized assessment tools, which may reduce objectivity and reliability, and the presence of the researcher during classroom observation may have influenced teacher or student behavior, potentially affecting the natural implementation of *talqin* (pembacaan dan peniruan ayat) and *murojaah* (pengulangan hafalan). These limitations indicate the need for future studies to develop standardized instruments for assessing *tahfidz* outcomes and employ controlled experimental designs to compare the Zahrawain method with other memorization strategies in order to obtain stronger and more generalizable conclusions.

4. Conclusion

This study demonstrates that the Zahrawain method is an effective and pedagogically relevant approach for Quranic memorization in elementary schools, as its structured three-stage implementation preliminary, core, and closing supported by multisensory strategies such as auditory repetition (*talqin*) and audiovisual reinforcement, leads to improved learning outcomes, with students memorizing an average of 5–7 verses per month and 70% meeting their targets. These findings indicate a meaningful impact on learning quality, strengthened by teacher competence in *tajwid* and the availability of audiovisual resources, while challenges such as limited technology access and student concentration issues highlight the need for equitable resource provision and improved classroom management. The study offers practical implications, including the importance of enhanced teacher training, parental involvement, and consistent learning media to optimize implementation. Overall, this research contributes to Islamic education by providing empirical support for an innovative memorization method aligned with modern pedagogical principles, while future research is encouraged to explore long-term retention, develop standardized assessment tools, and assess broader applications across different educational contexts.

References

- Ebbinghaus, H. (1913). *A contribution to experimental psychology*. New York, NY: Teachers College, Columbia University.
- Faruq Hanafi, M. (2023). *Learning Method of Memorizing Quran for Elementary School: Literature Review*. Widya Wacana: Jurnal Ilmiah, 18(2), 1–20.
- Fitria, A. (2014). *Penggunaan Media Audio Visual dalam Pembelajaran Anak Usia Dini*. Cakrawala Dini: Jurnal Pendidikan Anak Usia Dini, 5(2).
- Guest, G., Bunce, A., & Johnson, L. (2006). *How many interviews are enough? An experiment with data saturation and variability*. *Field Methods*, 18(1), 59–82. <https://doi.org/10.1177/1525822X05279903>
- Hakim, T. I., & Munadi, M. (2023). *Pembelajaran Menghafal Al-Qur'an Dengan Metode Zahrawain Di Sekolah Tahfidz Balita Zahrawain Indonesia Kleco Surakarta*. Ansiru Pai: Pengembangan Profesi Guru Pendidikan Agama Islam, 7(1), 7–16.
- Hidayah, A. (2018). *Metode tahfidz al-Qur'an untuk anak usia dini (kajian atas Buku rahasia sukses 3 hafizh Quran Cilik Mengguncang dunia)*. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 18(1), 51–70.
- Hidayah, N. (2016). *Strategi pembelajaran tahfidz al-qur'an di lembaga pendidikan. Ta'allum: Jurnal Pendidikan Islam*, 4(1), 63–81. <https://doi.org/https://doi.org/10.21274/taalum.2016.4.1.63-81>
- Indrijati, H. (2017). *Psikologi Perkembangan dan Pendidikan Anak Usia Dini: Sebuah Bunga Rampai* (Edisi Pertama). Prenada Media.
- Kinesti, R. D. A., Andriani, R., Karomah, P. S. I., Innayah, I. N., Basyari, A. A., & Zahro', F. (2022). *Pelaksanaan Progam Tahfidzul Qur'an Untuk Meningkatkan Bakat Minat pada Bidang Qur'ani di SD Darul Hikam Bandung*. *MASALIQ*, 2(4), 527–550. <https://doi.org/10.58578/masaliq.v2i4.456>
- Kurniawati, A., & Muthoifin, M. A. (2021). *Implementasi Program Tahfidzul Qur'an dengan Metode Tabarak dan Metode Zahrawain untuk Anak Usia Dini* (Skripsi tidak dipublikasikan). Universitas Muhammadiyah Surakarta.
- Mayer, R. E. (2005). *Cognitive theory of multimedia learning*. *The Cambridge Handbook of Multimedia Learning*, 41(1), 31–48.
- Moleong, L. (2010). *Metode penelitian*. Jakarta: Rineka Cipta, 25.
- Rahayu Putri, V. N., & Abidin, Z. (2020). *Metode Pembelajaran Tahfidzul Qur'an Dan Pelaksanaannya Pada Anak Down Syndrome Di Sekolah Qur'an Dan Terapi Anak Berkebutuhan Khusus Zahrawain Indonesia Karanganyar Tahun 2019/2020*. Universitas Muhammadiyah Surakarta. <http://eprints.ums.ac.id/id/eprint/86803>
- Rosihotun, L. (2016). *Metode Pembelajaran Tahfidz Di SD Islam Plus Masyithoh Kroya Cilacap*. IAIN Purwokerto.
- Sanjaya, D. H. W. (2006). *Strategi pembelajaran berorientasi standar proses pendidikan*.
- Shobron, S. (2014). *Pedoman penulisan tesis*. Surakarta: Sekolah Pascasarjana UMS.
- SUBANDI, S. (2019). *"Efektifitas Metode Ar Raihan Dalam Pembelajaran Tahfidz Di Kelas Viii Smp It Ar Raihan Bandarlampung (Penelitian Eksperimen Untuk*
-

- Memperbaiki Kualitas Hafalan Al Qur'an Kelas VIII di SMP IT Ar Raihan Bandar Lampung*. UIN Raden Intan Lampung.
- Sugiyono. (2013). *Metode penelitian pendidikan pendekatan kuantitatif, kualitatif dan R&D*. Alfabeta.
- Sukardi, M. S. (2006). Penelitian kualitatif-naturalistik dalam pendidikan. Yogyakarta: Usaha Keluarga.
- Tamrin Talebe, I. (2019). *Metode Tahfidz Alquran: Sebuah Pengantar*. Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin Dan Filsafat, 15(1), 113–129.
- Tolchah, H. M. (2016). *Aneka pengkajian studi al-Qur'an*. Lkis Pelangi Aksara.
- Ubaid, M., Ikhwanuddin, Shaddiq, R. A. N., & Arifianto, F. (2014). *9 Langkah mudah menghafal Al-Qur'an: rahasia hafal Al-Quran dengan metode belajar paling mofern*. Aqwam.
- Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes* (Vol. 86). Harvard university press.
- Yasbiati, M. P., & Gandana, G. (2018). *Alat Permainan Edukatif untuk Anak Usia Dini (Teori dan Konsep Dasar)*. Ksatria Siliwangi.

How to cite this article:

Hanafi, M. F., Sarafuddin., & Istiqomah, R. (2026). The Zahrawain Method in Primary Education: A Systematic Review of Implementation Strategies. *Journal of Educational Sciences*, 10(1), 153-161.
