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THE EFFECTIVENESS OF ARABIC LANGUAGE LEARNING IN OPTIMIZING STUDENTS' MEMORIZATION ABILITIES AT THE TAHFIDZH KAWAN M77 HOUSE

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Abstrak

Penelitian ini menganalisis efektivitas integrasi pembelajaran bahasa Arab dalam mengoptimalkan keterampilan hafalan Al-Qur'an di Rumah Tahfizh Kawan M77. Kesenjangan penelitian ini didasarkan pada fenomena umum di lembaga pendidikan nonformal yang sering memisahkan kurikulum bahasa Arab dari kurikulum tahfizh, sehingga siswa cenderung menghafal teks secara mekanis tanpa pemahaman linguistik yang mumpuni. Dengan menggunakan metode deskriptif kualitatif melalui observasi peserta, dokumentasi, dan wawancara mendalam, penelitian ini mengumpulkan kontribusi komponen Nahwu, Sharaf, dan Qiraatul Kutub dalam meningkatkan daya ingat siswa. Implikasi teoretis dari temuan ini memperkuat paradigma kognitivisme dan konstruktivisme dalam pendidikan Islam, yang menegaskan bahwa memahami semantik sumber bahasa memungkinkan pemrosesan mendalam, yang secara linier meningkatkan retensi memori jangka panjang. Sebagai kontribusi praktis untuk pedagogi bahasa Arab, penelitian ini menawarkan model integrasi kurikulum yang menggabungkan penguasaan aturan bahasa dengan hafalan yang dipercepat. Hasil penelitian menegaskan bahwa keberhasilan program tahfizh tidak hanya bergantung pada intensitas kontribusi, tetapi pada sinergi antara kompetensi guru dalam menjelaskan makna linguistik, motivasi intrinsik siswa, dan terciptanya lingkungan bahasa yang mendukung ekosistem pembelajaran di lembaga pendidikan Islam.

Kata kunci: *Integrasi pembelajaran bahasa Arab, Menghafal Al-Qur'an (tahfizh), Konstruktivisme kognitif, pemahaman linguistik.*

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Abstract

This study analyzes the effectiveness of integrated Arabic language learning in optimizing Quran memorization skills at Rumah Tahfizh Kawan M77. This research gap stems from a common phenomenon in non-formal educational institutions, where the Arabic language curriculum is often separated from the tahfizh program, resulting in students mechanically memorizing texts without adequate linguistic understanding. Using a qualitative descriptive approach through participant observation, documentation, and in-depth interviews, this study evaluates the contribution of *Nahwu*, *Sharaf*, and *Qiraatul Kutub* in supporting students' memory retention. The theoretical implications of the findings reinforce the cognitivist and constructivist paradigms in Islamic education, emphasizing that understanding the semantics of the source language enables in-depth information processing, which in turn enhances long-term memory retention. In terms of practical contributions to Arabic language pedagogy, this study proposes an integrated curriculum model that combines mastery of linguistic rules with accelerated memorization. The results highlight that the success of a tahfizh program depends not only on the intensity of memorization practice but also on the synergy between teacher competence in explaining linguistic meanings, students' intrinsic motivation, and the creation of a language-rich environment that supports a sustainable learning ecosystem in Islamic educational institutions.

Keywords: Integration of Arabic Language Learning, Memorizing the Qur'an (Tahfizh), Cognitive Constructivism, Linguistic Understanding.

INTRODUCTION

Allah Subhanahu wa Ta'ala chose Arabic as the medium for conveying His final revelation for fundamental reasons. Historically, this choice of language is closely related to the socio-linguistic conditions of the Arab society to which the Prophet Muhammad (peace be upon him) was sent, so that the divine message could be conveyed clearly through their language (*bi lisân qawmihi*). However, Arabic does not merely serve as a local means of communication; it possesses a complex linguistic structure, a rich morphological system, and a depth of meaning that enable the delivery of a universal and timeless message. Therefore, in the context of Islamic education, mastery of Arabic is not only theological but also has important cognitive and pedagogical dimensions, particularly in studying the Qur'an. (Basiran & Gustianti, 2023) The Quran, as the holy book of Muslims, serves not only as a ritual text but also as a guide to life in various



aspects. Understanding Arabic is a primary prerequisite for comprehensively studying the Quran, as the meaning of each word cannot always be fully translated into another language (Mustaqim et al., 2023). This demonstrates the close relationship between linguistic comprehension and memorization quality. From a cognitive theory perspective, understanding meaning (*semantic processing*) enables *in-depth processing* that strengthens long-term memory retention. Thus, students who understand the structure of Arabic are more likely to not only memorize mechanically but also be able to build meaningful connections that strengthen their memory. The importance of using Arabic in understanding the Quran is directly emphasized by Allah SWT in Surah Yusuf 2:

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

"Indeed, We have sent it down in the form of an Arabic Koran so that you can understand it."

Allah revealed the Qur'an in Arabic in accordance with the Arabic language, so that the Arabs know its meaning and understand what is contained in it (Tafsir al-Baghawi, II/473). According to Ibn Kathir, the Qur'an was revealed in Arabic because Arabic is the most eloquent, clearest, broadest, and most complete language in its meaning. Therefore, according to Ibn Kathir, Allah revealed the best book in the best language, to the best messenger, with the best angelic ambassadors, in the best place on earth and began to descend in the best month, namely Ramadan. This book is perfect in every way (Tafsir Al-Quran al-Adhim, Dar Thayyibah, IV/366). Similarly, al-Tsa'laby in his interpretation of the book al-Kashf wa al-Bayan'an Tafsir Al-Quran, expressed the same opinion as al-Baghawi. This verse emphasizes that the Arabic language was chosen because of its uniqueness and depth of meaning so that it is able to convey the Divine message perfectly (Mirza & Taufiq, 2025). Understanding Arabic can transform the memorization process from mere repetition of sounds into a profound intellectual and spiritual experience. Students who understand the meaning and structure of the language will develop stronger cognitive patterns, resulting in more durable memorization and fewer errors, especially in verses *with mutasyabihat* (similar and unclear meanings that can have multiple interpretations) (Version & Version, 2022). Rumah Tahfizh Kawan M77, as a non-formal educational institution, seeks to address this challenge by integrating Arabic language learning into the *tahfizh* curriculum.



Arabic occupies a central position in the Islamic intellectual tradition, serving as both the language of the Quran and as an instrument for constructing meaning. Historically, the Quran was revealed in Arabic, adapted to the socio-linguistic context of its original recipients, enabling its message to be directly understood. However, from a contemporary educational perspective, the significance of Arabic extends beyond the theological dimension to encompass linguistic and cognitive dimensions. Its systematic morphological structure, productive word derivation patterns, and semantic depth make Arabic highly effective in supporting understanding and memory formation. In cognitive psychology, understanding meaning, or *semantic processing*, has been shown to play a crucial role in strengthening long-term memory retention. *Levels of processing theory* explains that information deeply processed at the semantic level is more easily remembered than information only superficially processed through mechanical repetition (Craik & Lockhart, 1972). Further research has shown that learning involving the construction of meaning and conceptual connections results in more stable and accurate memory (Baddeley, 2012; Paivio, 2014). In the realm of second language acquisition, understanding the structure and meaning of language has also been shown to strengthen memory consolidation compared to mere repetition-based memorization (Ellis, 2015; Nation, 2013).

These findings are relevant to the practice of memorizing the Quran. In various educational institutions, memorization methods are still dominated by intensive repetition techniques without adequate integration of linguistic understanding. However, *cognitive load theory* asserts that meaningful learning can reduce cognitive load and increase the efficiency of information storage in long-term memory (Sweller, 2011). Furthermore, research on bilingual learning shows that language comprehension can improve recall accuracy and minimize errors in text reproduction (Kroll & Bialystok, 2013). Thus, mastery of Arabic has the potential to transform the process of memorizing the Quran from mere phonological repetition to a cognitive activity involving in-depth processing of meaning. Although several studies have addressed the importance of Arabic from a normative and theological perspective, empirical research specifically examining the effectiveness of Arabic language learning in optimizing Quran memorization skills remains relatively limited, particularly in non-formal tahfiz institutions. Most previous studies have emphasized religious legitimacy or classical interpretations over approaches based on cognitive theory and modern pedagogy. This situation indicates a *research gap* in the intersection



between Arabic language pedagogy and memory theory in the context of tahfizh education.

Theoretically, this research contributes to the integration of cognitive memory theory and Arabic language pedagogy in the context of Islamic education. This study broadens the discourse by positioning Arabic not merely as a sacred language but as a cognitive instrument in the learning process. Practically, the findings of this study are expected to form the basis for developing a more integrated tahfizh curriculum that integrates language learning and memorization strategies, thus aligning with an evidence-based education approach. Thus, this introduction not only relies on normative legitimacy, but also engages in dialogue with contemporary academic debates in the fields of cognitive psychology and second language acquisition, thus strengthening the scientific foundation of the research in the context of an international journal.

LITERATURE REVIEW

Arabic Language Learning

Learning Arabic is a complex process and requires a multidisciplinary approach, from both linguistic and educational psychology perspectives. From a behaviorist perspective, learning is understood as a change in behavior that occurs as a result of the interaction between stimulus and response. This change is reflected in improvements in skills, knowledge, attitudes, and thinking abilities (Rohmah et al., 2023). In this context, the phonological aspect is crucial, as phonemes are the smallest units that differentiate meaning in language (Hastuti & Neviyarni, 2021). Therefore, early Arabic language learning emphasizes intensive listening, imitation, and sound repetition as the foundation of language skills. The application of behaviorist theory in Arabic language learning, as developed by Albert Bandura, emphasizes modeling and habit formation. This is reflected in the use of dialogue, vocabulary memorization, and the practice of using language in communicative contexts. The structure of *Nahwu* (literary grammar) is not taught separately but is internalized through contextual examples (Rohmah et al., 2023). However, this approach has limitations because it tends to emphasize mechanistic aspects without optimizing in-depth understanding of meaning.

To address these limitations, a cognitive approach is an important complement. Cognitive theory emphasizes mental processes such as perception, comprehension, memory, and reasoning in learning (Witdanarko et al., 2024). In Arabic language learning, this approach allows students to connect new information with prior knowledge, thus forming a more systematic and meaningful understanding (Fahrina Rahmasari et al.,



2025) . In this perspective, language learning does not only function as linguistic practice, but also as an information processing process *that contributes* to the formation of long-term memory. Furthermore, constructivism provides a more contextual and reflective dimension to Arabic language learning. This theory emphasizes that knowledge is actively constructed through experience, social interaction, and self-reflection. Constructivism-based learning encourages students to use language in real-world contexts, thereby enhancing functional language comprehension (Syafei, 2025) . Thus, the integration of behaviorism, cognitivism, and constructivism results in an approach to Arabic language learning that emphasizes not only repetition, but also understanding meaning and contextual use.

Arabic Language Learning in Cognitive Perspective and Language Acquisition

Learning Arabic in the context of memorization (tahfizh) education should not be understood simply as linguistic exercises or repetitive practice, but rather as a cognitive process involving information processing, meaning construction, and memory reinforcement. To conceptually explain its effectiveness, an integration of behaviorist, cognitivist, constructivist, and second language acquisition (*SLA*) theories is required. The behaviorist approach views learning as the formation of habits through stimulus, response, and reinforcement. In language learning, this approach contributes to the development of phonological accuracy and pronunciation automation. However, cognitive psychology research shows that repetition alone does not guarantee long-term retention unless accompanied by in-depth processing of meaning (Craik & Lockhart, 1972). In other words, repetition without semantic elaboration tends to produce shallow memory traces.

The Levels of Processing theory asserts that the depth of information processing determines retention strength. Information processed semantically is more durable than information processed superficially. In the context of learning Arabic, understanding morphological and syntactic structures allows for *semantic encoding* , the encoding of information based on meaning, not just sound. From the perspective of *Cognitive Learning Theory* , learning involves the activation of schemas and the integration of new information with existing knowledge structures (Anderson, 1983). When students understand the patterns of grammar and syntax, they construct organized mental representations. These representations facilitate the *retrieval process* when recalling memorized verses.



Meanwhile, SLA theory emphasizes the importance of *meaningful input* and language use in real contexts (Ellis, 2008). Language competence develops optimally when learners not only understand the rules but also process language in communicative situations. In tahfizh institutions that integrate Arabic as the language of instruction, students gain contextual exposure that strengthens the transition from declarative to procedural knowledge. Thus, Arabic language learning can be understood as an integrative process that combines phonological automation (behaviorism), information processing (cognitivism), meaning construction (constructivism), and meaningful input-based acquisition (SLA).

Ability to Memorize the Qur'an

In general, according to the Big Indonesian Dictionary (KBBI), ability refers to a person's ability or skill in carrying out an activity. Memorization itself is defined as the process of storing information in memory so that it can be retold without the aid of text (Luhulima & Khozin, 2021). In Arabic, the term memorization comes from the word *حفظ* which means to guard, maintain, and remember, while tahfizh refers to the systematic process of memorizing the Qur'an (Islam & Sunan, 2022). Thus, the ability to memorize the Qur'an can be understood as an individual's capacity to store, maintain, and recite the verses of the Qur'an accurately and continuously. (Nur Rizka Novirianty Batalipu, 2019). From a cognitive psychology perspective, memorization ability depends not only on the frequency of repetition but also on the quality of information processing. *Deep processing theory* explains that semantically understood information is more easily stored in long-term memory than mechanical memorization. In this context, Arabic plays a strategic role because its phonological, morphological, and syntactic structures can facilitate information encoding *and retrieval* (Mabruri, 2017). In other words, understanding Arabic contributes to the formation of stronger, more accurate, and more durable memorization.

Memorizing the Qur'an from the Perspective of Deep Processing and Memory Systems

The practice of memorizing the Qur'an has traditionally been associated with the intensity of repetition. Although repetition plays a role in strengthening memory traces, contemporary research suggests that the quality of processing is more important than the quantity of repetition (Baddeley, 2000). *Working Memory Model* explains that verbal information is first processed through *the phonological loop*, but to be stored in long-term memory, it must be semantically integrated. If memorization is based



solely on sound without understanding meaning, the encoding process tends to stop at the phonological stage. Research in second-language vocabulary learning shows that meaning-based processing results in more stable retention than purely form-based learning (Nation, 2001). This principle is relevant in memorization, as Quranic verses have complex morphological and syntactic structures. Understanding these structures helps students build networks of associations that strengthen memory. Furthermore, *Cognitive Load theory* explains that structured and meaningful learning can reduce irrelevant cognitive load (Sweller, 2011). In the context of memorization, understanding Arabic allows students to group information into meaningful units, thereby increasing memory storage efficiency. Thus, memorization supported by linguistic understanding can be categorized as a form of *deep semantic processing*, not just *rote memorization*.

Arabic Language Learning and *Tahfizh*

Memorizing the Al-Quran is the process of memorizing the verses of the Al-Quran so that they can be read correctly and consistently (Pacitan & Muhammad, 2021) In practice, memorization success is determined not only by the intensity of repetition but also by the quality of understanding of the memorized text. Arabic, as the language of the Quran, serves as the primary instrument for understanding the meaning and structure of the verses, thus significantly contributing to increased memorization effectiveness.

Several studies have shown a positive relationship between Arabic language skills and Quran memorization ability. A study conducted by Mohamed Mohi revealed that students who learn Arabic through a memorization program tend to have stronger memorization skills and are less prone to forgetting compared to students who study the two languages separately, (Harahap & Yulia, 2025b). Quran memorizers who understand Arabic tend to be easier to memorize and *recite the Quran* because they are able to connect sounds with their meanings (Aflisia, Noza, 2016). This is supported by empirical findings showing that students with good Arabic language skills have higher memorization achievements than students with poor Arabic language skills. Furthermore, research by Farhan (2021) also shows a significant relationship between Arabic language skills and Quran memorization achievements (Farhan, 2021).

However, most of these studies still discuss this relationship in general terms without integrating a deep cognitive theoretical framework. Therefore, a more comprehensive approach is needed, combining language acquisition theory, cognitivism, and memory strategies to



explain how Arabic language learning can improve the quality of Quran memorization. Therefore, this study seeks to fill this gap by offering a conceptual integration between Arabic language learning and cognitive processes in the context of *tahfizh* education (Nidia et al., 2020). In a study at SMA Negeri Islam Putra RAKHA Amintai, students with Arabic language skills tended to score higher than those with similar Arabic skills (Quran, 2018) . Research conducted by Muhammad Farhan in 2021 in the *Tatshifiyah Journal* showed a significant relationship between Arabic language skills and Quran memorization achievement in *tahfizh* school students (Farhan, 2021) . From the studies above, it can be concluded that learning Arabic is very helpful in memorizing the Quran.

Conceptual Synthesis and Research Gaps

Although there is research demonstrating a relationship between Arabic language proficiency and memorization achievement, most studies are descriptive or correlational in nature, without explaining the underlying cognitive mechanisms. These studies rarely integrate *deep processing theory* , *cognitive learning* , and SLA into a unified conceptual framework. On the other hand, international literature on memory and language learning has shown that semantic processing strengthens long-term retention and improves recall accuracy (Craik & Lockhart, 1972; Baddeley, 2000). However, the integration of these findings into the pedagogical context of *tahfizh* is still limited. This gap is the basis of this research. This study not only examines the relationship between Arabic language learning and memorization ability but also positions Arabic as a cognitive mediating variable that influences the quality of encoding and retrieval of Quranic memorization. Thus, this study reconstructs the argument that the effectiveness of memorization cannot be separated from the depth of linguistic processing.

RESEARCH METHODS

This study focuses on the educational institution of Rumah *Tahfizh* Kawan M77 as the main unit of analysis, especially on the institutional practice of integrating Arabic language learning into the *tahfizh* program. Accordingly, the analytical focus is directed not only at individual students, but also at the interaction among teachers, students, curriculum structure, and the learning environment that shapes memorization practices. This research applies a qualitative orientation using an exploratory case study design. A qualitative approach was selected because the study aims to understand meanings, experiences, and pedagogical dynamics in depth



rather than to test variables statistically (Moleong, 2013; Creswell & Poth, 2018). In addition, this study combines field research and limited library research as an integrative strategy. Prior to entering the field, the researcher reviewed relevant theories and previous studies to build the conceptual framework, while fieldwork was conducted to capture the actual implementation of Arabic learning in relation to Qur'anic memorization. This integrative design enables a richer and more contextual interpretation of the phenomenon under study (Sirait et al., n.d.; Nurrisa & Hermina, 2025).

The data and information in this study were derived from both primary and secondary sources. Primary data were obtained from purposively selected informants, including the head of the institution, Arabic language teachers, *tahfizh* instructors, and students with high, medium, and low memorization achievement who had participated in the program for at least two semesters. Secondary data were collected from curriculum documents, Arabic teaching modules, memorization schedules, evaluation records, and other institutional documents relevant to the research focus. Data collection was conducted as a process through participant observation, semi-structured interviews, and documentation (Bakti & Yusuf, 2023; Mustaqim et al., 2023). Observation was used to examine classroom interaction and the Arabic-speaking environment directly (Hasanah, 2017), while interviews were guided by a semi-structured protocol to explore students' experiences, perceived benefits of Arabic learning, challenges in understanding *Nahwu* and *Sharaf*, and changes in memorization after understanding meaning (Sugiyono, 2019; Kallio et al., 2016). The data were analyzed through reduction, organization, coding, categorization, thematic interpretation, and conclusion drawing, while credibility was strengthened through source and technique triangulation (Lincoln & Guba, 1985).

RESULTS AND DISCUSSION

Results

Curriculum Integration as Evidence of Pedagogical Transformation

Field observations show that Arabic language learning at Rumah Tahfizh Kawan M77 is implemented as an integral part of the daily tahfizh program rather than as a separate supporting subject. In classroom and dormitory activities, students were seen using Arabic in learning interactions, and the institution organized Arabic instruction in a staged sequence consisting of Arabic literacy, *Nahwu*, *Sharaf*, *Qiraatul Kutub*, and *Usul Fiqh*. The learning schedule was conducted five times a week, with

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each session lasting approximately 90 minutes. This institutional arrangement indicates that Arabic is positioned as a routine and structured learning practice. The data read from curriculum documents and teaching schedules confirm that Arabic instruction is embedded in the students' regular academic rhythm. What was seen in the field was not occasional language exposure, but a repeated and organized pattern of language use. Restated simply, the institution does not place Arabic at the margin of the tahfizh program; it places Arabic inside the core learning process. The dominant patterns that emerge are continuity, curricular sequencing, intensity of contact hours, and integration between language instruction and memorization activities.

Observation data also show that the implementation of Arabic learning is supported by a visible learning environment. Students were not only attending Arabic classes, but were also participating in a setting where Arabic appeared in daily communication and instructional practice. The researcher observed that Arabic was used in classroom explanation, in routine interaction, and in the broader educational environment of the institution. This creates a field condition in which language learning extends beyond formal instruction and becomes part of everyday educational culture. In practical terms, this means that students encounter Arabic repeatedly in more than one context: during lessons, during guided activities, and in their daily institutional life. Restated in a simpler form, the students do not learn Arabic only from textbooks or one-time teaching sessions; they live with the language in a recurring educational setting. From these observations, at least four tendencies can be identified: Arabic is normalized as a daily medium, exposure occurs both inside and outside formal sessions, repetition happens naturally through routine practice, and the institution builds a language environment rather than relying on classroom teaching alone.




The documentary and visual data in the manuscript also strengthen the finding that Arabic learning is implemented through a multi-layered instructional model. The presence of class categories such as *Usul Fiqh*, Arabic Literature, *Qiraatul Kutub*, Grammar, and Sharaf indicates that the program is not limited to basic vocabulary teaching but is organized into several domains of language-related competence. This suggests that students are introduced to Arabic through progressive forms of learning, from foundational literacy to structural and textual understanding. In the field, this arrangement was visible in the institutional emphasis on gradual learning stages and repeated exposure across different classes. Restated clearly, the Arabic program at Rumah Tahfizh Kawan M77 is not random,



incidental, or fragmented; it is systematic and layered. The main tendencies emerging from this evidence are, first, the use of staged instruction; second, the expansion of Arabic learning into multiple class forms; third, the alignment between linguistic material and the tahfizh program; and fourth, the presence of an institutional commitment to sustaining Arabic as a central academic practice.

No	Figure	Descriptif
1		<p>Figure 1. Usul Fiqh Class. The <i>Usul Fiqh</i> class was conducted in an orderly and conducive learning environment. Students were observed paying close attention to the teacher's explanation at the front of the classroom. This activity reflects a strong academic engagement in understanding the foundational principles of <i>istinbath</i> (Islamic legal reasoning) in a systematic and in-depth manner.</p>
2		<p>Figure 2. Arabic Literature Class. The Arabic Literature class created an active and well-directed learning atmosphere. Students were observed following the lesson attentively while the teacher delivered the material at the front of the class. This activity illustrates efforts to strengthen students' understanding of texts and the tradition of Arabic literature as an integral part of the learning process.</p>



3		<p>Figure 3. Qira'atul Kutub Class. The <i>Qira'atul Kutub</i> class demonstrated a serious and highly focused learning atmosphere. Students appeared attentive to the teacher's explanation while engaging with Arabic texts. This activity served as an important medium for developing students' skills in reading, understanding, and examining classical texts in a structured and systematic way.</p>
4		<p>Figure 4. Grammar Class. The Grammar class was conducted in an orderly and interactive learning setting. Students were observed listening carefully to the teacher's explanation while following the lesson from their respective desks. This activity plays a significant role in strengthening students' understanding of Arabic grammatical rules as a foundation for reading and comprehending texts.</p>
5		<p>Figure 5. Sharaf Class. The <i>Sharaf</i> class reflected a calm and focused learning atmosphere. Students appeared to follow the teacher's explanation seriously while studying morphological changes in Arabic words. This activity helps reinforce students' understanding of word structure as an essential basis for reading and understanding Arabic texts.</p>

Interview and observation data indicate that students with stronger Arabic understanding showed better memorization performance than



students with lower Arabic understanding. In the field, students who understood the meaning of the verses tended to memorize by linking sound with meaning, and this made the memorization process more orderly. The researcher observed that these students were able to continue recitation with greater confidence and fewer interruptions because they did not rely solely on mechanical repetition. What was heard from interviews also pointed to the same pattern: students who understood Arabic experienced memorization as a process of comprehension, not only repetition. Restated simply, better Arabic understanding was accompanied by more structured memorization behavior. The tendencies visible in the data are clear. First, meaning-based memorization appeared more organized than sound-based memorization alone. Second, students with better Arabic understanding were more stable during recall. Third, the memorization process became easier to manage when students connected verses with meaning. Fourth, differences in Arabic competence produced visible differences in the way students approached memorization tasks.

A second pattern emerging from the field concerns students' ability to correct themselves during memorization. Observation notes indicate that students who understood Arabic were often able to recognize errors and return to the correct wording by recalling the meaning of the verse being memorized. This self-correction did not appear only at the final evaluation stage, but during the memorization process itself. Interviews also indicated that understanding meaning helped students keep track of verse flow and avoid confusion when reciting. In practical terms, the memorization task became more than remembering a sequence of sounds; it became an activity supported by comprehension. Restated in a more direct form, Arabic understanding functioned as a guide that helped students monitor their own memorization. Several tendencies can be identified from this finding: students with stronger Arabic understanding showed better self-monitoring, recall became more accurate, interruptions during recitation tended to decrease, and memorization errors were more quickly repaired. This means that field data do not only show a difference in how much students memorized, but also in how they maintained accuracy while reciting.

The field data also show that Arabic understanding influenced both the quality and quantity of memorization within relatively similar time conditions. Based on observation and interview findings, students with stronger Arabic competence were described as able to achieve more memorization progress while maintaining a better grasp of meaning and pronunciation. One specific example recorded in the manuscript concerns



students' awareness of the word *athi'uu* in Surah An-Nisa': 59. Students who understood Arabic structure were more able to identify why the form was read in a particular way and how grammar supported recitation accuracy. This example illustrates that memorization at Rumah Tahfiz Kawan M77 was not only connected to repetition but also to linguistic awareness. Restated clearly, the field data suggest that Arabic competence helped students memorize more carefully and more efficiently. The main tendencies shown here are: stronger Arabic understanding was associated with better pronunciation awareness, memorization progress became more efficient, students were more confident in recitation, and linguistic knowledge supported the preservation of accuracy during memorization.

Field findings further show that the effectiveness of Arabic learning and *tahfizh* at Rumah Tahfizh Kawan M77 is strongly influenced by teacher-related factors. Data in the manuscript indicate that the institution is supported by educators with Arabic study backgrounds from universities in the Middle East. In the field context, this competence was reflected in the teachers' ability to deliver material systematically and contextually. Observation and institutional description suggest that the teacher is not only a transmitter of material but also an important organizer of how Arabic and *tahfizh* are connected in everyday learning. Restated simply, teacher competence appears as one of the main supports of the program's effectiveness. From this evidence, several tendencies emerge: first, teacher background contributes to instructional confidence; second, material delivery becomes more structured when handled by competent instructors; third, the connection between Arabic and memorization is easier to sustain when teachers understand both content and pedagogy; and fourth, the quality of teacher explanation shapes the quality of student engagement. This shows that the program's effectiveness is not only curricular but also highly dependent on the people who implement it.

Another strong field finding is the role of the Arabic-speaking environment and external support system in sustaining the program. Observation data show that the use of Arabic in the institutional environment created a continuous learning atmosphere, so students were exposed to the language beyond classroom hours. At the same time, the manuscript notes that the institution provided supporting facilities and conducted regular study sessions for parents. These two forms of support indicate that memorization success was not built only through individual effort but also through environmental reinforcement. Restated in simple terms, students learned in a setting that repeatedly brought them back to Arabic and *tahfizh* through routine exposure and social support. From this



evidence, several patterns become visible: Arabic functioned as an environmental habit, not only as lesson content; the institution created continuity between class and daily life; family involvement was treated as part of student development; and facility support strengthened the stability of the program. Together, these findings show that effectiveness emerged through a support system rather than from a single teaching technique.

The final field finding concerns the role of curriculum design as a sustaining factor in program effectiveness. The manuscript shows that Rumah Tahfizh Kawan M77 applies an Arabic curriculum integrated with memorization activities and continues to evaluate that curriculum according to student needs. In field terms, this means the institution does not run Arabic and tahfizh as two unrelated tracks; rather, it links them in a single educational design. The existence of staged materials, regular instruction, and ongoing evaluation indicates that the institution treats curriculum as a living framework that can be adjusted to learning demands. Restated clearly, the effectiveness of the program is supported by an adaptive curriculum that connects language mastery with memorization practice. Four tendencies stand out from this data: the curriculum is integrative rather than separated, evaluation is ongoing rather than fixed, student needs influence program development, and institutional commitment is visible in the effort to maintain curricular coherence. Taken together, these findings show that the success of the program is shaped by a combination of design, implementation, and continuous adjustment within the educational setting.

Discussion:

This study examined the effectiveness of integrated Arabic language learning in optimizing students' Qur'anic memorization at Rumah Tahfizh Kawan M77. The findings indicate that Arabic is positioned not as a supplementary subject, but as a central pedagogical component integrated into the tahfizh curriculum through structured instruction in Arabic literacy, Nahwu, Sharaf, Qiraatul Kutub, and Usul Fiqh. The data show that students with stronger Arabic comprehension demonstrate better memorization performance in terms of retention, recitation accuracy, self-correction, and confidence during recall. These findings also reveal that memorization success is shaped not only by repetition intensity, but by the synergy between linguistic understanding, teacher competence, a supportive Arabic-speaking environment, parental involvement, and adaptive curriculum design. In this regard, the study confirms that Arabic learning contributes to the strengthening of memorization quality because



students are able to connect sounds, structures, and meanings in a more systematic way. This result is in line with the argument that Arabic serves not only as the language of revelation but also as a strategic cognitive instrument in understanding and preserving the Qur'an (Basiran & Gustianti, 2023; Mustaqim et al., 2023; Mirza & Taufiq, 2025). Allah *subhanahu wata'ala* says

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

Meaning: " Indeed, We have sent down the Qur'an in Arabic so that you can understand it." (QS. Yusuf: 2)

The relationship between Arabic mastery and improved memorization can be explained through cognitive theory and language acquisition perspectives. Students who understand Arabic process Qur'anic verses not merely as phonological sequences, but as meaningful linguistic units. Such semantic processing produces deeper encoding, more stable storage in long-term memory, and easier retrieval during recitation. This supports the levels of processing framework, which explains that semantically processed information is retained more strongly than information processed only at a surface level through repetition (Craik & Lockhart, 1972). In addition, the working memory perspective suggests that information supported by meaning and structure is more effectively consolidated than information memorized mechanically (Baddeley, 2012). In the context of Arabic learning, mastery of Nahwu and Sharaf helps students identify grammatical patterns, connect verses through meaning, and monitor their own errors during recitation. This also reduces unnecessary cognitive load because students are not memorizing fragmented sounds, but organized and understandable text units (Sweller, 2011). Therefore, Arabic functions as a semantic support system that strengthens memorization through comprehension, monitoring, and meaningful rehearsal (Ellis, 2015; Nation, 2013).

The present findings are broadly consistent with previous studies that report a positive relationship between Arabic language ability and Qur'anic memorization achievement. Earlier research has shown that Arabic competence contributes to better recitation quality, stronger memorization retention, and greater motivation in tahfizh programs (Farhan, 2021; Kurniadi et al., 2022; Siddik, 2021). Other studies have also emphasized that students who understand Arabic tend to memorize more effectively because they connect form and meaning in the memorization process (Harahap & Yulia, 2025b; Nidia et al., 2020). However, this study



offers a clearer novelty in three respects. First, it explains the cognitive mechanism behind the relationship rather than merely describing a correlation. Second, it shows that the effectiveness of memorization emerges from an educational ecosystem involving curriculum integration, teacher expertise, environmental reinforcement, and parental support. Third, while previous studies often emphasize normative or theological justification, this research places Arabic learning within a cognitive-constructivist and pedagogical framework. Thus, the novelty of this study lies in its demonstration that memorization effectiveness in a non-formal tahfizh institution is produced not only by Arabic proficiency itself, but by the institutional integration of language learning and memorization practice (Craik & Lockhart, 1972; Syafei, 2025). For example, in Surah An-Nisa': 59

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

Students who understand Arabic can immediately recognize that the word " *Athi'uu* " is pronounced long because it is *the verb form of amr*, which is used to give orders to three or more people (*jama'*). Therefore, improving the quality of Arabic lessons is key to improving students' overall memorization skills.

The findings of this study carry broader meanings when interpreted within social, historical, and ideological contexts. Socially, the results indicate that non-formal Islamic educational institutions can function as important sites for reconstructing a more holistic model of Qur'anic education, in which memorization is inseparable from understanding. Historically, this reflects the classical Islamic intellectual tradition in which Arabic was not only the language of revelation, but also the language of interpretation, legal reasoning, and scholarly transmission. In this sense, integrating Arabic into tahfizh education may be understood as a reactivation of the epistemic role of Arabic in Islamic learning, rather than merely an additional subject. Ideologically, the findings challenge a reductionist view that measures tahfizh success only by the amount of memorized text. Instead, they support an educational orientation that sees memorization as a process of preserving divine revelation through comprehension, discipline, and linguistic awareness. This interpretation is consistent with the theological position that the Qur'an was revealed in Arabic so that it could be understood deeply, not simply recited mechanically (Mirza & Taufiq, 2025; Bahasa et al., 2023). Therefore, Arabic learning becomes part of a broader project of meaningful Islamic education.

The implications of these findings are both functional and critical. Functionally, the integration of Arabic learning into tahfizh supports more



accurate recitation, stronger retention, better self-correction, and deeper student engagement with the meaning of the Qur'an. It also encourages a more reflective learning culture in which students experience memorization as an intellectual and spiritual activity, not merely as repetition. At the same time, the study reveals possible dysfunctions if such an integrated model is implemented without adequate institutional preparation. This model requires competent teachers, sufficient instructional time, a carefully sequenced curriculum, and a supportive language environment. Without these conditions, Arabic learning may become an additional burden for students, especially for those with weak linguistic foundations. Prior studies have shown that monotonous methods, inadequate teacher strategies, and weak learning support can reduce motivation and impede educational effectiveness (Muliatno, 2023; Kadir, 2023). Likewise, the absence of environmental reinforcement may weaken the sustainability of Arabic habituation in daily practice (Umasugi, 2024). Therefore, while the model is highly promising, its implementation must be critically adapted to institutional readiness, student characteristics, and the balance between memorization targets and comprehension.

Based on these findings, several action-oriented implications can be proposed for improving tahfizh education policy and practice. First, Islamic educational institutions should redesign tahfizh curricula so that Arabic learning is integrated systematically with memorization activities, beginning with basic literacy and vocabulary, then progressing toward Nahwu, Sharaf, and meaning-oriented understanding of Qur'anic texts. Second, teacher development must become a policy priority, since the success of integration depends heavily on educators who are able to connect linguistic explanation with memorization pedagogy in a contextual manner (Bakti & Yusuf, 2023; Muliatno, 2023). Third, institutions need to strengthen the Arabic-speaking environment through daily routines, communicative practice, and reinforcement beyond formal classroom sessions, because environmental exposure has been shown to improve intrinsic motivation and language habituation (Umasugi, 2024). Fourth, parental involvement should be institutionalized through regular communication and educational sessions, considering that family support significantly influences student learning motivation (Kadir, 2023). Finally, continuous curriculum evaluation is necessary so that Arabic instruction remains responsive to student needs and memorization development. Through these measures, tahfizh education can move toward a more evidence-based, integrative, and sustainable model (Susiawati & Angko Wildan, 2020; Jurnal et al., 2025).



CONCLUSION

This study concludes that Arabic language learning at Rumah Tahfizh Kawan Kawan M77 is a strategic tool for improving students' Quran memorization. The systematic integration of the curriculum – which includes Arabic Literary Texts, *Nahwu-Sharaf*, *Qiraatul Kutub*, and *Usul Fiqh* – not only encourages mechanical memorization but also builds linguistic understanding that strengthens accuracy, reading quality, and long-term retention. Theoretically, these findings reinforce the cognitive perspective and deep processing theory in language learning, which emphasize that understanding the meaning and structure of language plays a crucial role in encoding and storing information in long-term memory. Thus, this research contributes to the development of cognitive-based Arabic language pedagogy in Islamic education, particularly in the context of rote learning (*tahfizh*), which tends to be repetitive.

Practically, this research shows that the success of a *tahfizh* program is greatly influenced by the synergy between an integrated curriculum, teacher competence, and a conducive Arabic-language environment (*bi'ah arabiiyyah*). Therefore, *tahfizh* educational institutions are advised to develop learning models that integrate language mastery with memorization strategies based on understanding meaning. However, this study has limitations because it was only conducted in one institution with a limited number of participants. Therefore, further research is recommended to: (1) expand the scope of the study to various *tahfizh* institutions with different characteristics, (2) use a mixed methods approach to test the relationship quantitatively, and (3) examine more deeply the relationship between linguistic aspects, cognitive strategies, and memorization performance in a broader Islamic education context.

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