



Challenges and Strategies for Effective Application of the One Day One Ayat Method in Quran Memorization

Wandi Alwi Alhafsani Pahutar*¹, Sawaluddin Siregar², Fatahuddin Aziz Siregar³

UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan, Indonesia^{1,2,3}

Email: wandiawi13@gmail.com¹, sawaluddinsiregar@uinsyahada.co.id², fatahuddinazizsiregar@uinsyahada.co.id³

Abstract

This study aims to evaluate the implementation and effectiveness of the "One Day One Ayat" (ODOA) method in enhancing students' Quran memorization at Nur Ibrahimy Islamic Foundation. A qualitative descriptive approach was employed, involving observations, in-depth interviews, and documentation with teachers, students, and administrators. The findings indicate that the ODOA method fosters consistency, motivation, and discipline among students, thereby improving memorization outcomes. Despite its benefits, challenges such as time management and student discipline persist. The method also contributes to character building by encouraging deep understanding and reflection on the Quranic verses. The study highlights the significance of systematic implementation and active support from educators and parents. This research contributes to the existing literature by demonstrating that a simple, consistent daily memorization practice can effectively cultivate a Qur'anic mindset, offering a practical model for similar educational contexts to strengthen Quranic literacy and character development

Keywords: *One Day One Verse Method; Quran Memorization Improvement; Sustainable Tahfidz Strategy; Student Motivation and Discipline; Effective Quran Learning; Character Building through Quran.*

Abstrak

Penelitian ini bertujuan untuk mengevaluasi penerapan dan efektivitas metode "One Day One Ayat" (ODOA) dalam meningkatkan hafalan Al-Qur'an siswa di Yayasan Perguruan Islam Nur Ibrahimy. Pendekatan penelitian yang digunakan adalah kualitatif dengan metode deskriptif melalui observasi, wawancara mendalam, dan dokumentasi terhadap guru, siswa, dan pengelola. Hasil penelitian menunjukkan bahwa metode ODOA mampu meningkatkan konsistensi, motivasi, dan disiplin siswa, sehingga memperbaiki hasil hafalan. Meskipun demikian, tantangan seperti manajemen waktu dan disiplin siswa tetap menjadi perhatian. Selain itu, metode ini berkontribusi terhadap pembentukan karakter melalui pemahaman dan refleksi mendalam terhadap ayat-ayat Al-Qur'an. Penelitian ini menegaskan pentingnya dukungan aktif dari pendidik dan orang tua dalam keberhasilan penerapan metode. Hasil studi ini memberikan kontribusi praktis dalam memperkuat pembelajaran Al-Qur'an dan pembangunan karakter berbasis sistematis dan berkelanjutan

Kata Kunci: *Metode One Day One Ayat; Peningkatan Hafalan Al-Qur'an; Strategi Tahfidz Berkelanjutan; Motivasi dan Disiplin Siswa; Pembelajaran Al-Qur'an Efektif; Pengembangan Karakter Islami*

INTRODUCTION

The Qur'an is a holy book believed by Muslims to be the primary source in Islamic teachings, capable of regulating the lives of the people in terms of sharia, creed, and morals. The Qur'an is the most authentic heavenly manuscript, whose preservation from any form of falsification and alteration brought by humans is guaranteed by Allah SWT (Hasiyah, 2014).

As is known, the entirety of Islamic doctrine refers to the Qur'an, which holds the position as the primary source (F. A. Siregar, 2014). Various aspects of life have undergone major changes as a result of technological advances in the digital era, including religious studies. Access, education, and the development of Qur'anic interpretation through the use of digital technology are among the significant changes (Hasibuan et al., 2025). This phenomenon gives rise to the need for Qur'anic learning methods that are adaptive to the modern context while still maintaining the essence of memorization and deep understanding (Zakiah, 2024). One method that is relevant in this context is One Day One Ayat, which is

designed to facilitate Qur'an memorization in a structured and sustainable manner (Lestari et al., 2024).

Currently, Qur'an learning in schools and within the community is limited, where children are more focused on gadgets and playing than learning the Qur'an. As a result, the character possessed by children is greatly lacking. One of the fundamental forms of education that can shape children's character is studying the Qur'an (Rahman et al., 2025).

Every Muslim is obliged to study the Qur'an. Because all religious matters are always referred back to the Qur'an. In the context of Islamic scholarship, the Qur'an cannot be abandoned because the greater a person's understanding of the Qur'an, the greater their ability to understand this religion. Islamic religious education based on the Qur'an teaches social values, worship, morals, and knowledge. The success of Islamic religious education is reflected in the behavior of people who have good morals and always prioritize the Qur'an in their daily lives (Harahap et al., 2023). However, a Muslim is part of the creatures created by Allah SWT. Besides the advantages they possess, humans also have shortcomings within themselves. For the most part, they also have the same characteristics as other creatures and are created with elements that also exist in other creations (Enghariano, 2020).

Among the benefits of reading the Qur'an are that it serves as guidance, mercy, and healing. In fact, the Qur'an can also be a cure for those who read it, and this is what makes the Qur'an continue to be trusted by Muslims around the world as a book that possesses miraculous qualities compared to other books (M. S. A. Siregar, 2018).

"One Day One Ayat" (ODOA) is a program or movement aimed at encouraging Muslims to read, understand, and practice one verse of the Qur'an every day. Many people find it difficult to make time to read the Qur'an regularly in this fast-paced and busy world (Thabathaba'I & Az-Zanjani, 2009). In fact, the Qur'an is the most important holy book that functions as a compass, guidance, and way of life for humanity both in this world and the hereafter. Therefore, every Muslim strives to preserve the Qur'an by learning to read it correctly and memorizing every verse and surah. This is a way to show their love for the holy book and to preserve it. Allah SWT says in QS. al-Isra (17): 9: "*Indeed, this Qur'an guides to what is most upright and gives good news to the believers who do righteous deeds, that they will have a great reward.*"

The verse above shows that the Qur'an functions as guidance for humanity. By adhering to it, making it a guide in our lives, and practicing its teachings, we will attain peace and tranquility in this world and the hereafter. Memorizing the Qur'an is very important because Allah SWT has granted many virtues to those who memorize the Qur'an, including rewards, elevated status, victory, and happiness in this world and in the hereafter.

It is clear that choosing a method for memorizing the Qur'an is not enough if it is not done consistently (Machmud, 2015). In other words, a person memorizing the Qur'an who only decides on a way to memorize the Qur'an but does not do it consistently is like someone holding a knife to peel fruit but failing to peel it. In fact, firmly stated, Ustadz Deden Makhyaruddin in his book titled **The Secret of the Pleasure of Memorizing the Qur'an*, says that memorizing the Qur'an does not require a method; what is needed is intention, *mujahadah* (earnest effort), and *istiqamah* (steadfast consistency). However, methods remain important, especially for those who have never memorized the Qur'an before.

A memorizer of the Qur'an receives guidance or direction from a method to carry out the memorization process according to the rules. This method is similar to a map or compass for someone traveling to a place they have never been to before.

"One Day One Ayat" is a movement or program aimed at encouraging Muslims to read, understand, and practice one verse of the Qur'an every day. Many people find it difficult to make time to read and memorize the Qur'an regularly in this fast-paced and busy world. Even though the Qur'an is a very important source of guidance for Muslims, reading,



memorizing, and understanding it regularly can provide many benefits both in this life and the hereafter. Although many people know how important it is to read the Qur'an, the main problem often faced is time. Being busy with work, school, and daily activities often makes someone feel that they do not have enough time or lack focus when reading the Qur'an.

In the process of memorizing the Qur'an, methods must not be neglected. This is because the methods will influence the success of the goal of memorizing the Qur'an. In memorizing the Qur'an, there are many methods that can be used, and each country has its own method. The better the method used, the more effective and efficient it is in achieving the goals and success of memorizing the Qur'an. The following are some common techniques used by Qur'an memorizers (Al-Hafidz, 2005), namely the Wahdah Method, the *Kitabah* Method, the *Sima'i* Method, the Combined Method, the *Jama* Method, and the *Talaqqi* Method (Novitasari, 2014).

The implementation of One Day One Ayat is highly beneficial in improving learning consistency. When students are guided to memorize one verse every day, they are trained to be disciplined and to have a special time in their day dedicated to the Qur'an. This consistency is the main foundation for maintaining long-term memorization. In addition, this method is considered to make the memorization process easier, especially for beginner students or those with busy schedules. By focusing on only one verse, students can give full attention to that verse, both in terms of pronunciation, tajwid, and meaning. This is different from memorizing many verses at one time, which sometimes makes students feel overwhelmed. In One Day One Ayat, the memorization process becomes light, manageable, and easy to follow as a daily routine.

Furthermore, the One Day One Verse method does not only target memorization, but also understanding and internalization of the meaning contained in the verse. Students are given the opportunity to reflect deeply on the meaning of one verse each day. This strengthens the spiritual, moral, and social values contained in the verse. Therefore, this method helps students understand the contents of the Qur'an not only at the textual level, but also in the context of real life. This habituation leads to the formation of noble character and an Islamic personality, such as patience, honesty, responsibility, and enthusiasm for learning (Khoiruddin, 2020).

Thus, the One Day One Ayat method is a revolutionary approach that is simple yet highly impactful. Through a gradual but consistent approach, this method aims to shape Muslim individuals who not only memorize but also understand and practice the Qur'an. In the contexts of education, family, and society at large, the implementation of this method has the potential to become a solution for forming a Qur'anic generation that is spiritually and intellectually strong. Therefore, this method deserves to be widely implemented in Qur'an tahfidz programs at various educational levels, especially in guiding beginners who are still searching for rhythm and effective memorization techniques. By continually making a habit of memorizing one verse per day, in a relatively short time the memorization will accumulate and become a priceless spiritual investment both in this world and in the hereafter.

The application of this method, as revealed by research, can significantly improve students' ability to memorize the Qur'an, especially for those at the elementary education level (Rubiyad et al., 2023). The One Day One Ayat method has significant advantages because it can help children retain memorization for a long period of time, facilitate the process of memorizing and recalling, and accelerate understanding of the messages and impressions of the memorized verses without causing excessive burden due to its measured intensity (Putri et al., 2023). The successful implementation of this method is based on the principles of progressiveness and consistency, where the "one day one verse" approach

enables learners to internalize each part of the Qur'an gradually and comprehensively (Fauziah & Zakiah, 2022).

Nur Ibrahimy Islamic Education Foundation Rantau Prapat is one of the schools that provides a Qur'an memorization program for all of its male and female students. In order to foster enthusiasm for memorizing the Qur'an, the Nur Ibrahimy Islamic Education Foundation Rantau Prapat educates a Qur'anic generation by teaching students to read properly and correctly as well as memorize the Qur'an. Qur'an learning at the Nur Ibrahimy Islamic Education Foundation, especially at the Aliyah level, often faces problems and obstacles that can hinder the Qur'an memorization program. The One Day One Ayat method, which means submitting the memorization of only one Qur'anic verse per day, is used by the Nur Ibrahimy Islamic Education Foundation to implement the Qur'an memorization program.

Based on observations conducted by the researcher at the Nur Ibrahimy Rantau Prapat Islamic Education Foundation, there are several problems in memorizing the Qur'an, such as students who are not yet fluent or still stammer when reciting their memorization, some who forget the previous verses they had already memorized, and some who still remember the previously memorized verses but instead forget the following verses that they had just memorized. There are also students who still make mistakes in the lengthening and shortening of the verses they memorize, ineffective time management for memorization recitation, and during memorization recitation there are students whose pronunciation of the hijaiyah letters is unclear and less fluent, especially for letters that have similar pronunciations. This is supported by the results of interviews and observations conducted by the researcher.

Based on several studies above, there is a gap between the results and implementation in the field, so further analysis is needed regarding the obstacles and effective solutions in its application (Susilawati, 2013). Therefore, this study aims to identify various barriers faced in the implementation of the One Day One Ayat method and formulate solution-oriented strategies that can optimize its effectiveness in the context of Al-Qur'an learning. This is relevant considering the importance of the Qur'an as a guide for the lives of Muslims, whose verses contain profound meanings that need to be understood and practiced (Maksum & Salahudin, 2023). Nevertheless, previous studies have highlighted that obstacles can arise from the lack of alignment between the teaching methods of tahfidz mentors and the deposit system, causing students to experience difficulties in mastering memorization and tajwid (Safitri et al., 2023).

Therefore, to overcome these problems, the Nur Ibrahimy Rantau Prapat Islamic Education Foundation created an additional memorization activity called the Tahfidz Extracurricular, which is held every Sunday. Male and female students can submit their memorization or additional memorization deposits during the Tahfidz Extracurricular activity. Not only that, at the end of each semester, the students are also guided to complete their memorization targets by submitting them to the ustadz and ustadzah. In addition, the leaders of the Nur Ibrahimy Rantau Prapat Islamic Education Foundation will provide rewards in the form of a free Umrah pilgrimage to students of the foundation who are able to achieve memorization of 15 Juz during their time studying at the foundation. This is done by the foundation to motivate the students of the Nur Ibrahimy Rantau Prapat Islamic Education Foundation to remain enthusiastic in memorizing the Qur'an.

RESEARCH METHOD

The type of research used in this study is field research with a qualitative approach. This research is descriptive and in-depth, aiming to understand and describe the process and outcomes of implementing the "One Day One Ayat" (ODOA) method in improving Qur'an



memorization at the Nur Ibrahimy Rantau Prapat Islamic Education Foundation. The research subjects involved various parties directly engaged in the ODOA program, namely the school principal, tahfidz supervising teachers, and students. The data sources in this study consisted of primary data and secondary data. Primary data were obtained through in-depth interviews with teachers, students, and foundation administrators; direct observation during tahfidz activities; as well as documents related to the program, such as memorization reports and administrative records. Secondary data included relevant literature, books, and administrative documents that supported the understanding of the research context.

Data collection was carried out systematically through three main techniques: interviews, observation, and documentation (Rangkuti, 2015). Interviews were conducted in depth to explore the experiences, obstacles, and perceptions of all parties regarding the implementation of the ODOA method. Observation was used to directly monitor memorization activities, memorization submissions, and participant interactions during the process. Documentation collected data in the form of activity reports, memorization recordings, and other supporting documents. The collected data were then analyzed through several stages. First, the collection and review of all data from various sources were conducted to obtain a general overview. Second, data reduction was carried out by identifying sections that had significant meaning related to the research focus. Third, the data were organized into systematic sentence units to facilitate analysis. Fourth, data grouping was conducted into categories based on respondents' answers and certain observation results in order to identify patterns and relationships between research variables. Fifth, data validity was examined through source and technique triangulation, so that the research results would have high validity. Finally, data interpretation was conducted to extract the main meanings and relate them to the theoretical framework in order to draw accurate and comprehensive conclusions (Suwartono, 2014).

RESULT AND DISCUSSION

Implementation of Qur'an Memorization

The Tahfidz implementation is carried out for 20 minutes during the morning assembly before students and teachers enter the classroom, and it is conducted on Tuesdays, Wednesdays, Thursdays, and Fridays. This Tahfidz activity is held in the madrasah yard by forming group lines according to each class, starting from grade X to grade XII, where the students will submit their memorization to the teacher teaching in the first period or to the class leader who sits in front of the students' line.

The implementation of this Tahfidz Al-Qur'an Program has become one of the programs of Nur Ibrahimy Rantau Prapat Private Islamic Senior High School, which is an effort or form of awareness to achieve the goal of producing hafidz and hafidzah generations who are able to memorize 1 juz or even more than 1 juz. This program is also an additional program and a graduation requirement for the students of Nur Ibrahimy Rantau Prapat Private Islamic Senior High School. The Tahfidz Al-Qur'an program at this Madrasah can involve students in MTQ (Musabaqah Tilawatil Qur'an) competitions every year at the Regency level and even at the Provincial level, where they can achieve overall championships and consolation awards.

The Al-Qur'an tahfidz program is a beneficial program that can improve the memorization of the students of Madrasah Aliyah Nur Ibrahimy. Before the implementation of Al-Qur'an tahfidz during the morning assembly, the students had already prepared their memorization at home, which would be submitted to the supervisor during the morning assembly. There is encouragement within the students themselves in preparing their Al-Qur'an memorization. During the implementation of Al-Qur'an tahfidz, some students

submit their memorization while others memorize the surahs/verses they intend to memorize. As the tahfidz supervising teacher, they monitor the implementation of the activity.

The explanation above can be concluded that the implementation of Qur'an memorization (tahfidz Al-Qur'an) at Nur Ibrahimy Private Islamic Senior High School is carried out during the morning assembly from 07:10 to 07:30 every Monday, Tuesday, Wednesday, Thursday, and Friday on the field of the Nur Ibrahimy Islamic Education Foundation, guided by the teacher who teaches in the first lesson period. The implementation of Qur'an memorization is an additional program as well as one of the graduation requirements for the students of Nur Ibrahimy Private Islamic Senior High School. The implementation of Qur'an memorization is one form of awareness aimed at creating a generation of male and female memorizers (hafidz and hafidzah) who are capable of memorizing one juz and improving the students' memorization of the Qur'an. In addition, the tahfidz Al-Qur'an program enables the students of the Madrasah to participate in the Musabaqah Tilawatil Quran (MTQ) competitions at both the Regency and Provincial levels.

Based on these findings, in line with the research conducted by Khoirotun Nisak, the Al-Qur'an tahfidz program aims to produce qualified madrasah graduates who are ready to contribute to society (Khasbullah, 2017). Similar objectives were also found in another study that examined the Al-Qur'an tahfidz program as an effort to create religious schools that excel in both general and religious knowledge (Wibisana, 2022). However, the implementation of this program often faces obstacles such as a lack of muroja'ah causing memorization to be easily forgotten, weak Al-Qur'an reading skills, and limited time for memorization (Yanti et al., 2023).

Qur'an Memorization Material

The memorization materials of the Qur'an at Nur Ibrahimy Private Islamic Senior High School vary at each grade level. However, students are not limited to the memorization targets set by the school and may continue improving by memorizing the following surahs. The memorization begins from Juz 1, Juz 2, Juz 3, and so on.

The results of the documentation and observations by the researcher concluded that the memorization materials of the Qur'an for students at Nur Ibrahimy Private Madrasah Aliyah had been determined by the madrasah according to each class level, and the students' memorization submission books were held by the tahfidz supervising teacher of each class. The implementation at Nur Ibrahimy Private Madrasah Aliyah is also in accordance with the research findings by Nur Hamdiyanti, which revealed that the tahfidz program in schools aims to help children memorize the Qur'an from an early age, considering that children have a faster memory absorption capacity at that age (Hamdiyati, 2005).

Tahfidz Method

The method used in the implementation of Qur'an memorization (*tahfidz*) at this Madrasah employs the tasmi' or sima'i method with the application of the One Day One Ayat deposit system, namely a method by listening to a recitation to be memorized, with a minimum of one verse per day. If male or female students wish to submit their memorization to the tahfidz Al-Qur'an supervising teacher.

Obstacles in Memorizing the Qur'an Among Students of Nur Ibrahimy Private Madrasah Aliyah, Rantau Prapat

Although this program has been well received and has shown quite significant results, it cannot be denied that in practice there are a number of obstacles faced by the



students. These challenges arise from various aspects, ranging from the students' psychological conditions, fluctuating motivation, to environmental barriers that are less supportive. These difficulties, if not immediately identified and addressed with solutions, can hinder the smooth process of memorization and weaken the students' enthusiasm in achieving the expected memorization targets.

These inhibiting factors need to be studied more deeply so that the school, teachers, parents, and the students themselves can understand the root of the problem and take appropriate steps to overcome it. With a comprehensive understanding of these obstacles, it is hoped that the activity of memorizing the Qur'an can take place more effectively, enjoyably, and in accordance with the main goal of Islamic education, namely to form a Qur'anic generation that is not only able to read and memorize, but also practice the contents of the Qur'an in daily life.

a. Constraints

The implementation of Qur'an memorization (tahfidz Al-Qur'an) at Nur Ibrahimy Private Madrasah Aliyah has been going well; however, there are several obstacles that must be considered in improving its implementation, including: 1) Lack of awareness in memorizing; 2) Laziness; 3) Supervisors who do not match the required competencies; 4) Being too occupied with work.

As for the implementation of Qur'an memorization, Dahliati in her research mentions that there are several inhibiting factors in memorizing the Qur'an, namely:

1) Lazy to Participate in Sima'an

One method so that memorization is not easily forgotten is by doing sima'an (listening to the memorization recited to a mentor or someone with better recitation and memorization) together with friends who are also memorizing the Qur'an, senior students, or directly in front of our tahfizh supervising teacher, from the verses that have been memorized.

2) Not steadfast (consistent)

Not being steadfast or not being consistent either in adding new memorization or in reviewing memorization that has already been memorized is a problem often experienced by memorizers of the Qur'an. Memorization will quickly or easily be lost if one is not steadfast in repeating or reviewing it. Basically, the main key to maintaining and preserving Qur'anic memorization requires steadfastness.

3) Too ambitious in adding many new memorization items

One of the factors causing quick forgetting or loss is being hasty in memorizing, the desire to always add more in a short time, and wanting to immediately move on to other memorization, even though the previous memorization is still not solid. If the memorization is not yet fluent, never move on to new memorization. Because if the previous memorization is not yet fluent, the memorization efforts that have been made will only go to waste. Therefore, so that memorization is not easily lost, make memorization targets for each day, and keep repeating the memorization until it becomes strong and fluent.

4) Not being serious

Working hard and diligently in memorizing the Quran is like someone who is ready to achieve success. If you don't work hard and diligently in memorizing the Quran, your intentions are half-hearted.

5) Lack of mastery of the letter pronunciation and tajweed.

One of the problems is that students who memorize the Quran still lack good recitation, both in terms of letter pronunciation, fluency, and tajweed. To master the

Quran properly and correctly, one must master the letter pronunciation and understand tajweed well.

6) Laziness, impatience, and despair

Laziness is a common and frequent mistake. Memorizing the Quran is no exception. Because we have to grapple with the same routine every day, it's not surprising that someone will eventually become bored.

7) Inability to manage time

In all matters, especially when it comes to memorizing the Quran, the allotted time must be optimized. A Quran memorizer is required to be adept at managing his time, both for worldly affairs and especially for memorization..

8) Often forget

Some people complain about how quickly they lose the things they have memorized. This is not surprising, as the Prophet Muhammad (peace be upon him) said, "Guard the Qur'an. By the One in Whose power my soul is, it is truly more easily lost than a camel tied to its rope." {Narrated by Bukhari and Muslim} Maintaining the Qur'an is not as easy as memorizing it. You may have experienced memorizing the Qur'an quickly, but it also quickly disappears.

9) Health factors

Health is a crucial factor for those who wish to memorize the Quran. A healthy body makes the memorization process easier and faster without any obstacles, and the memorization timeframe is relatively short..

10) Intelligence factor

Intelligence is a key factor in memorizing the Quran. Each individual has a different level of intelligence, which can significantly impact the memorization process. However, a lack of intelligence does not excuse a lack of enthusiasm for memorizing the Quran.

11) Motivational factors

Lack of motivation from those closest to you or your family can be a significant obstacle for the memorizer. For example, if someone is studying at a boarding school or dormitory and their parents or family pick them up or send them home because they miss them, they will miss them. If this situation persists, the memorization process will be unfinished and will take a relatively long time.

12) Age factor

Age can be a hindering factor for people who want to memorize the Qur'an..

13) Not performing the Hajat prayer

Not performing the Hajat prayer is one factor that can easily lead to memory loss. Maintaining memorization requires the assistance of Allah SWT. The Hajat prayer is a special method or medium taught by the Prophet Muhammad (peace be upon him) to his followers to seek help and address any concerns they may have, including maintaining their memorization of the Quran. (Simanjuntak, 2021).

The aforementioned obstacles are consistent with several studies that identify that maintaining Quran memorization is often more challenging than the initial memorization process, where factors such as lack of consistency and motivation can lead to rapid memorization loss. Furthermore, physical and mental health, as well as spiritual and intellectual intelligence, also play a significant role in the success of the Quran memorization process (Oktapiani, 2020; Yusra, 2020).

b. Efforts

Some efforts that can support improving the memorization of the Al-Qur'an by students at the Nur Ibrahimy Private Islamic Senior High School include:



1) Holding Quran Memorization Competitions

These Quran memorization competitions are held in collaboration with companies that can fund the events to support the high level of interest in participating, thereby increasing student enthusiasm for memorizing the Quran. Sometimes Quran memorization competitions are held between classes at the Madrasah and even with other schools.

This is in line with research presented by Mukhlisoh Zawawie, which states that external motivation, such as competitions, can increase students' enthusiasm and perseverance in memorizing the Qur'an (Akbar & Hidayatullah, 2016). Holding such competitions has the potential to trigger students' intrinsic and extrinsic motivation, in line with the finding that encouragement from the surrounding environment such as parents, family, and peers is very necessary for a Qur'an memorizer (Istikomah & Syukroni, 2025). The importance of this social support is also in line with the view that motivation from teachers and parents is a crucial factor that influences the memorization process (Solo et al., 2018).

2) Giving Reward

Offering rewards to students who have memorized a significant amount of Quran. This incentive can foster both internal and external motivation, similar to the reward mechanism proven effective in behavioral psychology for reinforcing positive habits. This aligns with research suggesting that motivation in the form of rewards or recognition can increase students' enthusiasm for memorizing the Quran and overcome laziness (Suhri, 2023). Rewards also serve as recognition of achievement, indirectly building a positive self-image and increasing students' confidence in continuing the memorization process (Muslim et al., 2024). Structured reward systems, such as praise, prizes, or certificates, have also been shown to be effective in increasing motivation to memorize Quran (Evelin et al., 2024).

3) Tahfidz Extracurricular

The Tahfidz extracurricular activity at the Nur Ibrahimy Rantau Prapat Islamic Education Foundation is an educational program aimed at strengthening students' ability to memorize and understand the Quran. This program is designed as an additional activity outside of regular school hours, focusing on character development and a love for the Muslim holy book. Participants in this extracurricular activity, which includes students from various levels, are given intensive training in memorizing (*tahfidz*) verses of the Quran..

This activity is carried out with a systematic and continuous approach, combining effective memorization methods with tajwid learning so that each memorized verse can be pronounced correctly. Furthermore, this program emphasizes the importance of understanding the meaning of each memorized verse, so that students not only memorize the text but also deeply understand the contents of the Quran. In this extracurricular activity, students are encouraged to have clear and measurable memorization targets. Competent mentors or tahfidz teachers will provide guidance and regular evaluations of students' memorization progress. Thus, students are expected not only to memorize but also to maintain consistency in remembering and practicing what they have memorized.

Melalui program ini, Yayasan Perguruan Islam Nur Ibrahimy Rantau Prapat It strives to develop a generation that not only excels academically but also possesses a deep understanding and love for the Quran. In addition to enhancing students' spiritual qualities, this tahfidz extracurricular activity also serves as a means to develop noble morals in accordance with Islamic teachings.

CONCLUSION

Based on the results of this study, it can be concluded that the implementation of the "One Day One Ayat" (ODOA) method at the Nur Ibrahimy Rantau Prapat Islamic Education Foundation has shown significant effectiveness in improving the quality of memorization, discipline, and motivation of students in studying the Qur'an. Through routine activities every morning and the support of the extracurricular tahfidz program held every weekend, this method is able to build a sustainable and intensive daily habit of memorizing and understanding the contents of holy verses. This gradual and consistent approach helps students not feel burdened by the large number of verses at once, but rather focus on one verse today which is then repeated and reinforced with regular repetition.

The successful implementation of this method is also supported by supporting factors such as the active involvement of competent and experienced teachers in guiding memorization and understanding the meaning of the Qur'an, motivation from parents and a supportive environment, and the provision of incentives, both in the form of prizes and awards, which increase enthusiasm and healthy competition among students. These factors collectively create a conducive learning atmosphere and motivate students to remain enthusiastic in achieving memorization targets.

However, there are various obstacles and challenges that require serious attention to ensure the memorization process runs more optimally. Internal obstacles such as laziness, lack of intrinsic motivation, and a quick sense of despair remain quite prevalent among some students. Meanwhile, external obstacles include time constraints due to heavy academic workloads, a lack of guidance from fully competent teaching staff, and an unsupportive environment. These obstacles should not be taken lightly, as they have the potential to hinder the long-term success of the ODOA-based memorization program.

Considering these supporting and inhibiting factors, the strategy for developing this method must be continuously and innovatively implemented, including improving teacher competency, empowering parents, and creating a more conducive learning environment. Furthermore, innovation is needed in providing engaging learning media and motivational methods that can increase students' mental resilience and maintain consistency in their memorization.

Overall, the ODOA method deserves to be developed and implemented more widely in various Islamic educational institutions. This simple yet profound approach not only improves students' memorization and understanding of the Quran, but also instills strong Islamic character traits such as honesty, patience, responsibility, and a love for the Quran. The application of this method is expected to shape a generation of Quranic students who are not only skilled at reading and memorizing, but also able to practice the values of the Quran in their daily lives and contribute positively to the development of the community and nation. Increasing collaboration between educators, parents, and the community is key to realizing the vision of an integrative, sustainable Islamic education capable of producing superior individuals with noble character.

REFERENCES

Akbar, A. & Hidayatullah. (2016). Metode Tahfidz Al-Qur'an Di Pondok Pesantren Kabupaten Kampar. *Jurnal Ushuluddin*, 24(1), 91-102. <https://doi.org/10.24014/jush.v24i1.1517>

Al-Hafidz, A. W. (2005). *Bimbingan Praktis Menghafal Al-Qur'an*. Bumi Aksara.



- Enghariono, M. I. dan D. A. (2020). Karakteristik Manusia dalam Perspektif Al-Qur'an. *Al FAWATI'H: Jurnal Kajian Al Quran Dan Hadis*, 1(1), 1-16. <https://doi.org/10.24952/alfawatih.v1i1.2671>
- Evelin, F., Erianti, N., Arum, S., Ramadhani, D., Utami, A., & Wulandari, A. (2024). Strategi Meningkatkan Motivasi Murid dalam Pembelajaran Tahfidz di MI-Al Mukhlashin. *Jurnal Pendidikan Dasar Islam*, 2(4), 148-154. <https://doi.org/10.58540/jurpendis.v2i4.690>
- Fauziah, H., & Zakiah, R. A. (2022). Pengaruh Penerapan Metode One Day One Ayat Terhadap Keberhasilan Hafalan Al-Qur'an Juz 30 (Penelitian di Kelas VIII Mts Al – Musaddadiyah Garut). *MASAGI: Jurnal Pendidikan Agama Islam*, 1(1), 177-185. <https://doi.org/10.37968/masagi.v1i1.290>
- Hamdiyati, N. (2005). *Implementasi Program Tahfidz Al-Qur'an bagi Kelas IV, V, dan VI DI SD Muhammadiyah Suronatan Yogyakarta* [Skripsi, UIN Sunan Kalijaga]. <https://digilib.uin-suka.ac.id/id/eprint/27197/>
- Harahap, N. S., Siregar, F. A., & Hasibuan, H. (2023). Implementasi Metode Talaqqi dalam Meningkatkan Kualitas Hafalan Al-Qur'an Siswa MTs Nurul Falah Panompuan Tapanuli Selatan. *Islamika: Jurnal Keislaman Dan Ilmu Pendidikan*, 5(3), 67-80. <https://doi.org/10.36088/islamika.v5i3.3679>
- Hasiah. (2014). Mengupas Israilliat Dalam Tafsir Al-Qur'an. *Fitrah: Jurnal Kajian Ilmu-Ilmu Keislaman*, 8(1), 89-106. <http://repo.uinsyahada.ac.id/id/eprint/32>
- Hasibuan, R. A., Hasibuan, B. H., & Mujahid, S. (2025). Metode Tafsir Al-Qur'an Analisis Perbandingan Antara Era Digital Dan Tradisional. *Al FAWATI'H: Jurnal Kajian Al Quran Dan Hadis*, 6(1), 41-56. <https://doi.org/10.24952/alfawatih.v6i1.14298>
- Istikomah, A., & Syukroni, A. (2025). Optimization the Efforts of Tahfidz Teachers in Improving Qur'an Memorization of Students at Al-Muslimun Islamic Boarding School for Girls, Magetan. *Educan Jurnal Pendidikan Islam*, 9(2), 157-170.
- Khasbullah, A. W. (2017). *Implementasi Manajemen Kesiswaan Dalam Program Tahfidzul Qur'an Di Madrasah Aliyah Negeri 4 Bantul* [Skripsi, UIN Sunan Kalijaga Yogyakarta]. <https://digilib.uin-suka.ac.id/id/eprint/26918/>
- Khoiruddin. (2020). *Strategi Menghafal Al-Qur'an Metode One Day One Ayat*. Deepublish.
- Lestari, N., Jasmansyah, & Pratama, P. (2024). Implementasi Metode Hafalan One Day One Ayat dan Bacaan One Day One Juz dalam Meningkatkan Mutu Hafalan al-Qur'an Peserta Didik. *Manhajuna: Jurnal Pendidikan Agama Islam*, 5(1), 1-10. <https://doi.org/10.52030/manhajuna.v5i1.250>
- Machmud, A. (2015). *Kisah Penghafal Al-Qur'an*. Elex Media Komputindo.
- Maksum, M. N. R. & Salahudin. (2023). Konsepsi dan Implementasi One Day One Verse di PMI Dea Malela. *JIPP: Jurnal Ilmiah Ilmu Pendidikan*, 6(9), 7336-7342. <https://doi.org/10.54371/jiip.v6i9.2947>

- Muslim, Z., Priyatna, M., & Maulida, A. (2024). Upaya Guru Al-Quran Dalam Meningkatkan Hafalan Al-Quran Siswa Kelas V di SDIT Buahati Islamic School Karawang Tahun Ajaran 2021-2022. *Cendikia Muda Islam: Jurnal Ilmiah*, 4(01), 147-158. <https://doi.org/10.30868/cendikia.v4i01.7128>
- Novitasari, D. (2014). *Efektivitas Metode ODOA (One Day One Ayat) Dalam Menghafal Al-Qur'an Bagi Siswa Kelas IV SDN Karangtengah 02 Weru Sukoharjo* [Skripsi, UIN Sunan Kali Jaga Yogyakarta]. <https://digilib.uin-suka.ac.id/id/eprint/11235/>
- Oktapiani, M. (2020). Kecerdasan Spiritual dan Kemampuan Menghafal Al-Qur'an. *Tahdzib Al-Akhlaq Jurnal Pendidikan Islam*, 3(1), 95-108. <https://doi.org/10.34005/tahdzib.v3i1.861>
- Putri, M., Ajahari, A., Marsiah, M., & Anshari, M. R. (2023). Peningkatan Hafalan Surah Pendek dengan Metode One Day One Ayat pada Anak-Anak. *Jurnal Pengabdian Masyarakat Progresif Humanis Brainstorming*, 6(1), 273-279. <https://doi.org/10.30591/japhb.v6i1.3887>
- Rahman, As, M. A. I., & Siregar, S. (2025). Bimbingan Tahsin-Tajwid Untuk Meningkatkan Kemampuan Membaca Al-Qur'an Anak-Anak Di Desa Pagaran Dolok Kec. Batang Lubu Sutam Kab. Padang Lawas. *Marsialapari: Jurnal Pengabdian Kepada Masyarakat*, 2(1), 1-11. <https://doi.org/10.63424/marsialapari.v2i1.254>
- Rangkuti, A. N. (2015). *Metode Penelitian Pendidikan*. Cipta Pustaka Media.
- Rubiyad, A., Nazah, S. K., & Qodir, A. (2023). Hubungan Penerapan Metode One Day One Ayat dengan Kemampuan Menghafal Al-Qur'an pada Siswa: The Relationship of Applying the One Day One Verse Method with the Ability to Memorize the Qur'an in Students. *ISEDU: Islamic Education Journal*, 1(2), 91-96. <https://doi.org/10.59966/isedu.v1i2.656>
- Safitri, L. N., Akil, A., & Nurlaeli, A. (2023). Penerapan Metode One Day One Ayat dalam Meningkatkan Motivasi Menghafal Al-Qur'an Surat An-Naba' dan An-Nazi'at pada Santri Kelas 4 di Rumah Tahfidz Daarul Hijrah. *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, 7(4), 1898-1910. <https://doi.org/10.35931/am.v7i4.2718>
- Simanjuntak, D. (2021). Faktor-Faktor Pendukung Dan Penghambat Dalam Menghafal Al-Qur'an. *Al FAWATI: Jurnal Kajian Al Quran Dan Hadis*, 2(2), 92-101. <https://doi.org/10.24952/alfawatih.v2i2.5613>
- Siregar, F. A. (2014). Pembagian Harta Warisan Berdasarkan Kesepakatan Menurut Al-Qur'an Dan As-Sunnah. *FITRAH*, 8(1), 117-134. <http://repo.uinsyahada.ac.id/id/eprint/33>.
- Siregar, M. S. A. (2018). Kemampuan Ayat Al-Qur'an Sebagai Sarana Pengusir Setan (Analisis Buku Senjata Spritual Santri). *Jurnal AL-MAQASID: Jurnal Ilmu Kesyarifan Dan Keperdataan*, 4(1), 132-144. <https://doi.org/10.24952/almaqasid.v4i1.1423>
- Solo, A. A., Nugroho, T., & Nadjih, D. (2018). Upaya Santri Dalam Pemeliharaan Hafal Al-Qur'an Di MANU Kota Gede Yogyakarta. *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman*, 8(2), 131-140. <https://doi.org/10.47200/ulumuddin.v8i2.192>



- Suhri, A. (2023). Akselerasi Tahfidz Al-Quran 30 Juz melalui Program Haiah Tahfidzil Qur'an (HTQ) di Pondok Pesantren Maudzul Amin Al-Islamy Bunangkah Pasanggar Pegantenan Pamekasan. *Studia Religia: Jurnal Pemikiran dan Pendidikan Islam*, 7(1), 10–20. <https://doi.org/10.30651/sr.v7i1.18188>
- Susilawati, A. (2013). Penerapan metode one day one ayat pada santri dalam menghafal Al-Qur'an di Rumah Tahfidz Al Wafa Palangka Raya [Undergraduate, STAIN Palangka Raya]. <https://digilib.uin-palangkaraya.ac.id/1350/>
- Suwartono. (2014). *Dasar-Dasar Metodologi Penelitian*. CV Andi Offset.
- Talebe, I. T. (2019). Metode Tahfidz Alquran: Sebuah Pengantar. *Rausyan Fikr Jurnal Studi Ilmu Ushuluddin Dan Filsafat*, 15(1), 113–129. <https://doi.org/10.24239/rsy.v15i1.416>
- Thabathaba'I, A., & Az-Zanjani, A. A. (2009). *Mengungkap Rahasia Al-Qur'a*. PT. Mizan Pustaka.
- Wibisana, G. (2022). Mewujudkan Sekolah Religius Melalui Program Tahfidz Al-Qur'an di SMP Negeri 1 Jogorogo Kabupaten Ngawi. *STRATEGY: Jurnal Inovasi Strategi Dan Model Pembelajaran*, 2(1), 115–121. <https://doi.org/10.51878/strategi.v2i1.1016>
- Yanti, I., Ilmi, D., Zakir, S., Mulia, E., Febrianis, R., & Pilbahri, S. (2023). Pengelolaan Program Tahfidz Al-Quran di Madrasah Tsanawiyah Negeri (MTsN) 3 Solok. *Al-Marsus: Jurnal Manajemen Pendidikan Islam*, 1(2), 153–163. <https://doi.org/10.30983/al-marsus.v1i2.7590>
- Yusra, Y. (2020). Penerapan Metode Muraja'ah Dalam Pembelajaran Tahfizhul Qur'an Di Pondok Pesantren Tahfizhul Qur'an Imam Syafi'i Kota Bitung. *Journal of Islamic Education Policy*, 4(2), 69–89. <https://doi.org/10.30984/jiep.v4i2.1281>
- Zakiah, Z. (2024). Penerapan Metode ODOA (One Day One Ayat) dalam Meningkatkan Kemampuan Siswa Membaca Al Quran di Kelas IV SD Negeri 054905 Paya Redas. *Mutiara: Jurnal Penelitian Dan Karya Ilmiah*, 2(5), 185–195. <https://doi.org/10.59059/mutiara.v2i6.1919>

