International Journal of Education, Vocational and Social Science
https://e-journal.citakonsultindo.or.id/index.php/IJEVSS
E-ISSN : 2963 4954
IJEVSS

Role Of Arabic Proficiency In Qur'an Memorization Among Tahfidz Students At Darul Huffadz Lil Banaat

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Abstract

This study aims to describe the Arabic language ability and the Qur'an memorization ability of tahfidz students at Darul Huffadz Lil Banaat in Padang Panjang, and to analyze the role of Arabic in Qur'an memorization. It employed a descriptive qualitative approach with a field research design. Data were collected through observation of about ten students, interviews with the head of the institution (Mudir), a tahfidz teacher (ustadzah), and two students, and documentation of memorization record books. The data were analyzed using the Miles and Huberman model and checked through triangulation. The findings show that students who had studied Arabic, particularly vocabulary (mufradat) and the meaning of verses, found it easier to memorize, to understand the meaning of verses, and to pronounce them correctly, and felt that muroja'ah (review) was easier. The record books show that these students could submit four to six pages in one day, although not every day, whereas students who had not studied Arabic found even one page heavy. Arabic plays a positive role as one of the factors that facilitate memorization, within the limits of a small number of subjects and a short observation period.

Keywords: Arabic language; memorization ability; Qur'an memorization; tahfidz students.

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INTRODUCTION

Arabic is the language of the Qur'an and plays a fundamental role in understanding the meanings and messages contained in its verses. Beyond its function as a means of communication, Arabic serves as an essential instrument for comprehending Qur'anic vocabulary, sentence structures, grammatical relationships, and contextual meanings. In the context of Qur'an memorization (*tahfidz*), such linguistic understanding may enable students to move beyond mechanical memorization toward a more meaningful process based on comprehension. Understanding the meaning of verses may also facilitate the encoding, retrieval, and retention of memorized material.

The mastery of Arabic linguistic components, particularly *nahwu* (Arabic syntax) and *sharaf* (Arabic morphology), is therefore important in Arabic language learning. Previous research has demonstrated that systematic instruction in *nahwu* and *sharaf* can strengthen students' Arabic language competence (Nujaima & Kurniawan, 2024). Similarly, structured *sharaf* instruction in Islamic boarding schools has been reported to facilitate students' mastery of Arabic (Hanani et al., 2024). More specifically, previous research has indicated that Arabic language learning is associated with the quality and speed of Qur'an memorization (Rangkuti et al., 2022). These findings suggest that Arabic proficiency may constitute an important supporting factor in the memorization of the Qur'an, particularly when students are able to connect linguistic forms with the meanings of the verses being memorized.

Despite this potential, Qur'an memorization practices in some *tahfidz* institutions remain predominantly mechanical. Students may focus on repeatedly reproducing the pronunciation and sequence of verses without sufficiently understanding their meanings. Such a learning pattern may limit the depth of cognitive processing involved in memorization and potentially make memorized verses more vulnerable to forgetting. Accordingly, integrating linguistic comprehension into Qur'an memorization may provide a more meaningful learning process and potentially contribute to stronger and more sustainable memorization outcomes.

This issue is particularly relevant at Pondok Pesantren Darul Huffadz Lil Banaat, Kota Padang Panjang, where preliminary observations indicated considerable variation in students' Qur'an memorization abilities. Some *tahfidz* students were able to memorize verses relatively quickly and maintain their memorization, whereas others experienced difficulties both in acquiring new memorization and in retaining previously memorized verses. One factor that may contribute to this variation is the students' level of Arabic proficiency. Students with limited

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Arabic knowledge may encounter greater difficulties in recognizing vocabulary, understanding grammatical structures, and comprehending the meanings of Qur'anic verses, which may subsequently affect the memorization process.

Furthermore, Arabic language instruction and the *tahfidz* program at the institution have largely been implemented as separate learning activities. Arabic instruction tends to emphasize vocabulary and grammatical rules, while the *tahfidz* program primarily emphasizes memorization and recitation. Consequently, the potential contribution of Arabic proficiency to Qur'an memorization has not been optimally incorporated into the learning process. This separation creates a pedagogical gap between linguistic competence and memorization activities, despite the close relationship between understanding Qur'anic language and memorizing its textual content.

The preliminary findings also indicate several interconnected problems. First, some students memorize Qur'anic verses without adequately understanding their meanings, which may contribute to weak retention. Second, students demonstrate different levels of memorization ability, indicating that individual learning outcomes are not uniform. Third, Arabic language learning and Qur'an memorization are conducted separately, limiting opportunities to apply Arabic knowledge directly to memorization activities. Fourth, relatively limited Arabic proficiency may constrain students' ability to understand Qur'anic vocabulary and structures, potentially affecting the strength of their memorization. These conditions highlight the need to examine the relationship between Arabic language competence and Qur'an memorization ability rather than treating the two learning domains as independent components.

Although previous studies have examined Arabic language learning and Qur'an memorization, empirical evidence concerning the role of Arabic proficiency in explaining differences in Qur'an memorization ability among *tahfidz* students remains limited, particularly in the context of Islamic boarding schools in Indonesia. This gap is important because the effectiveness of Qur'an memorization may depend not only on repetition and memorization techniques but also on students' linguistic ability to comprehend the text they memorize. Investigating this relationship can therefore provide empirical evidence for developing more integrated Arabic and *tahfidz* learning strategies.

Based on this rationale, the present study aims to examine the role of Arabic language proficiency in the Qur'an memorization ability of *tahfidz* students at Pondok Pesantren Darul Huffadz Lil Banaat, Kota Padang Panjang. Specifically, the study examines (1) the Arabic language

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proficiency of *tahfidz* students, (2) their Qur'an memorization ability, and (3) the extent to which Arabic language proficiency contributes to their Qur'an memorization ability. The findings are expected to provide empirical and pedagogical insights into the integration of Arabic language instruction and Qur'an memorization programs in Islamic educational institutions.

LITERATURE REVIEW

A. Arabic Language Proficiency

Arabic is the language of the Qur'an and occupies an important position in Islamic education. Its mastery enables students to understand Qur'anic vocabulary, grammatical structures, and the relationships among words and verses. Arabic proficiency therefore involves not only reading and writing skills but also the ability to understand meanings and analyze linguistic structures.

Arabic has a complex linguistic system consisting of vocabulary, *nahwu* (syntax), and *sharaf* (morphology), which collectively contribute to meaning construction. Structured Arabic instruction, particularly *sharaf* learning in Islamic boarding schools, can facilitate students' Arabic proficiency (Hanani et al., 2024; Nurfauziah et al., 2023). For *tahfidz* students, this proficiency is particularly relevant because understanding Arabic allows them to associate the words and structures of Qur'anic verses with their meanings. Consequently, memorization may involve both textual repetition and semantic understanding.

B. Qur'an Memorization Ability

Qur'an memorization ability refers to students' capacity to acquire, reproduce, and maintain memorized Qur'anic verses accurately. Memorization is not limited to remembering the sequence of words but also involves repetition, comprehension, accuracy, and continuous review (*muroja'ah*). The effectiveness of memorization can therefore be influenced by several factors, including comprehension of verse meanings, memorization strategies, learning motivation, and the learning environment. Previous studies indicate that Arabic proficiency is closely associated with Qur'an memorization ability. Understanding vocabulary and verse meanings can facilitate the recall of memorized verses because students establish meaningful associations with the textual material (Hussin, 2021; Maulida et al., 2023). In contrast, memorization based predominantly on mechanical repetition may provide weaker semantic associations and potentially make retention more difficult.

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C. Relationship between Arabic Proficiency and Qur'an Memorization

The relationship between Arabic proficiency and Qur'an memorization can be understood through the role of linguistic comprehension in the memorization process. Because the Qur'an is written in Arabic, knowledge of vocabulary, morphology, syntax, and verse meanings can provide students with meaningful cues when encoding and retrieving memorized material. Arabic proficiency may therefore support memorization by enabling students to understand what they are memorizing rather than relying solely on phonological repetition.

Empirical studies provide support for this relationship. Rangkuti et al., (2022) reported that Arabic learning contributes to the quality and speed of Qur'an memorization by facilitating understanding of verse meanings and word structures. Similarly, Nurfauziah et al. (2023) found that Arabic proficiency can facilitate students' memorization through better understanding of Qur'anic meanings. Maulida et al., (2023) further reported a very strong correlation between Arabic language ability and Qur'an memorization ability (r = 0.981) among eighth-grade students.

D. Previous Studies and Research Gap

Several previous studies have examined the connection between Arabic learning and Qur'an memorization. Rangkuti et al. (2022), using a descriptive qualitative approach, found that Arabic learning supports the quality and speed of Qur'an memorization, particularly through understanding verse meanings and word structures. Nurfauziah et al. (2023), through a quantitative descriptive study, reported that Arabic proficiency facilitates memorization among students at Ma'had Aly Pondok Qur'an Bandung. Maulida et al. (2023) identified a very strong correlation between Arabic proficiency and Qur'an memorization ability. Meanwhile, Hanani et al. (2024) demonstrated that structured *sharaf* instruction supported Arabic learning effectiveness in an Indonesian modern Islamic boarding school, although the study did not directly examine Qur'an memorization.

RESEARCH METHOD

This study employed a descriptive qualitative approach using field research to examine the role of Arabic language proficiency in the Qur'an memorization ability of *tahfidz* students. The study was conducted at Darul Huffadz Lil Banaat, Padang Panjang, Indonesia, which was selected because it provides both Qur'an memorization and Arabic language learning programs. The participants comprised the institution's *mudir* (administrator), a *tahfidz* instructor identified

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by the initials UF, approximately ten *tahfidz* students who were observed, and two students who participated in interviews. In addition, students' memorization records were examined as documentary data. Participation in the interviews was voluntary, and students' identities were protected using initials. The qualitative approach was selected to examine the phenomenon in its natural setting and to obtain an in-depth understanding of students' Arabic proficiency and its relationship to Qur'an memorization without manipulating the research setting.

Data were collected through observation, semi-structured interviews, and documentation. Observation was conducted for approximately one month, from the period preceding Ramadan until 20 Ramadan 1446 H (2025), focusing on students' Arabic language abilities and Qur'an memorization activities. Interviews were conducted with the *tahfidz* instructor (UF) before Ramadan 2025, the *mudir* on 17 Ramadan 2025, and two *tahfidz* students during Ramadan 2025. The interviews followed a prepared interview guide and focused on students' Arabic proficiency, memorization practices, and the perceived contribution of Arabic understanding to Qur'an memorization. Documentary data were obtained from students' memorization records covering approximately the same observation period. The combination of these three data sources enabled the researcher to examine the phenomenon from behavioral, experiential, and documentary perspectives.

Data analysis followed the interactive model of Miles and Huberman as cited in Sugiyono (2019), consisting of data reduction, data display, and conclusion drawing. Data from observations, interviews, and documents were first selected and condensed according to the study focus, particularly Arabic proficiency and Qur'an memorization ability. The relevant data were then organized and presented narratively and in tables to identify recurring patterns and relationships between the two aspects. Conclusions were subsequently drawn and continuously verified against the available evidence. Data credibility was strengthened through triangulation by comparing observation findings with interview responses, interview data with students' memorization records, and information obtained from different informants. This procedure was used to ensure consistency and credibility in interpreting the role of Arabic language proficiency in Qur'an memorization.

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E-ISSN : 2963 4954
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RESULT

A. Arabic Language Proficiency of *Tahfidz* Students

The findings indicate that the Arabic language proficiency of *tahfidz* students varied according to their previous exposure to Arabic learning. The assessment focused on four indicators: Arabic vocabulary comprehension, understanding of Qur'anic verse meanings, understanding of simple sentence structures, and general comprehension of verse content. Students who had previously studied Arabic were more familiar with commonly used Arabic vocabulary and were able to recognize several words appearing in the Qur'anic verses they memorized. In contrast, students with limited Arabic learning experience tended to perceive Qur'anic language as less familiar.

Table 1. Findings on Students' Arabic Language Proficiency

Indicator	Main Finding	Data Source
Arabic vocabulary comprehension	Students who had studied *mufradat* more easily recognized familiar words in the verses they memorized.	Interviews
Understanding of verse meanings	Students who understood the meanings of verses reported that memorization was easier and more fluent.	Observation and interviews
Understanding of simple sentence structures	Students with previous Arabic learning demonstrated greater familiarity with using simple Arabic expressions in daily activities.	Observation
General understanding of verse content	Students with Arabic learning experience demonstrated greater ability to understand and interpret the general meaning of verses.	Observation

The observational data further showed that familiarity with Arabic vocabulary was particularly visible during memorization activities. Words that students had previously encountered in Arabic lessons or daily activities appeared to make the corresponding Qur'anic verses more familiar. Thus, differences in Arabic proficiency were also reflected in how students approached and responded to the memorization process.

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B. Qur'an Memorization Ability

The students' Qur'an memorization ability was examined through four indicators: memorization fluency, recitation accuracy, the ability to increase new memorization (*ziyadah*), and the ability to maintain previously memorized verses through *muroja'ah*. The findings from observations, interviews, and memorization records indicate differences between students who had previously studied Arabic and those who had limited Arabic learning experience.

Table 2. Comparison of Qur'an Memorization Ability

Indicator	Students with Arabic Learning Experience	Students with Limited Arabic Learning Experience	Data Source
Memorization fluency	Memorization was generally more fluent and the recitation flowed more naturally.	Students experienced greater difficulty; forgetting one part of a verse could cause prolonged hesitation.	Observation and interview
Recitation accuracy	Students demonstrated greater ease in producing accurate recitation and fewer difficulties with vowel endings (*harakat*).	Students experienced more difficulty in producing accurate recitation.	Observation and interviews
New memorization (*ziyadah*)	Memorization records indicated that some students could submit 4–6 pages in one day, although not every day.	Memorizing one page was reported as relatively difficult.	Memorization records and interview
Memorization maintenance (*muroja'ah*)	Students reported that *muroja'ah* was easier; verse sequences could be recalled through their meaning.	Forgetting one word could lead to difficulty recalling the subsequent text.	Interview

The memorization records provide additional evidence of differences in students' memorization performance. Students who were accustomed to Arabic vocabulary and

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demonstrated fluent Qur'anic reading were able to submit approximately 4–6 pages of new memorization in a single day. However, this amount was not achieved every day because the memorization program also emphasized maintaining previously memorized material through *muroja'ah*. In comparison, students with limited Arabic learning experience experienced greater difficulty in completing even one page of new memorization.

C. The Role of Arabic Proficiency in Qur'an Memorization

The observational findings revealed three recurring patterns concerning the contribution of Arabic proficiency to Qur'an memorization. First, students who had studied Arabic appeared to memorize verses more easily. Familiarity with vocabulary enabled them to recognize meanings within the verses rather than treating the material solely as a sequence of sounds. Second, Arabic proficiency appeared to facilitate students' understanding of the general meaning and flow of verses. Third, students with limited Arabic proficiency experienced greater difficulty when memorizing unfamiliar Qur'anic expressions, particularly when they forgot a particular word or phrase.

The interview findings supported these observational patterns. The *mudir* stated that students who had studied Arabic generally found it easier to memorize the Qur'an, understand verse meanings, and pronounce the verses correctly (interview, 17 Ramadan 2025). This observation was consistent with the experience of the *tahfidz* instructor (UF), who described noticeable differences during memorization recitation:

> "The difference is very clear when they are sitting for their memorization recitation. Students who study and understand Arabic tend to recite the verses more fluently because they understand the flow of the verses. In contrast, those who only memorize the text mechanically tend to get stuck for a long time or guess the next verse when they forget because they do not know the meaning."

UF further explained that Arabic vocabulary encountered in students' daily activities or classroom learning could make Qur'anic verses more familiar and consequently easier to memorize. Regarding recitation accuracy, the instructor observed that students familiar with Arabic structures made fewer errors in *harakat*. She also explained that Arabic proficiency supported *muroja'ah* because students could use the sequence of meanings to recall forgotten verses.

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The students' responses provided further confirmation. Student MA stated that knowing the meanings of words made memorization easier and that *muroja'ah* became easier as well. She also explained that words she had previously encountered were easier to memorize (interview, Ramadan 2025). Similarly, student IL reported that understanding word meanings made memorization easier and that *muroja'ah* was "more fluent." She also emphasized that previously learned *mufradat* made Qur'anic memorization easier (interview, Ramadan 2025).

Overall, the findings from observations, interviews, and memorization records consistently indicate that Arabic proficiency was associated with students' memorization experience. Familiarity with Arabic vocabulary and verse meanings was particularly evident in memorization fluency, the ability to maintain memorized material, and the amount of new memorization achieved during the observation period. These findings provide empirical evidence that Arabic proficiency may function as a supporting factor in the Qur'an memorization process among *tahfidz* students.

DISCUSSION

A. Arabic Language Proficiency and the Ease and Speed of Qur'an Memorization

The findings indicate that Arabic language proficiency is closely associated with the ease and speed with which students memorize Qur'anic verses. Students who had prior exposure to Arabic vocabulary and meanings tended to memorize verses more easily and were able to add new memorization more fluently than students with limited Arabic exposure. This finding suggests that Qur'an memorization is not merely a process of retaining the phonological sequence of verses, but also involves meaningful processing that can support encoding and retrieval.

The role of meaning was particularly evident during memorization recitation (*setoran*). Students who understood Arabic appeared to use the meaning and sequence of verses as additional cues when recalling the text. In contrast, students who relied primarily on the sound of the text tended to experience greater difficulty when they forgot part of a verse. Ustadzah UF explained that students who understood Arabic could recite more fluently because they understood the flow of the verses, whereas students who memorized only the sounds of the text tended to stop for a relatively long time or guess the following verse when they forgot. Thus, Arabic proficiency appears to provide a semantic framework that complements phonological memorization.

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This finding is consistent with Annisa & Yudiati (2024), who reported through interviews with Qur'an memorizers that Arabic learning contributes to the quality and speed of memorization. Similarly, Maulida et al., (2023) found that Arabic proficiency facilitates students' ability to remember Qur'anic verses among students at Ma'had Aly Pondok Qur'an Bandung. Rahmadani et al., (2024) also reported a very strong correlation between Arabic language ability and Qur'an memorization ability among eighth-grade students at SMPI Al-Mansyuriyah, with a correlation coefficient of r = 0.981. While these previous studies provide evidence of an association between Arabic proficiency and Qur'an memorization, the present study extends the discussion by providing qualitative evidence from a female *tahfidz* boarding school in which students are not organized into formal grade levels but are grouped according to their memorization abilities.

The qualitative findings therefore strengthen the interpretation that Arabic proficiency may function as a cognitive and linguistic support during memorization. However, this finding should be understood as a contextual association rather than evidence that Arabic proficiency alone determines memorization speed.

B. Familiar Vocabulary as a Meaning-Based Cue for Memorization

The interviews further show that familiarity with *mufradat* (Arabic vocabulary) is one of the most visible aspects of Arabic proficiency associated with memorization. Both interviewed students stated that words they had previously heard or studied were easier to memorize. This observation was reinforced by Ustadzah UF, who explained that vocabulary frequently encountered in daily boarding-school activities or Arabic classes made Qur'anic verses feel more familiar to students. Consequently, such verses were perceived as easier to pronounce and memorize.

This finding indicates that vocabulary familiarity may serve as a meaning-based cue during memorization. When students encounter a familiar word in a verse, the word is not processed merely as an unfamiliar sequence of sounds but can be connected with previously acquired linguistic knowledge. The memorization process may therefore involve the interaction between newly encountered Qur'anic text and students' existing Arabic vocabulary. This interpretation is consistent with the theoretical discussion in Chapter II, which emphasizes that comprehension of vocabulary and verse meaning can facilitate the retention of Qur'anic text.

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The finding also helps explain why the intensity of students' exposure to Arabic may matter. Arabic vocabulary learned in class and encountered in daily activities provides repeated linguistic exposure. When the same vocabulary appears in Qur'anic verses, students may recognize it more readily, making the verses less linguistically unfamiliar. In this sense, vocabulary learning does not operate separately from *tahfidz* activities; rather, it can provide linguistic familiarity that supports the memorization process.

C. Arabic Proficiency and Recitation Accuracy

The findings also suggest an association between Arabic proficiency and the accuracy of Qur'anic recitation. Students who had learned Arabic were observed to experience fewer difficulties in pronouncing verses, whereas students with limited Arabic learning experience showed relatively greater difficulty. This difference is relevant because Arabic has systematic morphological and syntactic structures through *sharaf* and *nahwu*, respectively. Familiarity with these structures can contribute to students' sensitivity to word forms, pronunciation patterns, and grammatical relationships.

Ustadzah UF specifically observed that students who understood Arabic made fewer *harakat* errors because they were accustomed to correct Arabic structures. This observation suggests that Arabic learning may provide not only semantic support but also linguistic familiarity with the sound and form of words. Students who repeatedly encounter Arabic structures may develop greater sensitivity to whether a pronunciation is consistent with the linguistic patterns they have learned.

This interpretation is in line with Sobari (2025), who emphasize the importance of *nahwu* and *sharaf* in Arabic language learning. In the context of Qur'an memorization, mastery of these linguistic elements may provide an additional framework for recognizing word forms and sentence structures. Nevertheless, the present study does not establish that knowledge of *nahwu* or *sharaf* directly causes greater recitation accuracy. Rather, the qualitative evidence suggests that familiarity with Arabic structures accompanies greater ease in maintaining accurate pronunciation.

This distinction is important because Qur'anic recitation accuracy is also influenced by other competencies, including prior Qur'anic reading ability, *tajwid*, pronunciation practice, and the intensity of correction from teachers. Therefore, Arabic proficiency should be positioned as one linguistic resource that may support accurate recitation rather than as its sole determinant.

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D. Arabic Proficiency and *Muroja'ah*: Supporting Retrieval and Retention

The relationship between Arabic proficiency and memorization was also apparent during *muroja'ah*, the process of reviewing previously memorized verses. Both MA and IL reported that *muroja'ah* became easier and more fluent when they understood the meaning of the verses. Ustadzah UF provided a similar explanation, noting that students who understood Arabic could be prompted by recalling the sequence of meanings when they forgot a verse. Conversely, students with limited Arabic understanding were more likely to lose the subsequent sequence of memorization after forgetting a single word.

These findings suggest that Arabic comprehension may support retrieval by providing semantic cues. During *muroja'ah*, the ability to remember the meaning or general sequence of an argument, story, or message in a verse may provide an additional route for recalling the exact wording. Thus, memorization supported by meaning appears to have more than one retrieval pathway: students can rely on the memorized sound sequence while also drawing on their understanding of the meaning.

This finding strengthens the theoretical argument presented in Chapter II that understanding the meaning of Qur'anic verses can support the maintenance of memorization. However, the evidence should be interpreted cautiously because the explanation regarding retrieval through meaning was primarily obtained from one *tahfidz* teacher and two students. More extensive data would be required to determine whether this pattern consistently occurs across students with different levels of Arabic proficiency.

E. Arabic Exposure through Daily Learning Activities

The findings concerning simple Arabic sentence structures further demonstrate that Arabic learning at the pesantren extends beyond formal classroom instruction. Students who had learned Arabic were observed to be more comfortable using simple Arabic expressions in daily activities. The use of *Al-'Arabiyyah Bayna Yadayk* once or twice a week provides structured exposure to Arabic vocabulary and sentence patterns, while the use of Arabic in the boarding-school environment provides additional opportunities for reinforcement.

This repeated exposure may help explain why familiar Arabic vocabulary is more easily recognized when students encounter it in Qur'anic verses. The relationship can be understood as a process of linguistic familiarization: vocabulary introduced through learning activities becomes increasingly familiar through repetition, and this familiarity can subsequently assist students

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when the same or related words occur in the Qur'an. Therefore, Arabic instruction and *tahfidz* should not necessarily be viewed as two completely independent learning activities.

The finding also supports the argument of Manao & Nurdinah (2026) concerning the importance of structured Arabic instruction, particularly through *sharaf*, in developing students' Arabic competence. Although the focus of Dinda et al., (2025) was not specifically Qur'an memorization, their findings provide a relevant linguistic foundation for understanding why systematic Arabic exposure can strengthen students' familiarity with Arabic forms and vocabulary.

F. Arabic Proficiency as One of Several Factors Supporting Memorization

Although the findings consistently point to a role for Arabic proficiency, the results do not indicate that Arabic is the sole factor determining students' Qur'an memorization ability. The theoretical framework presented in Chapter II identifies several other factors that may influence memorization, including memorization strategies, learning motivation, repetition intensity, reading ability, and the learning environment. The present findings should therefore be interpreted within this broader framework.

This consideration is particularly important because some students who were able to submit four to six pages in one day were also described as fluent Qur'an readers. Their memorization performance may therefore reflect the combined contribution of Arabic familiarity and pre-existing reading fluency. Conversely, students who experienced difficulty memorizing one page may have been affected not only by limited Arabic proficiency but also by differences in reading ability, prior memorization experience, concentration, or *muroja'ah* habits.

Accordingly, the contribution of Arabic proficiency in this study is best understood as supportive rather than exclusive. Arabic comprehension may reduce the linguistic unfamiliarity of Qur'anic text, provide semantic cues during memorization and retrieval, and increase familiarity with pronunciation and word forms. However, these processes occur within a broader learning system in which multiple factors interact.

G. Data Triangulation and Consistency of Findings

The credibility of the findings was strengthened through triangulation of observation, interviews, and documentation, as described in the research methodology. The three sources showed a generally consistent pattern. Observations indicated differences in memorization

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fluency and recitation between students with different levels of Arabic exposure. Interviews with the *mudir*, Ustadzah UF, and two students provided explanations for these differences, particularly regarding vocabulary familiarity, understanding of meaning, recitation, and *muroja'ah*. Memorization records further showed that some students familiar with Arabic vocabulary and fluent in Qur'anic reading were able to submit four to six pages in a single day, although such submissions were not made every day because maintaining previous memorization remained a priority.

The convergence of these three sources is important because it reduces dependence on a single informant's perception. Nevertheless, triangulation should not be interpreted as eliminating all possible bias. The number of interviewed students was limited, and the students addressed the interviewer as "Ustadz," which may have influenced the brevity or social desirability of their responses. Thus, the consistency of the findings provides contextual credibility but does not justify broad generalization beyond the research setting.

H. Research Limitations

Several limitations should be considered when interpreting the findings. First, the research was conducted at a single female *tahfidz* boarding school and involved approximately ten observed students within a relatively short observation period. Therefore, the findings describe a contextual pattern rather than a basis for statistical generalization.

Second, data collection occurred from the period before Ramadan until 20 Ramadan 1446 H (2025). Ramadan may influence students' learning routines, memorization intensity, *setoran*, and *muroja'ah* patterns. Consequently, the observed learning behavior may differ from that occurring outside Ramadan.

Third, the students who were able to submit four to six pages in one day were also described as having fluent Qur'anic reading ability. Reading fluency may therefore constitute an important accompanying factor that cannot be separated completely from the role of Arabic proficiency based on the available data.

Fourth, the interview data from students were relatively brief. The use of the term "Ustadz" toward the interviewer may have created a hierarchical interaction that encouraged students to provide short or socially desirable responses. Future research should therefore consider longer interviews, multiple interview sessions, or interviews conducted by researchers with a more neutral relational position.

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Future studies could address these limitations by involving more students, extending the observation period beyond Ramadan, collecting systematic measures of Arabic proficiency and Qur'anic reading ability, and comparing students with relatively similar reading abilities. Such designs would provide stronger evidence regarding how Arabic proficiency interacts with other factors in Qur'an memorization.

I. Implications for Integrated Arabic and Tahfidz Learning

The findings have practical implications for the organization of learning in *tahfidz* pesantren. As discussed in the Introduction, Arabic learning and Qur'an memorization have been implemented as relatively separate activities. However, the present findings indicate that Arabic proficiency, particularly vocabulary familiarity and understanding of verse meaning, can support students' memorization experiences. This suggests that the separation between the two programs may be reconsidered at the instructional level.

An integrated approach does not necessarily require replacing the existing *tahfidz* program with intensive Arabic instruction. Rather, Arabic learning can be connected directly with memorization activities through selected *mufradat* from verses to be memorized, brief explanations of key meanings, identification of simple grammatical structures, and contextual use of relevant vocabulary. Such activities may help students approach verses not only as sequences of sounds but also as meaningful linguistic units.

For pesantren, this integration may also provide a more coherent learning pathway between Arabic instruction and *tahfidz*. Vocabulary introduced in *Al-'Arabiyyah Bayna Yadayk*, for example, can be reinforced through Qur'anic verses containing related vocabulary. Conversely, vocabulary encountered during *tahfidz* can become material for subsequent Arabic learning. Through this reciprocal relationship, Arabic learning and Qur'an memorization can reinforce one another rather than operate as isolated programs.

Overall, the discussion indicates that Arabic proficiency has a supportive role in Qur'an memorization, particularly through vocabulary familiarity, understanding of meaning, recitation fluency, and *muroja'ah*. The findings are consistent with Rangkuti et al. (2022), Nurfauziah et al. (2023), Maulida et al. (2023), Hanani et al. (2024), and Nujaima and Kurniawan (2024), while extending previous research through qualitative evidence from a female *tahfidz* pesantren. Nevertheless, because memorization ability is multidimensional and influenced by several

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factors, Arabic proficiency should be regarded as one important supporting factor rather than an exclusive explanation of students' memorization performance.

CONCLUSION

Based on the research findings, the Arabic language proficiency of tahfidz students at Darul Huffadz Lil Banaat Islamic Boarding School in Padang Panjang varies considerably. Some students are already familiar with Arabic vocabulary, find it easier to understand the meaning of Qur'anic verses, and are able to use Arabic in their daily lives, whereas others are not yet familiar with the language of the Qur'an. The students' memorization abilities also vary. Students who have previously studied Arabic are able to submit memorization of up to four to six pages in a single day, although not on a daily basis, whereas students who have not studied Arabic find it difficult to submit even one page.

Arabic plays a positive role in the students' ability to memorize the Qur'an. Students who have studied Arabic find it easier to memorize and understand the meaning of verses, pronounce the verses correctly, and conduct muroja'ah (memorization review) more easily and fluently. In contrast, students who have not studied Arabic experience greater difficulties because the language of the Qur'an is not yet familiar to them. According to the tahfidz teachers, these students also tend to lose subsequent parts of their memorization when they forget a single word. Familiar vocabulary serves as an anchor that facilitates memorization, allowing students to rely not only on the sound of the verses but also on an understanding of the meaning of what they memorize.

These findings are descriptive and qualitative in nature and are specific to the pesantren context investigated in this study. The study involved a limited number of participants and a relatively short data-collection period. Furthermore, Arabic is positioned as one factor among several others that may influence Qur'anic memorization, including reading fluency, memorization methods, motivation, and the learning environment. Based on these findings, it is recommended that the pesantren integrate vocabulary instruction and verse interpretation into the tahfidz program. Tahfidz teachers are also encouraged to utilize the meanings of verses when guiding students during memorization submission and muroja'ah sessions. Future researchers are recommended to examine this relationship using a larger sample, outside the Ramadan period, and through quantitative or mixed-method approaches.

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