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Multimodal Practices in Tahfizh Al-Qur'an Learning at SMP Islam Ar-Rahmah: An Analysis within the VARK Framework

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Abstract. *The tahfizh program in formal schools has evolved into a learning process involving multiple methods. However, analysis of how these methods work from the perspective of students' learning modalities is still very limited. This study aims to describe the implementation of multimodal-based Qur'anic memorization learning at SMP Islam Ar-Rahmah, Semarang Regency, within the VARK framework. This study uses a descriptive qualitative approach with purposively selected research subjects, including the principal, teachers who are also tahfizh coordinators, and students. Data were collected through observation, semi-structured interviews, and document reviews, then analyzed using qualitative content analysis. The results show that the tahfizh program at SMP Islam Ar-Rahmah naturally reflects three VARK modalities simultaneously: the aural modality through three layers of murajaah involving all subject teachers at each lesson change; the kinesthetic modality through a consistent recitation system at each formally documented meeting; and the read/write modality through the activity of writing verses before recitation which functions as a self-correction mechanism. These three modalities operate in a mutually reinforcing cyclical flow. These findings demonstrate that multimodal learning can develop organically within formal school memorization programs without a curriculum design that explicitly refers to VARK theory. They suggest thatawareness of learning modalities can serve as a foundation for designing and evaluating tahfizh program more effectively.*

Keywords: *Tahfizh, multimodal, VARK, modality, learning*

INTRODUCTION

Tahfizh Al-Qur'an programs in formal schools no longer rely on a single method. In practice, several institutions have combined multiple approaches, such as *talaqqi*, *musyafahah*, *talqin*, tikrar, setoran, murajaah, peer guidance, *wahdah*, and *sima'i* (Chew et al., 2023; Markhabi et al., 2024; Rakhmayanti et al., 2025; Santoso & Khaudli, 2025; Susiatun, 2025). This combination indicates that tahfizh has evolved into a more diverse and structured learning process, including at the junior high school level (Ratnawati et al., 2024). However, the issue is not the presence or absence of

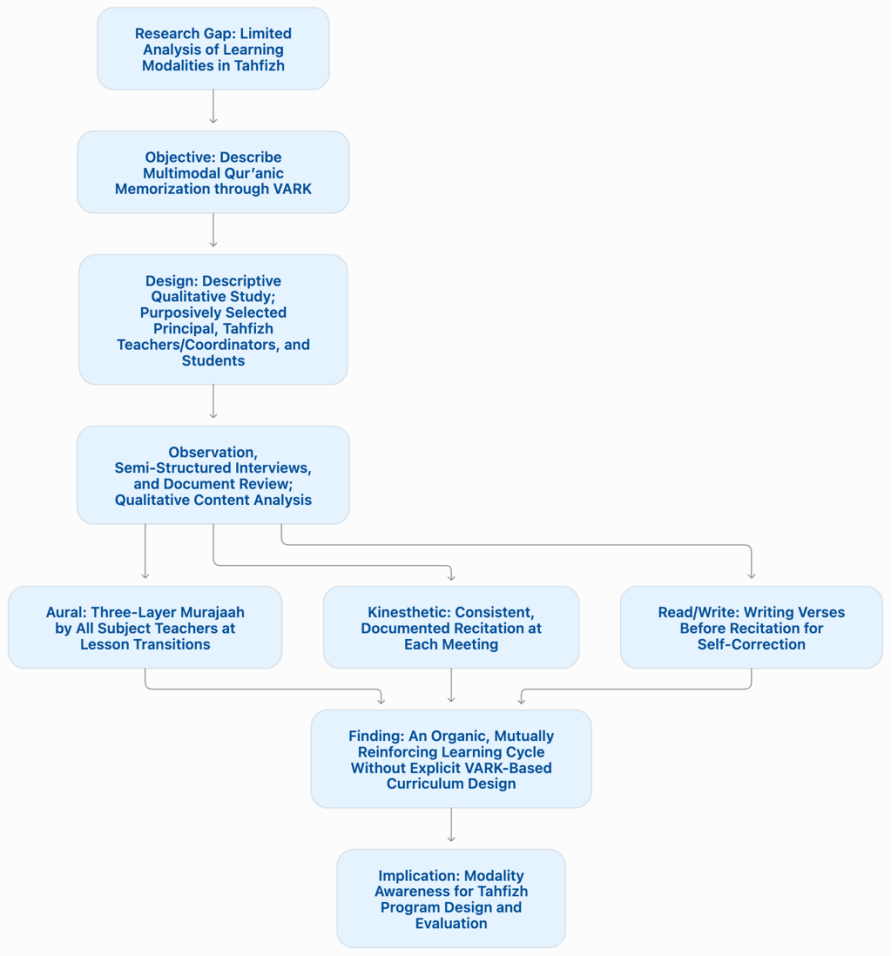
methodological variation, but rather the lack of analysis regarding how these methods function from the perspective of students' learning modalities. Existing research has focused on tahfizh from the perspective of memorization methods and outcomes; none has yet analyzed it systematically using a modality framework.

Students differ in their learning modality preferences. Fleming & Mills (1992), through the VARK model, classify learning preferences into four modalities: visual, aural, read/write, and kinesthetic. Anggoro et al. (2024) found that students' modality preferences vary widely. Some students are unimodal, while others are multimodal. Demberel & Baasanjav (2025) support this with their findings, which state that students' learning styles vary. The relevance of VARK in the context of tahfizh program has been demonstrated by Mustafa et al. (2021), who explain that the VARK learning style, when integrated into a tahfizh Al-Qur'an learning application, has proven to be viable and effective as a VARK-based tool for Qur'an memorization. However, that study was of an engineering and development nature; studies that naturally analyze how VARK modalities function within existing tahfizh programs in formal schools remain very limited.

Studies that specifically analyze tahfizh programs using the VARK learning modality framework in formal schools remain very limited. Ardiansyah et al. (2024), through a bibliometric analysis of the Scopus database, found that studies on tahfizh from a cognitive and learning modality perspective remain a largely unexplored area compared to studies on memorization methods and technologies. Pitambara et al. (2025) found in their study that multimodal learning is effective in reinforcing the memorization of the Qur'an, but the context of their study was Islamic boarding schools, not formal schools. Husna et al. (2021) emphasize that the effectiveness of tahfizh programs is largely determined by the consistency of implementation and institutional support, but analysis of how learning modalities contribute to that consistency remains very limited. This study addresses this gap by analyzing tahfizh programs in formal schools not from the perspective of teaching methods, but rather from the perspective of learning modalities within the VARK framework. The motivation for this study stems from the fact that no previous research has specifically analyzed tahfizh programs in formal schools using the VARK learning styles framework, even though this understanding is crucial for school administrators and tahfizh teachers to design and evaluate programs that are more effective and responsive to the diversity of students' learning styles.

SMP Islam Ar-Rahmah in Semarang Regency is a highly relevant site for this study. The tahfizh program at this school has three distinctive features: layered review at the start of each class period led by all subject teachers, writing put verses before recitation, and a consistent recitation system at

every session without exception. a compelling case for examining organic multimodal learning.. This makes the program a compelling case for examining organic multimodal learning and, therefore, a relevant research site. This study aims to describe the implementation of multimodal-based tahfizh Al-Qur'an learning at SMP Islam Ar-Rahmah within the VARK framework. The main contribution of this study is to demonstrate that multimodal learning can develop organically within formal tahfizh programs, while also providing a foundation for tahfizh program administrators to be more mindful of learning modalities when designing and evaluating their programs.



Figur. 1 Mapping Concept

METHOD

This study employs a descriptive qualitative approach (Sandelowski, 2000). This approach was chosen because the study focuses on describing the implementation of multimodal tahfizh instruction as it naturally occurs in the field. The study was conducted at SMP Islam Ar-Rahmah in Semarang Regency. The research subjects were selected through purposive sampling based on their direct

involvement in the tahfizh program, including the school principal, teachers who also serve as tahfizh coordinators, and students. The school principal was selected as a key informant due to their authority over institutional policy and program design. The tahfizh coordinator was selected because of their direct role in implementing and managing the daily tahfizh program. Students were selected based on their active participation in the tahfizh program, representing both boarding and non-boarding backgrounds, to capture a range of experiences within the program.

Data collection was conducted through observation, semi-structured interviews, and documentation. Observations were conducted during tahfizh learning sessions to directly observe the recitation and memorization activities in the classroom. Semi-structured interviews were conducted with the school principal, the tahfizh coordinator, and students. The documents reviewed included the memorization target schedules for each semester and student progress reports.

The data were analyzed using qualitative content analysis (Sandelowski, 2000). The analysis was conducted simultaneously with data collection. The coding process was conducted by mapping each activity identified in the data, whether from interviews, observation, or documents, against the defining characteristics of each VARK modality as defined by Fleming & Mills (1992). An activity was coded as aural if it primarily involved listening and oral repetition, as read/write if it involved written text processing, and as kinesthetic if it involved direct, repeated physical practice. The framework served as the primary lens through which data were categorized and interpreted. The results of the analysis are presented in order of theme, from the most dominant to the more specific, based on the intensity of emergence of each learning modality across the entire dataset, reflecting how prominently and consistently each modality appeared across multiple data sources.

Data validity was ensured through source triangulation and methodological triangulation. Source triangulation was conducted by comparing data from three sources with distinct positions and roles: the school principal, a teacher who also serves as a tahfizh coordinator, and students. Methodological triangulation was conducted by confirming interview findings through document review, and for the murajaah recitation sessions, through direct observation of the tahfizh learning sessions.

FINDINGS

This study collected data through interviews with the school principal on May 4, 2026; interviews with the tahfizh teacher, who also serves as the tahfizh coordinator, and students on May 18, 2026; and direct observation of a tahfizh learning session on May 18, 2026. The data were

supplemented by a review of school documents, including the semester-by-semester memorization target schedule and students' memorization submission sheets. The tahfizh program at this school aims for students to memorize Juz 30 and five selected surahs, namely Surah al-Kahfi, Surah Yasin, Surah ar-Rahman, Surah al-Waqiah, and Surah al-Mulk, over the course of three years of study (Interview with the School Principal, May 4, 2026). From the collected data, three main activities were identified, each reflecting one modality within the VARK framework: the aural, kinesthetic, and read/write modalities.

Aural Modality

Based on the data obtained, all activities in the tahfizh program at SMP Islam Ar-Rahmah indicate that murajaah is the most dominant activity. This is evident in the form of three layers of murajaah activities. The first layer involves murajaah before the start of the initial lesson; the second layer, murajaah at the transition between class periods; and the third layer, murajaah before the recitation of memorized verses during the tahfizh class (Interview with the Principal, May 4, 2026; Interview with the Tahfizh Coordinator, May 18, 2026).

The first layer involves murajaah before the start of the initial lesson. This murajaah is conducted at the start of the lesson, with a time allocation of 15 minutes. This duration is flexible, adjusted to the situation and conditions on that particular day. However, efforts are made to ensure murajaah is consistently conducted at the start of the lesson (Interview with the Tahfizh Coordinator, May 18, 2026).

The second layer: murajaah at the start of each class period. At each class change, the verses reviewed vary, resulting in layered repetition each day. The principal noted that there is a different schedule each day: Monday Surah al-Waqiah, Tuesday Surah al-Mulk, Wednesday Surah ar-Rahman, Thursday Surah Yasin, and Friday-Saturday Surah al-Kahfi (Interview with the Principal, May 4, 2026). This schedule was confirmed by the tahfizh coordinator: "At every change of class period there is already a schedule, which surah for this morning, which one tomorrow." (Original: "Di setiap pergantian jam pelajaran itu sudah ada jadwalnya, jadwal untuk pagi itu surah apa, besok surah apa.") (Interview with the Tahfizh Coordinator, May 18, 2026).

The statements from these two sources are supported by documents discovered during the data collection process. There is a schedule of memorization targets that must be completed by each grade level per semester. This document contains a structured breakdown of the memorization material, divided by class and semester. One example is the target for seventh-grade students in Group I, who must complete the memorization of Surah al-Waqiah, verses 49–95, by the midterm exam of

the even semester. The grouping is based on each student's ability, and the memorization schedule is divided into three groups, as detailed in Tables 1-3, which the authors compiled from a photographed page of the school's memorization trackking book taken during data colletction.

Group I

Grade	Midterm, Odd Semester	Final, Odd Semester	Midterm, Even Semester	Final, Even Semester	Final, Even Semester
VII	An-Nash to. ad-Dhuha	Al-Lail to. an-Naba'	Surah al-Waqiah verses 1-48	Surah al-Waqiah verses 49-96	Surah al-Waqiah verses 49-96
VIII	Surah Yasin verses 1-42	Surah Yasin verses 43-83	Surah al-Mulk verses 1-15	Surah al-Mulk verses 16-30	Surah al-Mulk verses 16-30
IX	Surah ar-Rahman verses 1-39	Surah ar-Rahman verses 40-78	Surah al-Kahfi verses 1-55	Surah al-Kahfi verses 56-110	Surah al-Kahfi verses 56-110

Group II

Grade	Midterm, Odd Semester	Final, Odd Semester	Midterm, Even Semester	Final, Even Semester	Final, Even Semester
VII	An-Nash to al-'Alaq	Al-'Alaq to al-Ghassyiah	Al-Ghassyiah to al-Infitar	Al-Infitar to an-Naba'	Surah al-Waqiah verses 49-96
VIII	Surah al-Waqiah verses 1-48	Surah al-Waqiah verses 49-96	Surah Yasin verses 1-42	Surah Yasin verses 43-83	Surah al-Mulk verses 16-30
IX	Surah al-Mulk verses 1-15	Surah al-Mulk verses 16-30	Surah ar-Rahman verses 1-39	Surah ar-Rahman verses 40-78	Surah al-Kahfi verses 56-110

Group III

Grade	Midterm, Odd Semester	Final, Odd Semester	Midterm, Even Semester	Final, Even Semester	Final, Even Semester
VII	An-Nash to al-Ma'un	Al-Ashr to al-'Adiyat	Al-Zalzalah to al-'Alaq	At-Tin to al-Lail	Surah al-Waqiah verses 49-96
VIII	Asy-Syams to al-Balad	Al-Fajr to Al-Ghassyiah	Al-A'la to ath-Thariq	Al-Buruj to al-Insyiqaq	Surah al-Mulk verses 16-30
IX	Al-Muthaffifin to al-Infitar	At-Takwir to Abasa	An-Nazi'at to an-Naba'	Completion of Juz 30 (khataman)	Surah al-Kahfi verses 56-110

The third stage involves a review session immediately before students present their recitations. This review is conducted before the first student presents their recitation. The surahs reviewed are those that have already been memorized. This practice helps prepare students before the recitation (Interview with the Tahfizh Coordinator, May 18, 2026). One student mentioned that the murajaah practice brings significant benefits*:* "Murajaah helps us quite a bit in remembering." (Original: "Murajaah lumayan membantu kita, untuk mengingat.") (Interview with a Student, May 18, 2026). During the observation session on May 18, 2026, the researcher also observed several students taking turns presenting their recitations while others continued their individual memorization (Observation of the Tahfizh Learning Process, May 18, 2026).

These three layers of murajaah demonstrate that the aural modality in the tahfizh program is not merely incidental but is embedded within the program's overall institutional structure. Murajaah is widespread and repeated throughout the school day, from the start of class, continuing at every change of class period, until just before the recitation during the tahfizh class. It is important to note that murajaah does not rely solely on the tahfizh teacher; rather, all subject teachers participate. Therefore, murajaah is not only carried out during tahfizh lessons but is continuously implemented at every class change. The entirety of murajaah activities demonstrates the aural modality in the tahfizh program at SMP Islam Ar-Rahmah.

Kinesthetic Modality

The recitation system in the tahfizh program at SMP Islam Ar-Rahmah is designed so that students take turns reciting during each session. Students are allowed to go first without having to follow the order of names on the attendance list. Students who have not memorized new material are still required to participate in the recitation. At a minimum, they must review the material they have already mastered (Interview with the Tahfizh Coordinator, May 18, 2026).

The principal, from an institutional policy perspective, offers an alternative in the form of the *bin nadzar* track. This is based on the consideration that each student has different abilities. Furthermore, this alternative is recognized and acknowledged through the issuance of a *bin nadzar* certificate (Interview with the School Principal, May 4, 2026). Regarding individual student abilities, the tahfizh coordinator noted that the minimum target for students is to memorize Juz Amma (Interview with the Tahfizh Coordinator, May 18, 2026). The statements from these two sources complement each other, particularly regarding inclusivity. The principal explained from the perspective of institutional policy, while the tahfizh coordinator explained from the perspective of implementation in the tahfizh classroom.

The recitation system at SMP Islam Ar-Rahmah is not merely a verbal practice but is documented through official school records. First, the student recitation log, which includes columns for the date of recitation, the name of the surah recited, the verses recited, as well as separate columns for memorization assessment and writing assessment of the verses. This document serves as an evaluation record of the memorization recitation system. Second, the memorization target schedule by grade level and semester. This schedule, as explained in the aural modality, serves as a guide for memorization achievement from seventh grade through ninth grade. According to the tahfizh coordinator, seventh grade focuses primarily on Juz 30, while eighth and ninth grades begin covering the five selected surahs (Interview with the Tahfizh Coordinator, May 18, 2026).The target schedule shows a more varied pattern: Group II follows this sequence, Group III remains on Juz 30 through ninth grade and completes it (*khataman*) in the even semester of ninth grade, and Group I seventh graders already begin Surah al-Waqiah in the even semester..

This consistent recitation system indicates that the kinesthetic modality found in the SMP Islam Ar-Rahmah tahfizh program is sustained by institutional structure, not merely relying on repetitive oral practice. The principle that every student is required to make a recitation submission, even if it involves repeating previously memorized material, shows that this system encourages students to remain active. The consistency of this practice is further supported by documentation in the form of a structured schedule detailing students' memorization progress and their recitation submission sheets. These practices and documentation operate in tandem, collectively ensuring the recitation submission system remains effective despite variations in individual students' abilities.

Read/Write Modality

The activity of writing down verses from the Qur'an during tahfizh classes at SMP Islam Ar-Rahmah was not originally part of the curriculum design. This activity was motivated by the need to maintain a conducive classroom environment while students recited their memorized Qur'anic verses. The principal and the tahfizh coordinator confirmed this, stating that writing the verses to be recited during that day's tahfizh lesson was initially implemented as a solution to prevent a disruptive classroom atmosphere (Interview with the Principal, May 4, 2026; Interview with the Tahfizh Coordinator, May 18, 2026).

In practice, this activity yielded results that exceeded its original objectives. Writing out the verses serves as a means for students to independently check their memorization. Through this activity, students indirectly verify their memorization, from the vowel marks to the length of the recitation. Minor errors that often go unnoticed can be detected through this activity. "When you

write, you have already read. When you write, you necessarily read. And the essence of memorizing is that you have to read and repeat over and over." (Original: "Kalau menulis, pasti udah mbaca. Kalau menulis pasti membaca. Padahal, inti dari menghafal adalah harus membaca dan mengulang-ulang.") (Interview with the Tahfizh Coordinator, May 18, 2026). This cognitive function was confirmed by the principal, who noted that writing makes students more meticulous about their reading (Interview with the Principal, May 4, 2026). Students also experience this firsthand: "It makes us more careful about exactly which letters are there." (Original: "Lebih teliti hurufnya itu apa aja.") (Interview with a Student, May 18, 2026).

The findings above are supported by an analysis of student submission sheets. These documents explicitly include a column for evaluating students' handwriting, in addition to a column for evaluating their memorization. The presence of a column for evaluating students' handwriting indicates that writing activities have become a formally evaluated component within the tahfizh program system. Writing is not merely a time-filler activity but an integral part of the tahfizh program at SMP Islam Ar-Rahmah.

Thus, an activity that began as a classroom management need has evolved into an indispensable self-correction mechanism within the tahfizh program system. This shift in function is confirmed from three perspectives: the tahfizh coordinator who experiences it in teaching practice, the principal who observes it from the perspective of classroom management, and the students who experience it directly in the memorization process. This activity ultimately appears in the official assessment column on the submission sheet, indicating that this shift in function is not only felt but also recognized and formalized by the school system.

DISCUSSION

Based on the results of the above study, it was found that the implementation of the tahfizh program at SMP Islam Ar-Rahmah naturally reflects the principles of multimodal learning through the three VARK modalities: aural, kinesthetic, and readi/write.

Aural Modality

Aural modality is one of the modalities within the VARK framework that focuses on verbal repetition. Fleming & Mills (1992) define aural modality as a preference for information received through hearing. Othman & Amiruddin (2010) emphasize that students with this modality learn most effectively through hearing. In the tahfizh program at SMP Islam Ar-Rahmah, the aural modality is implemented through three layers of murajaah that take place throughout the school day: murajaah

before lessons begin, murajaah at the start of each class period, and murajaah before students present their memorization. These three layers ensure that verbal repetition is not merely a routine during tahfizh sessions but an integral part of the daily learning rhythm involving all subject teachers.

What is significant here is not merely the presence of murajaah, but its institutional distribution. Unlike most tahfizh programs where oral repetition is confined to dedicated tahfizh sessions, at SMP Islam Ar-Rahmah all subject teachers lead murajaah at every class transition, meaning aural reinforcement is embedded into the school's overall learning rhythm, extending well beyond the tahfizh classroom. Within the VARK framework, this reflects a mature expression of aural learning, where hearing and oral repetition are not supplementary but foundational to the entire program.

This aligns with the findings of Sucia et al. (2025), who found that the application of the murajaah method effectively improves the quality of students' memorization in tahfizh classes. Regular murajaah makes students more fluent and accurate in reading, as well as better prepared when reciting their memorization. They are also more enthusiastic about learning, more confident, and demonstrate high levels of discipline and responsibility toward their tahfizh studies. Rohmah et al. (2022) also explain that the implementation of scheduled murajaah is a crucial component in maintaining students' memorization. A distinctive feature of the system at SMP Islam Ar-Rahmah is that murajaah is not only conducted by the tahfizh teacher but by all subject teachers during every class change, thereby significantly increasing the frequency of oral repetition and covering the entirety of students' learning time.

Salsabillah & Jinan (2026) found that one of the main obstacles to tahfizh programs in schools is the limited frequency of memorization review, and the system at SMP Islam Ar-Rahmah directly addresses this obstacle through the involvement of all teachers. The distinctive contribution of this finding, therefore, is not simply that murajaah is effective, but that aural learning can be institutionalized school-wide through the collective involvement of all teachers, regardless of subject area. This represents a structural solution to the frequency problem that Salsabillah & Jinan (2026) identified. In this sense the key variable is not the method itself, but the institutional decision to distribute responsibility for oral repetition across the entire teaching staff. Murajaah is no longer just a tahfizh activity. It has become part of how the whole school runs its daily learning.

Kinesthetic Modality

The kinesthetic modality within the VARK framework focuses on direct engagement in practice. Fleming & Mills (1992) define this modality as a preference for learning through the use of experience and practice, whether simulated or real. Fleming & Baume (2006) emphasize that the core

of the kinesthetic modality is learning through direct experience and practice, whether simulated or real. Students with this modality learn most effectively when they are directly involved in real-world practical activities, rather than merely listening to explanations or reading texts.

The memorization recitation system at SMP Islam Ar-Rahmah, which requires students to recite their memorization at every meeting, regardless of whether they have new material or not, consistently demonstrates this modality. The school prioritizes hands-on practice in any form rather than waiting until students are fully prepared. According to the VARK framework, this is precisely the core of the kinesthetic modality: learning through repeated direct experience, not through passive preparation (Fleming & Mills, 1992). Mu'minatun & Misbah (2022) explain in their research that the intensity of consistent direct repetition has been proven effective in improving the quality of memorization, and the recitation system at SMP Islam Ar-Rahmah consistently applies this principle in every session. Ikhsan et al. (2025) also found that the kinesthetic modality is an effective strategy for improving PAI learning outcomes, particularly for practical material, and this is relevant to tahfizh learning, which requires practice in its implementation.

What makes this kinesthetic practice pedagogically significant is that it prioritizes repeated direct engagement over readiness. A student who has not memorized new verses still participates by repeating previously mastered material. This means kinesthetic learning here is not contingent on individual preparation, but is structurally enforced as a non-negotiable feature of every session.

The consistency of this practice is made possible by the accompanying formal documentation. Rustiana & Ma'arif (2022) found that the success of a tahfizh program is largely determined by a structured evaluation system, specifically where each teacher maintains a record of students' memorization progress that is periodically and regularly evaluated. Husna et al. (2021) emphasize that the effectiveness of a tahfizh program is heavily dependent on the consistency of implementation and institutional support. Salsabillah & Jinan (2026) found that one of the challenges in the tahfizh program is limited time and a lack of consistency in memorization review. In the context of SMP Islam Ar-Rahmah, these challenges are addressed through a repeated recitation system that requires every student to recite at every meeting without exception, even if they have not yet memorized new verses (*ziyadah*).

The contribution of this finding lies in demonstrating that kinesthetic learning in tahfizh is most sustainable when it is not left to individual practice or tahfizh teacher discretion, but is institutionally enforced and formally documented, making consistency a structural feature of the program rather than a personal virtue. This suggests that the effectiveness of kinesthetic learning in

tahfizh depends not only on the frequency of direct practice, but also on the institutional structure that keeps the system consistent regardless of individual effort.

Read/Write Modality

The read/write modality within the VARK framework focuses on written text as the primary medium of learning. Fleming & Mills (1992) define the read/write modality as a preference for information presented in the form of written words. Within the VARK framework, information is processed more deeply when it involves written text (Fleming & Baume, 2006). Othman & Amiruddin (2010) add that students with this learning modality process information most effectively when it is presented and worked on in the form of written text.

The activity of writing verses before reciting them from memory at SMP Islam Ar-Rahmah is a manifestation of this modality. Not merely because it involves the physical act of writing, but because it engages students in active textual interaction: students must read each verse carefully as they write, examine the accuracy of every letter and vowel mark, and correct errors that oral recitation alone would not reveal. Within the VARK framework, this is what is meant by the read/write modality: a preference for information presented in the form of written words as the primary means of acquiring and processing information (Othman & Amiruddin, 2010).

What is analytically significant here is the origin of this practice. The writing activity did not arise from curriculum design or modality awareness. It began as a pragmatic classroom management decision. Yet it generates a genuine cognitive function: written engagement forces self-verification of memorization in ways that oral recitation alone cannot. This is precisely what Fleming & Baume (2006) describe as a deeper processing function of the read/write modality.

This finding reinforces the argument by Mustafa et al. (2021), who found that integrating the read/write modality into Qur'anic learning has been proven to facilitate the memorization process more effectively. The fact that this writing activity is formally documented in the submission assessment sheets indicates that the read/write modality has become a structured component of the tahfizh program's evaluation system, not merely a spontaneous habit. Thus, the read/write modality in this program, which originated from a pragmatic decision and is formally documented in the evaluation system, demonstrates that meaningful cognitive functions can emerge even without an explicit curriculum design.

The contribution of this finding is twofold. First, it shows that read/write modality can develop naturally within practice-based Islamic learning without intentional design, since the writing activity at SMP Islam Ar-Rahmah originated not from modality awareness, but from a practical need

to manage the classroom. Second, when this kind of pragmatic decision is formally incorporated into the evaluation system, as reflected in the dedicated writing assessment column in the student submission sheets, it can generate cognitive functions that go beyond its original purpose. This suggests that modality-conscious program improvement does not always require redesigning from scratch, but can begin by recognizing and formally evaluating practices that are already in place.

The Integration of Three Modalities and Its Implications

The tahfizh program at SMP Islam Ar-Rahmah simultaneously incorporates the three VARK modalities: aural, read/write, and kinesthetic. These three modalities operate within a single system and reinforce one another. These three modalities operate in a continuous cycle: students listen and repeat their memorization through murajaah (aural); students write down the verses while ensuring the accuracy of their memorization (read/write); and students practice their memorization directly through continuous recitation to the tahfizh teacher (kinesthetic); returning to murajaah to retain the memorization that has been recited. This process is not linear but cyclical, meaning each activity reinforces the others.

This cyclical integration is what distinguishes the program from tahfizh programs that apply multiple methods without structural coherence. The modalities here do not simply coexist. Rather, each one supports and strengthens the others throughout the school day.

A distinctive feature of the system at SMP Islam Ar-Rahmah is that these three modalities are not limited to tahfizh class hours but are integrated into all subject classes. Murajaah is conducted by all subject teachers at the start of each class period, not just the tahfizh teacher. Writing verses is integrated into the evaluation system through student assessment sheets in tahfizh lessons. Furthermore, the memorization targets set for each grade level increasingly demonstrate that the three modalities mentioned above are implemented in a planned and structured manner. This aligns with the findings of Haris et al. (2024), who discovered that the tahfizh approach taught is determined based on grade level and student ability.

In their study, Pitambara et al. (2025) found that multimodal learning is effectively applied in Islamic boarding schools to strengthen the memorization of the Qur'an. This study expands upon the findings of Pitambara et al. (2025) by showing that multimodal learning can be found in formal school tahfizh programs even though the curriculum design does not explicitly mention VARK theory. Rohmah & Nursikhin (2023) implicitly found in their research that the tahfizh program at MTs is effective by incorporating various mutually supportive activities. These activities include tahsin, memorization, murajaah, *semaan*, and structured memorization targets. Husna et al. (2021) emphasize

that the effectiveness of tahfizh programs in schools is largely determined by the consistency of implementation and institutional support, and this study has demonstrated that SMP Islam Ar-Rahmah provides such support in the implementation of tahfizh instruction.

Theoretically, this study extends the exploration of multimodal learning to the context of tahfizh programs in formal Islamic-based schools in Indonesia, a context that has not previously been examined from the perspective of VARK learning modalities. Practically, these findings provide a foundation for school administrators and tahfizh teachers to be more mindful of learning modalities when designing and evaluating tahfizh programs, suggesting that program design may benefit from attending not only to the variety of methods employed, but also to the extent to which those methods align with and accommodate the diversity of students' learning modalities.

This study has several limitations that must be acknowledged. First, the study was conducted at only one location, so the findings cannot be directly generalized to all formal school tahfizh programs in Indonesia. Second, visual modalities were not identified based on the collected data. Third, this study is descriptive and does not quantitatively measure the effectiveness of each method; thus, claims regarding the effectiveness of the developed system remain theoretical and inferential. Nevertheless, these findings open up interesting avenues for development. The visual modalities not identified in this study could become the focus of future research, for example, through the use of visual media to support the implementation of the tahfizh program as part of an existing multimodal system.

CONCLUSION

This study found that the implementation of the Qur'an memorization program at SMP Islam Ar-Rahmah in Semarang Regency naturally reflects the principles of multimodal learning through the simultaneous use of the three VARK modalities. The aural modality is realized through three layers of murajaah that take place throughout the day, with the unique involvement of all subject teachers, not just the tahfizh teachers. The kinesthetic modality is realized through a consistent recitation system at every meeting, formally documented through recitation sheets and a memorization target schedule per semester. The read/write modality is realized through the activity of writing verses before recitation, which serves as a self-correction mechanism for memorization. These three modalities do not operate in isolation but within a cyclical flow that reinforces one another, from review (aural), writing (read/write), to recitation (kinesthetic), and back to review.

The main contribution of this study is to demonstrate that multimodal learning can develop organically within formal school tahfizh programs without a curriculum design explicitly based on VARK theory. This expands upon the findings of Pitambara et al. (2025), who previously identified multimodal learning only in pesantren. Further research is recommended to examine how visual modalities can be integrated into existing systems, as well as to conduct comparative studies across several formal schools to test whether similar multimodal patterns are found in different contexts.

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