

Mentoring Strategies in Tahfiz Education: A Qualitative Study on Pedagogical Approaches and Structured Memorization Practices at Maahad Tahfiz al-Quran Negeri, Malaysia.

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Abstract

Effective mentoring in tahfiz education is contingent upon the mastery of pedagogical competencies, structured memorization strategies, and sustained supervisory practices by the guru tasmik. This qualitative study investigates mentoring strategies employed by tahfiz teachers at Maahad Tahfiz al-Quran Negeri (MTQN), Malaysia, with a focus on five interrelated subtopics: structured repetition, time management, personal experience, phased memorization planning, and continuous monitoring. Data were collected through a case study design via in-depth interviews with four purposively selected tahfiz teacher-participants (PHTQ1–PHTQ4), participant observations in and outside classroom settings, and document analysis of teaching records, tasmik logs, and hafazan progress reports. Triangulated findings showed that the effectiveness of mentoring is based on the hafazan expertise of the teacher, which is then transferred to the students through scaffolding, a multisensory approach, mnemonic strategies, and systematic murajaah practices. The study further recognizes that comprehensive mentoring, including technical teaching, psychosocial support, motivational scaffolding, and character formation, is pivotal to creating huffaz who are not only technically capable but also morally rooted. Implications for teacher professional development, Tahfiz curriculum design, and institutional mentoring frameworks are discussed.

Keywords: mentoring; tahfiz education; hafazan; guru tasmik; murajaah; qualitative; Malaysia

INTRODUCTION

The memorization of the Holy Quran (hifz al-Quran) and its preservation and transmission has been a bedrock of Islamic education for over fourteen centuries. The institutionalisation of tahfiz education in Malaysia has expanded considerably, with state-sponsored Maahad Tahfiz al-Quran Negeri (MTQN) forming the main centres for producing huffaz, the people who have memorised the entire Quran. Despite this expansion, scholarly interest in the pedagogical mechanisms of effective memorization is still limited, particularly concerning the role of structured mentoring as an instructional framework.

Mentoring, broadly understood as a guided relationship in which an experienced practitioner facilitates the professional and personal development of a less experienced learner (Kram, 1985; Clutterbuck, 2004), has increasingly been recognized in Islamic educational literature as a pedagogical necessity rather than a supplementary practice. In the tahfiz context, the mentor, typically the *guru tasmik*, performs a dual role. The teacher functions as a technical instructor responsible for evaluating the accuracy, fluency, and *tajwid* of students' recitations while simultaneously acting as a pastoral guide who nurtures their motivation, spiritual disposition, discipline, and academic resilience.

However, empirically, there is a lack of research that specifically discusses mentoring strategies in Malaysian tahfiz institutions. Current research examines curriculum outcomes, the extent to which students memorize or compares memorization techniques. It does not adequately address the relational and pedagogical processes of transmitting knowledge, skills and discipline in memorization. This is a serious gap in the literature, especially as the quality of mentoring is increasingly seen as an important factor determining the success of educational outcomes in hafazan programs (Othman & Suhid, 2010; Hussin et al., 2015; Mokhtar et al., 2019).

Against this background, the present study investigates how *Guru Tasmik* at MTQN implements mentoring strategies to support students' *hafazan* development. More specifically, it examines the structured repetition strategies used to strengthen memorization retention and the manner in which these strategies are organized and sequenced. It also examines the distribution of teaching time to maximize opportunities for new memorization, revision and recitation assessment. The study further investigates how the teachers' own memorization of the Quran influence their mentoring, instructional choices, and reactions to students' struggles.

The study also mentions scaffolded planning of phased memorization. It is the process of breaking down learning objectives into manageable steps according to students' abilities and progress. It also analyzes the continuous monitoring system used by Guru Tasmik to measure memorization performance, find weaknesses, provide corrective guidance, and assist students in memorization. Accordingly, the study addresses five interrelated

questions: what structured repetition strategies are employed and how they are sequenced; how instructional time is organized to support memorization and revision; how teachers' personal *hafazan* experiences influence their mentoring practices; how phased memorization planning is implemented as a scaffolding strategy; and what continuous monitoring mechanisms are used to track and support student progress.

A qualitative case study approach was employed to develop a rich and contextually grounded understanding of these mentoring practices. Data were triangulated through interviews, observations, and document analysis, enabling the study to examine not only how participants described their mentoring strategies but also how these strategies were enacted and documented within the institutional setting.

2. Review of Literature

2.1 Mentoring in Islamic Education

Contexts In the Islamic educational tradition, the concept of mentorship is grounded in the prophetic model of direct, personal instruction. The transmission of Quranic knowledge through the *talaqqi wal musyafahah* (face-to-face oral transmission) method is an example of a mentoring relationship which is immediate, accurate and based on relational trust (Al-Syatibi, 1997; Abd Aziz et al., 2014). In recent years efforts have been made to theorise this tradition within broader mentoring paradigms. The *guru tasmik* has been perceived as fulfilling the role of the master practitioner in craft apprenticeship models (Lave & Wenger, 1991).

According to Zulkifli and Hashim (2011), in order to have effective mentoring in *tahfiz* education, the mentor should not only have technical expertise in *hafazan*, but also affective competencies like empathy, patience and ability to give constructive feedback without anxiety. They argue that these features are needed to keep students motivated, which is a crucial ingredient in long-term memorization success. Hussin et al. (2015) found that students in Malaysian *tahfiz* institutions had higher retention rates of memorization when their teachers showed consistent pastoral engagement and technical supervision which supports this.

2.2 Murajaah and Repetition in Hafazan Process

Classical Islamic scholarship and modern cognitive psychology both attest to the benefit of systematic repetition in memorizing the Quran. Al-Hafiz Ibn al-Jazari emphasized the importance of systematic repetition in the memorization of the Quran, which is in line with the spacing effect in contemporary memory studies (Ebbinghaus, 1885; Cepeda et al., 2006). In the Malaysian *tahfiz* context, *murajaah*, which is the systematic revisiting of previously learned portions, is the main mechanism to cement *hafazan* and to prevent forgetting.

Mokhtar et al. (2019) mentioned that there are three levels of *murajaah* that usually done in MTQN contexts, namely *sabak* (newly memorized sections), *parasabak* (memorization of the previous day), and *mukhtar* (memorization of the material two to three months ago). This hierarchical revision structure fits nicely with the multi-scale spaced repetition systems advocated by the cognitive load theory (Sweller, 1988) and retrieval practice research (Roediger & Karpicke, 2006) and is a fruitful convergence of indigenous pedagogical wisdom and modern learning science.

2.3 Tahfiz Phased Learning and Scaffolded Instruction

Therefore, Vygotsky's (1978) concept of the Zone of Proximal Development (ZPD) provides a useful theoretical lens for understanding phased memorisation planning in *tahfiz* education. The grouping of students by ability, a common practice in MTQN, as reported by Othman and Suhid (2010) indicates an implicit understanding of ZPD principles where the mentor adjusts the level and pace of instruction to the learner's current developmental level while setting appropriate challenges.

In *hafazan* contexts, scaffolded instruction can take a variety of forms, such as providing models of correct recitation, dividing memorisation goals into manageable chunks, giving corrective feedback and gradually withdrawing support as students become more competent (Wood, Bruner & Ross, 1976). A secondary scaffolding strategy called '*rakan mengulang*' (memorisation peers) documented in Malaysian *tahfiz* literature (Hussin et al., 2015) provides an extra layer to the scaffolding relationship, extending it beyond the dyadic mentor-mentee pair to include collaborative peer learning.

2.4. Tahfiz Continuous Monitoring and Formative Assessment

Continuous monitoring in *tahfiz* education serves a dual purpose. First, it offers real-time data on students' progress to the *guru tasmik*, enabling responsive adjustments to instruction. Second, it offers students regular feedback that reinforces learning and sustains motivation (Black & Wiliam, 1998). Documentation practices such as *tasmik* logs, *hafazan* schedules and progress reports operationalise continuous monitoring as a formalised institutional process, transforming individual teacher judgements into organisational records that support accountability and programme improvement.

The importance of continuous monitoring is acknowledged but there is limited empirical research on the implementation of continuous monitoring in Malaysian *tahfiz* institutions. The previous studies (Mokhtar et al., 2019; Abd Aziz et al., 2014) are mostly descriptive studies of monitoring practices and rarely address the use of

monitoring data to inform instruction. In this study, we examine how the guru tasmik at MTQN use formal documentation and informal reflective practices to adapt their mentoring practices based on the monitoring data.

3. Methodology

This research employs a qualitative case study approach (Yin, 2018; Creswell & Poth, 2018), which is an appropriate method for investigating complex, context-dependent issues such as mentoring practices in specialised educational settings. The case study method allows the researcher to investigate mentoring strategies within the natural context of the institution, maintaining the depth and complexity of pedagogical practices that would be sacrificed in survey or experimental approaches.

3.2 Research Setting and Participants

The research was carried out at Maahad Tahfiz al-Quran Negeri (MTQN), a tahfiz institution sponsored by the state in Malaysia. Four guru tasmik (PHTQ1, PHTQ2, PHTQ3 and PHTQ4) were determined as research subjects by purposive sampling (Patton, 2015) based on their experience as mentor teachers with proven expertise in hafazan teaching. Participants were recruited following institutional approval, and all provided informed consent prior to data collection. Participant identities are protected through the use of alphanumeric codes throughout this report.

3.3 Data Collection

Data were collected through three complementary methods to enable methodological triangulation (Denzin, 1978). First, semi-structured in-depth interviews were carried out with each participant on 19 September 2024, and each interview took between 60 and 90 minutes. Interviews were conducted in Bahasa Malaysia and were recorded with the permission of the respondents. Second, participant observations were conducted by the researcher over several sessions in and outside the classroom, allowing her to observe mentoring practices as they occurred in situ. Observational data were recorded in detailed field notes. Third, document analysis was conducted on a range of institutional documents, including daily lesson plans (rancangan pengajaran harian), tasmik records, hafazan progress reports, and murajaah scheduling records.

3.4 Data Analysis

Interview recordings were transcribed verbatim and, together with observational field notes and documentary data, subjected to thematic analysis (Braun & Clarke, 2006). An inductive coding process was employed in the initial phase, generating a set of open codes that were subsequently organized into thematic categories through axial and selective coding procedures (Strauss & Corbin, 1998). Five principal themes corresponding to the five research subtopics emerged from this process and are presented in the Findings section. To cross-validate the findings of the three data sources, data triangulation was systematically employed to increase the credibility and trustworthiness of the analysis (Lincoln & Guba, 1985).

3.5 Credibility

Four criteria suggested by Lincoln and Guba (1985) were employed to ensure the trustworthiness of the study, which were credibility (member checking and prolonged engagement at the research site), transferability (thick description of the research context and participant profiles), dependability (audit trail of methodological decisions), and confirmability (reflexive journaling and peer debriefing throughout the research process).

4. Findings and Discussion

The findings are presented under five related themes: structured repetition, time management, teachers' personal experience, phased memorisation planning, and continuous monitoring. These themes were identified through interviews, classroom observations, and institutional documents. Together, they show how teachers guide students throughout the Quran memorisation process.

4.1 Structured Repetition

Structured repetition was the main strategy used by all four teachers to strengthen students' memorisation. The participants agreed that students needed to repeat memorised verses regularly. However, they also stressed that repetition should follow a clear and organised sequence.

Classroom observations showed that the teachers used three levels of repetition. The first involved new verses prepared for the day. The second involved reviewing verses memorised recently, especially those completed on the previous day. The third involved revising verses memorised two or three months earlier. Institutional records confirmed that these three levels were used consistently and recorded for each student.

Each level served a different purpose. Daily memorisation helped students move towards their targets. Recent revision strengthened material that had not yet become fully established. Revision of older material helped students retain verses memorised several months earlier. Repetition was therefore planned according to how recently the verses had been memorised and how well students could recall them.

PHTQ2 placed strong emphasis on the accuracy of Quranic recitation during repetition. Students were not assessed only on their ability to remember the verses. They were also required to pronounce the letters correctly, observe

the rules of recitation, and maintain fluency. Field notes showed that PHTQ2 often stopped students when an error occurred and corrected their recitation before allowing them to continue. This prevented students from repeatedly practising an incorrect form of recitation. Repetition therefore supported both memorisation and recitation accuracy.

PHTQ1 used a rotation system in which students recited according to a fixed order. They were expected to complete their recitations by 9.00 a.m. This arrangement helped the session run smoothly and ensured that every student had an opportunity to recite. All four teachers also used a peer-revision system. Students were paired and asked to listen to each other before presenting their memorisation to the teacher. They corrected minor errors, prompted forgotten verses, and encouraged one another to repeat difficult passages. This practice extended revision beyond the formal session with the teacher. It also encouraged students to take greater responsibility for their own progress and that of their partners.

The findings support earlier studies showing that memory becomes stronger when learners retrieve information repeatedly over separate periods of time (Roediger & Karpicke, 2006; Kornell & Bjork, 2008). In this study, revision covered new, recent, and older memorised material. This helped prevent students from focusing only on new verses while neglecting earlier memorisation.

The findings therefore show that effective repetition is not based on frequency alone. It also depends on the order of revision, the time between each review, and the accuracy of the recitation being repeated.

4.2 Time Management

Time management was another important part of the mentoring process. Institutional timetables and classroom observations showed that separate periods were allocated for memorisation, revision, recitation assessment, and academic subjects. Under PHTQ3, formal recitation sessions were held from 8.00 to 10.00 a.m. Revision took place from 10.30 a.m. to 12.00 p.m., while academic subjects were taught from 12.00 to 4.30 p.m. This schedule allowed students to focus on Quran memorisation during the earlier part of the day before attending other classes. The timetable was not used only for administrative purposes. It also helped students develop a regular learning routine. By setting specific periods for memorisation and revision, the institution helped students organise their daily workload more effectively. Placing memorisation activities in the morning may also support learning because attention and memory performance can vary according to the time of day, although this differs between individuals (Hasher, Goldstein, & Zacks, 1991). In this study, the morning sessions provided students with a focused period to present new memorisation and receive corrections.

The findings also showed that mentoring was not always limited to the formal timetable. PHTQ4 conducted additional revision and recitation sessions in the evening after regular classes. These sessions were recorded in institutional documents and confirmed through observation.

The additional sessions were provided mainly for students who needed more guidance, repeated correction, or extra revision. This showed that the teacher adjusted the amount of instructional time according to the needs of individual students.

PHTQ4 explained the importance of the teacher's own memorisation skills:

"The Quran memorisation teacher must possess the necessary skills. The teacher must have personal experience in memorisation and understand the appropriate techniques for memorising and guiding students." (PHTQ4/19092024/TB1, translated from the interview)

This statement shows that effective time management also depends on the teacher's judgement. Experienced teachers are better able to recognise when students need more practice, when a target should be reduced, and when additional support should be provided.

Clutterbuck (2004) explains that the time given by a mentor is an important part of supporting a learner's long-term development. This was evident in the willingness of PHTQ4 to provide additional sessions outside formal hours. The teacher's responsibility was therefore not limited to completing scheduled lessons but also involved helping students overcome difficulties over time.

The findings suggest that time management operated at two levels. The first was the formal schedule provided by the institution. The second was the additional time provided by teachers according to students' needs. Both were important in supporting steady memorisation progress.

4.3 Teachers' Personal Experience

The teachers' personal experience of memorising the Quran played an important role in their mentoring practices. All four participants referred to their own experiences when explaining memorisation techniques, responding to students' difficulties, and providing encouragement.

The teachers shared stories about forgetting verses, struggling with difficult passages, managing revision, and dealing with the emotional pressure of memorisation. These experiences helped them understand the challenges faced by their students.

By sharing their own struggles, the teachers showed students that difficulty was a normal part of the memorisation process. Forgetting a verse or failing to meet a target was not treated as proof that a student lacked ability. Instead, students were encouraged to continue revising and improve their methods. The teachers' personal stories also

helped build trust. Students were more likely to accept advice from teachers who had experienced similar challenges themselves. Personal experience therefore supported both instruction and the relationship between teacher and student.

PHTQ3 also stressed that personal experience alone was not sufficient:

“Teachers must continuously improve themselves by gaining the knowledge needed to become effective mentors. They should also consult counsellors because counsellors have specialised expertise.” (PHTQ3/19092024/TB1, translated from the interview)

This statement shows that the participant recognised the limits of personal experience. A teacher may understand memorisation difficulties but may not have the expertise to manage every emotional, behavioural, or personal problem experienced by students. Effective mentoring therefore required teachers to continue learning and to seek help from other professionals when necessary. Personal experience was valuable, but it needed to be supported by professional knowledge and sound judgement.

Classroom observations confirmed that teachers used personal stories in direct response to student problems. When students became frustrated or struggled to retain certain verses, teachers shared examples from their own memorisation journeys. These stories were usually followed by practical advice, such as changing the method of repetition, dividing a passage into smaller sections, or increasing the amount of revision. This practice is consistent with Bandura’s (1977) view that individuals can learn by observing the experiences and behaviour of others. The teachers became examples of people who had faced memorisation difficulties but continued until they succeeded. Their experiences gave students a realistic source of encouragement.

The findings also support mentoring studies that identify role modelling and personal storytelling as important ways of guiding learners (Nakamura, Shernoff, & Hooker, 2009). Through their experiences, teachers passed on attitudes, values, and ways of dealing with difficulties that could not always be taught through formal instruction. Institutional documents also showed that teachers reflected on their own learning experiences when planning support for students. Reflective notes included examples of teachers changing their methods based on strategies that had worked during their own memorisation.

However, the teachers did not expect every student to follow the same method. Instead, they adapted their experience according to the ability and needs of each student. The findings show that personal memorisation experience can strengthen mentoring when it is used carefully. Its value lies not only in having completed Quran memorisation but also in being able to turn that experience into practical and suitable guidance for different students.

4.4 Phased Memorisation Planning

Phased memorisation planning was used to help students progress according to their individual abilities. The findings showed that teachers did not expect every student to memorise the same amount at the same pace. Students were placed into three broad groups according to their level of fluency. Group A consisted of fluent students, Group B included students with moderate fluency, and Group C included students who required more support.

During formal recitation sessions, students in Group A usually completed their recitations first. This allowed the teacher to spend more time later with students in Groups B and C. The purpose of this arrangement was not to give greater importance to stronger students. Instead, it was a practical way of managing limited teaching time. Students who could recite more independently required less direct support, while weaker students needed more correction, prompting, and explanation.

Each student was also given a personalised memorisation schedule. The schedule included daily or weekly targets, revision requirements, expected completion dates, and records of actual progress.

Document analysis showed that the targets were adjusted according to each student’s ability rather than being based only on a single target for the entire class. Teachers reviewed the schedules regularly and changed them when students progressed faster or slower than expected. This approach reflects the general principle that students learn at different rates and may require different forms of support (Rose & Meyer, 2002). Although the institution did not formally describe the practice using this framework, the use of flexible targets showed that teachers recognised differences between students.

The findings may also be understood through Vygotsky’s (1978) view that students learn best when tasks are slightly beyond what they can complete alone but remain achievable with guidance. In this study, teachers divided large memorisation targets into smaller and more manageable stages.

When students improved, the amount of new memorisation could be increased. When students struggled, the teacher could reduce the target, divide the passage into smaller sections, or increase the amount of revision. The teacher therefore did not merely set a final target. The teacher also guided the student through a series of smaller steps and adjusted the level of support according to progress. The findings show that successful Quran memorisation does not require all students to progress at the same rate. What matters is that each student has a clear direction, realistic short-term targets, and regular guidance. Phased planning helped teachers maintain

institutional expectations while responding to differences in student fluency, retention, confidence, and learning pace.

4.5 Continuous Monitoring

Continuous monitoring was a major part of the mentoring system. Teachers monitored student progress through formal records, daily recitation sessions, immediate feedback, peer revision, and reflective notes. Formal records included recitation logs, memorisation progress reports, and semester revision schedules. These documents recorded the amount of material memorised as well as the quality of the recitation. Teachers recorded whether students were fluent, whether they followed the rules of recitation correctly, whether they retained earlier material, and whether they needed further revision. These records allowed teachers to follow student progress over a longer period. They could identify whether a difficulty involved only one passage or reflected a wider problem with retention, revision, or memorisation technique.

The records were therefore not used only for administrative reporting. They also helped teachers decide what type of support students required. Daily recitation sessions provided another form of monitoring. Teachers listened to students in real time and corrected errors immediately. Observational data showed that teachers often changed the pace or content of a session according to student performance. When students showed weak recall, teachers reduced the amount of new material, required more repetition, returned to earlier passages, or demonstrated the correct recitation. Students who showed strong recall were allowed to continue to the next section.

This reflects the use of assessment information to guide teaching decisions (Leahy et al., 2005). The value of monitoring was therefore not simply in recording student performance. Its main purpose was to help teachers decide what to do next. Peer revision also supported continuous monitoring. Students listened to each other before the formal session and helped identify errors, forgotten verses, and weak areas. Field notes showed that students often corrected minor mistakes and prompted one another before meeting the teacher. This gave students an additional opportunity to practise and reduced avoidable errors during the formal session.

Peer revision also encouraged shared responsibility. Students did not work entirely alone but supported the progress of their memorisation partners. However, peer revision did not replace the teacher's role. The final responsibility for confirming the accuracy of Quranic recitation remained with the teacher. Reflective notes showed that teachers also reviewed the effectiveness of their own teaching. They recorded repeated student difficulties, considered whether earlier support had worked, and changed memorisation targets or teaching methods when necessary. Continuous monitoring therefore followed a repeated process. Teachers collected information, identified the problem, provided support, and then reviewed whether the support had been effective. The findings are consistent with Black and Wiliam's (1998) view that assessment should be used to improve teaching and learning rather than only to produce marks or records. In this study, monitoring helped teachers identify difficulties early and provide support before the problems became more serious.

4.6 The Tahfiz Mentoring Model

The five themes were brought together to form the Tahfiz Mentoring Model presented in Figure 1. The model places teachers' personal experience and expertise as the foundation of the mentoring process. This foundation supports four connected practices: phased planning, time management, structured repetition, and continuous monitoring. These practices operate as a continuing cycle rather than as separate teaching activities. Together, they contribute to three main areas of student development: technical mastery, personal development, and learning autonomy.

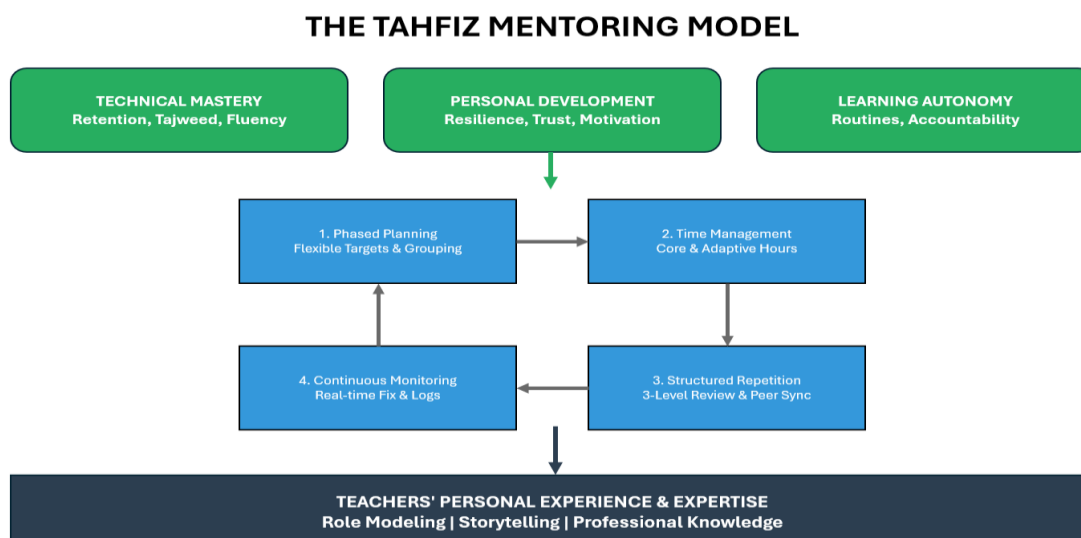


Figure 1. Proposed Tahfiz Mentoring Model

The model shows that tahfiz mentoring operates as a continuing process. Phased planning begins with the setting of suitable memorisation targets according to students' abilities. Time management provides scheduled and additional periods for memorisation and revision. Structured repetition strengthens new, recent, and earlier memorised material, while continuous monitoring allows teachers to identify progress, detect difficulties, and adjust students' memorisation plans. Information gained through monitoring is then used to improve the next stage of planning.

Teachers' personal experience and expertise guide the whole process. Their own memorisation experience helps them recognise students' difficulties, choose suitable methods, correct recitation errors, and provide encouragement. The four mentoring practices therefore do not operate separately. They work together to improve students' retention, recitation accuracy, fluency, confidence, motivation, learning routines, and personal responsibility.

Taken together, the findings show that effective mentoring in tahfiz education depends greatly on the knowledge and experience of the Quran memorisation teacher. The ability to identify students' difficulties, explain suitable memorisation methods, correct recitation errors, and provide appropriate encouragement is closely related to the teacher's own mastery of Quran memorisation. This finding is consistent with Shulman's (1986) view that effective teaching requires more than knowledge of subject content; teachers must also know how to present that knowledge in ways that are suitable for learners with different abilities. In the tahfiz context, this includes the ability to explain memorisation techniques, organise revision, and adjust guidance according to student progress. The findings also show that established tahfiz practices share several features with wider educational approaches. The three-level repetition system distributes revision across new, recent, and older memorised material, which is consistent with research on repeated retrieval and distributed practice (Roediger & Karpicke, 2006; Kornell & Bjork, 2008). Similarly, the use of flexible targets and phased memorisation plans reflects the principle that students require different levels of guidance as they progress (Vygotsky, 1978). The use of daily recitation, progress records, and immediate correction is also consistent with the formative use of assessment information to improve teaching and learning (Black & Wiliam, 1998). These similarities suggest that established tahfiz practices can be explained and strengthened through engagement with wider educational research without overlooking their own religious and institutional foundations.

More importantly, mentoring in this setting extended beyond the technical teaching of memorisation. The teachers also supported students' motivation, confidence, discipline, and personal development. Their role involved correcting recitation, planning memorisation targets, monitoring progress, sharing personal experience, and responding to students' emotional and learning needs. Effective mentoring in tahfiz education should therefore be understood as a combination of technical guidance, personal support, and careful management of the memorisation process.

5. Conclusion

This study has provided a detailed, triangulated account of mentoring strategies in tahfiz education at MTQN, Malaysia. Five interrelated dimensions of mentoring practice were identified: structured repetition, time management, personal experience, phased memorization planning, and continuous monitoring, each of which was found to contribute distinctively to the effectiveness of hafazan instruction. The findings collectively suggest that effective tahfiz mentoring constitutes a sophisticated, multi-dimensional pedagogical practice that cannot be reduced to technical instruction alone but encompasses the full range of relational, affective, and managerial competencies required to support students in a demanding and spiritually significant learning endeavor.

The study carries several implications for policy and practice. In terms of teacher professional development, the findings suggest that pre-service and in-service training for guru Tasmik should explicitly develop the five dimensions of mentoring competency identified in this study, moving beyond content knowledge to encompass pedagogical, relational, and organizational dimensions of effective mentoring. In terms of institutional design, the study recommends the formalization of mentoring structures, including clear role definitions, peer support networks, and reflective practice mechanisms to support the sustainability and consistency of mentoring quality across MTQN institutions. In terms of future research, longitudinal studies examining the long-term impact of structured mentoring practices on student hafazan outcomes and holistic development would constitute a valuable extension of this work.

In conclusion, the guru Tasmik at MTQN represents a form of educational professionalism that is at once deeply traditional and pedagogically sophisticated, practitioners whose effectiveness rests not only on what they know but on how they relate, how they plan, and how they sustain their students through the demanding and spiritually transformative journey of memorizing the Word of Allah.

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