



Application of STIFIn-Based Intelligence Concept on Students' Qur'an Memorization Achievement

Diana Kholidah¹, Asriana Kibtiyah², Khoirotul Idawati³, Hanifudin⁴

Universitas Hasyim Asy'ari Tebuireng Jombang, Indonesia^{1,2,3,4}

di4n4.putri@gmail.com¹, asriana22d69@gmail.com², khoirotulidawati11@gmail.com³,

hanifuddin.mahadun23@gmail.com⁴

Abstract: This study discusses the Application of the STIFIn-Based Intelligence Concept to Students' Al-Qur'an Memorization Achievements at MTs Madrasatul Qur'an Tebuireng Jombang. This study aims to investigate applying the Sensing, Thinking, Intuiting, Feeling, and Instinct (STIFIn)-based intelligence concept to students' Al-Qur'an memorization achievements at MTs Madrastul Qur'an Tebuireng Jombang. This study focuses on the analysis of the application of the STIFIn Intelligence concept in the achievement of memorizing the Al-Qur'an, student learning motivation and student learning styles in memorizing the Al-Qur'an, and Identification of supporting and inhibiting factors in the application of the STIFIn concept to students' Al-Qur'an memorization achievements at MTs Madrasatul Qur'an Tebuireng. The author uses a qualitative phenomenological approach. With domain data analysis: Taxonomic Analysis and Componential Analysis. The results of this study: Memorization achievement with the STIFIn approach will improve the quality of learning in students who already have a good basic fashohah. Facilitate accompanying teachers in motivating memorization of the Qur'an. Facilitate accompanying teachers and students in understanding the uniqueness of each student's learning style based on the dominant Intelligence Machine (MK) they have Learning style. Among the inhibiting factors found the intention/commitment is less istiqomah. On the other hand, strong support from the head of the madrasah serves as a key facilitating factor.

Keywords: STIFIn Concept, Learning Motivation, Learning Style

Abstrak: Penelitian ini membahas tentang Penerapan Konsep Kecerdasan Berbasis STIFIn Pada Capaian Hafalan alQur'an. Siswa di MTs Madrasatul Qur'an Tebuireng Jombang. Penelitian ini bertujuan untuk menginvestigasi penerapan konsep kecerdasan berbasis Sensing, Thinking, Intuiting, Feeling, dan Insting (STIFIn) terhadap capaian hafalan Al-Qur'an siswa di MTs Madrastul Qur'an Tebuireng Jombang. Penelitian ini memfokuskan pada: Analisa penerapan konsep Kecerdasan STIFIn dalam capaian menghafal alQur'an, motivasi belajar siswaserta gaya belajar siswa dalam menghafal alQur'an, dan Identifikasi faktor-faktor pendukung dan penghambat dalam penerapan konsep STIFIn pada capaian hafalan al-Qur'an siswa di MTs Madrasatul Qur'an Tebuireng. Penulis menggunakan metode pendekatan kualitatif fenomenologi. Dengan analisis data domain: Analisis taksonomi (Taxonomic Analysis) dan Analisis komponensial (Componential analysis. Hasil penelitian ini: Capaian hafalan dengan pendekatan STIFIn, akan meningkatkan kualitas pembelajaran pada siswa yang sudah memiliki dasar fashohah bagus. Mempermudah Guru pendamping dalam memotivasi hafalan alQur'an. Memudahkan guru pendamping dan siswa dalam memahami

keunikan gaya belajar setiap siswa berdasarkan Mesin Kecerdasan (MK) dominan yang dilikinya Gaya belajar. Dan pada faktor penghambat ditemukan niat/komitmen kurang istiqomah, faktor pendukung pada Kelapa Madrasah memberikan fasilitas penuh.

Kata kunci : *Konsep STIFIn, Motivasi Belajar, Gaya Belajar, Capaian Hafalan*

Corresponding Author:

Diana Kholidah

Universitas Hasyim Asy'ari Tebuireng Jombang, Indonesia; di4n4.putri@gmail.com

Introduction

Education as one of the human endeavors carried out consciously and rationally. To face increasingly complex problems in the era of globalization and modernization that is currently rolling, a new paradigm is needed. (Jamaluddin Didin, 2015) Education is a fundamental effort of a society and nation to ensure its survival. This is done by equipping the younger generation so that they grow into individuals who are able to build a better society and nation in the future. (Asriana Kibtiyah, 2020).

Especially in Islamic religious education, it fundamentally aims to form a complete Muslim personality. This includes instilling Islamic values as a guide to life to achieve happiness in this world and the hereafter, as well as developing faith, piety, and noble morals whose foundations have been built in the family environment. More than that, Islamic religious education also functions to adjust the mentality of students to various environments. It is a means to correct errors or deficiencies in understanding and daily religious practices. No less important, this education acts as a fortress of defense against the negative impacts of foreign culture. In teaching religious knowledge as a whole, it directs students who wish to study religious knowledge to a higher level, especially the Qur'an (Hanifudin, 2021)

No less important, education also requires a special in-depth study of the character, motivation, and unique learning style of each individual, given the intrinsic differences between them (Fatih, 2018). There is educational interaction, a reciprocal process that aims to mature students so that in the future they will be able to find their identity completely (Ilham, 2019). The learning process can be seen as an effort to build knowledge through real experience, collaboration, reflection, and meaning. Therefore, the task of teaching means creating an environment that triggers students' motivation to actively explore understanding and knowledge. (HOSNA, 2020) Someone who is considered intelligent not only from the results of standard psychological tests, but also from their ability to solve problems and create new things that have cultural value. Gardner himself groups this intelligence into nine forms: kinesthetic, existential, interpersonal,

intrapersonal, logical, musical, naturalistic, verbal, and visual. (Gardner, H., & Hatch, n.d.)

Learning methods are now increasingly varied, one of which is STIFIn. Students who take the STIFIn test can uncover and understand the dominant strengths within themselves, be it logical thinking, intuition, empathy, or instinct. This is very crucial to make it easier for students to explore their potential and make decisions that are in line with their behaviour and career paths. (Yandri et al., n.d, 2021) The name STIFIn is an acronym for Sensing, Thinking, Intuiting, Feeling, and Instinct. These five elements are known as the Intelligence Engine. STIFIn itself is a framework for understanding a person's intelligence by identifying which part of the brain is most dominant, and this is determined through fingerprint scanning.(Anisa, Lastaria, 2024) The application of STIFIn to the process of memorizing the Qur'an is not just worship, but also an inseparable part of a complete Islamic education. Learning methods are now increasingly varied, one of which is STIFIn. not only from the results of standard psychological tests, but also from his ability to solve problems and create new things that have cultural value. Gardner himself groups this intelligence into nine forms: kinesthetic, existential, interpersonal, intrapersonal, logical, musical, naturalistic, verbal, and visual. (Gardner, H., & Hatch, nd) Farid Poniman, the innovator behind the STIFIn concept, offers a revolutionary approach: he differentiates each individual's learning concept based on their Brain Intelligence Engine (MK). Determining this dominant MK is not a guess, but rather an accurate result of the STIFIn digital test, which then becomes the key to understanding the most effective way of learning for each student. (K. Farida, 2016) Integrating the STIFIn concept (Sensing, Thinking, Intuiting, Feeling, Instinct) into education can help us identify, develop, and direct each student's unique talents to achieve noble success. (Mutia, 2024) Therefore, the use of relevant and innovative memorization methods is very important to maintain the relevance of learning the Qur'an amidst the dynamics of the times. (Nashrul Mu'minin, et al., n.d 2024) The goal is that future generations are not only able to memorize the holy text, but also understand and apply its teachings in everyday life.(Iqramullah, 2020) Meanwhile, conventional memorization methods that rely on manual repetition have long been applied and have proven effective in training memory and building discipline. However, this method also has limitations, especially in motivating students to remain consistent. Many students consider continuous repetition to be monotonous and less interesting, which can lead to boredom and difficulty focusing(Idawati. K, 2024).

Farid Poniman, the innovator behind the STIFIn concept, offers a revolutionary approach: he differentiates each individual's learning concept based on their Brain Intelligence Engine (MK). Determining this dominant MK is not a

guess, but rather an accurate result of the STIFIn digital test, which then becomes the key to understanding the most effective way of learning for each student. (K. Farida, 2016) Integrating the STIFIn concept (Sensing, Thinking, Intuiting, Feeling, Instinct) into education can help us identify, develop, and direct each student's unique talents to achieve noble success. (Mutia, 2024)

The STIFIn concept comes as an interesting synthesis of three leading psychological theories that explain how human intelligence works. First, STIFIn takes inspiration from Carl Gustav Jung who proposed the existence of one dominant function of the four basic human functions: sensing, thinking, feeling, and intuition. (Adnan & Nordin, 2016) Second, the contribution came from Ned Hermann with his Brain Hemisphere Theory, which divides the brain into four quadrants: left and right limbic, and left and right cerebral. Third, STIFIn also integrates Paul MacLean's Triune Brain Strata Theory, which groups the human brain based on its evolution into human, mammalian, and reptilian brains. From the combination of the three, STIFIn offers a unique framework for understanding the dominant Intelligence Machine in each individual. (Poniman & Mangussara, 2015)

The dominant way the brain machine works can be recognized through the way students learn, which is the key to success in education. Each student has a unique learning style, shaped by personality, environment, and experience. Educational psychology itself provides various approaches to understanding the uniqueness of this learning style. (Dinny Noer S, 2024) According to psychology expert David Kolb, an educational psychologist from America, he introduced the Experiential Learning Theory (ELT) in 1984 in his book *Experiential Learning: Experience as the Source of Learning and Development*. The essence of this theory is that learning occurs through the transformation of direct experience, not just receiving passive information from the teacher. (Lindawati, 2019). This theory is in line with Farid Poniman's learning styles based on the Sensing Intelligence Machine in the STIFIn concept. Strong memory/memorization in Sensing children, although it seems uncontrollable because they are very active in moving, by learning from real experiences, their learning style must be given practice friends as well as being their competitor friends, because sensory intelligence can work well with their competitors. The better the practice, the higher it will be. (Yusuf, 2024)

A study by Akmal Mundiri and Irma Zahra in 2017, entitled "Implementation of the STIFIn Method in Improving the Ability to Memorize the Qur'an at the STIFIn Paiton Probolinggo Qur'an House," revealed interesting findings. The results of the study showed that students there were required to memorize and submit a minimum of five pages of the Qur'an every day. (Mundiri & Zahra, 2017).

Meanwhile, Nur Aisyah and Sholehatus Mahdia, in their 2023 journal entitled "Implementation of the STIFIN Method in Understanding Student Learning Styles," found something interesting at the Nurul Jadid Paiton Probolinggo Islamic Boarding School. Their research shows that to understand and apply learning strategies effectively, the learning process can begin with icebreaking. This aims to equalize the conditions of students, so that they can more easily accept the material presented. (Aisyah & Sholehatus mahdia, 2023)

The review of previous studies identified a research gap: STIFIn and Al-Qur'an Memorization Achievement at MTs MQ Tebuireng. The memorization achievement of MTs MQ Tebuireng students has significant potential that can be explored to contribute deeper and more specific scientific insights. To obtain an overview of information and gain a comprehensive understanding of the situation and social context regarding the activities of applying the STIFIn-Based Intelligence Concept to the Al-Qur'an Memorization Achievement of students at MTs Madrasatul Qur'an Tebuireng Jombang. From the results of initial studies in the field, it was found that a new approach is used to support the process of memorizing the Qur'an, namely the application of letters considered difficult through the STIFIn-based intelligence concept. This concept aims to tailor the learning method to the dominant intelligence type of each student, identified through the initial entrance test. In its implementation, students are expected to meet specific memorization targets set by each vicel (mentor/ustadz), with discipline and motivation as the main factors for success. However, to date, there have not been many studies that specifically explore how the application of the STIFIn concept impacts students' memorization achievement of the Qur'an, especially within formal institutions such as MTs Madrasatul Qur'an. This study is crucial to fill this gap and contribute to the development of an individual-based tahfidz education strategy. Therefore, this study aims to provide an empirical picture of the effectiveness of integrating the STIFIn intelligence concept in fostering Qur'an memorization in the Islamic boarding school environment.

Methods

This study adopts a Phenomenological approach with a qualitative research design. This strategy allows researchers to explore and investigate life events or phenomena by asking individuals or groups of people to tell their experiences directly. (Adhi, n.d. 2019). Phenomenology is a philosophical approach that aims to investigate human experience. As a type of research, it seeks to obtain or develop new knowledge through logical, systematic, and critical steps, without being based on prejudice or dogma. (Abd. Hadi, Asrori, 2021)

Experts provide various definitions of qualitative phenomenological research. In general, qualitative research is seen as a methodology that equips researchers

with tools to understand the deep meaning behind complex phenomena and processes in social life. Phenomenology itself is defined as a study that attempts to analyze descriptively and introspectively various forms of human consciousness and its experiences, both in sensory, contextual, moral, aesthetic, and religious aspects. Furthermore, Martin Heidegger, commenting on Husserl's phenomenology, argues that human consciousness must have a place, panorama, or world. This consciousness can be formed and developed, leading to a worldly existence. (Helaluddin, 2018)

The subjects of this study were several students of MTs Madrasatul Qur'an Tebuireng Jombang who were selected purposively, by considering criteria such as having undergone the STIFIn test, being active in the Qur'an memorization program, and representing various types of intelligence based on test results. In addition, the researcher also interviewed the supervising ustadz (badal) who were directly involved in the tahfidz process and assisted in the implementation of STIFIn. Data collection techniques in this study were carried out through in-depth interviews with a semi-structured approach to explore experiences, perceptions, and memorization strategies; participatory observation to directly record memorization activities and the application of the STIFIn method in the madrasah environment, as well as documentation studies such as STIFIn test results, memorization schedules, and tahfidz achievement reports.

Data analysis was conducted descriptively-qualitatively with a phenomenological approach through the stages of data reduction, data presentation, and conclusion. During the analysis process, the researcher also applied the bracketing technique, which is to remove personal assumptions and prejudices to maintain objectivity in understanding and interpreting the experiences of the informants. With this method, the study is expected to be able to produce a deep understanding of how the STIFIn concept plays a role in supporting the achievement of memorizing the Qur'an among students, as well as contributing to the development of a tahfidz learning approach based on individual potential.

Results And Discussion

Results

The Madrasatul Qur'an Tebuireng Islamic Boarding School in Jombang is known as an institution that prioritizes Qur'an education and produces huffadz. Education at Madrasatul Qur'an has several main objectives in: First, Forming pious people through the Qur'an, in line with the role of the Qur'an as a guide for pious people, and this institution is determined to realize this in its students.

Second, fulfilling Spiritual Obligations, his efforts as a form of fulfilling obligations as a servant of God towards others. This action is based on spirituality

and the desire to always contribute positively. Third, Filling the commitment of Al-Qur'an-based Education, which systematically and classically teaches the Al-Qur'an in "Lafdhon Wa Ma'nana Wa Amalan" (in terms of pronunciation, meaning, and practice). Therefore, Madrasatul Qur'an has presented its main focus of its educational program is the Al-Qur'an, especially in the aspect of qiraat or how to read it, which is taught with a structured method in memorizing, so that before memorizing, students are required to pass the binandhor class, with the following class levels

Table 1: Binadhor Group Levels

Group Naqish (D)	This level is for those who do not know Arabic letters at all or already know the letters, but are not yet able to put them together in sentence form. They are built classically (group) with an allocation of three meetings each day
a) Material Coaching	<ol style="list-style-type: none"> 1. Reading Material: Murotalu Volumes I, II, III, IV, and Musykilat 2. Fashohah/Tajwid Material: Makharijul huruf, mad, and qashr 3. Memorization Material: Letters Ad-Dhuha to An-Nas 4. Deposit Material: Murotalu Volumes I, II, III, IV and Musykilat Juz 1 to Juz 5
b) Target Achievements	Initial competency indicators include basic knowledge of fashohah (rules for pronouncing Arabic words properly and correctly), skills in pronouncing Arabic letters in sequence fluently, and a strong memory for memorizing short chapters of the Qur'an.
c) Method Teaching	<ol style="list-style-type: none"> 1. The teacher gives an example or reads each page of the Murotalu, at least three times, without imitating (students are required to pay close attention when the teacher begins to pronounce the letters or readings) 2. The students imitate the teacher's reading repeatedly until they have truly mastered it, and the teacher pays attention to them.. 3. It is important not to rush to move on to a new page before the page being studied is completely mastered. To maintain consistency and regular progress, aim to complete at least 1 page of material in each meeting session. 4. In the evening, students do more fashohah, especially practicing thariqah wa tadhribah li fashohahati al-Quran. And in the morning, to read Murotalu and Juz 30. In the afternoon to practice repeating the murotalu reading.
Group Muftadi' (C)	This level or group is students who are not yet able to read the Quran fluently and do not yet have the basics of fashohah. They are trained in a classical way (group) with an allocation of three meetings

	every day
a) Material Coaching	<ol style="list-style-type: none"> 1. Reading Material: Juz 30, 29, and 28 2. Memorization Material: Letter Juz 30 3. Fashohah/Tajwid Material: Makharijul huruf, mad, and qashr 4. Fashohah/Tajwid Material: Makharijul huruf, mad, and qashr
b) Target Achievements	Master the basics of fashohah, read fluently, and memorize short letters
c) Method Coaching Fashohah	<ol style="list-style-type: none"> 1. The teacher gives an example or reads each maqra at least three times without imitating. 2. The students imitate the teacher's reading repeatedly until they have truly mastered it, and the teacher pays attention to them. 3. Maintain effectiveness and continuity of learning, Do not move maqra' before the old maqra' has been mastered, each meeting should be at least half a page of material.
Group Mutawasith (B)	In this group, the students have mastered the basics of fashohah, are fluent in reading, but are not yet fluent in pronouncing it (shifatul huruf). They are trained in groups, one meeting every day and they are also required to submit readings (reading in front of their respective substitutes).
a) Material Coaching	<ol style="list-style-type: none"> 1. Reading Material: Surah al-Baqoroh to Surah al-Anbiya' 2. Memorization Material: Juz 28, 29, 30 and Surat Yasin, Surat ar-Rahman, dan Surat al-Waqi'ah 3. Fashohah/Tajwid Material: The rules for reading ra' and lam, ahkamul mad, and its dimensions, the rules for reading, the signs of waqf, ibtida', and shifatul huruf. 4. Deposit Material: Juz 1 to Juz 20
b) Target Achievements	Able to distinguish each letter according to the makhraj and shifatul letters using thariqah wa tadhribah li fashohahati alQuran, fluently and fluently reading the al-Quran.
c) Method Coaching Fashohah	<ol style="list-style-type: none"> 1. The teacher gives an example or reads a new maqra' and is immediately followed by the students. 2. After reaching the maximum limit for each meeting (one page), the students are asked to repeat it together, and the teacher pays attention. 3. If there is a mistake, all students must repeat it, and if it is still wrong, the teacher gives an example and explains it. 4. Then the students take turns practicing reading the maqra' and if there is a mistake, give a signal, if it is not correct, ask the person concerned about the mistake related to tajwid or fashohah.

Group Muntadhir (A)	This group is those who are able to read fluently and fluently, but have not been able to master and understand waqaf-ibtida', musykilatul verse, and have not been able to read tartil.
a) Material Coaching	<ol style="list-style-type: none"> 1. Reading Material: Surah al-Hajj s.d. Juz 30 2. Memorization Material: Juz 28, 29, 30 and surat Yasin, ar-Rahman, dan surat al-Waqi'ah 3. Fashohah/Tajwid material: Waqof, Ibtida' Hamzah Qatha', and Washal, Musykilat, and all material from the Naqish Group, Muftadi' Group, Mutawasith Group 4. Deposit Material: Juz 15 to khatam. Able to read the Al-Quran fashih, fluently and tartil according 4. Deposit Material: Juz 15 s.d. khatam
b) Target Achievements	to lahjah 'arabiyah. And master and understand waqof, ibtida', and musykilat verses
c) Method Coaching Fashohah	<ol style="list-style-type: none"> 1. The teacher gives examples of reading and plays a bigger role as a companion. 2. The students read together, the teacher pays attention, then students who read the Quran in turns
Group Acceptable/Maqbul	Students who have the ability to read the Quran fluently, fluently tartil, and with Arabic pronunciation. To be able to participate in the Tahfidhul Quran program, they are required to pass a special selection and coaching.
Target Achievements: Conditions for participation, Graduation Binnadhar	The reading is standard Qiro'ah Muwahhadah, having memorized Al-Quran Juz 28, 29, and Juz 30 and important letters (Yasin, ar-Rahman, and al-Waqi'ah). If you have fulfilled the requirements, you are allowed to take part in the maqbul exam selection, which will later be tested by the Quality Assurance Team from the Tahfidh Unit, which consists of senior teachers.

From that level (Makbul group), then the students are allowed to follow Khatmil Quran Binnadhar which is held once a year. From each level, every semester there is an evaluation (exam) for advancement, with the main standard of fashohah and fluency, not on the achievement of individual income results.

To find out the application of the STIFIn-Based Intelligence Concept on the Achievement of AlQur'an Memorization of Students at MTs Madrastul Qur'an Tebuireng, the researcher conducted interviews, documentation, and observations of Stockholders (Head of Madrasah, Deputy Head of Curriculum, Deputy Head of Student Affairs, Deputy Head of Public Relations, Teachers/Ustadz accompanying each intelligence machine, student representatives for each Intelligence Machine.

So, based on the stages of the research activities, the researcher found the following research results;

At the Madrasatul Qur'an Islamic Boarding School, especially at the MTs Madrasatul Qur'an Tebuireng School Unit, the 2024-2025 school year is implementing the STIFIn concept for students who are memorizing the Qur'an. In this first year, the Qur'an accompanying teachers and students both use fingerprint scanners.

Figure 1: Student Fingerprint Scanner Process Activity



Source: Doc. Public Relations of MTs MQ Tebuireng

The purpose of the scanner is to identify and group the Intelligence Machine with the students to be assisted. A total of 256 grade VII students at MTs Madrasatul Qur'an in the STIFIn Concept-based Intelligence Test activity in July 2024 at the GOR Building of the Tebuireng Islamic Boarding School, Jombang. Before students can follow the STIFIn-based tahfiz program, several requirements must be met. These rules refer to the program that The Madrasatul Qur'an Islamic Boarding School follows, the Binnadhar program, which focuses on strengthening fashohah.

Grade VII students who will take the tahfidh al-Qur'an program using the STIFIn concept are required to be able to read the Al-Qur'an Binnadhar (seeing the mushaf) fluently, smoothly, and/or have met the requirements of Qiro'ah Muwahhadah (standard reading of the madrasah Qur'an). For those who are not yet able, they are required and provided to follow coaching according to their respective levels of ability."(Nur Rohman Ngaziz, n.d. 2025)

The development of the STIFIn concept of Al-Quran memorization program at MTs Madrasatul Quran, is applied to the difficult chapter of the Al-Quran, namely the Ash-shaffat chapter in chapter 23. Why is it said to be difficult, according to H. Fuad Taufiq, as the Head of MTs. Madrasatul Qur'an that the letter is rarely heard and read by students. So when the STIFIn method is applied to Class VII students who memorize the Ash-shaffat letter, it can be used as a reference for evaluating the picture of students' memorization achievements.

Figure 2: The accompanying ustadz and the MTs MQ Tebuieng Management carry out weekly monitoring activities to evaluate students' memorization achievements.



Source: Doc. Public Relations of Mts MQ Tebuieng

"In the Madrasatul Qur'an boarding school, during the Qur'an learning hours include: after maghrib until isya' (18.30-19.30 WIB), there is a binadhoh class, consisting of a classical class (AD class, guided by 1 badal per class), in tahfidz, there is a mudarohah program per majlis, 3 students controlled by the mudarohah team, and there is a fashohah tahfidz program per badal fashohah guides 5 majlis (3x5 = 15 students). After the diniyah program, there is an individual deposit program for each badal starting at 21.30-23.00 at the mosque. After dawn, there is an individual deposit program for each badal until 06.00. One badal supervises 10-15 students, so there must be synergy between the badal and the school. While the room supervisor also actively helps the Qur'an program so that the program's target is achieved." (H. Fuad Taufiq, 2025)

Next, students will memorize Juz 28, in this case, the letter has been read often, or some students happen to have memorized the letters at the Pondok. So, Juz 28 is seen as a collection of relatively easy Quranic verses. Every student who has the Sensing intelligence type has easy sensory abilities in memorizing vocabulary, paying attention to details, observing, and processing information from direct experience. likes a practical and concrete approach

" The allocation of agreement for each meeting is 1 JP (40 minutes). When the introduction of learning begins, seeing the situation that is indeed not the same between one and the other, some are diligent, patient, and persistent, but some tend to be lazy or not enthusiastic when asked to write. We focus on physical senses and concrete details to process information. Because Type Si tends to be active in moving, they use kinesthetic memory (mouth, hand, or body movements) or visual (looking at the Qur'an) to strengthen memorization. So we stimulate it first with stretching, until when they are sweating, they will tend to focus on learning, especially systematic memorization, repetition, and direct practice. We prioritize comfort in memorizing, so some memorize by rewriting the verses that have been memorized, some only memorize by repeating verses per verse, or letters per letter." (Ustadz Agung Prasetyo. MH, n.d. 2025)

Students with Sensing intelligence are advised to use (translated Quran per word/colorful Quran). The memorization technique is to mark the beginning and end of the verse using colored markers, or mark difficult verses, or rewrite them and often repeat words that are difficult to remember, marked in the same part of the verse. Marking the tilawah and murojaah columns, here students read 10

times/ or adjusted to the learning time. The range of 15 lines/ 1 glass has been recommended. Then the next students read again without looking at the text of the Quran repeated according to the needs of each student. Furthermore, after memorizing, it is reinforced again by writing the verses that have been memorized and then marked with the date of writing. a collection of relatively easy Quranic verses. Every student who has the Sensing intelligence type has easy sensory abilities in memorizing vocabulary, paying attention to details, observing, and processing information from direct experience. likes a practical and concrete approach.

"In the learning that has been running in class, there are several things that need to be conveyed, as evaluation material. It can be said that the overall learning went smoothly, Alhamdulillah, students were able to follow the STIFIn concept well. With the advantages of Sensing, whose Brain Intelligence Machine (MK) can control/produce muscles better than MK, so that when he moves his body until he sweats, his brain becomes fresh, ready, and enthusiastic to learn. At the beginning of entering the class, we usually do muscle stretching for 5-7 minutes, then to create a fresh and interesting atmosphere, we also provide various icebreakers. And in teaching, I divide this Sensing group into 3 groups. (High, middle, and low). And all of them use the "pressure and conditional method". Pressed to achieve a certain target, then after success is given a reward (candy or snack) "(Ustadz Rijal Habibi, n.d. 2025)

The superiority of Sensing in memorizing is indeed beyond doubt. The advantages of this type in accuracy, high discipline, and the ability to maintain daily routines helps consistency. to stable memorization, resulting in sensory memory acuity that tends to last a long time.

"In the class, the children are divided into 3 groups according to the fashohah class (basic method of MQ Islamic boarding school), and also see the number of memorization achievements of the students that have been obtained. The group model in several assemblies (1 assembly consists of 2 children). Group One, 2 assemblies consist of 4 children (the high criteria is that students already have a memorization piggy bank, before students use STIFIn, they already have memorized juz 28-30). Group Two, 5 assemblies consist of 11 children. Group Three, there are 6 majlis consisting of 12 children. The purpose of this class is to map. Teacher = easier to see, observe, and direct. Meanwhile, students will be more motivated with their partners because they compete with each other to increase memorization achievements."

Figure 3: Al-Quran Learning Activities for Students Sensing in Front of the Library



Source: Doc. Public Relations of Mts MQ Tebuireng

Students who have finished memorizing will then submit the results of their new memorization (additional) or old memorization (muraja'ah) in front of a teacher (badal) who has the same Intelligence Machine. This has been determined by the management of MTs Madrasatul Qur'an, so in the implementation of the STIFIn Concept, the *badal* (Qur'an teacher) who is responsible as well as a guide for his students, will conduct an evaluation when the Qur'an is submitted, namely the achievement of letters that have been successfully memorized in 1 JP (40 Minutes).

The STIFIn Concept Implementation Program for students with the Introverted Sensing/Si Intelligence Machine for 24 students. Most of them feel more enjoyment in memorizing, which is proven by the statements of 2 students who think that.

"In general, this method is fun. I can easily follow it, and there is even a tendency to increase memorization achievement, because from the beginning, I have been used to repeating verses. However, in the writing method after memorizing, I tend to be late, sometimes I don't even write because of the amount of time that has been conditioned by the schedule, both studying at the pondok and school. Even if I can spare time to write, I use it during break time or in between the already very busy pondok activities." (Majid, 2025)

The same thing was also added by those who also have an introverted Sensing Intelligence Machine, that:

"I am very happy because there is progress in my memorization! I enjoy the method. But regarding writing, it feels a bit different from my previous habits. I was previously used to just repeating the memorization process. However, because this writing method is not yet familiar to me, it is part of the learning challenge, and I will try to overcome it. In addition, in this Asy-shaffat letter, the memorized verses are still rarely read by me, only then, in this application, I memorized and wrote it down, even though it is not complete." (Muhammad Sultan Hadi Wijaya, 2025)

Discussion

Identification of an individual's dominant Intelligence Engine (IEM) is very relevant in the context of memorizing the Qur'an because it can personalize the memorization approach and strategy to suit the way the brain works and the learning preferences of each type. This is in line with David Kolb's experiential

learning model (Ghufron, 2012) (Concrete Experience/ CE, Reflective Observation/RO, Abstract Conceptualization/AC, Active Experimentation/AE) which offers a very relevant framework for optimizing the process of memorizing the Qur'an, especially when combined with an understanding of STIFIn.

The combination of Kolb's learning cycle in line with the STIFIn conceptual understanding allows teachers to create a more holistic memorization learning experience that is tailored to individual preferences. For example, a Sensing student might start with CE (listening), then AE (writing), then RO (looking at notes), and finally AC (remembering structure). An Intuiting student might start with AC (understanding concepts), then RO (reflecting), then CE (listening), and finally AE (trying to connect with other verses).

By integrating the understanding of STIFIn and the Kolb model in the context of a conducive Islamic boarding school environment, the Qur'an memorization program at MTs MQ Tebuireng Jombang has great potential to not only improve memorization, but also develop students' cognitive and spiritual potential holistically.

In the context of memorizing the Qur'an, this process involves mastering and understanding the verses thoroughly and perfectly without looking at the mushaf. Furthermore, the discussion in this analysis will connect the results of this memorization achievement with the broader concept of learning outcomes, namely the final competencies achieved by students after going through the process of learning to memorize the Qur'an using the STIFIn concept.

Here, teachers have a crucial role not only in delivering the material but also in guiding and facilitating students to achieve the learning outcomes that have been formulated in the learning objectives. The findings regarding the significant differences in memorization achievement between the As-Shaffat letter (categorized as difficult) and the letters in juz 28 which are considered easier (based on the frequency of reading the verses) in MTs MQ Tebuireng students can be analyzed through the lens of Robert M. Gagne's Learning Theory, an educational psychology expert, identifying nine learning events that are needed for effective learning. The following is an analysis of the discussion on the memorization achievement of the STIFIn concept.

Context of Findings:

In Surah As-Shaffat (Difficult): Words are rarely found, short verses, average achievement of 5 lines in 20 minutes. Second, Easy Letters in Juz 28: Words are often found, long verse category, average achievement of 10 lines (2 times) in the same or similar time sent. Third, Medium Letters: for students who already have a piggy bank of memorization before memorizing the STIFIn Concept, Achievement between 7-9 lines. The background conditions of individual

variations also determine the fluency of each student's memorization, in influences the achievement of memorized verses

Based on Gagne's 9 Learning Events, it shows that First, the element of Gaining Attention/getting attention, the difference in ability between difficult and easy letters shows that there are significant variables in the learning material that influence students' cognitive processes. Meanwhile, if photographed using the Analisa knife so that the Ustadz/Teacher realizes the difference in the use of different approach strategies to attract students' attention to the challenges of difficult letters, it must be more intensive in its learning. In the second, the element of Informing Learners of the Objective/ Informing the Learning Objective, for difficult letters (memorizing 5 lines in 20 minutes) is quantitatively different from easy letters (10 lines in a similar time). The accompanying Ustadz conveyed that realistic and specific learning objectives for as-Shaffat, the goal may be more focused on the quality of memorization and understanding of the meaning per short verse, rather than the large quantity of lines.

Third, Stimulating Recall of Prior Learning/Stimulating remembering previous learning. Students' experiences with easy and difficult phrases become a reference for students' own experiences. Ustadz companion needs to practice pronunciation, understanding the meaning of words, or looking for similarities in the Qur'an. Fourth, Presenting the Stimulus (Presenting Learning Stimulus), finding differences in characteristics in the length/shortness of the verses to be marked, which directly affects the ease of control. In Surah as-Shaffat, which has short verses, it is necessary to repeat each word, because it is rarely found in other surahs. Five, Providing Study Guidance within 20 minutes, it is possible that additional repetition strategies are needed outside of more intensive learning hours, if necessary, creating a sentence structure that visualizes the order of words in the verses.

In the sixth element, often testing memory by covering part of the verse, for easy letters, guidance can focus more on effective extension strategies and maintaining concentration on longer verses. Seventh Element Eliciting Performance. It is known that the achievement of 5 or 10 lines is a manifestation of student performance in memorization. This difference indicates different levels of difficulty in eliciting the expected performance. Students instill memorization and provide constructive feedback. For As-Shaffat, more frequent practice sessions with smaller targets may be needed at the beginning. The eighth element, Providing Feedback, on the variation in memorization fluency between students shows differences in the effectiveness of learning strategies and understanding of the material. Feedback must be specific and tailored to the

difficulties faced by students in each type of letter. For As-Shaffat, feedback may focus more on the accuracy of the wording and mastery of each verse. For easy letters, feedback can be more subtle on the fluency and interconnectedness of the verses.

In the ninth element of Assessing Performance / Assessing the Relevance of Findings, it was found that the Achievement of 5 or 10 lines in a certain time is one of the performance assessment indicators. Performance assessment must consider the level of difficulty of the material. The assessment targets for As-Shaffat may be different from easy letters. The assessment also needs to include aspects of fluency, accuracy, and understanding (if relevant to the learning objectives). To improve retention and transfer of learning outcomes, differences in memorization ease can affect long-term retention. Difficult material may require stronger retention strategies. students to often muroja'ah (repeat) with various methods (by the STIFIn Concept), connect verses with broader themes in the Qur'an, or teach the meaning and interpretation of verses in more depth. Transferring learning can be done by looking for similarities in wording or themes with other memorized letters.

The analysis illustrates how the characteristics of learning materials (memorizing the letter as-Shaffat and Juz 28) significantly affect the cognitive process and performance of students in memorizing the Qur'an, as mapped in the stages of Gagne's learning. The STIFIn concept makes it easier for accompanying teachers to be more careful in encouraging students to apply different learning strategies for each type of letter. so that intensive guidance and specific feedback from accompanying teachers are more optimal. By understanding the cognitive processes involved in each stage of Gagne's theory and the STIFIn concept, it will help teachers can design a more effective and adaptive memorization learning experience for all students..

Conclusion

This study affirms that the implementation of religious moderation in Islamic Religious Education (IRE) at SDN Grogol 2 Diwek Jombang has been carried out harmoniously through a reflective and contextual pedagogical approach. Values such as national commitment, tolerance, nonviolence, and appreciation of local culture are not only taught theoretically but also internalized through daily school practices and a multicultural learning environment.

The key contribution of this study lies in its empirical reinforcement of how foundational education can serve as a platform for instilling religious moderation in practical terms. It advances the discourse on character education by highlighting the interplay of teacher competence, institutional support, and family involvement as critical success factors. Additionally, the findings offer practical insight for

policymakers and curriculum developers to embed religious moderation more explicitly in early-grade IRE content and delivery.

However, the study also acknowledges its limitations, including its focus on a single school and a relatively narrow pool of informants. As such, generalizing the findings requires caution. Future research is encouraged to expand the geographic and demographic scope, as well as to examine more deeply the role of parental and community engagement in sustaining inclusive and moderate religious values in basic education.

References

- Aini, N., Hafizah, N. R., & Syahira, S. (2024). Pengaruh Lingkungan Terhadap Pendidikan Anak. *JMPAI: Jurnal Manajemen Dan Pendidikan Agama Islam*, 2(5).
- Alfaruqy, M. Z. (2022). Nationalism From The Founding Father ' S Perspective (A Psycho-Hermeneutic Analysis). *Jurnal Pemikiran Humaniora*, 23, 1–11.
- Azizah, M., Jariah, S., & Aprilianto, A. (2023). Pembentukan Karakter Religius Siswa Melalui Pembelajaran Pendidikan Agama Islam di Sekolah Menengah Kejuruan. *Ngaos: Jurnal Pendidikan Dan Pembelajaran*, 1(1), Article 1. <http://ejournal.pdtii.org/index.php/ngaos/article/view/2>
- Hasan, M. S. (2021). Learning Model Service-Learning at Boarding School. *Nazhruna: Jurnal Pendidikan Islam*, 4(3), Article 3. <https://doi.org/10.31538/nzh.v4i3.1139>
- Hasan, M. S. (2024). Integration of Islamic Moderation Values in Islamic Education Curriculum as an Effort to Prevent Radicalism Early on. *At-Thullab: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*.
- Hasan, M. S., & Azizah, M. (2022). Reconstructing the Islamic Religious Education Curriculum with a Bullying Prevention Perspective. *Tafkir: Interdisciplinary Journal of Islamic Education*, 3(2), Article 2. <https://doi.org/10.31538/tijie.v3i2.1702>
- Hasan, Moch. S., Azizah, M., & Rozaq, A. (2023). Service Learning in Building an Attitude of Religious Moderation in Pesantren. *Tafkir: Interdisciplinary Journal of Islamic Education*, 4(4), 559–576. <https://doi.org/10.31538/tijie.v4i4.714>
- Juwaini. (2023). Revitalisasi Peran Filsafat sebagai Proses Transformasi Masyarakat Multikultural. *Jurnal Sosiologi Agama Indonesia (JSai)*, 4, 102–118. <https://doi.org/10.22373/jsai.v4i1.2690>
- Kamal, K. A., & Maknun, L. (2023). Implementasi Sikap Toleransi Siswa Di Sekolah Dasar. *Jurnal Gentala Pendidikan Dasar*, 8(1), 52–63. <https://doi.org/DOI:https://doi.org/10.22437/gentala.v4i1>

- Kholik, M., Mujahidin, M., & Munif, A. A. (2024). Menanamkan Nilai-nilai Akhlak dalam Pergaulan Siswa Di Lingkungan Madrasah. *Ngaos: Jurnal Pendidikan Dan Pembelajaran*, 2(1), Article 1. <https://doi.org/10.59373/ngaos.v2i1.12>
- Lessy, Z., Widiawati, A., Himawan, D. A. U., Alfiyaturrahmah, F., & Salsabila, K. (2022). Implementasi Moderasi Beragama Di Lingkungan Sekolah Dasar. *Pedagogie*, 3(2), 137–148. <https://DOI.org/10.52593/pdg.03-2-03>
- Magdalena, I., Hidayah, A., & Safitri, T. (2021). Kognitif , Afektif , Psikomotorik Siswa Kelas Ii B Sdn Kunciiran 5 Tangerang. *Nusantara : Jurnal Pendidikan Dan Ilmu Sosial Volume*, 3, 48–62.
- Mezirow, J. (1997). Transformative Learning: Theory to Practice. *Transformative Learning In Action*, 74, 5–12.
- Muslimah. (2022). *Kontekstualisasi Modal Sosial Dalam Pembentukan Karakter Siswa Di Madrasah (Studi Kasus di MAN 1 Tangerang) Disertasi*. Universitas Islam Negeri Syarif Hidayatullah Jakarta.
- Puspita, D., Nizar, M. A. K., & Rambe, M. S. (2024). Penerapan Kurikulum Merdeka Melalui Teori Konstruktivisme Pada Pembelajaran Pendidikan Agama Islam Kelas X Di Sma Negeri 1 Tebing Syahbandar. *At-Tarbiyah*, 2, 117–125.
- Qodim, H. (2023). *Moderasi Beragama buku.pdf*. Gunung Djati Publishing.
- Rasad, A., & Nugraha, F. (2023). Gerakan dakwah dan pengarusutamaan moderasi beragama menuju kerukunan umat beragama. *Transformasi: Journal Of Management, Administration, Education, And Religious Affairs*, 5(1), 158–177.
- S, N. (2020). Prinsip-prinsip pendidikan islam: Universal, keseimbangan, kesederhanaan, perbedaan individu, dan dinamis. *ISTIQURA'*, 7(2).
- Safarudin, R., Kustati, M., Sepriyanti, N., & Zulfamanna. (2023). Penelitian Kualitatif. *INNOVATIVE: Journal Of Social Science Research Volume*, 3, 9680–9694.
- Saifuddin, L. H. (2019). *Moderasi Beragama*. Badan Litbang dan Diklat Kementerian Agama R.
- Susanti. (2022). *Moderasi Beragama Dalam Masyarakat Multikultural*. 6, 168–182. <https://doi.org/10.52266/>
- Ulfa, N., Ningsih, S., Kurniasih, W., & Chanifudin. (2024). Pendidikan Karakter : Upaya Membangun Moderasi Beragama Peserta Didik. *Journal Transformation of Mandalika.*, 5(5), 266–275.
- Ulinnuha, M., & Nafisah, M. (2020). Moderasi Beragama Perspektif Hasbi Ash-Shiddieqy, Hamka, Dan Quraish Shihab: Kajian atas Tafsir an-Nur, al-Azhar, dan al-Mishbah. *Suhuf*, 13(1), 55–76. <https://doi.org/https://doi.org/10.22548/shf.v13i1.519>

Zahdi, & Iqrima. (2021). Implementasi Moderasi Beragama Pada Pembelajaran Al-Qur'an Di Mushola Nur Ahmad. *Moderatio : Jurnal Moderasi Beragama*, 01(1), 142-159.