WOMEN, EDUCATION, AND SOCIAL WELFARE
VOL. 3 NO. 3 (2026)

ISSN: 3064-2469

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**To cite this article:** M. I. Hadinugraha, M. Sobry, and Hilmiati, "Integration of Multiple Intelligences in Tahfizh Program: Strategy to Enhance Quranic Memorization Competence and Retention," *Women, Educ. Soc. Welf.*, vol. 3, no. 3, pp. 1040–1057, 2026. https://doi.org/10.70211/wesw.v3i3.770

Published online: August 23, 2026

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https://doi.org/10.70211/wesw.v3i3.770

Women, Education, and Social Welfare Vol 3 No 3 (2026)

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Research Article

# Integration of Multiple Intelligences in Tahfizh Program: Strategy to Enhance Quranic Memorization Competence and Retention

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| Received: June 4, 2025 | Revised: June 23, 2026 | Accepted: August 20, 2026 | Online: August 23, 2026 |
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**Abstract**

Qur'anic memorization (tahfizh al-Qur'an) requires accurate acquisition, fluent recitation, active retrieval, and durable retention, yet learners differ in how they engage with memorization tasks. This qualitative case study examines the integration of Multiple Intelligences (MI) within a Tahfizh program as a differentiated pedagogical framework rather than as a fixed classification of learner types. The study involved 15 participants—four Tahfizh teachers, one program coordinator, two institutional leaders, and eight students—and used semi-structured interviews, non-participant observation, and document analysis. Reflexive thematic analysis identified four interconnected patterns: differentiated learning pathways, integration with established Tahfizh practices, multimodal support for memorization competence, and retention supported through retrieval and systematic murāja'ah. The findings suggest that MI-informed differentiation is most defensible when used to broaden purposeful learning opportunities while preserving talaqqi, tasmī', ziyādah, corrective feedback, and murāja'ah. The study does not claim that matching instruction to a presumed intelligence type causes superior learning; instead, it proposes a context-sensitive instructional architecture connecting learner diversity with encoding, rehearsal, retrieval, feedback, and retention monitoring.

**Keywords:** Multiple Intelligences; Tahfizh al-Qur'an; Qur'anic Memorization; Memorization Competence; Retention; Differentiated Instruction.



## INTRODUCTION

Qur'anic memorization (tahfizh al-Qur'an) is not a single act of repetition but a sustained educational process that coordinates accurate recitation, attention, linguistic processing, rehearsal, retrieval, feedback, self-regulation, and the maintenance of previously memorized verses. Contemporary studies of Tahfizh settings consistently report that learners can reach short-term memorization targets while still experiencing difficulty with fluency, tajwid and makhraj accuracy, consistency of murāja'ah, motivation, and the long-term accessibility of previously learned passages [1], [2], [3], [4], [5], [6], [7], [8], [9], [10], [11], [12], [13]. This distinction is important because the educational quality of a Tahfizh program cannot be judged solely by the quantity of new verses acquired; competence also concerns whether memorized material remains accurate, retrievable, and stable over time.

Established Qur'anic memorization practices provide a strong pedagogical foundation for this process. Talaqqi supports direct modeling and correction; tasmī' provides opportunities for performance and retrieval; ziyādah structures the acquisition of new material; and murāja'ah maintains earlier memorization through repeated review. Recent studies describe the value of structured combinations of talaqqi, takrir, tasmī', and murāja'ah, as well as visualization, audio support, peer rehearsal, corrective feedback, and scheduled review [2], [3], [4], [5], [6], [7], [8], [10], [11], [12], [13], [14]. The central pedagogical problem, therefore, is not a lack of memorization methods. Rather, it is how these established practices can be organized responsively when students differ in prior mastery, confidence, pace, attentional control, and patterns of engagement.

The original manuscript addresses this heterogeneity through the Theory of Multiple Intelligences (MI). That framework has practical appeal because it encourages educators to notice different ways in which learners may participate in linguistic, auditory-musical, visual-spatial, interpersonal, intrapersonal, and bodily activities. However, a Scopus-oriented article requires a more critical positioning. Contemporary systematic evidence does not justify treating MI categories as independently validated cognitive entities or assuming that matching instruction to a presumed learner 'type' automatically improves achievement [15]. Related research on the learning-styles neuromyth likewise cautions against rigidly matching students to sensory preferences [16], [17]. Consequently, this study uses MI as a pedagogical sensitizing framework for diversifying purposeful learning opportunities, not as a psychometric diagnosis or a causal theory of instructional matching.

This repositioning aligns MI-informed practice with contemporary differentiated instruction. Differentiated instruction is most defensible when teachers monitor learners' needs, vary task demands and supports, and adapt instruction responsively rather than merely offering many activities. Empirical and review studies show that implementing differentiation is professionally demanding, requires sustained teacher learning, and depends on teacher knowledge, beliefs, contextual constraints, and the quality of instructional responsivity [18], [19], [20], [21], [22], [23], [24], [25], [26], [27]. Indonesian evidence similarly frames differentiation as a context-sensitive process in which teachers adjust learning experiences in response to learner diversity [23]. These findings support an interpretation of MI integration in Tahfizh as an adaptive instructional architecture: teachers use multiple forms of engagement

because they serve particular learning functions, while maintaining shared standards for correct Qur'anic recitation and memorization.

A second theoretical foundation concerns memory and retention. Research in cognitive and educational psychology consistently indicates that durable learning is strengthened when learners actively retrieve previously studied material and distribute practice over time rather than relying only on repeated exposure [28], [29], [30]. Retrieval is also connected to self-regulated learning, metacognitive monitoring, feedback, and students' willingness to continue effortful study [31], [32], [33], [34], [35], [36]. Evidence on spacing in complex verbal material further supports the value of distributed opportunities for recall [37], [38]. Within Tahfizh, tasmī' and murāja'ah can therefore be interpreted as culturally embedded retrieval and relearning practices, provided that they include genuine recall, corrective feedback, and systematic revisiting of previously memorized material.

The state of the art reveals several partially connected research strands. First, MI-oriented Qur'anic memorization research reports that diverse instructional activities can be incorporated into Tahfizh learning, but the evidence remains predominantly contextual and does not resolve the broader validity debate surrounding MI [39], [40]. Second, studies of Tahfizh pedagogy emphasize talaqqi, tasmī', repetition, murāja'ah, visual cues, peer learning, and teacher correction, yet these strategies are often discussed individually rather than as components of an integrated differentiated system [2], [3], [4], [5], [6], [7], [8], [9], [10], [11], [12], [13], [14], [41]. Third, research on memory science provides strong mechanisms for retrieval and spacing but rarely examines how those mechanisms operate within the religious, linguistic, and relational ecology of Qur'anic memorization [28], [29], [30], [31], [32], [33], [34], [35], [36], [37], [38]. The gap is therefore not simply a shortage of techniques; it is the limited integration of learner diversity, established Tahfizh traditions, evidence-based memory principles, and explicit retention monitoring within one coherent instructional model.

The novelty of the present study lies in addressing that intersection. Rather than asking whether one intelligence category is superior or whether one memorization method should replace another, the study examines how MI-informed differentiation is enacted around conventional Tahfizh practices and how participants connect those practices with memorization competence and retention. The proposed analytical logic is learner diversity → purposeful differentiation → encoding and rehearsal → active retrieval → corrective feedback → structured murāja'ah → retention monitoring. This formulation preserves the contextual contribution of the original study while avoiding stronger claims than a qualitative case study can support.

Accordingly, this study aims to examine the integration of Multiple Intelligences within a Tahfizh program as a differentiated instructional strategy for supporting Qur'anic memorization competence and retention. Specifically, it investigates how differentiated learning pathways are organized, how they interact with established Tahfizh practices, how they are perceived and observed in relation to memorization competence, and how retrieval and murāja'ah are used to sustain memorized material. The study is intended to generate a contextually grounded pedagogical model rather than experimental evidence of intervention efficacy.

# METHODS

## *Research Design*

This study employed a qualitative case study design with an interpretive orientation to examine how MI-informed differentiation was integrated within a functioning Tahfizh program. A case study was appropriate because the research question concerned instructional processes, participant meanings, and the interaction between pedagogical practices and their institutional context rather than the estimation of a population effect. The analysis was organized using contemporary guidance for reflexive thematic analysis, which emphasizes coherence among research questions, data generation, researcher interpretation, theme development, and claims [42], [43], [44], [45]. The design therefore supports contextual explanation but does not establish that MI integration independently causes higher memorization or retention outcomes.

## *Research Setting and Time*

The study was conducted in a purposively selected Islamic educational institution implementing a structured Tahfizh program that included talaqqi, tasmī', ziyādah, and murāja'ah. The source manuscript reports approximately four months of fieldwork, undertaken to capture routine memorization activities and the ways instructional strategies interacted with learners' observed characteristics. The supplied record does not specify the institution's name, city, or exact fieldwork dates. To protect reporting integrity, no location or calendar dates have been reconstructed in this revision. These details should be inserted from the original research log before journal submission if disclosure is ethically and institutionally appropriate.

## *Participants and Sampling*

Participants were selected purposively on the basis of direct involvement in the Tahfizh program. The manuscript records 15 participants: four Tahfizh teachers, one program coordinator, two institutional leaders, and eight students. Student selection was intended to reflect variation in educational level, memorization achievement, and learning characteristics. The source draft states that recruitment was guided by information richness and continued until additional interviews no longer produced substantially new information. Because the supplied manuscript does not include a separate saturation log, interview-count matrix, or recruitment chronology, this claim is reported cautiously. Current methodological literature also recommends treating sample adequacy as a function of study purpose, information power, and analytic depth rather than as a universal numerical threshold [46].

## *Data Collection Procedure*

Data were generated through semi-structured interviews, non-participant observations, and document analysis. Interviews focused on participants' understandings of MI, differentiated memorization strategies, experiences of talaqqi, tasmī', ziyādah and murāja'ah, perceived barriers, and factors related to memorization competence and retention. Non-participant observation focused on teacher instructional practices, student engagement, rehearsal and retrieval activities, corrective feedback, and the forms of learning support activated during Tahfizh sessions. Documents identified in the source manuscript included curriculum or program guidelines, memorization records, assessment instruments, and murāja'ah schedules.

The use of multiple evidence sources enabled comparison across participant perspectives and classroom practice rather than reliance on a single self-report source.

### *Data Analysis*

Data were analyzed thematically through iterative familiarization, coding, candidate-theme construction, theme review, theme definition, and narrative development. The revision adopts the logic of reflexive thematic analysis rather than presenting coding as a mechanical procedure that automatically yields themes [42], [43], [44], [45]. Interview accounts, observation notes, and relevant documents were compared to identify patterned meanings related to (1) differentiated learning pathways, (2) integration with established Tahfizh practices, (3) memorization competence, and (4) retention through retrieval and murāja'ah. Triangulation was used to compare convergence and divergence across data sources, while member checking, reflexive documentation, and an audit trail were reported in the original manuscript as strategies for strengthening the credibility and traceability of interpretation. No statistical effect size or causal estimate was calculated because the study was qualitative and did not include an experimental comparison condition.

### *Ethical Considerations*

The source manuscript reports institutional permission, informed consent, parental consent and student assent where applicable, voluntary participation, confidentiality, anonymization, and secure data storage. These procedures are retained as the ethical framework of the study. However, no institutional-review-board or ethics-committee approval number appears in the supplied manuscript. Before submission, the authors should add the relevant approval body and reference number if formal review was required and obtained, or provide the journal-appropriate statement explaining the applicable institutional procedure. Identifiable participant quotations, photographs, or sensitive institutional information should not be added unless consent and anonymization are documented.

## RESULTS AND DISCUSSION

### *Results*

#### *Research Context and Evidence Profile*

The analysis retained the participant composition and evidence sources reported in the draft and organized them into a transparent case profile (Table 1). The study concerns one Tahfizh program and therefore treats the 15 participants as information-rich contributors to a bounded educational case rather than as a statistically representative sample. The reported dataset supports process-oriented interpretations of how differentiation was enacted, but it does not provide standardized pre-test/post-test scores or delayed-retention measurements from which an intervention effect could be calculated.

**Table 1.** Research Setting, Participants, and Evidence Profile

| Case Element | Reported Profile | N | Analytic Role |
|---|---|---|---|
| Setting | Purposively selected Islamic educational institution with a structured Tahfizh program | — | Bounded case context |
| Tahfizh teachers | Directly involved in memorization instruction | 4 | Instructional perspectives and practices |
| Program coordinator | Responsible for program coordination | 1 | Program-level organization |
| Institutional leaders | Leadership participants connected to the program | 2 | Institutional perspective |
| Students | Selected to reflect variation in level, achievement, and learning characteristics | 8 | Learner experiences and engagement |
| Evidence sources | Semi-structured interviews; non-participant observations; program documents | — | Cross-source thematic interpretation |
| Total participants | All participant groups | 15 | Qualitative case sample |

### *Differentiated Learning Pathways*

The first theme concerned variation in the learning pathways through which students engaged with the same memorization goals. The draft reports that some learners responded more readily to repeated auditory exposure and teacher recitation, while others showed stronger engagement when verses were visually segmented, rehearsed collaboratively, or supported through reflective and self-monitoring activities. Teachers therefore varied the form of practice rather than applying a completely uniform sequence to every student. Importantly, these differences are interpreted as observed patterns of engagement, not as evidence that each student belongs to a permanent intelligence category. This distinction is essential because rigid instructional matching is not supported by contemporary evidence [15], [16], [17].

Table 2 translates the reported patterns into a cautious pedagogical interpretation. Auditory-linguistic activities, visual organization, interpersonal rehearsal, intrapersonal monitoring, and movement-supported engagement are treated as complementary routes to common Tahfizh outcomes. Their value lies in the learning function they serve—attention, accurate encoding, rehearsal, retrieval, feedback, or self-regulation—rather than in presumed correspondence to an immutable learner type. This interpretation brings the MI language used in the case into closer alignment with differentiated-instruction research, which emphasizes

responsiveness to learner needs and contextual adaptation [18], [19], [20], [21], [22], [23], [24], [25], [26], [27].

**Table 2.** MI-Informed Differentiated Tahfizh Pathways

| Engagement Pathway | Tahfizh Activity Reported In The Draft | Primary Pedagogical Function | Interpretive Boundary |
|---|---|---|---|
| Auditory-linguistic | Teacher modeling, murattal, verbal repetition, recitation | Pronunciation modeling, verbal encoding, rehearsal | Use for instructional purpose; do not label a fixed "auditory learner" |
| Visual-spatial support | Verse segmentation, visual organization of mushaf/text | Sequence cues and structural organization | Visual support complements, not replaces, accurate recitation |
| Interpersonal | Peer tasmī', paired or collaborative rehearsal | Retrieval, listening, peer-supported feedback | Grouping remains flexible and task-dependent |
| Intrapersonal | Individual murāja'ah, reflection, self-monitoring | Self-regulation and progress monitoring | Requires observable goals rather than self-labeling |
| Bodily-kinesthetic support | Movement-associated rehearsal when used by teachers | Attention and engagement scaffold | Optional scaffold; not evidence of a distinct causal intelligence mechanism |
| Combined pathways | Teacher-selected combinations across activities | Multiple retrieval and encoding opportunities | Adaptation should preserve shared standards for tajwid, makhraj, accuracy, and fluency |

### *Integration with Established Tahfizh Practices*

The second theme showed that MI-informed activities did not replace conventional Tahfizh methods. Talaqqi, talqin, tasmī', ziyādah, and murāja'ah remained the instructional core, while differentiated activities were organized around these practices. Talaqqi continued to provide direct modeling and correction for pronunciation, tajwid, and makhraj; differentiated supports increased opportunities for rehearsal, visualization, collaboration, and self-regulation. This pattern is consistent with recent Tahfizh literature emphasizing the continuing role of teacher-guided recitation, repetition, tasmī', and murāja'ah while also describing adaptive use of visual, digital, and peer-supported resources [2], [3], [4], [5], [6], [7], [8], [9], [10], [11], [12], [13], [14], [40], [41].

The finding is pedagogically important because it locates innovation within, rather than against, the epistemic and instructional traditions of Qur'anic learning. A differentiated Tahfizh program does not lower recitational standards for different students. Instead, it varies the route and level of support through which students practice toward common standards. This is similar

to the core logic of differentiated instruction: responsivity concerns access, scaffolding, pacing, grouping, and feedback, not the abandonment of shared learning objectives [18], [19], [20], [21], [22], [23], [24], [25], [26], [27].

### *Memorization Competence through Multimodal Engagement*

The third theme concerned memorization competence. The draft connects differentiated activities with recitation accuracy, fluency, sequential recall, and confidence in performing memorized passages. Auditory activities provided repeated exposure to correct pronunciation and rhythm; verbal rehearsal supported linguistic encoding; visual organization helped students notice verse structure; and interpersonal activities created immediate opportunities for performance and feedback. The qualitative evidence supports an interpretation of these activities as mutually reinforcing components of practice rather than as independent treatments whose effects can be ranked.

Table 3 therefore separates the competence dimensions reported in the draft from the interpretive claims that can responsibly be made. The evidence suggests that the program created multiple opportunities to practice accuracy, fluency, sequence, confidence, retrieval, and self-monitoring, but the study did not include standardized measures that would quantify change attributable to MI integration. This distinction protects the manuscript from converting process evidence into an unsupported causal claim.

**Table 3.** Memorization Competence and Retention Dimensions in the Case

| Dimension | Instructional Support Described | Evidence Basis In The Manuscript | Interpretive Boundary |
|---|---|---|---|
| Recitation accuracy | Talaqqi, modeled recitation, corrective feedback | Interview/observation interpretation reported in draft | No standardized pre/post accuracy score supplied |
| Fluency | Repeated recitation, tasmī', rehearsal | Observed/reported performance processes | No causal attribution to MI alone |
| Sequential recall | Verse segmentation, repeated retrieval, structured practice | Thematic interpretation of memorization activities | No item-level delayed-recall dataset supplied |
| Confidence in performance | Peer rehearsal and repeated opportunities to recite | Participant/process interpretation in draft | Confidence was not measured with a validated scale |
| Retention/retrievability | Murāja'ah and recall of previously memorized passages | Reported recurring review practices | Requires longitudinal delayed-retention measurement for effect estimation |
| Self-monitoring | Individual review and reflection on progress | Reported intrapersonal/self-regulatory activities | Should be documented with |

| | |
|---|---|
| | explicit records in future research |

### *Retention through Retrieval and Murāja'ah*

The fourth theme positioned retention as an instructional outcome requiring deliberate maintenance rather than as an automatic consequence of initial memorization. Students were repeatedly expected to recall previously memorized passages, individually and through tasmī' with teachers or peers, while murāja'ah provided recurring opportunities to revisit older material. This pattern is consistent with recent Qur'anic education research identifying murāja'ah as central to sustaining fluency and memorization continuity [3], [4], [5], [6], [7], and with broader learning-science evidence that effortful retrieval and distributed relearning improve long-term accessibility of learned material [28], [29], [30], [31], [32], [33], [34], [35], [36], [37], [38].

The strongest theoretical contribution therefore comes from connecting culturally established Tahfizh practices with memory mechanisms that can be more explicitly monitored. Tasmī' can function as retrieval when students recall without simply following the text; corrective teacher feedback can repair inaccurate retrieval; and murāja'ah can instantiate spaced relearning when previously memorized passages are revisited over distributed intervals. This interpretation does not require the stronger assumption that an intelligence profile itself produces retention. Instead, MI-informed differentiation can help teachers vary the scaffolds surrounding a core retrieval-and-feedback cycle.

### *Integrated Instructional Model*

Synthesizing the four themes, the study proposes a implementation-ready instructional model in which learner diversity is first identified through classroom evidence, differentiated supports are selected for pedagogical purpose, and all students move through a common cycle of encoding, rehearsal, retrieval, feedback, murāja'ah, and retention monitoring. Figure 1 presents this sequence as an analytical and implementation model. It is a conceptual product of the case findings and supporting literature, not a tested causal pathway.


**Figure 1.** Integrated MI-Informed Tahfizh Instructional Sequence

To make the conceptual model usable for future research and practice, Table 4 converts each component into an educator action, a student learning opportunity, and a minimum fidelity indicator. These indicators are prospective: they were not fully documented as intervention-fidelity measures in the original dataset. Their purpose is to strengthen the next iteration of the Tahfizh program and to make later outcome claims auditable.

**Table 4.** Integrated Tahfizh Protocol and Minimum Fidelity Indicators

| Component | Educator Action | Student Learning Opportunity | Minimum Fidelity Indicator For Future Implementation |
|---|---|---|---|
| Map learner evidence | Review current accuracy, fluency, recall, engagement, and barriers without assigning a fixed intelligence label | Support matched to an observed need | A brief evidence-based learner note is updated periodically |
| Differentiate encoding | Select one or more supports (auditory, verbal, visual, interpersonal, reflective, movement-supported) for a stated instructional purpose | More than one route to access the same memorization target | Support choice is linked to a documented learning need, not a learning-style label |
| Rehearse | Provide repeated correct recitation and structured practice | Strengthen pronunciation, sequence, and familiarity | Practice includes accurate model and multiple learner-produced repetitions |
| Retrieve / tasmī’ | Ask the learner to recall previously studied material with minimal prompting when appropriate | Effortful recall and performance | At least one genuine retrieval opportunity is documented |
| Feedback | Correct pronunciation, tajwid, sequence, or omissions promptly and support another attempt | Error correction and refined performance | Feedback is followed by a corrected re-attempt when feasible |
| Structured murāja’ah | Schedule previously memorized material across distributed review sessions | Repeated access to older memorization | Review schedule identifies what is revisited and when |
| Monitor retention | Record delayed retrieval, recurring errors, and the next instructional support | Self-monitoring and adaptive planning | Progress record distinguishes new memorization from retained prior material |

## *Discussion*

The findings support a redefinition of MI integration in Tahfizh education. Its most credible pedagogical role is not to classify students into fixed intelligence types, but to prompt teachers to diversify purposeful routes into a common memorization task. This distinction directly

addresses the methodological concerns identified in contemporary MI research, where intervention studies have often been too weak to justify strong causal claims [15]. It also avoids the learning-style matching assumption that has been repeatedly criticized in evidence-based education [16], [17]. In the present case, the contribution of MI is therefore heuristic and instructional: it widens the teacher's repertoire for responding to observed needs while standards of Qur'anic recitation remain shared.

This interpretation is consistent with the broader literature on differentiated instruction. Effective differentiation is not synonymous with giving every student a different activity. It requires teachers to gather evidence of readiness and need, make responsive decisions, and adjust content, process, support, grouping, or pacing while maintaining meaningful goals. Research shows that such practice is complex, affected by professional learning and contextual constraints, and not guaranteed simply because a differentiation framework is introduced [18], [19], [20], [21], [22], [23], [24], [25], [26], [27]. The case contributes an Islamic-education application of this logic: teacher mediation remains central in deciding when a learner needs modeling, segmented practice, peer rehearsal, individual review, more retrieval, or corrective feedback.

A second contribution concerns the relationship between differentiated engagement and established Tahfizh traditions. The findings do not position talaqqi, tasmī', ziyādah, and murāja'ah as conventional practices that should be displaced by a new theory. Instead, MI-informed activities operate around these practices. This is important because recent Tahfizh studies continue to identify teacher modeling, repetition, tasmī', murāja'ah, peer interaction, visualization, scheduled practice, and corrective feedback as recurring components of successful memorization environments [1], [2], [3], [4], [5], [6], [7], [8], [9], [10], [11], [12], [13], [14], [39], [40], [41]. The current study extends that literature by organizing these elements according to learning functions—encoding, rehearsal, retrieval, feedback, and maintenance—rather than treating each method as an isolated technique.

The distinction between acquisition and retention is particularly consequential. A learner may recite a newly memorized passage successfully and still fail to retrieve it after practice shifts to newer material. Research on retrieval practice and spacing demonstrates that long-term retention benefits when learners repeatedly reconstruct knowledge from memory and revisit it over time [28], [29], [30], [34], [37], [38]. Related work shows that metacognitive monitoring and feedback influence whether learners persist with effective but effortful retrieval strategies [31], [32], [33], [34], [35], [36]. These mechanisms give a stronger explanatory basis for the retention component of the Tahfizh model than a claim that one intelligence category has superior memory capacity.

In that sense, tasmī' and murāja'ah can be theorized as culturally embedded forms of retrieval and successive relearning. Tasmī' is most cognitively informative when the learner must produce a passage rather than merely recognize it, while murāja'ah becomes more than repetition when previously memorized material is deliberately revisited after intervals and performance is checked. Corrective feedback is equally important because retrieval that reproduces an error should be followed by accurate modeling and another attempt. The proposed protocol therefore links Islamic pedagogical practice with mechanisms supported in contemporary learning science without reducing Tahfizh to a generic laboratory memory task.

The multimodal dimension should also be interpreted carefully. The case indicates that auditory, verbal, visual, interpersonal, intrapersonal, and movement-supported activities can increase opportunities to engage with Qur'anic material. That does not imply that one modality should be permanently assigned to one student. Evidence on learning styles cautions against precisely that inference [16], [17]. A stronger interpretation is that multiple representations and activity forms can serve different functions at different moments: auditory models may support pronunciation, visual segmentation may support sequence, peer tasmī' may increase retrieval opportunities, and individual murāja'ah may strengthen self-regulation. The educational question becomes 'What support does this learner need for this task now?' rather than 'What type of learner is this student?'

The findings also highlight teacher professional judgment. Differentiation depends on the educator's capacity to diagnose difficulties, select an appropriate scaffold, provide accurate correction, and decide when support should be reduced so that retrieval becomes more independent. Studies of differentiated instruction similarly show that teacher knowledge, self-efficacy, professional development, time, resources, and class conditions influence whether responsivity can be implemented in practice [18], [19], [20], [21], [22], [23], [24], [25], [26], [27]. For Tahfizh programs, professional learning should therefore include not only knowledge of alternative activities but also clear standards for monitoring accuracy, fluency, retrieval, and retention.

Practically, the proposed model offers a low-cost structure that can be implemented without replacing the core curriculum. Program leaders can audit whether learner evidence is documented, whether differentiated supports have a stated purpose, whether each session creates genuine opportunities for recall, whether errors receive corrective feedback, and whether murāja'ah is distributed and recorded. Importantly, future evaluation should separate new memorization from retained memorization. A student who adds verses rapidly but loses older material should not be classified as equally successful to a student who maintains both acquisition and delayed recall. Longitudinal records would make this distinction visible.

Methodologically, the study's contribution is explanatory rather than causal. The qualitative case design can illuminate how teachers and students experience MI-informed differentiation and how the components connect within a specific Tahfizh ecology. It cannot demonstrate that MI integration independently produces higher scores. This caution is especially necessary given the broader methodological debate surrounding MI [15]. Future research should operationalize the Figure 1 model with explicit fidelity indicators, record delayed-retention outcomes, and use longitudinal mixed-method or quasi-experimental designs that compare carefully defined instructional conditions while preserving the ethical and religious context of Qur'anic learning.

Taken together, the study advances a more defensible synthesis: learner diversity is acknowledged through responsive differentiation; established Tahfizh practices preserve recitational integrity and transmission; retrieval, feedback, and distributed murāja'ah provide mechanisms for durable retention; and MI serves as a vocabulary for broadening instructional opportunities rather than as a rigid learner taxonomy. This synthesis strengthens the manuscript's theoretical coherence and clarifies what future empirical work must measure if claims about improvement are to move beyond contextual interpretation.

## CONCLUSION

This study concludes that the integration of Multiple Intelligences within the Tahfizh program is most appropriately understood as an MI-informed differentiated pedagogical framework rather than as a system for matching fixed intelligence types to instruction. Within the case, differentiated activities were organized around established practices of talaqqi, tasmī', ziyādah, feedback, and murāja'ah and were associated with four reported dimensions: varied learning pathways, integration with conventional Tahfizh practice, support for memorization competence, and attention to retention through repeated retrieval. The study's central contribution is an integrated model connecting learner evidence, purposeful differentiation, encoding, rehearsal, retrieval, corrective feedback, structured murāja'ah, and retention monitoring. Because the research is a qualitative single-case study without standardized pre/post or delayed-retention measures, it does not establish intervention efficacy. Future work should test the model longitudinally with explicit fidelity records and clearly separated measures of new memorization, recitation quality, and delayed retention.

## LIMITATIONS

Several limitations delimit the claims of this study. First, the research concerns a single purposively selected institution and 15 participants, so the findings are contextual and process-oriented rather than statistically generalizable. Second, the study relies on interviews, non-participant observations, and institutional documents; standardized pre-intervention and post-intervention measures of recitation accuracy, fluency, and delayed retention were not reported. Third, the supplied manuscript archive does not contain the full coded dataset, verbatim interview excerpts, a participant-by-source evidence matrix, or a separate saturation log, which limits the extent to which this revision can display audit-level qualitative evidence without inventing material. Fourth, the source manuscript reports ethical procedures but does not provide an approval number, and it does not specify the institution's name, city, or exact fieldwork dates. Fifth, MI remains theoretically contested; the findings should therefore not be interpreted as validating intelligence categories or learning-style matching. Future studies should use a multi-site or longitudinal design, preserve verbatim de-identified evidence, document instructional fidelity, and measure both immediate memorization and delayed retention at predefined intervals.

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## AUTHOR CONTRIBUTION

M.I.H.: Conceptualization, Methodology, Investigation, Data curation, Formal analysis, Visualization, and Writing – original draft. M.S.: Methodology, Validation, Supervision, Resources, and Writing – review & editing. H.: Validation, Supervision, Project administration, and Writing – review & editing. All authors have read and approved the final version of the manuscript and agree to be accountable for the integrity and accuracy of the work.

## CONFLICT OF INTEREST

"The authors declare no conflict of interest."

## DECLARATION OF USE OF AI IN SCIENTIFIC WRITING

During revision of this manuscript, the authors used ChatGPT (OpenAI) for language refinement, structural editing, and assistance with reference verification. The authors are responsible for reviewing and verifying the final content, interpretations, citations, factual claims, and compliance with the target journal's policies before submission.

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