A reflective study on the use of the one day one color method in memorizing the Quran

Muhamad Arif Nugraha
Politeknik Negeri Bandung, Indonesia
Email: muhamad.arif.nugraha@polban.ac.id

Dinda Ainun Nuzul
Politeknik Negeri Bandung, Indonesia
Email: dinda.amanda@polban.ac.id

Satria Kharimul Qolbi
Politeknik Negeri Bandung, Indonesia
Email: satria.kharimul@polban.ac.id

Waway Qodratulloh S
Politeknik Negeri Bandung, Indonesia
Email: waway@polban.ac.id

Corresponding author, waway@polban.ac.id

Abstract

The declining interest and consistency in memorizing the Qur'an among younger generations pose a serious challenge amidst digital disruption and academic pressure. This study reflects on the experiences of participants in the One Day One Color (O.D.O.C) program, a Qur'anic memorization method based on daily targets and visualized progress, designed to foster discipline and measurable spiritual engagement. A descriptive qualitative approach was employed using in-depth interviews with participants who had completed the program, to explore the cognitive, affective, and spiritual impacts of this method. The findings indicate that O.D.O.C effectively facilitates the formation of long-term memory structures, enhances intrinsic motivation, and strengthens emotional connections with Qur'anic verses. Although there is a decline in memorization intensity after the program ends, most participants demonstrate continued effort by adjusting their rhythm, integrating alternative methods, and leveraging technology. Memorization also serves as a reflective tool, a reinforcement of religious identity, and a form of emotional therapy. In conclusion, the O.D.O.C method is not only technically relevant but also has a transformative impact on character and spiritual development. Its success is contingent upon post-program support, including community engagement, strategic flexibility, and adaptive digital systems. This study recommends O.D.O.C as a promising methodological innovation in contemporary Qur'anic education.

Keywords: Quranic Memorization, Reflective Method, Youth, Spirituality.

Introduction

The evolution of modern lifestyles and the accelerated flow of information in the digital era have had a significant impact on various aspects of life, including the religious practices of younger generations. One such practice is Quranic memorization, which now faces new challenges, particularly among adolescents and university

students. The presence of social media and unlimited access to information has become a double-edged sword: on one hand, it offers broader access to religious knowledge, yet on the other, it presents substantial distractions that reduce focus and the intensity of their engagement with the Quran (Arif Nugraha & Hambali, 2023). This phenomenon indicates a shift in spiritual orientation due to the relentless exposure to unfiltered information.

Academic and social pressures further complicate these challenges (Nugraha et al., 2024). Many young individuals must cope with heavy academic workloads, social expectations, and high personal and familial demands, resulting in limited time for Qur'anic memorization. Under such circumstances, the lack of structured guidance and support systems exacerbates the issue. Existing memorization programs tend to be conventional and often fail to accommodate the psychological needs and digital-native learning styles of today's youth. The absence of engaging visual aids, realistic and measurable achievement targets, and clear progress-tracking systems causes many participants to experience confusion, mental fatigue, and ultimately, a loss of motivation (Ellafiyah & Putri, 2022; Fatmawati, 2020). Furthermore, weak information literacy among youth intensifies the problem. Poor skills in accessing, selecting, and evaluating information directly affect the quality of their religious engagement. Research shows that inadequate understanding of critical information usage reduces interest in spiritual activities such as Qur'anic memorization (Fatmawati, 2020). The dominance of social media as the primary platform for consuming information also risks trapping participants in invalid or un-Islamic content, thereby weakening their spiritual foundation (Yunas et al., 2023).

In light of these realities, integrating practical and engaging learning methods has become imperative. An approach that aligns with the characteristics of the younger generation—in terms of form, media, and psychopedagogical strategies—may be key to reigniting interest and sustaining motivation in Qur'anic memorization. Considering the complexity of the challenges, innovative approaches are needed. Strategies that are results-oriented, technologically enriched, and grounded in a deep understanding of the digital generation can offer viable solutions. The aim is not merely to maintain memorization as a religious routine, but to make it an integral part of spiritual and character development for contemporary Muslim youth (Laumi, 2023; Marsus & Azharani, 2022). In response to these issues, various methodological innovations have emerged. One of them is the One Day One Color (O.D.O.C) method—a Qur'anic memorization approach based on visualizing daily targets through color-coded segments. This method is designed to help participants structure their memorization systematically, provide motivation through visual achievement, and promote consistency through measurable habits. In addition to its flexibility and personalization, the method fosters a sense of responsibility and self-regulation over one's spiritual progress.

This study aims to deeply reflect on the application of the O.D.O.C method in the Qur'anic memorization process, particularly from the perspectives of participants who have completed the program. The research focuses on how this method influences the quality of memorization, spiritual closeness, and worship habits. Moreover, it explores the challenges encountered, the sustainability of the practice, and the psychological and social impacts of the O.D.O.C experience. By understanding participants' narratives holistically, this study seeks to contribute to the development of a more contextualized, effective, and youth-oriented Qur'anic memorization method.

Method

This study aims to gain an in-depth understanding of participants' experiences in memorizing the Qur'an through the implementation of the One Day One Color (O.D.O.C) method. This method is a structured approach designed to gradually and measurably enhance the effectiveness of memorization. To explore this phenomenon, a descriptive qualitative approach was employed, as it enables researchers to capture the participants' subjective experiences comprehensively—including changes they experienced after the program, as well as the psychological and spiritual impacts they reported (Gumiandari et al., 2019; Sabrina et al., 2022)affective, and psycho-motoric aspects, but also spiritual one; (2.

Participants were selected using purposive sampling, with the criterion that they had direct experience participating in the O.D.O.C program. The participants' diverse educational backgrounds enriched the data

and illustrated how the same method could be experienced differently depending on individual contexts. This research adopted a collective case study design, aimed at understanding the application of the O.D.O.C method across varied contexts and how it influenced participants' memorization processes. Through this approach, the researcher sought to capture the personal meaning participants attached to their memorization journey, including the challenges in maintaining memorization and the influence on their daily lives (Najiburrahman et al., 2022). Interviews conducted for this study were recorded and transcribed for systematic analysis. Thematic analysis was employed through several stages: thoroughly reading the transcripts, identifying significant meaning units, organizing thematic categories, and synthesizing narratives based on emerging patterns.

To ensure data validity, source triangulation was implemented by comparing narratives from participants with differing activity backgrounds and environments. Additionally, member checking was conducted by requesting clarification and confirmation from selected participants regarding transcript content and preliminary findings, to ensure that the researcher's interpretations aligned with participants' intended meanings. The entire documentation and analysis process was rigorously maintained through an audit trail to ensure transparency and accountability. Despite certain limitations—such as the research scope being confined to a specific community and the absence of additional observational or documentation instruments—the study offers meaningful contributions. Specifically, it supports the development of Qur'anic memorization methods grounded in structural approaches and spiritual reflection. This research opens a pathway for methodological innovations in Islamic religious education that are more contextual and aligned with the needs of today's generation.

Results and Discussion

Post-Program Memorization Dynamics

One of the key findings of this study is the significant change in the consistency of Qur'anic memorization after the conclusion of the One Day One Color (O.D.O.C) program. The majority of participants acknowledged a decline in the quality of memorization, not due to the ineffectiveness of the method, but because of the absence of supporting structures such as organized schedules, daily targets, and evaluation systems that had previously served as key motivational drivers. Post-program, participants encountered a new reality of busy routines, shifting priorities, and lack of intensive guidance, making it difficult to maintain the process of murajaah (memorization revision). Some participants expressed a sense of losing direction and struggling to maintain discipline, despite understanding the importance of continued reinforcement. Interestingly, while memorization performance declined, the structure built during the program remained embedded in their long-term memory. Participants could still recall the order of surahs and verses, albeit with reduced fluency. This suggests that the O.D.O.C method is effective in creating stable cognitive traces, aligning with long-term memory theory, which emphasizes the importance of structure and meaning in memory retention.

For some participants, memorization continued to be useful in daily religious activities such as prayer, recitation, and teaching. The function of memorization shifted from a formal achievement to a spiritual resource. The program also instilled positive habits such as time discipline, awareness of verse meanings, and spiritual self-discipline. However, the loss of a support system also had psychological effects, reducing internal motivation. The absence of social bonds with study groups or tutors made the memorization process more individual and vulnerable to stagnation. Some participants hoped for continued support through small communities, personal mentors, or digital platforms to help sustain motivation and structure.

Personal Experiences and Perceptions of the Method

Participants generally expressed positive impressions of the O.D.O.C method from pedagogical, emotional, and spiritual perspectives. The method was seen as offering a systematic and accessible memorization structure, particularly helpful for those unaccustomed to managing their memorization routines. Its strength lies in the combination of daily planning, progress visualization, and group support that created a focused learning experience.

Pedagogically, the use of daily color coding helped participants track their memorization achievements concretely. This visualization enhanced their perception of progress and fostered motivation. The measurable daily approach allowed participants to manage the memorization load according to their capacity. From an affective perspective, the sense of togetherness during the program created a supportive and non-competitive learning environment. Social interactions, such as mutual encouragement and joint memorization sessions, became motivational sources that reinforced participants' commitment. Emotional connections also formed between participants and the verses they memorized, turning memorization into a reflective and spiritual process rather than merely an academic goal. Some participants reported behavioral changes, such as improved time discipline, patience, and religious awareness. Memorization became part of holistic self-development and a starting point for spiritual transformation. Although challenges such as time constraints and academic pressure arose, the method's flexibility enabled participants to maintain direction even in less-than-ideal conditions.

Continuity and Method Adaptation

The sustainability of Qur'anic memorization practices following the O.D.O.C program serves as a critical indicator of the method's long-term effectiveness. Most participants strived to continue memorizing independently by adapting the method. A notable adaptation was the shift in memorization rhythm, from strict daily targets to more flexible or weekly schedules, depending on available time and psychological readiness. This adjustment was seen as a realistic strategy to maintain continuity without added pressure.

Participants also combined O.D.O.C with other methods such as thematic recitation or audio-based revision (murajaah). This approach was considered more applicable and profound, especially for those who favored auditory learning or wished to deepen their understanding. Their ability to adapt independently reflects a shift in how they perceive memorization—not merely as a quantitative target, but as part of spiritual closeness and the internalization of Islamic values. Within the framework of adult learning (andragogy), participants demonstrated self-directed learning by managing their own learning processes and determining suitable goals and approaches. Nevertheless, challenges remained. The lack of community support, changing environments, and limited access to mentorship hindered consistency. Some participants proposed that O.D.O.C be developed into a digital application with features like progress tracking, memorization reminders, online communities, and audiovisual content to support continued practice.

Spiritual Transformation and Daily Life

The O.D.O.C method impacted not only technical memorization but also participants' spirituality. The memorization process became a means for internalizing values, developing worship discipline, and strengthening religious identity. Most participants reported enhanced spiritual quality, consistent worship routines, and emotional connections with certain verses. Memorization also became a source of peace and self-reflection. In stressful situations, murajaah served as a form of self-healing. Additionally, participants felt more confident in engaging in religious forums, even becoming role models for others to begin memorizing. This represents a shift from personal experience to social contribution.

Challenges of Consistency and Environmental Support

After the program ended, the majority of participants faced real challenges in maintaining memorization consistency. The absence of formal structures, regular schedules, and social support made it difficult to uphold personal discipline. Daily busyness, particularly among students and working individuals, became a major barrier. The loss of interaction with tutors and fellow memorizers diminished motivation. Some participants attempted to create independent support systems, such as revising with friends or forming personal schedules, but their effectiveness was limited. Potential solutions include forming small peer groups and using digital memorization apps.

Attitudes Toward Method Continuation

Most participants showed a positive attitude and strong enthusiasm for continuing with the O.D.O.C method after the official program ended. It was perceived as a comfortable and systematic approach that provided

emotional and spiritual value during implementation. Clear daily structures, measurable targets, and the meaningful interaction with verses were key motivators. Participants believed that O.D.O.C not only facilitated memorization but also helped structure religious routines. Memorization was no longer seen as a rigid religious or academic obligation, but as part of internalizing spiritual values. With their positive experiences, many expressed a desire to expand their memorization beyond the originally targeted surahs. However, continuation of the method remains challenged by contextual factors. The absence of formal support, lifestyle changes, and increased responsibilities posed real difficulties in maintaining consistency. As a result, participants emphasized the need for three key support elements: a supportive community, flexible scheduling, and digital mentoring systems.

Post-program communities were considered crucial sources of moral and spiritual support. Social interaction during the program was instrumental in boosting internal motivation, and losing that interaction could weaken memorization efforts. Active, regularly connected small groups—either in-person or online—were seen as strategic solutions to maintain engagement. Flexibility in scheduling was also important. Some participants adjusted their memorization targets to weekly goals or combined O.D.O.C with other methods like thematic recitation or audio revision. These adjustments allowed them to stay engaged without feeling overwhelmed. Technology-based support was considered highly promising. Participants proposed an application offering progress tracking, reminders, online communities, and access to supporting content such as murottal audio. The positive attitude toward the O.D.O.C method's continuity suggests that it is not only effective during structured programs but also has the potential to become part of long-term spiritual routines when supported by adaptive systems and environments.

Discussion

These findings support the theories of habitual reinforcement and structured learning in the internalization of religious content. The O.D.O.C method operates not only at the cognitive level (memorization), but also at the affective (emotional connection) and conative (motivational) levels. The use of color as a visual tool reinforces self-monitoring principles that are central to habit formation. From a challenge perspective, this study underscores the importance of a sustainable learning ecosystem. No matter how effective a method is, it will lose its impact without adequate social and spiritual support. Therefore, the findings also highlight the need to transform O.D.O.C into a digital format and online community to ensure its continuity.

Post O.D.O.C Dynamics

After the O.D.O.C program concluded, participants faced significant changes in their daily routines. Increased activity intensity, shifting priorities, and the absence of structured mentoring made it increasingly difficult to maintain consistent murajaah (review). The lack of strong social ties to study groups or mentors weakened individual discipline in continuing memorization practices independently. This affirms Marza (2017) perspective that learning success is largely determined by sustained social support and the presence of active mentoring systems. The decline in performance post-program does not negate the cognitive achievements formed during the program. The memorization structure remained in long-term memory, even though verbal fluency declined. This suggests that the O.D.O.C approach effectively embeds strong and lasting memory traces, aligning with structured learning principles that reinforce long-term cognitive retention (Syafruddin et al., 2021). Functionally, the memorized content continues to be relevant in daily religious practices such as prayer, recitation, and teaching. This reflects a functional transition from academic achievement to spiritual application (R. Husna, 2021).

In response to continuity challenges, several studies propose more flexible and adaptive mentoring strategies tailored to participants' lives. Suggested initiatives include forming interest-based small communities, providing ongoing individual mentoring, and utilizing digital technology such as reminder apps and interactive online platforms to support routine murajaah (Addaraini & Inayati, 2023; Azim et al., 2020). These strategies aim to bridge the gap between initial program enthusiasm and the more complex realities of post-program life.

Pedagogical and Psychosocial Effectiveness

This method is structured and accessible, proving effective for those previously unaccustomed to planned, consistent memorization (Febrianto et al., 2024; Nidia et al., 2022). Key elements include clear daily planning, concrete progress visualization, and group interaction that creates a focused and measurable learning process. Pedagogically, O.D.O.C integrates principles that facilitate internalization, particularly through daily color usage allowing participants to monitor their progress. This visual representation supports self-assessment and psychological motivation. It aligns with the chunking approach, where content is broken into smaller units for easier long-term retention (Febrianto et al., 2024).

On an emotional level, group study sessions created a supportive social environment. Peer interactions during memorization, informal discussions, and encouragement contributed to an inclusive, non-competitive learning atmosphere. This setting provided essential psychological support, especially during internal struggles like fatigue or self-doubt (Rosmiarni et al., 2023). Having like-minded peers reinforced intrinsic motivation and created a collective sense of accountability. Spiritual experiences also emerged from regular memorization, deepening personal connections with the verses. For many, it marked the beginning of a transformation in their religious perspectives and behavior (S & Wirman, 2023).

Andragogical Adaptation and Digital Innovation

Flexibility is seen as a realistic strategy amid life's dynamic challenges. This adjustment aligns with andragogy principles, where adults take responsibility for their own learning and tailor approaches to their preferences and capacities (Shukri et al., 2020). Methods such as thematic recitation, audio-based review, or context-based verse repetition were adopted by auditory learners or those seeking deeper meaning (Anoum et al., 2022; Sabrina et al., 2022). Such integration enhances not only technical memorization but also the spiritual dimension, turning memorization into a reflective, emotionally engaging process. However, continuity remains a challenge. Participants noted difficulty maintaining consistency due to a lack of support systems, social changes, and limited community engagement. The need for adaptive media is critical. A digital O.D.O.C platform featuring progress tracking, daily reminders, online forums, and audio-visual murajaah content could help maintain engagement despite modern life complexities (Anoum et al., 2022; Saragih et al., 2021).

Spiritual Transformation and Religious Identity

The O.D.O.C method enhances technical memorization and significantly contributes to spiritual development and integration of Islamic values into daily life. Conceptually, it serves as a medium for internalizing Islamic teachings through worship discipline, emotional connection with verses, and strong religious identity (Nugraha et al., 2023; Sukino et al., 2021). Daily memorization fosters a spiritual bond with the verses. These verses often serve as reflections of participants' life experiences, providing psychological resilience against stress (Sudirman & Latifa, 2019; Sulistyarini, 2023).

This method promotes religious awareness, selectivity in social activity, time management discipline, and increased sensitivity to Islamic values. Memorization becomes part of a holistic Islamic lifestyle, not just a cognitive goal (Naimah & Naimah, 2020). Social-religious implications also emerge as memorized verses empower individuals to take on religious roles such as leading prayers or guiding peers, reflecting a shift from personal experience to social contribution (Sulistyarini, 2023).

Memorization also brings inner peace. Murajaah serves as spiritual therapy for emotional complexity, enhancing emotional resilience (Alnashr et al., 2022; Sudirman & Latifa, 2019). In the long term, this spiritual reinforcement increases moral responsibility, aligning behavior with memorized content. Despite internal challenges like fatigue and demotivation, O.D.O.C's structure provides a stable foundation for consistent personal development (Jayanti et al., 2022; Sukino et al., 2021).

Post-Program Memorization Challenges

The post-O.D.O.C phase is a key indicator of long-term program effectiveness. During implementation, structured elements like organized schedules and tutoring played significant roles (Melinda et al., 2023; Shukri

et al., 2020). Their absence post-program led to challenges in maintaining independent practice. Main issues included limited self-management and time constraints due to academic or work obligations. Without structured support, it became difficult to allocate dedicated time for memorization (Shukri et al., 2020), leading to motivation decline and reduced memorization quality.

Lack of social support further affected continuity. Interactions with tutors and peers previously provided emotional and spiritual reinforcement. When these interactions ceased, memorization became individual and prone to stagnation (Melinda et al., 2023). Emotional challenges once mitigated by collective motivation became personal hurdles. Some strategies have been developed, including personal goal setting, participation in online communities, and scheduled self-review. However, the absence of external control and feedback limits their effectiveness. Continued support post-program is thus essential.

One effective approach is forming adaptive post-program communities. Peer support groups can provide shared progress, sustained motivation, and collective accountability (Amelya et al., 2023). Such communities are flexible and responsive to members' needs and may substitute tutor roles. Technology integration is also strategic. Memorization apps with progress tracking, reminders, and gamification elements increase user engagement, even amid high mobility (Naufal et al., 2024; Rohmansyah & Putra, 2023). This aligns with modern lifestyles and addresses flexibility and consistency needs. However, long-term success requires institutional support from O.D.O.C organizers. Active roles in designing holistic post-program strategies that address emotional, social, and technical aspects are crucial. These strategies should be contextually tailored and integrated with current technology trends.

Motivation and Method Sustainability

The O.D.O.C method holds strong appeal for continued use post-program. It is systematic and user-friendly, supporting not only technical memorization but also emotional and spiritual engagement (Nurtsany et al., 2020). Daily structure, measurable goals, and Qur'anic interaction are key to sustaining the practice. Conceptually, O.D.O.C fosters not just memorization, but a more meaningful religious rhythm. Daily interactions foster emotional bonds that enhance intrinsic motivation and turn memorization into spiritual internalization (Heriyanto, 2021; Nurtsany et al., 2020). Post-program dynamics such as increased responsibilities and diminished support systems present challenges to consistency. Therefore, sustainable support systems are essential. Three key elements—community, flexible scheduling, and digital tools—are deemed critical (A. H. Husna et al., 2024). Supportive communities help sustain motivation and emotional stability. Their absence post-program may reduce enthusiasm. Both offline and digital study groups offer spaces for sharing progress, challenges, and spiritual encouragement.

Flexible time management is also vital. Adjustments such as reducing memorization intensity or combining it with thematic recitation and audio review support sustainable practice without psychological pressure (Nurtsany et al., 2020). This reflects andragogical principles of adult autonomy and personalized learning. An O.D.O.C-based app with tracking, reminders, online community, and audio-visual content can replace some formal program roles. This aligns with digital learning demands for accessibility and efficiency (A. H. Husna et al., 2024; Saragih et al., 2021). When integrated effectively, these three elements can form a system adaptive to post-program realities. Thus, O.D.O.C has the potential to evolve into a long-term memorization method—not just a temporary initiative but a core element of continuous spiritual practice. With the right support, the method can significantly impact sustained religious character development.

Conclusion

The One Day One Color (O.D.O.C) method has demonstrated significant impact in supporting Qur'anic memorization, particularly among youth navigating complex social and academic dynamics. This method functions not only as a technical tool that facilitates memorization segmentation through daily Color coding, but also successfully builds a structured, emotional, and spiritual learning ecosystem. Participants' experiences indicate that during the program, O.D.O.C effectively fostered discipline, motivation, and emotional connection

to the memorized verses. However, once the program concluded, the main challenges emerged from the loss of structural support and weakened social backing. Despite this, most participants made efforts to maintain memorization continuity through rhythm adaptation, integration of complementary methods, and independent use of technology. Another key finding is the clear spiritual transformation experienced by participants, where memorization evolved into a medium for reflection, emotional therapy, and reinforcement of religious identity. This indicates that O.D.O.C is more than a memorization aid; it has matured into a character-building tool that influences affective and moral dimensions of learners.

To ensure the method's long-term effectiveness, post-program strategies are needed, such as the establishment of support communities, flexible approaches, and adaptive digital systems. Therefore, O.D.O.C deserves recognition as a methodological innovation in contemporary Qur'anic education that is contextual, transformative, and sustainable.

Acknowledgement

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