

The Role of Interpersonal Communication of Mentors in Shaping a Generation of Qur'an Memorizers at the Baitut Tahfidz An Nur Foundation in Bandar Lampung

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ABSTRAKSI

Abstrak: Pengembangan generasi penghafal Al-Qur'an membutuhkan pembinaan dan komunikasi yang efektif untuk mendukung hafalan, motivasi, kedisiplinan, dan pembentukan karakter peserta didik. Penelitian ini bertujuan untuk menganalisis peran komunikasi antara pembimbing dan peserta didik dalam membentuk generasi penghafal Al-Qur'an di Yayasan Baitut Tahfidz An-Nur Kota Bandar Lampung. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam, dan dokumentasi, kemudian dianalisis melalui tahapan transkripsi, pengodean, kategorisasi, pengembangan tema, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pembimbing tidak hanya berperan sebagai pendamping, tetapi juga sebagai komunikator yang mengintegrasikan komunikasi instruksional, interpersonal, motivasional, persuasif, dan dakwah dalam proses pembinaan tahfidz. Bentuk-bentuk komunikasi tersebut menghubungkan pendampingan hafalan, kedisiplinan *muraja'ah*, pembentukan karakter Qur'ani, dan terciptanya lingkungan belajar yang kondusif. Penelitian ini memberikan perspektif yang terintegrasi mengenai komunikasi antara pembimbing dan peserta didik dalam membentuk generasi penghafal Al-Qur'an serta menunjukkan pentingnya penguatan keterampilan komunikasi pembimbing di lembaga tahfidz.

Keywords:

Mentor's Role

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Abstract: The development of Qur'an memorizers requires effective mentoring and communication to support students' memorization, motivation, discipline, and character development. This study aims to analyze the role of mentor-student communication in developing a generation of Qur'an memorizers at the Baitut Tahfidz An-Nur Foundation in Bandar Lampung. This study employed a qualitative approach with a case study design. Data were collected through participatory observation, in-depth interviews, and documentation and analyzed through transcription, coding, categorization, theme development, and conclusion drawing. The findings indicate that mentors function not only as guides but also as communicators who integrate instructional, interpersonal, motivational, persuasive, and da'wah communication in the tahfidz mentoring process. These forms of communication connect memorization guidance, *muraja'ah* discipline, Qur'anic character development, and a conducive learning environment. This study contributes an integrated perspective on mentor-student communication in the development of Qur'an memorizers and implies the importance of strengthening mentors' communication skills in tahfidz institutions.

I. Introduction

The Qur'an is the primary source of Islamic teachings, serving not only as a guide for religious life but also as a fundamental basis for shaping the character and moral conduct of Muslims (Zannah, 2020). One effort to sustain the learning and preservation of the Qur'an is through tahfidz programs, which involve memorizing, maintaining, and continuously preserving the memorization of the Qur'an (Dharma et al., 2024). The process of memorizing the Qur'an requires good recitation skills, perseverance, discipline, and consistency in performing *muraja'ah* (regularly reviewing the memorized verses) (Budi & Richana, 2022). The success of a tahfidz program is determined not

only by the students' abilities but also by the mentoring and guidance provided by the instructors (Khairudin et al., 2024).

Tahfidz instructors play an important role in guiding students throughout the process of memorizing the Qur'an. Their role is not limited to listening to and evaluating students' memorization but also includes providing guidance and motivation, improving recitation, fostering discipline, and offering support when students encounter difficulties (Rozzaq & Khoir, 2025). The use of methods such as *talaqqi* and *muraja'ah* is an integral part of the mentoring process, helping students improve their recitation while maintaining the memorization they have acquired. Mentors play an important role in creating a structured learning process so that students are not only able to achieve their memorization targets but also develop consistent habits of maintaining their memorization (Latifah & Salim, 2025).

The development of a generation of Qur'an memorizers is also closely connected to the formation of Qur'anic character. Students are expected not only to have the ability to memorize the Qur'an but also to apply Qur'anic values in their daily lives (Sulastini & Zamili, 2019). This is in line with Q.S. Ali 'Imran, verse 164, which describes the mission of the Prophet Muhammad (peace be upon him) in reciting the verses of Allah, purifying the souls, and teaching the Book and Wisdom. This verse indicates that the educational process is not merely oriented toward the acquisition of knowledge but is also concerned with the development of character and moral conduct. Mentors have the responsibility to guide students so that the process of memorizing the Qur'an goes hand in hand with the development of attitudes, discipline, and moral character in accordance with Qur'anic values.

Nevertheless, the process of developing a generation of Qur'an memorizers does not always proceed without challenges. Based on a preliminary study conducted at the Baitut Tahfidz An-Nur Foundation in Bandar Lampung, tahfidz learning activities have been carried out routinely on a daily basis. However, some students have not yet achieved their memorization targets, are not consistent in conducting *muraja'ah*, and demonstrate varying memorization abilities. Some students also require intensive guidance, particularly in improving their recitation and maintaining the fluency of their memorization. These conditions indicate that the tahfidz mentoring process requires the role of mentors who are not solely focused on the quantity of memorization achieved but also take into account the needs and abilities of each student.

An initial interview with the coordinator of tahfidz mentors at LPQ Baitut Tahfidz An-Nur indicated that maintaining students' motivation is one of the challenges in the mentoring process. Some students experience a decline in motivation when faced with difficult passages to memorize or as the amount of memorized material increases. In addition, discipline in conducting *muraja'ah* outside learning hours still needs to be improved. From the students' perspective, some also experience difficulties in managing their time between memorizing the Qur'an and other activities, as well as a lack of confidence when reciting their memorization to the mentor due to concerns about making mistakes. The students acknowledged that the mentors provide assistance by correcting errors, offering motivation, and encouraging them to continue memorizing the Qur'an.

Several previous studies have examined the role of teachers or mentors in Qur'an memorization learning. Nazila (2025) highlighted the role of teachers as facilitators, motivators, and evaluators in improving the implementation of tahfidz learning. Rahmi, Sari, and Puspita (2025) examined the role of tahfidz teachers and Qur'an teachers in developing students' religious character, discipline, and sense of responsibility. Jamil and Rizqa (2025) investigated the relationship between Qur'an memorization activities and students' character development. Saputra, Cholis, and Kamil (2025) focused on tahfidz mentoring methods, particularly *talaqqi*, *muraja'ah*, and memorization recitation sessions. Meanwhile, Qomariyah et al. (2025) examined the role of tahfidz teachers in improving the quality of Qur'an memorization.

Based on these previous studies, research on Qur'an memorization has generally focused on improving the quality of memorization, learning methods, or students' character development. However, these studies tend to examine the outcomes and methods of Qur'an memorization

separately, while the communicative processes through which mentors guide, motivate, discipline, and shape students' Qur'anic character have received comparatively less attention. In particular, the role of mentors can be understood not merely as an educational function but also as a communicative process involving interpersonal communication, motivational messages, persuasive approaches, and da'wah communication in the interaction between mentors and students.

This study therefore proposes an integrated understanding of the mentor's role in Qur'an memorization through five interconnected dimensions: memorization guidance, motivational communication, *muraja'ah* discipline, Qur'anic character development, and the creation of a conducive learning environment. These dimensions are not treated as separate mentoring activities but as interconnected processes facilitated through mentor–student communication. Through interpersonal interaction, mentors convey instructional and religious messages, provide motivational reinforcement, encourage students to maintain *muraja'ah* discipline, and communicate Qur'anic values that support character formation. Thus, the contribution of this study lies in shifting the analysis from the mentor's role as merely a provider of guidance toward the mentor's role as a communicator who integrates instructional, motivational, persuasive, and da'wah communication in the process of developing Qur'an memorizers.

The Baitut Tahfidz An-Nur Foundation in Bandar Lampung provides an empirical context for examining how this integrated mentoring role is practiced in everyday interactions between mentors and students. The institutional context is therefore used to examine the application of the proposed conceptual dimensions rather than serving as the sole basis of the research novelty. In this way, the study contributes to a broader understanding of how mentor–student communication supports Qur'an memorization, discipline, character formation, and the development of a conducive learning environment.

Based on these conditions, this study aims to describe and analyze the role of mentors in developing a generation of Qur'an memorizers at the Baitut Tahfidz An-Nur Foundation in Bandar Lampung. Specifically, this study examines the role of mentors in guiding students' memorization, providing motivation, developing discipline and *muraja'ah* habits, instilling religious values and Qur'anic character, and creating a conducive learning environment. This study is expected to provide an overview of the tahfidz mentoring process that is oriented not only toward memorization ability but also toward developing students who are able to maintain their memorization and apply Qur'anic values in their daily lives.

II. Research Method

A. Research Design and Approach

This study employs a qualitative approach using a case study design (Wahyuni, 2023). A qualitative approach was chosen because this study aims to gain an in-depth understanding of the role of mentors in developing a generation of Qur'an memorizers, including the process of memorization guidance, provision of motivation, development of *muraja'ah* discipline, and cultivation of Qur'anic character. A case study design was selected because the research focuses on a single setting, namely the Baitut Tahfidz An-Nur Foundation in Bandar Lampung, allowing the researcher to obtain an in-depth description of the tahfidz mentoring process implemented at the institution.

B. Research Subjects and Object

The subjects of this study consisted of six informants, comprising two tahfidz mentors and four students participating in the Qur'an memorization program at the Baitut Tahfidz An-Nur Foundation in Bandar Lampung. The informants were selected using purposive sampling based on their direct involvement in the tahfidz mentoring process. The two mentors were selected because they were actively involved in guiding students' memorization, conducting *muraja'ah*, providing motivation, correcting students' recitation, and interacting directly with students during tahfidz activities. The four students were selected because they were active participants in the Qur'an

memorization program, regularly participated in memorization and *muraja'ah* activities, and had direct and continuous interaction with the mentors.

The inclusion criteria for the informants were: (1) tahfidz mentors who were actively involved in the mentoring process at the foundation; (2) students who were actively participating in the tahfidz program; (3) informants who had direct experience with mentor–student interactions during memorization activities; and (4) informants who were willing to provide information relevant to the research objectives. These criteria were applied to ensure that the selected informants had sufficient experience and knowledge regarding the mentoring and communication processes examined in this study.

The object of this study was the role of mentors in developing a generation of Qur'an memorizers, with particular emphasis on mentor–student communication during the tahfidz mentoring process. The study focused on memorization guidance, interpersonal and motivational communication, the development of *muraja'ah* discipline, the cultivation of Qur'anic character, and efforts to create a conducive learning environment. The study also examined the supporting and inhibiting factors encountered by mentors and students during the mentoring process.

C. Data Sources and Research Location

The data sources in this study consist of primary and secondary data. Primary data were obtained directly through observations and interviews with tahfidz mentors, students, and other relevant parties involved in the tahfidz program. Secondary data were obtained through documentation related to the implementation of tahfidz activities, including memorization schedules, *mutaba'ah* reports, activity records, and students' achievement records. This study was conducted at the Baitut Tahfidz An-Nur Foundation in Bandar Lampung, which served as the research setting.

D. Research Stages

The research was conducted through several stages, namely preparation, fieldwork, data analysis, and research report writing. During the preparation stage, the researcher determined the research focus, conducted a preliminary study, developed the research instruments, and determined the research subjects and setting. The fieldwork stage involved collecting data through observation, interviews, and documentation. The collected data were then systematically analyzed through data reduction, data display, and conclusion drawing or verification. The final stage involved preparing the research report based on the analyzed findings.

E. Data Collection and Data Analysis Techniques

Data collection in this study was conducted through participatory observation, in-depth interviews, and documentation (Sugiyono, 2022). The research was conducted from July to September 2026 at the Baitut Tahfidz An-Nur Foundation in Bandar Lampung. Participatory observation was conducted six times by directly observing routine tahfidz activities, particularly memorization, *muraja'ah*, and *takrir*. During the observation process, the researcher was directly involved as a participant observer by observing the interactions between mentors and students, the mentoring process, the provision of motivation, the correction of memorization, and students' responses to mentors' guidance without intervening in the natural course of the activities.

Semi-structured in-depth interviews were conducted with six informants, consisting of two mentors and four students. The informants were selected using purposive sampling based on their direct involvement in the tahfidz mentoring process. Mentors were selected based on their active role in guiding students' memorization and conducting *muraja'ah*, while students were selected based on their active participation in the tahfidz program and direct interaction with mentors. The interviews focused on the mentors' roles, mentoring strategies, interpersonal and motivational communication, challenges encountered during the memorization process, and students' experiences during the tahfidz program. Documentation was used as supplementary data through documents related to tahfidz activities, including memorization schedules, *mutaba'ah* reports, activity records, and students' achievements.

The collected data were analyzed qualitatively through several stages. First, the interview data were transcribed to produce written records of the information obtained from the informants. Second, the researcher conducted coding by identifying statements and information relevant to the research objectives. Third, the coded data were categorized based on similarities and relationships among the findings. The categories included memorization guidance, interpersonal communication, motivational communication, *muraja'ah* discipline, Qur'anic character development, conducive learning environment, and supporting and inhibiting factors. Fourth, the categories were developed into broader themes to identify patterns in the mentors' roles and communication practices during the tahfidz mentoring process. Finally, the researcher interpreted the themes, connected the findings with the research focus, and drew conclusions based on the results (Moleong, 2021).

Data validity was maintained through source triangulation and technique triangulation. Source triangulation was conducted by comparing information obtained from different informants, particularly mentors and students. Technique triangulation was conducted by comparing findings obtained through observation, interviews, and documentation. The use of these triangulation techniques enabled the researcher to compare and confirm information from different sources and data collection methods, thereby strengthening the credibility of the research findings.

III. Result and Discussion

A. *The Role of Mentors in the Qur'an Memorization Guidance Process*

The research findings indicate that mentors play an important role in accompanying students throughout the process of memorizing the Qur'an. Mentors do not function merely as listeners of students' memorization but also provide guidance, correct recitation, and assist students when they encounter difficulties. This role is important because students have different abilities and learning needs, requiring mentors to adjust their approaches according to each student's individual condition.

One student explained, "A student explained that the mentor did not immediately reprimand them when they experienced difficulties in memorizing, but instead provided encouragement and helped them repeat difficult verses." This statement indicates that the mentor's role extends beyond technical guidance and involves interpersonal communication to identify students' difficulties and provide appropriate responses. A student also explained that the mentor did not immediately reprimand them when they experienced difficulties in memorizing, but instead provided encouragement and helped them repeat difficult verses. This interaction demonstrates that communication between mentors and students functions as a supportive process that can strengthen students' confidence during memorization.

The memorization guidance process is carried out through memorization, recitation, repetition, correction, and evaluation. In tahfidz learning, mentors guide students not only to add new memorization but also to maintain previously memorized verses through regular repetition. This is particularly important because the findings indicate that some students remain inconsistent in performing *muraja'ah*, while others require more intensive guidance to improve recitation and maintain memorization fluency.

The role of mentors therefore demonstrates that tahfidz guidance is a continuous process. Memorization cannot be maintained through initial memorization alone but requires regular repetition and consistent supervision. Mentors function as both guides and companions who help students develop structured memorization practices. From a communication perspective, this process shows that instructional communication between mentors and students is essential for providing direction, feedback, and correction throughout the memorization process.

B. *The Role of Mentors as Motivators*

In addition to guiding the memorization process, mentors also serve as motivators for students. The research findings indicate that maintaining students' motivation is one of the challenges in implementing the tahfidz program. Some students experience a decline in motivation when they

encounter difficult passages, experience difficulties in remembering verses, or face an increasing amount of memorized material that must be maintained.

Under such conditions, mentors encourage students to continue their memorization. Motivation is provided through personal approaches, encouragement, advice, and supportive communication that are adapted to students' individual circumstances. Based on students' accounts, the presence of mentors helps them correct mistakes, overcome difficulties, and restore their enthusiasm to continue memorizing the Qur'an.

One mentor explained, "When students start to lose motivation, I try to talk to them personally and find out what is making them feel tired or less enthusiastic. After that, I encourage them to continue gradually." The statement indicates that motivational communication is adapted to the condition of each student. Rather than applying the same approach to all students, mentors consider students' individual difficulties before providing encouragement. This represents an interpersonal communication process in which mentors seek to understand students' conditions and respond to their specific needs.

Students also described the importance of communication with mentors when experiencing difficulties in memorizing. One student stated, "When I feel tired or find it difficult to memorize, the mentor usually gives me encouragement and reminds me to keep trying. This makes me more motivated to continue my memorization." This statement demonstrates that the mentor's motivational role is closely related to interpersonal communication. Mentors do not merely provide instructions but establish interactions that can strengthen students' confidence and willingness to continue memorizing.

The findings therefore indicate that motivation in the tahfidz process is communicated through interpersonal relationships rather than functioning merely as general encouragement. The mentor's ability to communicate supportively enables students to feel understood and encouraged, particularly when they experience boredom, declining confidence, or difficulties in maintaining their memorization.

C. The Role of Mentors in Developing *Muraja'ah* Discipline

Discipline in performing *muraja'ah* is an important aspect of maintaining the quality of Qur'an memorization. The research findings indicate that some students remain inconsistent in performing *muraja'ah*, particularly outside scheduled learning activities. The tahfidz mentor coordinator also explained that students' ability to independently review and maintain their memorization still needs to be strengthened.

This condition demonstrates that mentors play an important role in developing regular and structured *muraja'ah* habits. Mentors remind, guide, and monitor students' memorization progress so that *muraja'ah* is not performed only when students are preparing to submit new memorization. Through *continuous* guidance and habituation, students are encouraged to develop a sense of responsibility for maintaining their own memorization.

Muraja'ah discipline is also related to students' ability to manage their time. The research findings indicate that some students experience difficulties in dividing their time between memorization activities and other daily activities. This condition shows that mentors provide not only memorization guidance but also assistance in developing learning habits and managing time effectively.

Mentors contribute to the development of discipline through continuous habituation. Regular *muraja'ah* can gradually become part of students' daily routines, making the maintenance of memorization less dependent on direct supervision. A mentor stated, "We always remind students to perform *muraja'ah* regularly because memorization that is not repeated can easily be forgotten. We also encourage them to make time for *muraja'ah* outside the scheduled learning sessions." The statement indicates that communication functions as a mechanism for developing students' discipline." Through reminders and guidance, mentors communicate expectations regarding the

regular maintenance of memorization and gradually encourage students to take greater responsibility for their own memorization.

Students also described how mentors remind or encourage them to conduct *muraja'ah*. One student stated, "The mentor often reminds us to review our previous memorization. Sometimes I forget to do *muraja'ah*, especially when I have other activities, so the mentor reminds me to make time for it." This interaction demonstrates that *muraja'ah* discipline is formed not only through formal rules but also through repeated communication and habituation. Mentor communication provides continuous reinforcement that can support students in developing independent memorization habits. Thus, the findings connect mentoring, communication, and discipline within the tahfidz process.

D. The Role of Mentors in Developing Qur'anic Character

The development of a generation of Qur'an memorizers is not limited to the ability to memorize the Qur'an but also involves the development of attitudes and behavior that reflect Qur'anic values. Therefore, mentors play an important role in instilling religious values through exemplary conduct, moral guidance, advice, and habituation that foster students' love for the Qur'an.

In this study, a generation of Qur'an memorizers refers to students who are not only capable of memorizing the Qur'an but are also able to maintain their memorization through *muraja'ah* and apply Qur'anic values in their daily lives. Accordingly, the success of the mentoring process is not measured solely by the quantity of memorization achieved but also by the development of students' attitudes, discipline, responsibility, and daily behavior.

This understanding is in line with Q.S. Ali 'Imran, verse 164, which describes an educational process involving the recitation of Allah's verses, purification of the soul, and teaching of the Book and Wisdom. In the context of tahfidz learning, this process can be understood as an integrated form of education that combines mastery of the Qur'an with character development. Mentors therefore have the responsibility to model positive behavior and encourage students to apply Qur'anic values in their daily lives.

These findings are also consistent with the study by Rahmi, Sari, and Puspita (2025), which demonstrated that tahfidz teachers contribute to the development of students' religious character, discipline, and sense of responsibility. The present study extends this perspective by positioning character development as one component of a broader process of developing Qur'an memorizers, alongside memorization guidance, motivation, and *muraja'ah* discipline.

The development of Qur'anic character in this study is therefore understood not only as an educational outcome but also as a communicative process. Mentors contribute through examples, advice, reminders, and the communication of religious values. One mentor explained, "We do not only focus on how many verses students can memorize. We also remind them to practice the values of the Qur'an in their daily behavior, such as being disciplined, respectful, responsible, and consistent. The statement indicates that mentors function not only as instructors but also as communicators of religious and moral messages. In this context, communication has persuasive and da'wah dimensions because mentors encourage students to understand and practice Qur'anic values in their daily lives.

A student also described the influence of the mentor's advice or example by stating, "The mentor often reminds us that memorizing the Qur'an should also be reflected in our behavior. The mentor gives advice and examples so that we can apply what we learn from the Qur'an in our daily lives." This finding is consistent with Rahmi, Sari, and Puspita (2025), who found that tahfidz teachers contribute to the development of students' religious character, discipline, and sense of responsibility. However, the present study adds a communication perspective by showing that character development takes place through the continuous transmission of religious messages, interpersonal interaction, and exemplary communication between mentors and students. Thus,

Qur'anic character development represents both an educational outcome and a communicative process.

E. Mentors' Efforts to Create a Conducive Learning Environment

The learning environment is an important factor supporting the continuity of tahfidz activities. Qur'an memorization requires concentration, tranquility, and positive relationships between mentors and students. Mentors therefore need to create a comfortable learning environment in which students can participate actively and confidently in the memorization process.

A harmonious relationship between mentors and students also contributes to reducing students' fear of making mistakes during memorization. The interviews with students revealed that some students initially felt less confident when reciting their memorization because they were concerned about making mistakes. In response, mentors provided corrections in a supportive manner and communicated motivational messages to encourage students to continue their memorization.

The interaction between mentors and students therefore involved not only the correction of memorization errors but also interpersonal and motivational communication that helped create a sense of comfort and confidence among students. This finding indicates that supportive communication can reduce students' fear of making mistakes and encourage them to participate more actively in the tahfidz learning process.

The findings further indicate that a conducive learning environment is not limited to physical conditions but also involves interpersonal relationships. When students feel supported by their mentors, the process of reciting and correcting memorization can take place more openly. Mistakes in recitation or memorization can be understood as part of the learning process rather than as a source of excessive fear. Mentors therefore contribute to creating an environment that encourages students to recite their memorization, accept corrections, discuss difficulties, and continuously improve their abilities.

One student stated, "I feel more comfortable reciting my memorization when the mentor responds calmly to my mistakes. I am not afraid of being corrected because the mentor explains my mistakes and encourages me to try again." This statement indicates that supportive communication can reduce students' fear of making mistakes. Mentors' responses to students' errors are therefore important in establishing psychological comfort during the learning process. Instead of treating mistakes solely as failures, mentors use correction and encouragement as part of the learning interaction.

A mentor explained, "When students make mistakes, we try not to make them afraid. We correct their recitation and encourage them to repeat it until they feel more confident." The finding demonstrates that the learning environment is closely connected to interpersonal communication. A supportive communication pattern allows students to receive feedback without excessive fear and encourages them to participate more actively in the memorization process. Thus, a conducive tahfidz environment is formed not only through instructional practices but also through constructive mentor–student relationships.

F. Supporting and Inhibiting Factors in Developing a Generation of Qur'an Memorizers

The research findings identify several factors that may hinder the development of Qur'an memorizers. These include differences in students' memorization abilities, difficulties in achieving memorization targets, inconsistency in performing *muraja'ah*, difficulties in maintaining memorization fluency, declining motivation when facing difficult memorization tasks, and challenges in managing time between memorization activities and other responsibilities.

Differences in students' abilities indicate that mentors need to adopt flexible mentoring and communication approaches. Memorization targets and mentoring patterns cannot necessarily be applied uniformly to all students. Mentors need to consider students' abilities, progress, and

individual difficulties so that the mentoring process can continue without neglecting their specific needs.

A mentor stated, "Every student has a different ability. Some students can memorize quickly, while others need more time and repetition. Therefore, we cannot always give the same target or approach to every student." This statement indicates that differences among students require mentors to adjust their communication and mentoring approaches. Students with different abilities cannot always receive identical instructions, targets, or motivational strategies. Communication therefore becomes an important mechanism through which mentors identify students' needs and adjust their responses.

At the same time, the findings identify several supporting factors, including continuous mentor guidance, correction of recitation errors, motivational support, personal approaches, and positive mentor–student relationships. Students also acknowledged that the presence of mentors helped them overcome difficulties during the memorization process.

One student stated, "The mentor's guidance helps me when I have difficulty memorizing. When I feel confused or lose motivation, I can ask the mentor and receive guidance and encouragement." The statement indicates that supporting factors are closely related to the quality of mentor–student interaction. Guidance and motivation become more meaningful when delivered through communication that considers students' individual conditions. Therefore, the mentor's role operates not only through direct instruction but also through interpersonal communication that connects guidance, motivation, discipline, and character development.

Overall, the findings indicate that the development of Qur'an memorizers is influenced by both internal challenges faced by students and the support provided through the mentoring process. The mentor's ability to adapt communication, provide encouragement, correct mistakes, and maintain positive relationships is therefore an important part of addressing the challenges encountered by students.

G. Integrated Relationship Among the Dimensions of Mentoring

The findings demonstrate that memorization guidance, motivation, *muraja'ah* discipline, Qur'anic character, and a conducive learning environment are interconnected rather than functioning as separate mentoring activities. Memorization guidance provides students with direction and feedback, while interpersonal and motivational communication strengthens their willingness to continue memorizing. Sustained motivation supports regular *muraja'ah*, which in turn helps students maintain their memorization and develop discipline. Through continuous interaction and the communication of Qur'anic values, this discipline is further connected to the development of Qur'anic character. At the same time, supportive communication between mentors and students contributes to a conducive learning environment in which students feel comfortable receiving corrections, discussing difficulties, and improving their memorization.

This integrated relationship positions communication as the mechanism connecting the different dimensions of the mentoring process. The mentor therefore functions not only as a provider of memorization guidance but also as a communicator who delivers instructional, motivational, persuasive, and da'wah messages. The contribution of this study lies in demonstrating that the development of Qur'an memorizers involves an interconnected process in which communication connects the different dimensions of guidance, motivation, *muraja'ah* discipline, character development, and the learning environment. This perspective extends previous studies that tend to discuss these dimensions separately and provides a more integrated understanding of the mentor's role in the tahfidz context. The findings consequently position mentor–student communication as an important element in connecting the instructional and character-building dimensions of tahfidz mentoring.

IV. Conclusion

Based on the findings, mentors at the Baitut Tahfidz An-Nur Foundation in Bandar Lampung play an important role in developing Qur'an memorizers through an integrated mentoring process. Their role extends beyond memorization guidance to include interpersonal and motivational communication, the development of *muraja'ah* discipline, the cultivation of Qur'anic character, and the creation of a conducive learning environment. The findings indicate that these dimensions are interconnected: memorization guidance provides direction, interpersonal and motivational communication strengthens students' motivation, sustained motivation supports *muraja'ah* discipline, and consistent mentoring contributes to the development of Qur'anic character and a supportive learning environment. Mentors also address students' different abilities, declining motivation, difficulties in achieving memorization targets, and time-management challenges through guidance, correction, encouragement, and supportive communication.

The contribution of this study lies in highlighting the mentor not only as a provider of tahfidz guidance but also as a communicator who connects instructional, motivational, persuasive, and da'wah communication with the development of students' memorization and character. This finding has practical implications for tahfidz institutions by emphasizing the importance of strengthening mentors' communication competencies, particularly in providing constructive feedback, motivation, interpersonal support, and religious guidance. Such communication practices can support a more conducive mentoring environment and encourage students to maintain their memorization consistently.

This study is limited by its focus on a single case, namely the Baitut Tahfidz An-Nur Foundation in Bandar Lampung, so the findings should be understood within the specific institutional and social context of the study. Future research could examine mentor–student communication in several tahfidz institutions using a comparative approach, or investigate specific forms of communication, such as interpersonal, motivational, persuasive, or da'wah communication, in greater depth. Further studies may also explore students' perspectives more extensively to examine how different communication patterns influence motivation, memorization consistency, and Qur'anic character development.

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