

Collaborative Efforts of Counseling Teachers in Enhancing Self-Happiness Among Qur'an- Memorizing Students: A Case Study

Beni Azwar

Institut Agama Islam Negeri Curup, Indonesia; beniazwar1967@gmail.com

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ABSTRACT

This study explores the collaboration between Counseling Guidance (CG) teachers and *tahfidz* teachers in enhancing the self-happiness of students memorizing the Qur'an at SDIT Robby Radiyah. Self-happiness is crucial for effective Qur'anic memorization, given the demanding nature of the task, which requires focus, concentration, and emotional well-being. A descriptive qualitative approach was employed. Data were collected through interviews, observations, and document analysis, using purposive sampling that included the principal, two CG teachers, five *tahfidz* teachers, and students. Source triangulation involving the foundation and parents was utilized to ensure validity, and findings were presented descriptively. The study found that CG teachers, through counseling services, addressed students' boredom, stress, and emotional challenges. Concurrently, *tahfidz* teachers implemented a fun yet disciplined approach to guide memorization. This collaborative effort, reinforced by parenting, social support, and diverse activities, created a supportive environment that fostered happiness, motivation, and emotional well-being in students. The synergy between CG and *tahfidz* teachers, combined with external support systems, plays a pivotal role in promoting students' self-happiness, thereby enhancing their ability to memorize the Qur'an effectively. Collaboration between CG and *tahfidz* teachers, supported by parenting and social factors, significantly contributes to the self-happiness and motivation of students memorizing the Qur'an, highlighting the importance of an integrated approach to holistic educational success.

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Corresponding Author:

Beni Azwar

Institut Agama Islam Negeri Curup; beniazwar1967@gmail.com

1. INTRODUCTION

Self-happiness plays a crucial role in the process of memorizing the Qur'an. Research underscores the importance of managing emotions, self-motivation, and interpersonal relationships to support this demanding learning process (Maulida, 2022). Students with inner happiness are more focused, motivated, and efficient in memorization (Huda, 2023). Strengthening religious values has also been shown to foster happiness, thereby enhancing Qur'anic memorization (Erdinna et al., 2022). The broaden-and-build theory by Fredrickson (2001) highlights that positive emotions, such as happiness,

expand cognitive capacity, enabling better problem-solving and learning. Additionally, Yang, Zhang, and Li (2013) found that happiness stimulates brain areas, including the hippocampus, which is critical for long-term memory formation, and reduces stress hormones like cortisol, which otherwise hinder memory function.

Students with self-happiness exhibit better retention of information, lower stress levels, and reduced anxiety (Sari, 2019). They also demonstrate faster and more accurate memorization of the Qur'an compared to those with lower happiness levels (Wahyu, 2020). Memorizing the Qur'an requires not only mastery of tajweed and pronunciation but also understanding of the verses' meanings (Samdani, 2014). It instills discipline and responsibility (Yuanita, 2018), while also bringing spiritual benefits such as divine assistance, community respect, and personal fulfillment (Al-Ghazali, 2013). Furthermore, it enhances memory capacity, fosters peace of mind, and offers profound spiritual rewards (Mansur, 2017). Despite challenges like the complexity of Arabic and intense focus required, proper rest, structured schedules, and self-care are essential for successful Qur'anic memorization (Johnson, 2021).

Amir, Syafruddin, Fauzi, Muhammad Ridwan, and Isomudin (2021) highlight several challenges faced by students memorizing the Qur'an, including difficulties with retention, time management, motivation, understanding meanings, daily distractions, and the pervasive influence of technology. The complexity of the Arabic language, the extensive length of verses and chapters, and the precise rules of tajweed require exceptional focus and concentration, given that the Qur'an consists of 30 chapters, 114 surahs, and 6,666 verses. Students also encounter mental pressures such as hopelessness, anxiety, negative self-comparisons, and limited proficiency in Arabic (Assegaf, 2020).

Self-happiness, defined by Seligman et al. (2005) as a sense of well-being, satisfaction, and inner contentment, is a vital condition for successful Qur'anic memorization. Ryan and Deci (2001) further describe happiness as deriving satisfaction from within, independent of external circumstances or material achievements. Tajuddin and Mat Akhir (2020) emphasize that self-happiness enhances motivation, fosters calmness, deepens spiritual experiences, and improves emotional intelligence and the quality of worship. Additionally, feelings of joy and satisfaction during the memorization process help individuals internalize Qur'anic values, enhancing their spiritual well-being (Abidin & Alias, 2019). Sofia and Sari (2018) assert that happiness is achieved through self-awareness, a connection with God, and recognition of the afterlife. Factors such as positive relationships, academic success, extracurricular activities, emotional support, school climate, and family involvement also significantly contribute to happiness in education (Renee, 2022). Furthermore, social support is crucial for maintaining motivation during the challenges of Qur'anic memorization (Al-Gharaibeh & Al-Awamreh, 2020).

The intensity of these challenges calls for collective attention. Parents should provide affection, nutritious food, and active support for their children's memorization efforts. Teachers must create a conducive learning environment, maintain emotional stability among students, and allocate appropriate time for memorization. At SMP IT Robbi Rhodiyah, where students follow a full-day school and boarding school system, these challenges are magnified. Boarding students face the additional difficulty of being away from their families, adhering to dormitory rules, and balancing a demanding curriculum that combines general and religious studies. While 50 spaces are available in the dormitory, only 25 students are enrolled, as some prefer to stay home with their families. Even among those in the dormitory, participation is often a personal choice, reflecting their commitment to Qur'anic memorization despite the challenges.

Despite extensive research on Qur'anic memorization and emotional well-being, certain gaps remain regarding the collaborative efforts of counseling teachers and *tahfidz* supervisory teachers in enhancing self-happiness among students who memorize the Qur'an. Previous studies have primarily focused on management practices at *tahfidz* institutions (Irawan et al., 2022), the role of counselors in fostering self-happiness for children with disabilities in inclusive schools (Azwar, 2022), the influence of emotional well-being on Qur'anic memorization abilities (Susanti, 2020), and the use of counseling

approaches to maintain happiness among Qur'an memorization students (Rahayu, 2019). However, these studies have not comprehensively addressed the synergy between counseling and *tahfidz* supervisory teachers in addressing the unique challenges faced by Qur'an-memorizing students, particularly in integrated school and boarding settings.

This research seeks to fill this gap by exploring the collaboration between counseling teachers and *tahfidz* supervisory teachers in fostering self-happiness among Qur'an-memorizing students at SMP IT Robby Radiyah Curup. The study focuses on critical aspects such as program planning, stress management, social support, parenting reinforcement, and monitoring and evaluation.

The research aims to answer the following questions: How do counseling and *tahfidz* supervisory teachers collaborate to enhance self-happiness among students? What strategies and programs effectively address students' emotional challenges? The significance of this research lies in its potential to offer practical insights for schools implementing *tahfidz* programs. By addressing issues such as stress, boredom, and emotional fatigue, this study aims to improve students' well-being, motivation, and success in memorizing the Qur'an, ultimately contributing to a more supportive and effective learning environment.

2. METHODS

This study employs a descriptive-qualitative method to explore the collaborative efforts of counseling teachers and *tahfidz* supervisory teachers in fostering the self-happiness of Qur'an-memorizing students. The focus is on examining the mutualistic cooperation between these educators, particularly in implementing time and stress management programs, monitoring and evaluation processes, and strengthening social support and parenting practices. The qualitative approach allows for an in-depth understanding of the interactions and strategies that contribute to students' emotional well-being.

Data were collected using purposive sampling, targeting individuals directly responsible for implementing the *tahfidz* program and promoting self-happiness. The participants included the principal, deputy principal, two counseling teachers, four *tahfidz* coaches, and six students actively memorizing the Qur'an. This sampling method ensured the collection of specific, relevant, and rich data that aligned with the study's objectives (Creswell, 2013).

Multiple data collection techniques were employed. In-depth interviews were conducted to explore the forms and dimensions of collaboration in fostering self-happiness. Observations were carried out to assess students' emotional states and behaviors during the memorization process. Documentation was reviewed to examine program structures, memorization schedules, progress reports, and challenges faced by students. The systematic data analysis followed Creswell's (2023) qualitative research steps, including data collection, reduction, presentation, triangulation, and conclusion drawing.

The data were reduced by focusing on the collaboration between counseling teachers and *tahfidz* coaches in developing students' self-happiness. Findings were presented in a descriptive narrative and validated through source triangulation with parents and the foundation. This methodological rigor ensures the reliability and relevance of the study, offering comprehensive insights into effective practices for enhancing students' well-being and success in memorizing the Qur'an.

3. FINDINGS AND DISCUSSION

3.1 Overview of data (progress in memorizing the Qur'an)

The following table provides an overview of the progress made by students in memorizing the Qur'an. The data include the names of the students, their initial memorization levels, current progress in terms of the number of juz (chapters) memorized, and details on the sheets of Qur'anic text (mutqin)

that have been committed to memory. This dataset highlights the varying levels of achievement among students, reflecting their dedication and consistency in completing their memorization journey. It also illustrates the impact of the support provided by *tahfidz* supervisory teachers and counseling guidance, which plays a crucial role in fostering motivation, discipline, and self-happiness throughout the process. The table below summarizes the detailed memorization progress of each student.

Table 1. Data on students who memorize the Qur'an

No.	Name	Start Memorizing	Progress	
			Memorization	Mutqin
1	Aufa Azka Sakha Az Zafir	2 Juz	15 Juz	17 Sheets
2	Khairul Amri Zulkarnain	1 Juz	8 Juz	21 Sheets
3	M. Jimo Kimoro Hasan	5 Juz	30 Juz	150 sheets
4	Muhammad Akmal Zuhdi	1 Juz	8 Juz	19 Sheets
5	Muhammad Alif Pasha	1 Juz	12 Juz	19 sheets
6	Muhammad Luthfi Dwi. P	1 Juz	7 Juz	16 sheets
7	Muhammad Rasya Ardaini	1 Juz	7 Juz	15 Sheets
8	Raihan Fadhila Diza	1 Juz	8 Juz	17 Sheets
9	Raudan M. Saana	1 Juz	14 Juz	38 Sheets
10	Rifqi Pratama	1 Juz	13 Juz	23 Sheets
11	Arief Nugraha Ramadhan	1 Juz	5 already	29 sheets
12	Raghib Hai Ramadhan	Iqro'	2 already	18 sheets
13	Jidhan Al Faiz	1 Juz	4 already	8 sheets
14	M. Arsyah Delan Pratama	Iqro'	2 already	22 sheets
15	M Iqbal Gaddafi	Iqro'	2 already	3 sheets
16	M.Royhan Djanngjaya	Iqro'	2 already	12 sheets
17	Muhammad Ziddan Az Zikri	Iqro'	5 already	33 sheets
18	Satya Yudha Sederhana	1 Juz	5 already	23 sheets
19	Safwan Nabil Pradika	Iqro'	2 already	15 sheets
20	Zimran Ziyadi	Iqro'	5 already	17 sheets
21	Rizky Aidil Fitrah	Iqro'	2 already	18 sheets
22	Arya Wiratama Ismirianto	Iqro'	2 already	12 sheets
23	Azka Muntaz Khalqilah	1 Juz	4 already	11 sheets
24	Defri Kusuma	Iqro'	3 already	5 sheets
25	Dzaky Aniq Fawwazi	Iqro'	2 already	16 sheets

The data presented in Table 1 illustrates the progress of 25 students in their Qur'anic memorization journey, highlighting significant variations in their starting points and current achievements. Notably, some students, such as M. Jimo Kimoro Hasan, have achieved remarkable progress, memorizing all 30 juz and 150 sheets of mutqin, indicating exceptional dedication and consistency. Others, like Aufa Azka Sakha Az Zafir and Raudan M. Saana, have also made substantial progress, reaching 15 and 14 juz, respectively.

A group of students is still in the foundational stages, beginning from Iqro' and advancing to smaller portions of juz and sheets. For example, students like Raghib Hai Ramadhan and Safwan Nabil Pradika have progressed to 2 juz with varying sheets of mutqin memorized. These students demonstrate steady improvement and the potential for further growth with continued guidance and support.

The table underscores the diversity in students' memorization journeys, reflecting differences in learning pace, focus, and external support. Students who began with a stronger foundation, such as those who started with 1-5 juz, tend to show more significant progress compared to those at the Iqro' stage. This suggests that early intervention and effective teaching methods play a critical role in advancing memorization levels. Additionally, the data highlights the importance of sustained efforts, as seen in students who demonstrate steady accumulation of sheets despite their initial challenges.

Overall, the table reveals a strong correlation between structured support, student dedication, and progress in Qur'anic memorization.

3.2 Determination of *tahfidz* program

The *tahfidz* program at SMP IT Robbi Rodiyah is established as a flagship initiative, implemented in two formats: a boarding school program for male students and a full-day school program for all students, both of which require Qur'anic memorization. Currently, 25 male students reside in the dormitory, although the facility has a capacity of 50. Initially, the number of boarding students exceeded 30 but decreased as some students opted to leave due to homesickness or parental reluctance to let their children live away from home. The school prioritizes enrolling students who voluntarily choose to participate in the boarding program, ensuring their commitment to the rigorous memorization process.

The program sets specific targets: non-dormitory students are expected to memorize 1 juz per year, while boarding students aim to memorize 10 juz annually, completing the entire Qur'an within three years. *Tahfidz* coaching is carried out by ustadz for male students and ustadzah for female students, all of whom possess substantial Qur'anic memorization backgrounds, often with formal education in Qur'anic sciences (STIQ). These teachers not only excel in their Qur'anic knowledge but also demonstrate exemplary character and actively participate in weekly religious gatherings organized by the foundation.

The program's effectiveness hinges on collaboration between the foundation, teachers, staff, and parents. Efforts are made to address student challenges, such as boredom and stress, which arise from their demanding schedules. Boarding students, in particular, must follow a structured dormitory routine that includes night and early morning activities. In this context, counseling teachers play a vital role in supporting students' emotional well-being, helping them overcome challenges, and maintaining their motivation throughout the program.

3.3 Time and Stress Assistance Program

Counseling Guidance (CG) teachers play a crucial role in supporting *tahfidz* teachers and parents by addressing students' challenges, such as boredom and stress, during Qur'anic memorization. These challenges are often pronounced at the beginning of the memorization journey, particularly when students feel overwhelmed or experience emotional fatigue from long study hours (CG teacher A, student). Beginners also face difficulties adjusting to dormitory life and activities, with students allowed to go home only once a month. Upon returning, distractions such as excessive screen time at home can hinder their focus and progress in memorization (ustadz *tahfidz* coach). Therefore, fostering a shared understanding between parents and schools regarding memorization routines, tahajud prayers, and limiting distractions like phones and TV is essential to ensure students' success.

Students exhibiting signs of stress, such as withdrawal, irritability, or lack of enthusiasm, are identified for counseling. These students are encouraged to refresh themselves through activities like recreational breaks, but in cases of homesickness, parents are invited to visit. This mental fatigue is often rooted in students' longing for their families and home atmosphere, especially after holidays (CG teacher A, student). Happier students who enjoy the memorization process and have strong family support tend to progress faster and with greater enthusiasm (student). To maintain motivation, the program incorporates varied activities, including sports, nature excursions (rihlah), and reflective

outdoor sessions, which rejuvenate students and sustain their interest in memorizing (ustadz *tahfidz* coach).

CG services offered include individual counseling, group guidance, family counseling, and informational sessions on the spiritual significance of Qur'anic memorization. Referrals to CG teachers are often made by *tahfidz* coaches, either through written notes or direct communication. Family counseling sessions address behavioral challenges at home, such as reluctance to abide by dormitory rules, helping parents understand and support their children's journey. These discussions often result in actionable strategies for *tahfidz* coaches to create a supportive and disciplined yet pleasant environment for students (CG teacher B).

Opportunities such as *tahfidz* scholarships for advanced education further motivate students, with some universities offering full scholarships to those who have memorized at least 10 juz. Spiritual rewards, such as the promise of intercession and a revered status in the afterlife for Qur'anic memorizers, also serve as a strong source of encouragement (Headmaster). Additionally, students are grouped into halaqoh sessions to reinforce their faith, strengthen their commitment, and share strategies for effective memorization while fostering a sense of community. As one parent shared, "At first, my child struggled to adapt to dormitory life, but over time he became more comfortable. Now, during holidays, he feels unsettled because his memorization slows at home, whereas in the dormitory, he memorizes at least one page a day" (parent).

3.4 Strengthening social support and parenting

Social support from the foundation and parental involvement play vital roles as both preventive and curative measures for students facing challenges in memorizing the Qur'an (foundation). Among the critical issues is ensuring that dormitory meals are nutritionally adequate, as memorization requires substantial energy, mental focus, and concentration. This is especially important after a full day of school followed by evening Qur'anic memorization sessions (parents). Additionally, social support is essential for maintaining students' motivation and emotional balance. Families must provide attention, appreciation, and avoid burdening children with external problems, while schools must create a conducive environment to support these efforts (Headmaster).

Counseling teachers collaborate closely with *tahfidz* teachers to monitor students' progress, address challenges, and resolve psychological issues such as boredom, stress, and fatigue from rigorous schedules. Emotional challenges, including feelings of sadness due to infrequent parental visits, are also addressed through targeted interventions (counseling teacher). *Tahfidz* teachers focus on ensuring the memorization process runs smoothly and students' progress is sustained, while counseling teachers work to mitigate emotional and psychological barriers that may disrupt memorization efforts.

One effective strategy is involving parents through scheduled school visits. Counseling teachers provide group information sessions to guide parents on how to motivate and support their children. Parents are encouraged to facilitate consistent memorization at home, serve as role models by participating in or listening to their children's recitation, and ensure emotional and logistical support during their child's Qur'anic journey (counseling teacher).

Tahfidz teachers complement these efforts by providing regular reports on students' progress, both individually and in groups. They also address technical challenges, such as difficulty with tajweed and makhrajul letters, particularly for students transitioning from public elementary schools with limited prior exposure to Qur'anic studies (ustadzah *tahfidz*). These coordinated efforts between families, counseling teachers, and *tahfidz* mentors ensure a balanced and supportive framework for students' success in memorizing the Qur'an.

3.5 Monitoring and evaluation

Students who memorize the Qur'an tend to exhibit calmness, patience, and resilience, rarely panicking even in challenging situations. Their ability to memorize detailed content, such as tajweed rules and *makhrajul huruf*, enhances their overall cognitive skills, making it easier for them to grasp

other subjects compared to their peers who primarily focus on understanding without memorization (ustadz *tahfidz* coach). Maintaining concentration and a problem-free, clean heart is crucial for their success, emphasizing the need for parental support and motivation to encourage focused learning and memorization in the dormitory environment (counseling teacher).

Behaviorally, Qur'an-memorizing students demonstrate greater politeness, emotional maturity, and adherence to school rules. They are calm, emotionally intelligent, and visibly happy, often maintaining moral conduct, observing prayer times, and fasting on Mondays and Thursdays (ustadz *tahfidz* coach). These habits reflect their discipline and deep connection to their spiritual practices, which in turn positively influence their academic and social behavior. Their exposure to precise memorization techniques enhances their ability to understand and excel in other lessons (counseling teacher).

Socially, these students are respectful toward their parents and caring toward younger siblings. Parents often note increased affection and responsibility, as seen in their efforts to teach younger siblings to read Iqro' and inquire about their progress in learning the Qur'an during family visits (parents). Approximately 70% of students express satisfaction with the memorization process, displaying enthusiasm, happiness, and a cheerful disposition. To maintain their memorization, they consistently review verses during prayers, especially sunnah prayers, which helps reinforce their learning and spiritual connection (ustadz *tahfidz* coach).

Discussion

SMP IT Robbi Rodiyah has implemented the *tahfidz* program as its flagship initiative, structured into two models: a boarding school for boys and a full-day school for all students. Boarding students are expected to memorize 10 juz annually, while full-day students target 1 juz per year. However, the program faces challenges, particularly regarding the retention of boarding students, as many leave due to discomfort or emotional dependency on their parents. Despite these challenges, the *tahfidz* program plays a crucial role in shaping Islamic character, enhancing discipline, concentration, and emotional intelligence, while also providing spiritual and academic benefits, including educational scholarship opportunities (Zulfitria, 2018). The program instills a love for the Qur'an and promotes positive life habits through a structured and supportive approach.

A successful *tahfidz* program requires a well-structured curriculum, skilled mentors, a conducive environment, and the integration of character-building values. Regular evaluations of memorization progress, coupled with psychological and family support, are essential to ensure sustained success (Sukri & Alia, 2020). Beyond memorization, the program enriches students' spiritual lives by deepening their understanding of God's teachings, strengthening their faith and piety, and fostering inner peace (Wachidah, 2021).

Peace of mind, critical for both mental health and effective decision-making, plays a pivotal role in the success of Qur'anic memorization. A calm mental state reduces stress and anxiety, facilitates emotional balance, and enhances cognitive functions, including problem-solving and rational decision-making (Diamond & Lee, 2011). Developing concentration and emotional stability in students is achieved through a supportive environment, cognitive exercises, meditation, time management, physical activity, and access to reference support (Simms, Frausel, & Richland, 2018). These elements collectively ensure that students excel in both their memorization and overall personal development.

The main challenges of dormitory student adaptation include strict discipline, limited family visits, and the negative impact of home habits, such as excessive cell phone use. CG teachers mediate parent-student meetings to explore issues, provide motivation, and instill the value of memorizing the Qur'an as a spiritual investment. Strategies such as sports, religious tourism, and aqidah halaqah are carried out to maintain student motivation and faith. Similarly, the counseling teacher provides individual and group counseling to manage students' emotions, as well as a preventive approach through sports and halaqah. The *tahfidz* coach teacher uses flexible and fun memorization methods, and integrates spiritual values to increase student enthusiasm and discipline. (Murniati, 2022). It can

be overcome by developing discipline, understanding the meaning of the verse, using effective memorization techniques, and seeking support from mentors (Ghanem, E., & Wahab, 2018).

Especially for memorization techniques, there should be a commitment from the start, as said by Amir, Syafruddin, Fauzi, Muhammad Ridwan, & Isomudin (2021), namely: Memorizing the Qur'an begins with a holy intention to get closer to Allah. Set a consistent daily schedule, divide the memorization into small parts, and try to memorize every day. This is confirmed in Surah Ar Ra'd (13): 28 which means: O you who believe, remember only by remembering Allah does the heart become calm (QS Ar-Ra'd, 13: 28). As for the cooperation of *tahfidz* coaches, they apply flexible methods in teaching memorization, such as using fun memorization techniques and integrating spiritual values, as well as the importance of providing variations in activities, such as sports and halaqah, to strengthen students' faith and enthusiasm in memorizing. (Lozada & Mustofa, 2024). Because the time-consuming memorization process can affect children's leisure and play activities, which are important for their physical, social, and emotional development (Ansari, A., & Winsler, 2014).

Social and material support from the foundation as well as educational scholarships, motivate *tahfidz* students to focus, enjoy memorization, and achieve targets well. The counseling teacher plays a preventive and curative role, dealing with students' emotional problems, such as boredom, stress, and sadness due to being away from family, by involving parents through parenting. The cooperation between counseling teachers and *tahfidz* teachers includes monitoring memorization progress, overcoming psychological barriers, and resolving technical obstacles, such as tajweed and *makhrajul* letters. This holistic support ensures that students remain motivated and the memorization process runs optimally. In connection with this condition, the counseling teacher and *tahfidz* coach teacher should work together to overcome the problems of boarding students by facilitating parent-student meetings, exploring the root of the problem, providing emotional support, and strengthening student motivation through a compassionate approach to overcome boredom and stress due to distance from family (Murniati, 2022). And the support of teachers, parents, and the community develops perseverance, sincerity, and a deep understanding of Islamic spirituality, resulting in meaningful memorization (Smith, JA, & Brown, 2020).

Students who memorize the Qur'an show characteristics that are more calm, patient, and able to manage emotions well. Memorization habits that require attention to detail, such as tajweed and *makhrajul huruf*, make them more focused and disciplined, they tend to understand other subject matter more easily, and behave more politely, orderly, and obedient to school rules than other students. Parental support in the form of motivation, attention, and facilities is very important to support the memorization process in the dormitory, including keeping students' hearts clean and concentrated. Socially, students who memorize the Qur'an are more caring and respectful, both to teachers, parents and younger siblings. They often involve themselves in the family, such as teaching iqro' to their younger siblings. As many as 70% of students are satisfied with the memorization process, showing happiness and high spirits. To maintain memorization, they often repeat prayers, especially compulsory prayers and *tahajud* prayers. This combination of discipline, social support, and religious habits forms a more mature personality and a good and religious self-happiness.

4. CONCLUSION

The collaboration between counseling teachers and *tahfidz* coaches at SMP IT Robbi Rodyah Curup plays a pivotal role in fostering the self-happiness of students memorizing the Qur'an. Counseling teachers address issues of boredom, stress, and emotional challenges, while *tahfidz* coaches guide students with a disciplined yet enjoyable approach to memorization. This synergy, reinforced by parenting support, social encouragement, and engaging activities, creates a conducive environment that enables students to memorize the Qur'an with happiness, enthusiasm, and emotional well-being. The findings highlight the importance of a coordinated effort among teachers, parents, and the school to sustain students' motivation and success in memorization.

The implications of this research underscore the need for structured collaboration between counseling and tahfidz teachers, emphasizing personalized guidance and integrated programs to manage students' emotional and academic challenges. However, the study's limitations include its focus on a single school, which may restrict the generalizability of its findings to other institutions or regions.

Future research should explore broader contexts, including different educational settings and diverse student populations, to evaluate the scalability of these collaborative practices. Researchers could also examine the long-term impact of self-happiness on students' overall academic and spiritual development. Additionally, innovative methods, such as integrating technology or alternative teaching strategies, could be studied to enhance the effectiveness of Qur'anic memorization programs.

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