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Challenges and Difficulties in Memorizing the Qur’an in the Tahfiz Classes Among Secondary Learners

Nik Md Saiful Azizi Nik Abdullah*, Fathiyah Solehah Mohd Sabbri **, Rabi’atul Athirah Muhammad Isa***

Abstract: The current trend shows that most parents are interested in making sure that their children received the tahfiz and Quran education. However, no matter how good the Tahfiz programs are, they are not complete without relating it to motivation. Hence, this study was conducted to explore the motivation behind the children’s memorization of the Qur’an and the challenges and obstacles faced by them in fulfilling the task. This article explores the challenges faced by students in Qur’an memorization in the Tahfiz class setting through a qualitative study of semi-structured interviews via one-on-one interaction by exploring the challenges and difficulties in memorizing the Qur’an. In particular, the researchers used open-ended interview structure which included specific questions, followed up by probing questions to investigate the phenomenon in details. Participants in this study were made up of 6 Tahfiz students (3 females and 3 males), whose ages ranged between 15 to 17-year olds, exploring the techniques used by students in Quranic memorization in the Tahfiz class. The findings suggested that the feeling of empathy, parents’ prayer and advice, continuous repetitions, early morning practices, smart scheduling for memorizing, having a partner to memorize, introspection, punishment and other learning materials helps in overcoming the barriers in Quranic memorization.

Keywords and phrases: Qur’anic memorization, Tahfiz education, secondary education, educational motivation, educational challenges.

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Introduction

The greatest miracle that was granted to the Prophet SAW is the Qur’an which contains 114 sūrahṣ and 30 constitutions. This miracle is explained by Allah Almighty in Sūrah al-ʿĀlā, verse 6 which means: “We will recite (the Qur’an) to you (Muhammad) and you will not forget” (Qur’an, 87: 6). Therefore, this is an advantage that Allah has given to the community of Prophet Muhammad and described the Qur’anic recitation as the mercy and servants of his choice. However, those who are not favored by Allah Almighty will not have this advantage as explained in the next verse in the same Surah (Ibn Kathir, 1419).

The Tahfiz programs and classes are showing an increase in numbers in Malaysia recently specifically in the state of Selangor. Thus, it becomes every parent’s desire to send their children to Tahfiz classes so that they can become hafiz and hafizah. Now, not only the younger generation gets to learn and memorize the Qur’an, the older generation also has the opportunity to learn it too (Alminderej, 2017). Statistics show more than 815 Tahfiz schools are registered under public and private institutions in Malaysia (DPTN, 2018). In year 2019, the approximate number of Huffaz was said to come close to 47,474 students with 5,426 tahfiz teachers (DPTN, 2018). In Selangor, by 2019, there were around 382 Tahfiz institutions in all the districts (PITAS, 2019). Table 1 below shows the distribution of Tahfiz institutions in all districts in Selangor as of 2019.

Table 1: Distribution of Tahfiz institutions in Selangor (2019)

<table>
<thead>
<tr>
<th>District</th>
<th>No of Tahfiz Institutions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sepang</td>
<td>24</td>
</tr>
<tr>
<td>Hulu Langat</td>
<td>72</td>
</tr>
<tr>
<td>Kuala Langat</td>
<td>31</td>
</tr>
<tr>
<td>Hulu Selangor</td>
<td>25</td>
</tr>
<tr>
<td>Kuala Selangor</td>
<td>44</td>
</tr>
<tr>
<td>Klang</td>
<td>41</td>
</tr>
<tr>
<td>Petaling</td>
<td>80</td>
</tr>
<tr>
<td>Sabāk Bernam</td>
<td>17</td>
</tr>
<tr>
<td>Gombak</td>
<td>44</td>
</tr>
<tr>
<td>Maahad Integrasi Tahfiz Sains (State)</td>
<td>04</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>382</strong></td>
</tr>
</tbody>
</table>

The opening of many Tahfiz institutions, programs and classes makes it a lot easier for people in the community to memorize the Qur’an since they are not strictly limited to children. The first Tahfiz institution, Maahad Tahfiz al-Qur’an wal Qiraat known as Darul Qur’an can be said to be the starting point for many other educational institutions to further develop their own modules and techniques on Qur’anic memorization. The government has also agreed with the implementation of Tahfiz Model Ulul Albab (TMUA) in all public secondary schools with the use of the Integrated Tahfiz Curriculum. The curriculum emphasizes on the Qur’anic approach, encyclopedia approach as well as ijtihađ (high level thinking) approach that enable students to memorize 30 juz of al-Qur’an, becoming good professional with strong religious foundation based on al-Qur’an and al-Sunnah, competent, credible and concern,
while at the same time maximize the higher order thinking and build relationship with Allah, people and universe (KPM, 2016).

Studies on Qur’anic Recitation and Memorization

Boyle (2006) after conducting a ten-month fieldwork on the practices and traditions of Qur’anic memorization in Morocco concluded that “Qur’anic memorization is a process of embodying the divine, the words of God and as such is a far more learner-oriented and meaningful process that is typically described. The mission of the contemporary Qur’anic education, with Qur’anic memorization at its core, is concerned with developing spirituality and morality as well as with providing an alternative to public education, when the availability and the quality of public education is limited” (p. 478). Critical reading on devotional reflection on the understanding of the Qur’an among urban women in Pakistan seemed to be focusing more on developing skills for reading and understanding the Qur’an rather than for recitation and memorizing the verses (Nadia, 2010). As Pakistani government tried to imply the Qur’anic law in the country, the urban society somehow was inflicted to understand more about the law through reading. Thus, she concluded that the urban women have learned to read the Qur’an for a better understanding on the issues. In addition, a study on visually impaired students’ attitudes towards learning al-Qur’an recitation and its relationship with the mastery of reading the Qur’an demonstrated a low opinion on their motivation. The reason seemed to be that the element of awareness, motivation and encouragement were not there for them as well as a lacking of teachers’ role in motivating them to read the Qur’an properly (Hajarul Bahti, Ab Halim, Norshidah & Mohd Huzairi, 2014).

Tuckman & Monetti (2010) stated that several factors affecting the memorization include how much the information gives meaning, through practices and organization of information, as well as how much the information is transferred to an individual. Meanwhile, Mumford (1986) as cited by Muhamad Hafiz (2011) said that students should use at least one of the learning styles in memorizing the verses of the Qur’an. In addition to this, students also should memorize the verses line by line from every page in the Qur’an. This is to ensure that the students do not lose motivation while memorizing as well as helping them to recognize each word without leaving anything out. A study earned out by Norkhairolizah (2005) found that parents play a great role in developing children’s mind-setting and academic goal, while at the same time establishing routine and monitoring their memorization of the Qur’an.

In addition to that, parents are also responsible in providing and giving a good environment for Qur’anic memorization and the needed support for their children. This is in accordance to al-Ghazali’s idea that since the first teacher of a child is the parents, it is the parents’ responsibility to teach their children the proper manner and character (Adam, 2016). While another study done by Sedek (2013) on the effective techniques of memorizing the Qur’an at Madrasah Tahfiz al-Qur’an in Terengganu has found that students could memorize the whole Qur’an within 15 hours without looking at the mushaf through four methods i.e.: ‘sabak memorization’, ‘para sabak’, ‘ammokhtar’, and ‘halaqah dauri’. Other studies
on how to select the good module for Qur’anic memorization in accordance to one’s capability has shown that students should spend more time repeating the memorization of the old verses and only a little time to memorize the new verse. While the age factor turned out not to be an obstacle for someone to memorize the Qur’an, it is their interest, ability, and actions which are considered to be the obstacles that hinder the process (Sedek, Mustafa & Khadher, 2013).

Similarly, a study on identifying the level of mastering ‘Hukum Ra’ in reciting the Qur’an has shown that most of the students were able to master the recitation and only few students experienced otherwise. In addition to this, the researcher found that it was mainly because of the influence from parents, teachers’ guidance, students’ interest and their attitudes towards the recitation of the Qur’an (Khairul Adzha, Zaidi & Siti Jumaah, 2015). Another study by Azmil, et al (2014) on the relationships between etiquettes of Tahfiz and Tahfiz achievement has shown that there is a need to pay attention to the curriculum drafting of teaching and learning tahfiz so that students’ achievement in memorizing the Qur’an can be improved. While a study on learning methods and problems of Malay and African reciters of the Qur’an has found that when students are able to understand Arabic language, the level of fluency, understanding of Qur’anic words and even remembering rules of Tajwid can be increased (Raja Jamilah, Roziati & Zulkifli, 2012).

In addition, the study on the use of ‘mim-mem’ (mimicry and memorization) done on Tahfizul Qur’an class in Kampar, Indonesia has found that students were more motivated to learn al-Qur’an as they did not have to focus only on memorization but they could also learn from listening to their teachers’ pronunciation (Rifka, 2012). Another research done by Waenalai (2009) on learning the memorization of al-Qur’an in Ma’had Nahdhotul ‘Ulum Yala, South Thailand has found that one of the barriers which hindered students’ interest in memorization of the Qur’an was lacking concentration.

Research Methodology

For data collection, a qualitative study was conducted through semi-structured interviews through one-on-one interactions to investigate participants’ views about their challenges on memorizing the Qur’an. The researchers used an open-ended interview structure which include specific questions, followed by probing questions to investigate the phenomenon in details.

Participants in this study were 6 Tahfiz students (3 females and 3 male) out of 395 Tahfiz students in the school, age ranging from 15 to 17 years old who are currently taking Tahfiz al-Qur’an program in Sekolah Menengah Islam al-Amin Gombak (SMIAAG thereafter) and Sekolah Menengah al-Amin Bangi (SMIAAB thereafter). Three participants were selected from SMIAAG (1 male and 2 females), while the other three were selected from SMIAAB (2 male and 1 female). Each participant has been exposed to Qur’anic memorization for at least 2 years. The participants were selected randomly by their teachers through purposive sampling technique. This technique is suitable as their teachers knew their students better.
According to Seidman (2006) as cited by Patnaik (2014), through purposive sampling, it helps the researchers to focus on participants with direct experiences and able to share their stories and experiences better.

<table>
<thead>
<tr>
<th>CHARACTERISTICS</th>
<th>GENDER</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>SMIAAG</td>
<td>Male</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>2</td>
</tr>
<tr>
<td>SMIAAB</td>
<td>Male</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 2: Selection of Participants

N= indicate the number of students involved

This research was centered around the students who were taking part in the Tahfiz program in both SMIAAG and SMIAAB. These schools particularly had started the Tahfiz al-Qur’an program in order to fulfill the need of people in the community who wanted to become hafiz and hafizah. This program is organized by the Parent-Teachers Association (PTA) and al-Qur’an Department of both schools. This program is included in the school curriculum during al-Qur’an study period every morning, then it would be followed by a thrice a week classes on every Mondays, Wednesdays and Thursdays from 3.45 pm to 5.45 pm. Intensive courses are also provided during school breaks for those who wanted to attend. This program aims at producing the hafiz and hafizah by the age of 16. Bahasa Melayu is used as medium of instruction and own curriculum modules had been implemented for the program. Hassan Langgulung (1995) as cited in Adam (2016) said that, in designing Islamic curriculum, the emphasize should be given on catering the needs of an individual in all aspects including spiritually, psychologically and socially in order to produce a well-balanced human being. In addition, the Tahfiz curriculum in these schools serves as a platform for students to learn how to read and memorize the Qur’an in accordance to the Islamic standards of tajwid. This program enables students to develop Qur’anic recitation skills and improve common mistakes in their 5 times prayers (al-Amin, 2012).

Results And Findings

a) Students’ techniques of overcoming challenges in memorization of the Qur’an

When the barriers which block one’s motivation from memorizing the Qur’an have been effectively identified, a hint of the solutions to these hurdles may be found in the hurdles themselves which can be used to overcome them. Based on the results of the interview, the researcher has found several techniques used by the participants to overcome their challenges and problems during the memorization of the Qur’an. Main themes of the techniques to overcome the challenges were extracted from the data. The techniques that have been found include empathy, through parents’ prayer and advice, continuous repetitions, early morning practices, smart timetable for memorization, having a partner to memorize with, using punishment, introspection and help equipment. Table 3 below summarized the answers of all 6 participants.
Table 3: Students’ techniques of overcoming challenges in memorization of the Qur’an

<table>
<thead>
<tr>
<th>NO</th>
<th>E</th>
<th>PP</th>
<th>CP</th>
<th>EP</th>
<th>SM</th>
<th>HP</th>
<th>P</th>
<th>I</th>
<th>OM</th>
</tr>
</thead>
<tbody>
<tr>
<td>P1</td>
<td>✓</td>
<td>✓</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>P2</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>P3</td>
<td></td>
<td></td>
<td></td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>P4</td>
<td></td>
<td></td>
<td></td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>P5</td>
<td>✓</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>P6</td>
<td>✓</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
</tr>
</tbody>
</table>

_E= indicated empathy, PP= indicated Parents’ prayer, CP= indicated continuous repetition, EP= indicated early morning practices, SM= smart timetable, HP= indicated having a partner, P= indicated punishment, I= indicated introspection, OM= indicated other materials_

Table 1 above shows the techniques used by the participants in overcoming challenges while memorizing the Qur’an through their own methods. Two participants believed that by putting themselves in others’ shoes, it will help bring back their motivation in memorizing while three participants stated that parents’ prayers were the best methods to solve their problems. Other than that, through continuous repetitions, early morning practices, having a timetable for memorizing as well as a partner to memorize with also helped in overcoming the problem in memorization of the Qur’an. Lastly, by doing punishment, introspection and getting other learning materials also aided the participants in overcoming their problems while memorizing.

b) **Comparative responses between SMAAG and SMAAB**

The **comparative responses between SMAAG and SMAAB** based on the themes are shown below:

i) **Empathy**

Table 4: Overcoming challenges in memorization through the feeling of empathy

<table>
<thead>
<tr>
<th>SMIAAG</th>
</tr>
</thead>
<tbody>
<tr>
<td>P1: read, find story about busy people who managed to memorize the Qur’an, parents’ prayer – not having enough time to memorize</td>
</tr>
<tr>
<td>P2: read stories on busy people who managed to memorize – when he lost motivation to memorize</td>
</tr>
</tbody>
</table>
As per the table above, the researcher found that two participants, both from SMIAAG, have used to search for and read stories on how busy people managed to memorize the Qur'an in order to motivate themselves to memorize and to counter their thoughts that they do not have enough time to memorize.

Participant 1 stated that putting herself in others’ shoes as well as asking parents to pray for her helped in overcoming the challenges. When she felt like not having enough time to memorize the Qur’an and lost motivation to memorize, she would do the following:

“usually what I did was to read or find story of busy people that still manage to memorize al-Qur’an though they might have load of works”

Participant 2 also mentioned the same:

“you know, by reading stories on how busy people can still manage to memorize the Qur’an, I think that had been much help for me to be motivated”

To summarize, having read about other people’s life and how they overcome the challenges in doing something can boost the level of motivation among those who lose their motivations to do so. This is shown by the result of the interviews where the participants said that they manage to increase their motivation after reading inspiring stories of other people especially those who faced the same problem as they did.

ii) Parents’ prayer and advices

Table 5: Overcoming challenges in memorization through parents’ prayer

<table>
<thead>
<tr>
<th>SMIAAG</th>
<th>SMIAAB</th>
</tr>
</thead>
<tbody>
<tr>
<td>P1: mother’s prayer is always answered</td>
<td>P6: reduce the stress in memorizing</td>
</tr>
</tbody>
</table>

The researcher found that although the two participants mentioned in Table 1.2 were from different schools, they shared the same ideas on the importance of ‘du’a’ from their parents. This can be seen from the answer by participant 1 where she said that parents’ prayer is very important and that she has always asked her mother to pray for her.

“But I always ask my parents to pray for me..Mother’s prayer is always answered, right?”

This finding is similar to the answer from participant 6 where he believed that advice from his parents somehow decreased his level of stress while memorizing the Qur’an.

“usually I will ask advice from my parents or peer...”
“emmm...they told me to pray to Allah always as He is the one who control our mind...He can simply give and take what had been given to us...so I should always say alhamdulillah everytime I finish memorizing”

To conclude, since parents are the most influential persons at home, the children tend to put their trust on them and depend on them to get support. When they faced any problems, parents were the ones they first sought advice and help from to overcome their problems.

iii) Continuous repetition

When individuals first memorized something, the information is stored in their short-term memory. If they did not repeat it, the information in the short-term memory will be lost. However, through repeating continuously the information that had been stored, they can remember it much better and the tendency to lose the information is small. The researcher found that only one participant used to repeat the verses continuously to enable him to retrieve the verses he had memorized. According to participant 2:

“I just keep on reading and repeating the verses for maybe about 10 times. When I am confident that I had memorize it then only I move to other ayat.”

He added by saying that:

“...when I read without understanding the meaning or ‘tajwid’, it has never been easy..but what I did was to keep on reading the verse without remembering it..”

From the statement above, the researcher then concluded that repeating the verse continuously helps encourage the students to memorize better and feeling a lot more confident.

iv) Early morning practices

Being able to achieve more with few resources, doing much in little time, and generating a lot with little effort is surely a blessing from Allah.

“Barakah is the attachment of Divine goodness to a thing, so if it occurs in something little, it increases it. And if it occurs in something much it benefits. And the greatest fruits of Barakah in all things is to use that Barakah in the obedience of Allah” (productivemuslim.com/18-sources-of-barakah/)

One of the participants responded that through practices early in the morning, he managed to memorize the Qur’an more effectively.

“I tried to consistently read and memorize early in the morning..” (Participant 2).

Through the result of the interview, the researcher found that only one participant used the technique of memorizing the Qur’an early in the morning. When asked about it, he stated that memorizing early allows him to memorize with a clear mind because there was no noise and he only needs to use his mind to focus on memorizing as compared to doing multiple tasks at a time during other times of the day.
v) **Timetable for memorizing**

Table 6: Summary of the use of timetable for memorization by the participants

<table>
<thead>
<tr>
<th>SMIAAG</th>
<th>SMIAAB</th>
</tr>
</thead>
<tbody>
<tr>
<td>P2: draw table on what to memorize next</td>
<td>P4: 1 hour for memorization, 3 hours to recall the memorization, sometimes skip some verses that is already remembered</td>
</tr>
<tr>
<td>P3: 2 hours a day to memorize</td>
<td></td>
</tr>
</tbody>
</table>

*P= indicated participant*

From the table, the researcher managed to gather three kinds of timetable that the participants made and used to memorize the Qur’an more effectively and consistently. This is based on the answer, 'P2: draw table on the next memorization', 'P3: 2 hours a day to memorize', and 'P4: 1 hour used for new memorization and 3 hours to recall the memorization'.

“sometimes I draw a table on what to memorize so that I will not forget.” (Participant 2).

“saya cuba susun dan ikut jadual.. sekurang-kurangnya 2 jam sehari masa untuk hafalan...” (Participant 3).

Translation: I try to arrange and follow the timetable..at least 2 hours a day to memorize..

“usually I will set 1 hour for memorization and another 3 hours to recall the verses..” (Participant 4).

In addition to that, participant 4 said that:

“as my memorization is getting wider, sometimes I just skip some easy verses and focus on verses which I am not confident enough to recall.”

To summarize, the researcher found that not all participants had their own timetable to memorize the ‘Qur’an at home. Some of them, when asked about this, said that they used to memorize at school while waiting for their turns to recite in front of the teacher.

vi) **Having a Partner to Memorize with**

“Friends are mirror to other friends”. This quote seems to be validated here as the study found that friend plays a role in helping one another to listen to and check each other’s memorization. By having a partner to memorize also helps in overcoming the challenges in memorization. The importance of having friends in memorizing include for *tasmi‘* (recall) and understanding the meaning of the verse.
"understanding the meaning or overview of the surah is very important...so having a partner in memorizing will be great" (Participant 2).

"sometimes I asked my memorization partner to come and memorize the Qur'an together..." (Participant 4).

The researcher found only 2 participants; one from SMIAAG and one from SMIAAB who stated that they were thankful for having friends who could check and correct their mistakes while memorizing the Qur'an. The rest of the participants did not share the same idea, making it hard for researcher to gather more information on the role of friends in the tahfiz class.

vii) Punishment

Another interesting technique used by one of the participants is that she used to punish herself by adding another page of al-Qur'an to be memorized if she did not manage to follow her timetable.

“saya akan denda diri saya dengan tambahan satu muka surat al-Qur'an...”(Participant 3)

Throughout the interviews, the researcher found several interesting ways of how the participants coped with the challenges they faced. By adding extra pages of the Qur'an, they felt more motivated to memorize the Qur'an as they knew the difficulty of having to memorize more than what they had always been doing.

viii) Introspection

When asked about how she overcame her laziness, Participant 3 pointed out her method by saying:

“selalunya saya akan ambil masa sekejap untuk muhasabah kenapa saya boleh malas...”

Translation: “usually I will take some time to analyze why I am being lazy...”

Doing introspection can create a feeling of responsibility to Allah as humans know that they were created by Him and will return to Him later. The importance of introspection on the individual is that they will be more open to accepting their mistakes and will subsequently make an effort to rectify them. Thus, from the statement of participant 3, the researcher conclude that doing introspection is also good as they will always recharge themselves with a new ‘niat’ (intention).

ix) Other learning materials

Learning aids are essential and sometimes useful in learning. From the interviews, the researcher found that only one participant pointed out the use of headphone in the
classroom as his own way to overcome the noises that disturbed him while memorizing in the classroom.

“saya minta kebenaran kat cikgu untuk bawa headphone....pakai masa menghafal je...kurang sikit bunyi bising dari luar..” (Participant 6).

Translation: “I asked permission from my teacher to bring in headphone to school...I use it when memorizing...it reduces the noise from outside…”

This result showed how important it is to be guided by learning aids in memorizing the Qur’an. Sometimes, while memorizing certain verse, students might got lost and could not pay full attention. Technology can be used for educational purposes like these where they assist students in the process of memorization.

Discussion of Results and Findings

The findings of this study proposed several factors of students’ motivations and identified some challenges faced by the students while memorizing the Qur’an in Sekolah Menengah Islam al-Amin Gombak (SMIAAG) and Sekolah Menengah Islam al-Amin Bangi (SMIAAB) in the state of Selangor.

a) Influencing Motivation in Qur’anic Memorization

Based on the study, the researcher found that the three major factors influencing students’ motivations are the family, the students themselves and the teachers’ roles. This finding is in line with the previous study done by Norkhairolizah (2005) where she found that parents play a great role in developing children’s mind settings and academic goals, while at the same time establishing routines and monitoring their memorizations of the Qur’an.

This finding also supports the other finding by Brophy (2008) where students’ interests in learning can be maintained through teacher’s role in assisting their interests. Islam also identifies it as a part of worship that is inherent in human.

b) Challenges and Obstacles in Qur’anic Memorization

The challenges which the researcher managed to identify include time constraint, lack of motivation, unable to recall, emotional challenges, as well as external noise. This result is parallel to the finding of Waenalai (2009) on learning the memorization of al-Qur’an in Ma’had Nahdhotul ‘Ulum Yala, South Thailand where she found that the barriers which impeded students’ interests in memorization of the Qur’an is due to lack of concentration. Other study was done on visually impaired students’ attitudes towards learning al-Qur’an recitation and its relationship with the mastery of reading the Qur’an which demonstrated a low opinion on their motivation. The reason seemed to be that the elements of awareness, motivation and encouragement were not available for them as well as there was a lacking of teachers’ role in motivating the students to read the Qur’an properly (Hajarul Bahti, Ab Halim, Norshidah & Mohd Huzairi, 2014).
c) **Overcome their challenges in Qur’anic Memorization**

Based on the result of the interviews, several techniques used by the participants to overcome their challenges in memorizing the Qur’an include; empathy, through parents prayer and advices, continuous repetition, early morning practices, smart timetable for memorization, having partner to memorize, using punishment, introspection and other learning materials. This is in line with the study done by Azmil et al (2014) as cited in Abu Najihat (2002) where he says that students should be very focused in treating the Qur’an in order to memorize it. The students are also reminded to recite the verses while performing prayer (JAKIM, 2007)

**Conclusion**

As a conclusion, this study showed how motivations may influence students’ memorization of the Qur’an. The findings suggest that parental guidance and advice were the most influential factors leading to motivation among students in memorization of the Qur’an. In addition to this, the students themselves as well as the teachers were found to be the main sources of motivation to memorize the Qur’an. The interviews also indicated several challenges that the students faced while memorizing including time constraint, lack of motivation, unable to recall, emotional challenges as well as external noises. By knowing the factors and challenges in memorizing, this study can be helpful as a reference in lowering the gap on motivation in the memorization of the Qur’an. Hence, the researcher believes that this study will be of much help to other researchers to continue and elaborate further on the field of Qur’anic memorization in relation to motivation.

**References**

al-Qur’an al-Karim


