



## **SUSTAINABLE APPROACHES TO QUR'ANIC MEMORIZATION: EXPLORING TAHFIZ SECONDARY SCHOOL GRADUATES EXPERIENCES**

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### **ABSTRACT**

This article examines the approaches in sustaining Qur'anic memorization as well as memory theories in sustaining memorization. Thus, the objective of this study is to explore the approaches in sustaining Qur'anic memorization among secondary school graduates. To acquire the data, a case study design was adopted, including semi-structured interviews with eight *huffaz* (someone who has memorized the Quran) based on particular criteria. The data suggest that there are 11 approaches in sustaining Qur'anic memorizing, with recitation, repetition, division, *tafsir* (exegesis), and audio being the top five. Apart from that, translation, *tasmi'* (reciting to someone else), division, visualization, imitating the *Qari's* (person who recites the Quran with the proper rules of recitation) style of recitation, categorization and reciting during prayer are among other ways that can be used. Recitation is the most commonly used approach among the participants, it should be used regularly by others who are attempting to maintain their knowledge of the Qur'an. Furthermore, schools should provide guidance to aspire *huffaz* on how to maintain memorization even after years of completing the memorization of Qur'an in secondary school.

**Keywords:** Approaches, Qur'anic Memorization, Sustainable, Tahfiz, Tasmi'

## 1. INTRODUCTION

Memorizing the Qur'an has been practiced since the era of the Prophet peace be upon him (PBUH), in which it became a sunnah since he set an example by memorizing the Qur'an then encouraging his companions to do the same (Nik Abdullah, 2019). The culture of Qur'an memorization was preserved even after the Prophet and his companions died, and it continues to spread throughout the world through Islamic da'wah. There are two ways on how the Qur'an is guarded—first: by writing the verses of the Qur'an; and second: through reciting by heart or memorization (Nik Abdullah, 2021).

In recent days, *tahfiz* (to memorise) centres and religious schools exist all over the world to produce more huffaz, including Malaysia. In Malaysia's Muslim society, the huffaz are highly respected due to their ability and efforts in memorizing the Qur'an, hence why it is well preserved until today. Furthermore, Prophet Muhammad (PBUH) mentioned the huffaz as the most honorable, as stated in the following: "The best of you is those who learn the Qur'an and teach it" (Sahih al-Bukhari: 5027).

Therefore, many schools, either private or government-based, provided a special module for students to memorize the Qur'an, in which they will graduate after they succeed to memorize the whole Qur'an. However, as *hafiz* and *hafizah* (someone who has memorized the Quran), they have a huge responsibility as the ones who carry the Qur'an inside their minds, therefore sustaining memorization during the school era must continue even after graduation.

Next, to provide adequate Islamic knowledge, many Islamic academic institutions, such as *madrasahs*, *maahad*, Islamic schools, and *tahfiz* institutions, have been established in Malaysia. Some of the academic institutions and secondary schools such as Darul Qur'an, Ministry of Education (MOE), MARA Junior Science College (MRSM) 'Ulul Albab, Kelantan Islamic Foundation (YIK) and Imtiyaz Primary School offered *tahfiz* courses due to the society's demands in producing more huffaz (Md Yusnan, 2020). The institutions usually had their syllabus or modules for Qur'an memorization, often monitoring students' progress to ensure that they manage to memorize within certain periods, especially student themselves. All methods utilized in *tahfiz* schools such as *tikrar* (repetition), *talaqqi wa musyafahah* (face-to-face) are all important methods (Hashim and Tamuri, 2012). Students' motivation as well played a crucial role in memorizing the Qur'an (Sabbri, 2016).

Meanwhile, the responsibilities the huffaz needed to have after managing to learn the verses of the Qur'an by heart, which are honesty and integrity (Al-Nawawi, 2003). When the students are in *tahfiz* institutions, they follow a set routine determined for them including memorization schedules, time management, and certain practices in a huffaz-oriented environment. However, after graduating from *tahfiz* schools, the huffaz faces new environments different from those in *tahfiz* institutions. Thus, their lifestyle changed as the challenges of sustaining Qur'an memorization became harder (Abdullah M., Abdullah, Rosman, & Ilias, 2016). Obviously, they will be exposed to environments outside of *tahfiz* institutions and face new difficulties to sustain Qur'an memorization, as they will no longer receive supervision.

As sustaining the Qur'anic memorization is important, a study on how they maintained their memory of Qur'anic verses is necessary. Although most research focused on Qur'anic memorization among secondary school students, there is a lack of research on the sustainment

of Qur'anic memorization among secondary school graduates. Therefore, the objective of this research is to explore the approaches of sustaining Qur'anic memorization among the graduated secondary school students.

## 2. LITERATURE REVIEW

### 2.1 The Importance of Qur'anic Memorization

Memorizing the Qur'an is an honorable act of worship. The Prophet Muhammad (PBUH) himself paid so much attention toward the memorization of the Qur'an to protect it from any changes so that it was preserved until the end of the Day. Allah s.w.t. mentioned in the Qur'an that it will remain guarded against any corruption or alteration:

*"Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian".* (Al-Hijr: 9)

One of the ways the Qur'an is preserved is through memorization in the heart of Muslims since the Prophet (PBUH) era. The Prophet (PBUH) being the first who memorized the Qur'an would then teach the companions its verses and meanings. The companions during that time manage to memorize the verses word by word considering they were of Arab lineage who were very well-known for their strong memory ability that they were able to remember their genealogy, songs (*qasidahs*), and poets (Halilovic, 2007).

The heart that did not remember anything of the Qur'an is equal to a ruined house as it is abandoned, uninhabited, and useless. Hence, it must be avoided by everyone (Halilovic, 2007). Allah s.w.t. rewarded those who memorized the Qur'an with a high and honourable position in the Hereafter. The Prophet (PBUH) said in a *hadith* (the narration of the sayings, doings or approvals (Taqrir) of Muhammad PBUH): Abu Umamah al-Bāhili (may Allah be pleased with him) reported: I heard the Messenger of Allah (may Allah's peace and blessings be upon him) saying: "Recite the Qur'an, because it will come as an intercessor on the Day of Judgment for its reciters. (Muslim: 804)

However, as human beings, we tend to forget even though we once remembered the Qur'anic verses. Because of that, it is recommended for us to rehearse frequently especially after memorizing the verses, and be warned of the risk of forgetting them by the Prophet (PBUH), as narrated by Abu Musa al-Ash'ari (may Allah bless him), the Prophet (PBUH) said, "Read the Qur'an regularly. By the One in Whose Hand Muhammad's soul is, it escapes from memory faster than a camel does from its tying ropes" (Reported by Al-Bukhari and Muslim).

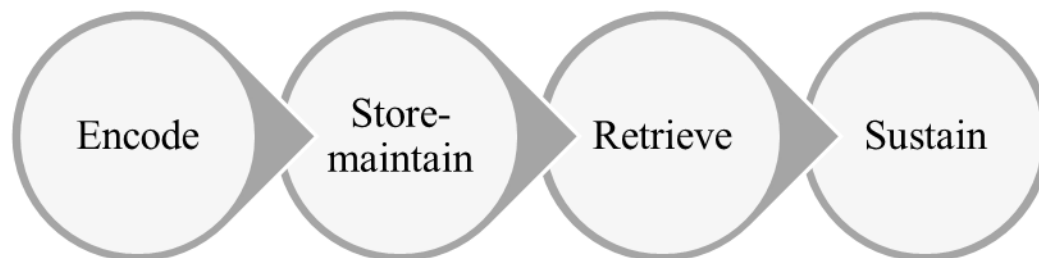
It is very difficult and challenging to sustain the Qur'anic memorization and prevent forgetfulness (Nik Abdullah, 2017). Frequent recitation and repetition of the verses help prevent from forgetfulness. Sustaining memorization requires an enormous amount of effort, sacrifice, and patience. According to Imam Al-Nawawi in his book *Al-Tibyan fi Adab Hamalat al-Qur'an* (Etiquette with the Qur'an), the Righteous Forebears (may Allah be pleased with them) continuously completing the Qur'anic recitation. Some of them finished reciting the Qur'an once a month or once every two months; once every ten or eight nights; every week, every six, five, four or three nights; every two nights, every day and night, twice every day and night, twice each day and even eight times every day— four by night and four by day. The ones who managed to finish the Qur'an every day were Uthman bin Affan, Tamim al-Dari, Sa'id ibn Jubayr, Mujahid, al-Syafi'e, and others. The amount of effort and sacrifice they made by completing the Qur'anic recitation every day to sustain memorization is exemplary. Some of the

Religious Forebears took a longer amount of time to complete the Qur'an as some of them went into a deep reflection of the readings and its meanings while some others were preoccupied with spreading knowledge and other work for the sake of Islam. Hence, the amount of recitation should not be a burden as one must accomplish what is expected of him.

Sustaining the memorization of the Qur'an is very crucial as forgetting it is considered as a great sin. Imam Al-Nawawi wrote in his book that Anas ibn Malik narrated from the Prophet (PBUH) said, "The rewards of my nation shown to me-even the litter a man removes from the mosque. And the sins of my nation were shown to me. I did not see a sin greater than a *surah* (chapter) or verse of the Qur'an given to a person who then forgot about it." (Sunan Abi Dawud: 461). Deliberately forgetting the Qur'an because of laziness and carelessness due to worldly matters is a sin. However, forgetting because of weak memory is forgiven as it is one of the human characteristics (Al-Bakri, 2018).

In a nutshell, methods of sustaining Qur'anic memorization is very important for every hafiz and hafizah to be able to continue retaining the verses of the Qur'an in their heart and brain.

## 2.2 The Process of Qur'anic Memorization



**Figure 1.** *The process of Qur'anic memorization* (Nawaz & Jahangir, 2015).

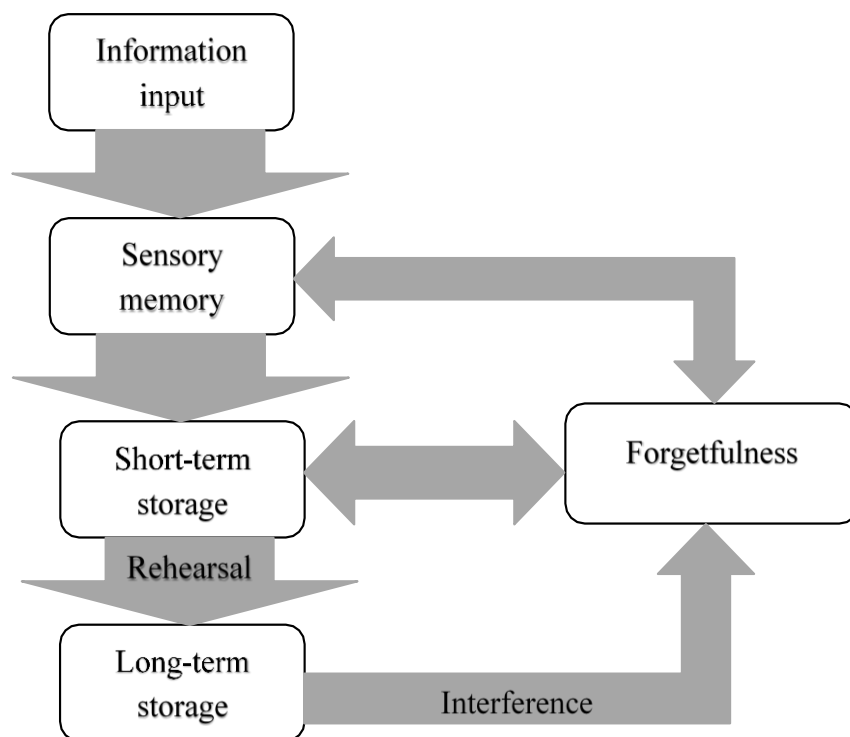
Memorizing the Qur'an involves the process of encoding, storing, and retrieving the Qur'anic verses by practicing and reciting it repetitively by heart, which is also known as *Hifz*. The Qur'anic memorization involves a few steps. First, the memorizers must encode the Qur'anic verses attentively, then storing it by maintaining the encoded information of the verses. Lastly, the memorizers must retrieve the information from memory stores by reciting it by heart. Once the process is done, they must sustain it in their memory so that it would not lose (Nawaz & Jahangir, 2015).

Furthermore, Lieberman (2012, pp.) stated that learning and memory are "inextricably intertwined" (pp. 289-314). Learning results in the acquisition of knowledge and new skill while memory is the capacity of our brain to recall gained information. To prove that one did learn something, one must use his memory to remember the information, as remembering is the most basic of learning in Bloom's Taxonomy. Therefore, learning necessarily involves memory. In Islam, memorization often relates to reciting the Qur'an and *hadith* by heart.

Tahfiz education is the basis of education in the Islamic scholar tradition (Yusop, 2019). Looking back at the previous famous Islamic scholars, most of them started their education by memorizing the Qur'an. For example, Imam Shafi'e and Al-Ghazali studied and memorized the Qur'an in their youth before seeking other knowledge. Even when we were little, we had to memorize at least surah Al-Fatihah as it is obligatory to be recited in the five daily prayers. Therefore, for the Muslims, memorizing and sustaining the Qur'an (either part of it or the whole of it) in the heart acts as a base in our life.

### 2.3 Memory Theory

There are many studies related to memory retention discussed by scholars and researchers. Atkinson and Shiffrin (1968) proposed Multi-Store Model, where they suggested that human memory has three states: sensory memory, short-term memory stores, and long-term memory stores. In the human brain, information passes from one state to the other by rehearsals. However, the information will be lost if not enough attention is given to it (Atkinson & Shiffrin, 1968). When information is received, it is retained in the sensory memory for a short period. If attention is given, some of the input is transferred to the short-term memory storage for a few seconds or longer, especially when rehearsals of information are involved. More rehearsals of information retained in short-term memory storage will allow it to enter the long-term memory storage. However, loss of information in the long-term memory section can happen if there is interference, such as lack of repetition, resulting in lost accessibility of information in the brain, which is also known as forgetfulness.



**Figure 2.** Memorization theory was adopted from Atkinson and Shiffrin's Memory Model (1968, p. 37).

Craik and Lockhart (1972) further critically explained that information does not simply process through three states of memory as in the Multi-Store Model, but also depended on the quality of processing information of a stimulus. In their Levels of Processing theory, they divided the levels of processing of a stimulus into two types, shallow and deep processing. In shallow processing, every physical or sensory stimulus is recognized, but later easily forgotten if it does not undergo deep processing, where the stimuli or information are further analyzed by associating them with past knowledge, recognizing patterns, and extracting meaning. This shows that in sustaining memorization, the 'depth of processing' or elaborative rehearsals of information is important to prevent forgetfulness. In a study by Ikhwanuddin (2013) on the relationships between memorization techniques and understanding of the Qur'an, he found that the respondents' scores for Qur'anic *tafsir* and memorization are significant. By studying the *tafsir*, helps to understand the meaning of the texts (deepens the processing of memory), which further strengthen the memorization of the Qur'an.

### **3. METHODOLOGY**

The case study design was employed in the study. The researchers choose eight respondents based on the criteria determined. Participants must be hafiz or hafizah graduated from any secondary school. For this study, a semi-structured interview in Malay was conducted, with interview questions predetermined by the researchers, including several probing questions. The results of semi-structured one-on-one interviews were transcribed. Because qualitative data could not be quantified, transcripts were encoded into a variety of categories or patterns for each interview data transcript.

### **4. FINDING**

#### **4.1 Participants Demographic**

According to the interview, there are four male and four female participants. The researcher discovered that all of the participants had graduated from religious secondary schools, indicating that they had an Islamic educational background. Two of the participants, participant 3 and 5, had been exposed to Qur'anic memorization since elementary school, while the remaining participants began memorizing the Qur'an during secondary school. Furthermore, participant 1 has already completed a bachelor's degree, four of them are pursuing Master's degrees, and two are currently pursuing bachelor's degrees. In addition, two participants received a *syahadah* certificate which was given to them after being qualified as huffaz through examinations.

**Table 1: Participant demographic**

PARTICIPANT NO.	GENDER	EDUCATIONAL BACKGROUND	YEAR MEMORIZING QUR'AN	FINISH SYAHADAH THE CERTIFICATE
P1	F	BD	2013	
P2	F	BD	2016	
P3	F	MD	2009	✓
P4	F	MD	2010	
P5	M	BD	2011	
P6	M	MD	2011	✓
P7	M	MD	2014	
P8	M	BD	2012	

*M= indicate Male, F= indicate Female, BD= indicate Bachelor's degree, MD= indicate Master's degree, -= indicate not stated*

#### 4.2 Approaches in Sustaining Qur'anic Memorization

When asked about the method of sustaining their Qur'an memorization, all participants had various methods used. However, the majority of them answered that recitation, repetition, division, tafsir, and audio were the top five methods that they used to maintain memorization. Other methods were translation, *tasmi'*, division, visualization, following the Qari's style of recitation, categorization, utilizing knowledge of Arabic language, and recite during prayer.

**Table 2: Approaches in sustaining Qur'anic memorization**

PARTICIPANT METHOD	P1	P2	P3	P4	P5	P6	P7	P8
R	✓		✓			✓	✓	
TF		✓	✓		✓			✓
TR		✓					✓	✓
RC	✓		✓	✓		✓	✓	
TM					✓			
DV		✓	✓	✓	✓			
VS		✓				✓		
AD			✓	✓		✓		✓
IR			✓					
CG				✓	✓			
RP		✓	✓		✓			✓

*R= indicated repetition, T= indicated tafsir and translation, RC= indicated recitation, TM= indicated tasmi', DV= indicated division, VS= indicated visualization, AD= indicated audio, IR= indicated imitating the Qari's style of recitation, CG= indicated categorization, RP= indicated recite during prayer*

Table 2 showed that most of the participants used recitation to sustain memorization followed by repetition, tafsir, division, and audio. Three participants used the translation method and visualization method. Two participants used categorization method and only one participant used the *tasmi'* method and following Qari's recitation method.

#### 4.2.1 Repetition

Throughout the interviews, the participants used the method of repetition to sustain memorization. The participants try to sustain memorization by continuously repeating limited verses every day according to their abilities.

*"... I just repeat as much as I can".* (Participant 1)

*"So only the 12 pages that I kept on repeating..."* (Participant 3)

*"One chapter (I) repeated twice in the morning and at night before sleeping"* (Participant 6)

*"I repeated the chapters that I remembered."* (Participant 7)

Clearly, the participants make an effort to sustain memorization by continuously repeating selected verses every day according to their capabilities.

#### 4.2.2 Tafsir

Participant 2 added that tafsir was important to remember the Qur'an stories,

*"Tafsir is primary, to remember back its story (the Qur'an)".*

Participant 3 also referred book about surahs to aid her memorization,

*"..For example I memorized surah Yusuf, I will find a book about surah Yusuf".*

Participant 3 also added that she referred to tafsir,

*"Oh, if it is like that, I will open the tafsir and see the reason why. Usually, tafsir As-Sya'rawi and Az-Zamakhsyari would mention why it happened. So why it happened that way, if we look at the tafsir's point of view, it would make it easier for me to remember".*

*"When looking at the Qur'an look at the tafsir first."* (Participant 5)

Participant 8 also referred to tafsir and translation,

*"My way.. because now I do not chase the target memorized so I took the time to understand the verse .. look at the interpretation, the meaning of the verse, asbab nuzul .. ha like that."*

#### 4.2.3 Translation

Participant 2 stated that he looked at translation of Quran during memorization,

*"I memorized, that is all, and looking at the translation."*

Participant 7 said that looking at the translation of the Quran eased him to memorize,

*"If I remember its translation it is a little bit easier to remember".*

Participant 8 also referred to tafsir and translation,

*"My way.. because now I do not chase the target memorized so I took the time to understand the verse .. look at the interpretation, the meaning of the verse, asbab nuzul .. ha like that".*

#### 4.2.4 Recitation

Six out of seven participants admitted recitation as one of the methods they used to sustain Qur'anic memorization.

For participant 1, he recited the Qur'an first before re-memorize,



*“I read (the Qur’an) first, and then I will gradually remember the verses.”*

Meanwhile Participant 3 divided Qur’an session into slots which included recitation,  
*“I divided into slots. There were slots for memorization and slots for recitation....regular reading according to the Qari is always done.”*

While Participant 3 recite by following a Qari’s recitation, Participant 4 recite the Qur’an if there were tough parts that he could not recall,  
*“For the tough chapters, there were so many I couldn’t remember, so sometimes I just recite despite not memorizing it.”*

Participant 6 said that he do revision of memorization by recitation,  
*“Now when I’m doing muraja’ah, I will just read”.*  
Apart from recitation, Participant 6 also added that he also observe and link the verses after recitation and then try to rehearse the verses,  
*“I read and see it (the verses) first. See and link the verses.”*

Participant 7 stated that he recited to sustain memorization,  
*“Now what was left is revision only, so for me, the way to revise is through recitation.”*

#### **4.2.5 Tasmi’**

Participant 5 frequently checked his memorization by reciting it in front of teacher. According to his experience, when reciting in front of ustaz, the accuracy of his Qur’anic memorization will improve as the ustaz will tell him if there was any inaccuracy or mistake in his memorization,  
*“My ustaz shared to me, the key was during tasmi’ makes sure the memorization was right. If reciting it wrongly in front of ustaz, then it will be forever.. with the ustaz that I learned, he reprimanded me ‘Eh you recite fluently, but did you know there was wrong with this line’. And then I realized ‘Oh yeah..’ because I from the beginning I remembered that surah like that. Ustaz said there was no need for tasmi’ much, as long as we take care of the quality of memorization, because it was very important. Tasmi’ in front of ustaz must be right. That was why there were some ustaz emphasized his students when they do tasmi’, they should be fluent... ”.*

#### **4.2.6 Division**

The participants divided the Qur’an into several parts. Some of them divided according to pages, chapters and even a quarter page.

Participant 3 memorized per surah when it involved stories and facts,  
*“The benefit of memorizing according to surah is we appreciate it more. If we read the surah using the story method, normally we use it for story-like surah and fact-like surah.”*

Participant 5 made a target to memorize the Qur’an into 1 page per day for 1 chapter, *“I could not memorize one chapter per day, but I must memorize at least one page per chapter for a day.”*

Meanwhile, Participant 3 and 4 memorized according to chapters. Participant 3 said, *“...Now I memorize according to chapters... By per chapters, this method eased me to memorize in situations where it was hard for me to memorize, for example when surrounded by noisy people or in a car.”*

*“For the earlier surah, I memorized according to chapters.”* (Participant 4).

Apart from the method of division above, some of the participants also divide the surah into several smaller parts to ease memorization. The methods were initially used during the first time of memorizing it. However, the participants still utilize the same method when trying to recall the verses they had memorized earlier.

Participant 2 said, *“During the school period, I have to memorize one page. Therefore, for that one page, I divided it into three parts so that it looks smaller (to memorize)... Now, I still use the same method more or less.”*

When Participant 5 was interviewed, he told the researcher that he divided the page into three parts,

*“It was like, I had to re-memorize it back... yes I divided them into three parts.”* (Participant 5)

#### **4.2.7 Visualization**

Some of the participants also recite the verses by visualizing them in their mind such as during prayer.

Participant 2 memorize the details of each verses, particularly for the *mutasyabihat* (confuses) verses,

*“... If this mutasyabihat verse has to be remembered, for example, this verse was in the middle, this one was at the bottom, I had to really remember it. If the verse of mutasyabihat I could imagine where the verse was, in which surah... in terms of the position of the verse must be remembered.”*

#### **4.2.8 Audio**

Two of the female participants preferred to listen to Qur’an audio during menstruation period or *haid*.

*“Yes, I used listening method and divided it into slots, there were slots for memorization and recitation... mostly I listened during period...”* (Participant 3)

Participant 4 said that she usually listen to the audio more during menstruation period and whenever she had no time to read,

*“One of the things that I always do is listening. Because by listening, at least when we do not have time to do qira’ah, some verses went through our mind... I see more than I hear. Because hearing will usually be more during the menstruation period. Because of the period, I did not do qira’ah (reading), so I did not open the Qur’an.”*

Meanwhile, for Participant 6, he listened to Qur’an audio before going to sleep, *“At night, before going to bed, for that particular chapters, I will listen to a whoever syeikh’s recitation.”*

Participant 8 also listened to Qur’an audio, *“I always listen a lot to the recitation of the Qur’an.. open youtube or Spotify .. listen to the recitation of the Qur’an from any Qari...”*

#### 4.2.9 Imitating the Qari's style of recitation

Besides listening to Qur'an audio, Participant 3 also frequently follow the Qari's style of recitation,

*"I will always read and follow the recitation of the Qari."*

#### 4.2.10 Categorization

Some of the participants categorized their memorization into their level of difficulties.

Participant 4 categorized the Qur'an into the surahs that she remember and could not remember,

*"I would put the surahs that I fail to remember into the category of surahs that I couldn't recall."*

Meanwhile for Participant 5, he categorized the pages or surahs in the Qur'an into a few colours that signified his memorization level,

*"If I do not remember in prayer, I categorize that page or that surah. I put red, green or yellow... right now when I look at the page, for me if I could remember majority of it when I close it, , so I categorized it green ... no tagging, I categorized them in my own head."*

He mentally categorized the pages or surah that he was able to remember in green colour.

Besides, for the surahs or pages that he could not recall, he categorized it as red colour,

*"... When I get into eleventh chapters and above, that counts as a red zone. It's like when we open it and went 'uish cannot remember it', it's like I have to memorize it again. When I was in Centre for Foundation Study, I started repeating from chapters 20, 21 and 22. For one semester, I memorized the 3 chapters along with the interpretation... which I had to rememorize. Indeed the three chapters is in the red zone."*

#### 4.2.11 Recite during prayer

Participant 2 stated that she recited a few pages of the Qur'an in prayer,

*".. If I pray, there are two to three pages that I like to repeat.."*

Meanwhile participant 3 also did the same,

*"I also recite in prayer, recite in tahajud .. Normally during tahajud, maghrib, or isyak."*

Participant 5 recite the Qur'an during non-obligatory prayers,

*"If I got one page, I would recite it in non-obligatory prayers."*

Furthermore, participant 8 also did the same,

*"I recite in prayer, if it is my turn to become an imam, then I will take the opportunity to remember the surah I memorized." (Participant 8)*

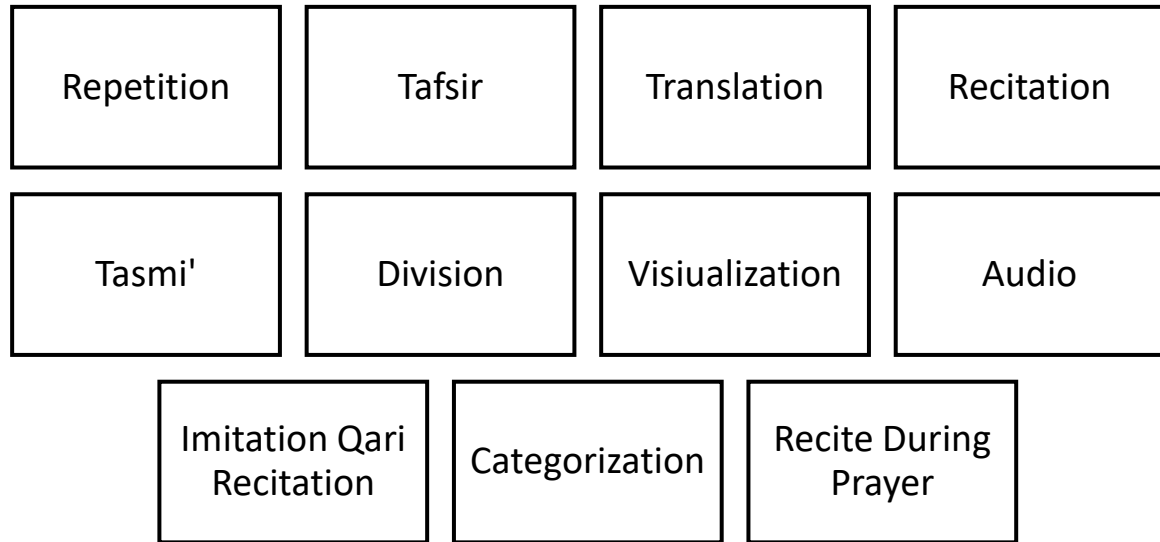


Figure 3: Approaches of sustaining Qur'anic memorization

## 5. DISCUSSION

According to the findings, the researchers discovered various methods to memorize the Qur'an practiced by secondary school graduates huffaz such as repetition, tafsir, translation, reading, recitation during prayers, tasmi', division, visualization, audio, follow the Qari's style of recitation, and categorization which are consistent with Abdullah et al (2005), and Ikhwanuddin (2013) findings. The secondary school graduates continue to employ the same method when memorizing the Qur'an.

In Thorndike's law of readiness, the learning process took place when the learner was fully ready to learn. Learner's willingness to learn to facilitate the connection between stimulus and response (Thorndike, 1994). Besides, teachers' knowledge of this law will further help in achieving an educational goal for students. (Thorndike, 1994; Amadi, 2018). Pintrich and Schunk (2002) in their theory of expectancy, most individuals will never do a task if they were expected to fail, or even they do a task and experience failure, they will not continue to do it. Therefore, students need to have self-efficacy. All three elements (value, affective, and expectation) may contribute to student self-development that facilitates their preparation in becoming a hafiz and hafizah.

Yusnan (2018) in his studies on factors that contribute towards the success of the Ulul Albab curriculum mentioned that the method of repetition and memorization books utilized by the teachers to the students as part of the curriculum. The students showed a positive attitude towards the methods and techniques used by teachers in applying the curriculum as it helped them to strengthen memorization, which contributed to the success of Qur'anic memorization at school.

MacLeod, Reynolds, and Lehmann (2018) suggested that even when the information was forgotten, humans can mitigate forgetfulness by reactivating memory using two different approaches: descriptive and component reactivations. Descriptive reactivation required a person to recall as much information as possible while component reactivation needed a person to a partial recall of categorical features of objects shown previously without detailed description. In their study, both types of reactivations mitigated forgetting, where they tested their participants. 59% of the Descriptive group and 67% of the Component group succeed to recall the visual images given even after 28 days after the initial learning when the memory was at its weakest. MacLeod, Reynolds, and Lehmann (2018) further explained that the reactivations strengthen the memory by initiating synaptic reconsolidation bouts. As memory was consolidated, it went through protein synthesis causing neuronal changes in the brain which then converted the memory into the long-term storage. Meanwhile, the reconsolidation of memory contributed to memory enhancement. Looking back at the various methods of Qur'anic memorization (Abdullah, et al., 2005; Ariffin, et al., 2013; Ikhwanuddin, 2013; Yusnan, 2018), mostly all of the methods required memory reactivations to sustain Qur'anic memorization. When the memory of the Qur'anic texts was reactivated, it better reconsolidates Qur'anic memorization.

Based on the previous studies, there are many methods of Qur'anic memorization and other studies that contribute to students' success in becoming a *hafiz* or *hafizah*. However, there is little research on the method of Qur'anic memorization among secondary school graduates. Usually, when they are still in school, the teachers and parents are motivated and monitored them to memorize. However, after graduation, they are no longer under the school surveillance to watch over their progress in sustaining Qur'anic memorization. As a result, this study may assist graduated huffaz in maintaining their Qur'anic memorization. Factor such as age may affect their ability to sustain memorization as Abdullah et al (2005) mentioned before that memorization is easier at a younger age but became difficult when older (Kataria, 2014).

## 6.CONCLUSION

Based on the study carried out, it can be concluded that the method of sustaining memorization is important in preserving the memorization of the Qur'an even after completing the Qur'an memorization. The recitation method is suggested to be the most frequent method followed by repetition, tafsir, division, audio, translation, tasmi', visualization, categorization and follow the Qari's style of recitation.

The researchers would like to make some recommendations regarding sustaining the Qur'anic memorization method. Firstly, as the result indicated that recitation is the most applied method among the participant, it should be frequently applied by others who are trying to sustain their memorization of the Qur'an too.

Secondly, the schools should provide a guide for the soon-to-be huffaz students on how to sustain memorization even after years of completing the Qur'an memorization during secondary school. On the other hand, more organization and support groups should be created to aid with the memorization between expert huffaz and new ones to help each other and share their experience or method in sustaining memorization.

The researchers also suggested that huffaz can organize a certain set of time for memorization, for example: one hour to memorize one page of Qur'anic verses, or two hours to memorize three to four pages of Qur'anic verses, at their own paces. They can also, if their time is limited and they are engaged in previous obligatory commitments, schedule for memorization for certain days in a week, for example: Monday for Surah Al-Baqarah, and Tuesday for Yaasin. Even though the most commendable way to memorize is to do it every day, however, for people with commitment in their lives such as time-consuming career, this type of schedule can be negotiated and arranged to ensure manageable handling of time for memorization.

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