



INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN PROGRESSIVE EDUCATION & DEVELOPMENT



www.hrmars.com

ISSN: 2226-6348

Raising English Language Performance Through Holy Scripture Memorisation (Holy Quran)

Rohazlyn Rosly, Airil Haimi Mohd Adnan, Mohd Sollah Mohamed, Muslim Ismail@Ahmad, Lai See May

To Link this Article: <http://dx.doi.org/10.6007/IJARPED/v11-i4/15798>

DOI:10.6007/IJARPED/v11-i4/15798

Received: 09 September 2022, **Revised:** 12 October 2022, **Accepted:** 23 October 2022

Published Online: 17 November 2022

In-Text Citation: (Rosly et al., 2022)

To Cite this Article: Rosly, R., Adnan, A. H. M., Mohamed, M. S., Ismail@Ahmad, M., & May, L. S. (2022). Raising English Language Performance Through Holy Scripture Memorisation (Holy Quran). *International Journal of Academic Research in Progressive Education and Development*, 11(4), 245–258.

Copyright: © 2022 The Author(s)

Published by Human Resource Management Academic Research Society (www.hrmars.com)

This article is published under the Creative Commons Attribution (CC BY 4.0) license. Anyone may reproduce, distribute, translate and create derivative works of this article (for both commercial and non-commercial purposes), subject to full attribution to the original publication and authors. The full terms of this license may be seen at: <http://creativecommons.org/licenses/by/4.0/legalcode>

Vol. 11(4) 2022, Pg. 245 - 258

<http://hrmars.com/index.php/pages/detail/IJARPED>

JOURNAL HOMEPAGE

Full Terms & Conditions of access and use can be found at
<http://hrmars.com/index.php/pages/detail/publication-ethics>



INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN PROGRESSIVE EDUCATION & DEVELOPMENT



www.hrmars.com

ISSN: 2226-6348

Raising English Language Performance Through Holy Scripture Memorisation (Holy Quran)

Rohazlyn Rosly

Akademi Pengajian Bahasa Universiti Teknologi MARA Cawangan Kelantan
Email: rohazlyn@uitm.edu.my

Airil Haimi Mohd Adnan

Akademi Pengajian Bahasa Universiti Teknologi MARA (UiTM) Shah Alam
Email: airil384@uitm.edu.my

Mohd Sollah Mohamed

Akademi Pengajian Bahasa Universiti Teknologi MARA Cawangan Kelantan
Email: sollah@uitm.edu.my

Muslim Ismail@Ahmad

Perpustakaan Tengku Anis, Universiti Teknologi MARA Cawangan Kelantan
Email: muslim368@uitm.edu.my

Lai See May

Akademi Pengajian Bahasa Universiti Teknologi MARA Cawangan Kelantan
Email: laiseemay@uitm.edu.my

Abstract

This study aims at recognizing the effects of Quranic memorisation on students' English language performance. In general, numerous secondary-level institutions in Malaysia are practising 30 'Juz' (chapters) of Quranic memorisation syllabuses to encourage the students to fathom the art of Quranic memorisation. Therefore, this study was conducted to rule out that Quranic memorisation can bring about a great impact on the student's academic performance generally and in the English language specifically. For the said effects, 208 'Huffaz' or students of Quranic memorisation (N=208) of different ages from two schools were approached. Results were compiled and analysed using SPSS. The results revealed a significant relationship between memorising Al-Quran and academic performance precisely in English language subjects. Thus, it can be summed up that memorising Al-Quran should be paid attention to as it plays a role in contributing to students' excellent academic performance.

Keywords: Memory, Academic Performance, English, Holy Scripture, Quranic Memorisation

Introduction

A lot of research has been conducted on the role of memory in the process of teaching and learning. Memory is an essential component of teaching and learning. It is the foundation upon which knowledge is built and retained. Memory plays a critical role in the process of teaching and learning, as it allows students to store and recall information, which is essential for successful learning. Memory allows our learners to store information that they have learned and recall it when needed. Without memory, our learners would not be able to retain any information or knowledge that they have acquired. Memory is thus essential for successful learning because it allows human beings to remember what they have learned and apply it in different contexts. For example, if students have learned a certain new concept in their science class, they can use their memory to recall this concept when solving problems in other subjects such as English, geography, or mathematics. Memory also affects the way that students learn. Research has shown that human memories are organized into networks of related concepts and ideas. This means that when our learners learn something new, their memories are organized into networks that allow them to easily recall related information. For example, if a student learns about photosynthesis in biology class, she or he may be able to recall related concepts such as respiration or cellular respiration more easily because these concepts are connected in his or her memory network. This makes it easier for students to remember what they have learned and apply it in different contexts. Without memory, learning would simply not be possible (Adnan, 2009).

As aforementioned, one way in which memorising can help with learning is by providing a way to store information so that it can be retrieved later. When we memorise something, we are effectively creating a mental file where we store the information. When we want to recall the information at a later date, all we need to do is access the file and retrieve the desired information. This process is extremely efficient and aids our ability to learn new things quickly and effectively. Another benefit of memorisation is that it helps us organise our thoughts and knowledge in a more logical manner. When we try to remember something without any sort of organisation system, it can be very difficult to recalled what we have learnt previously or even find specific pieces of information when needed. However, if we use some form of organisation such as grouping related items together or linking new concepts with existing ones, recalling this information becomes much easier as our brain knows where to look for specific pieces of data (Ilias & Adnan, 2012). Having stated the above, there is no universal method of instruction when it comes to the process of acquiring new knowledge for young and not-so-young learners alike. Some students believe that learning best via listening and taking notes is the most effective method for them, while others find that learning best through memorisation of material is the most effective method for them (Tahir et al., 2020b). In spite of the fact that every approach to education has both advantages and disadvantages, the purpose of this study is to investigate whether or not learning a language vis-à-vis memorisation techniques is beneficial for Muslim students in particular.

Literature Review

Learning and Memorising

One of the main benefits of memorising information is that it allows us to recall facts and figures easily. This can be particularly useful when a student needs to remember something for an exam or test. If this student has already committed the information to memory, then she or he will be able relate it quickly when under pressure which can help improve his or her grades. Another benefit of memorisation is that it helps embed knowledge in the long-term

memory (Huang, 2018). When a student or learner first encounter new material, it is stored in her or his short-term memory which has a limited capacity. By actively trying to recall what that student have learned soon after first encountering it (i.e., through rote learning or repeating out loud), the material has a greater chance of being transferred into the long-term memory where it will be less likely to be forgotten. So even if that student does not really need the information at hand, committing it to memory now could pay off later down the track (Tahir et al., 2020a, 2020b, 2021).

Still, it should also be noted that not all forgetting is bad. sometimes 'forgetting' certain things can actually help our learners to more deeply understand and store other related pieces of information better (a process known as 'disuse atrophy') (see, Miwa & Terai, 2014). So, if nonessential details are starting to clog up her or his mental space, deliberately forgetting them may not always be such a bad idea after all. Nevertheless, on average people only forget around 5% per year regardless of whether they try hard to remember or make any special efforts (Kirsch, 2006). Memory decline only becomes apparent once people reach older age, until then our memories remain pretty stable throughout our lives. It must also be mentioned that despite its advantages, using rote memorisation as the primary mode of study certainly is not without its criticisms (see, Jimarez, 2005; Khoii & Sharififar, 2013; Noroozi & Salehi, 2013). One issue often raised is that by fixating on getting individual words and sentences perfectly correct - in isolation from everything else - students using this technique may struggle to see the bigger picture and that fail to understand how different concepts interlink with each other. Another concern is that because it encourages passive regurgitation of information verbatim rather than active analysis and application, memorising things does not necessarily promote higher-order thinking skills such as criticality and creativity. Additionally, depending on which method of rote learning is used, for instance massed practice versus spaced repetition, a student runs the risk of overloading or under-stimulating his or her working memory respectively.

Memorising Holy Scriptures

Quranic memorisation as a practice in Islamic life has been applied since time immemorial because the Al-Quran is the foundation and basic principle of life as a Muslim. This, memorising the Al-Quran is the most apt method to acquire and appreciate Muslim life. Studies have been done to prove that Quranic memorisation produces Muslims who not only possess a great body of knowledge but also have accurate memory and outstanding ability to store data (Mohd et al., 2019). Remembering occurs when one sends, stores, and memorises information or knowledge. Gredler (2009) mentioned that learning involves transferring information from the environment to the brain. De Houwer et al (2013), define learning as ontogenetic adaptation or behavioural changes that happen within an organism that results from the environment of the organism. Remembering and learning are contingent on one another and to add to that, remembering involves one core cognitive process in the brain called memory (Mariam et al., 2016). It is a mental process that allows human beings to access their past, complete with all the schemata and skills that one has developed.

It is well known that Muslims are a community that is concerned with the task of maintaining the sanctity of the Holy Quran. This endeavour is carried out in a variety of ways, one of which is the memorisation of the Quran, both on a word-by-word and letter-by-letter basis. This Quranic teaching technique is the early education system in Islam that was taught by Prophet Muhammad (Peace Be Upon Him / PBUH) to his disciples. This early educational approach was based on the teaching of the Quran. The method of teaching the Quran via memorisation

that was utilised by Prophet Muhammad PBUH is consistent with the method that was utilised by the archangel Gabriel (Alaihis Salam / AS) when providing quranic revelations (Al-A'la 87:6). This was the methodology that was utilised by the archangel, and it is an endeavour to ensure that the sunnah (teachings) of the Holy Prophet is practised.

The protection of the Quran through memorisation takes place in society even today. The most important aspect to be taken into consideration is that the Quran must be protected by the Huffaz who are sincere, pious, and *zuhud* (does not care for earthly matters). The roles played by the Huffaz are undeniably essential as it has been proven that these individuals who memorise and appreciate the content of the Quran may bring about positive changes in society. Efforts to enlarge the Huffaz community are embraced well, especially among the Muslim citizens of Malaysia. The emergence of many Maahad Tahfiz (Quranic memorisation schools) and classes proves the acceptance of this initiative within Malaysian society. Adding to that, Nordin (2015) claims that the number of new students in Quranic schools, whether state/federal government run or private ones, increases year by year. This is due to the awareness of how vital the memorisation of al-Quran is, amongst others, in elevating children's academic performance (Ismarulyusda et al., 2016).

From an educational perspective, the memorisation of the Quran leaves a positive impact in terms of students' moral and academic development. Quranic memorisation appears to be a factor influencing academic performance among Muslim students, as observed by Salasiah et al. (2012). Muhaidi (2010) argues that moulding students into holistic and quality individuals is parallel to the National Education Philosophy, especially towards enhancing the potentials of students in a holistic manner to create balanced and harmonised citizens and individuals who are knowledgeable, spiritual, rational, and in good health, in line with the greatness of the Quran. It has been proven that Quranic memorisation can potentially elevate the lives on young Muslims both in mental and physical terms. There is a significant relationship between Quranic memorisation with Islamic practices by young Muslims and also their physical and mental health, where the contributing factor is the total number of pages that they have memorised (Santibuana et al., 2019). Having discussed that, memorisation from the neuroscience perspective involves the processes of learning, memory formation, memory storage, and memory recall, proving the extraordinary cognitive functioning that happens in the human brain (Julianto & Bhinnety, 2011; Zulfa et al., 2012).

Dzulkifli and Solihu (2018) reviewed several methods of Quranic memorisation and supported the thought that Quran memorisation can lead to better learning experiences. Nawaz and Jahangir (2015) studied the correlation between Quran memorisation and the learning performance of 36 Huffaz students. The study revealed positive differences in the academic abilities of Huffaz students before and after the process of Quranic memorisation. Moreover, the analysis showed overall positive impacts on Huffaz education and sociocultural life (see Hashim, 2015). In Quranic memorisation research, one of the most influential papers is about the Al-Quran memorisation software, 'e-Halagat' (Elhadj, 2010). Elhadj (2010) proposed and developed an interactive computer program of the holy Quran mimicking the typical methods followed in Quranic schools or in Quranic learning groups at mosques. The most recent development in this matter is that of Alsharbi et al. (2021) who developed a simulator that reinforced the learning model to improve the teaching experience. The system was developed specifically for non-native Arabic children in Quranic and Islamic knowledge education. The system also focuses on the evaluation process and can suggest dictionaries to improve a child's learning.

Meanwhile, Anasuhah et al (2021) studied an interesting aspect of Huffaz intelligence in which 130 Huffaz students were examined to measure emotional intelligence (EQ) and spiritual intelligence (SQ), their needs, curriculum, and learning styles. The findings of Zakaria (2021) revealed that learners who are very good in memorisation are able to chart excellent academic performance of up to 12.243 times higher compared to the archetypal young learner. The study used a binary logic regression statistical model because it is more flexible and did not require the variables to meet normal assumptions. Taat et al (2021) studied the influence of curriculum, school climate, and student academic attitude of 81 Tahfiz school students in Kota Kinabalu, Sabah aged between 10-12 years old. The study involved the use of Exploratory Factor Analysis (EFA) in a questionnaire on school climate and academic attitudes.

Another article on auditory sensory gating in Huffaz students by Dzulkarnain and his colleagues was also published 2020. In this experimental research, a total of 23 volunteers were recruited, 11 of them were Huffaz who had memorised 30 chapters of the Quran, while the other 12 participants were non-Huffaz who served as control. The conclusion that can be drawn from the findings of the research is that the Huffaz group and the non-Huffaz group vary somewhat from one another in terms of their capacities. Black et al (2020) also conducted research to study whether memorising the Quran enhances one's memory capacity in both theoretical and practical ways. The verbal and visuospatial learning of a sample population consisting of three different types of individuals is the primary focus of this research. In the first group were ten Huffaz who had committed the whole of the Quran to memory. In the second group were twelve Muslims who had not committed the Quran to memory but were acquainted with the text as a result of early education and religious responsibilities. And finally, the third was made up of 10 individuals who claimed to have no prior knowledge of neither Islam nor the Al-Quran. The findings of the investigation led the researchers to conclude that there was no indication of a generalisation of the Huffaz group's learning ability. The majority of the members in the group did not really comprehend Arabic, yet they had a comparable level of Quranic memorisation.

This present research effort was conducted to identify whether Quranic memorisation may increase academic performance among Tahfiz school students in Malaysia. The findings are anticipated to give insight into the impacts of Quranic memorisation on the academic performance of Huffaz students, for they are believed to hold potential in contributing to the country's social development.

Research Methodology

This study employed a wholly quantitative method as the main approach to gather valid and reliable numerical primary data. The data has been collected through a survey form using Google Forms. A total of 208 students from Maahad Tahfiz Negeri Pahang and Sekolah Izzudin Shah Perak responded to the questionnaire distributed. A purposive sampling method was applied where those respondents are students who have memorised Al-Quran with a minimum of one to five chapters (juz). The questionnaire was adopted and adapted from (Anis and Sabri, 2017).

Research Objectives

To date, Maahad Tahfiz and classes of al-Quran recitation are well received among members of the Malay-Muslim majority group within the borders of Malaysia. This could be due to the awareness of this community segment towards the importance of Quran memorisation in

enhancing children’s learning performance (see Ismarulyusda et al., 2016). However, a question arises: What are the actual effects of Quranic memorisation on students’ actual academic performance? Hence, two main objectives drive our academic inquiry.

The first, is to identify the effects of Quranic memorisation on students’ focus whilst learning parts of the English language. The Holy Quran is a sacred text for Muslims around the globe, and its memorisation is a key part of Islamic education and especially in professing the religion and its belief system. Therefore, memorising the text is not only important for religious reasons, but also for the positive effects it might have on students’ focus span whilst learning parts of the English language or other academic subjects in school. The second objective is to investigate the effects of Quranic memorisation on parts of students’ general English language performance. The effects of Quranic memorisation on parts of students’ English performance have been the subject of debate in recent years. Deeper understanding of how memorising the Quran can help second language and foreign learners of English, as well as how the act of memorisation can affect their overall performance in this second / foreign language will be very useful to actual classroom practice in future.

Statistical analysis was performed using IBM SPSS 25.0. Most of the variables in this study are categorical *except* for Quranic memorisation. The variable of Quranic memorisation uses an interval scale as an answer scale (1 = Strongly Disagree to 5 = Strongly Agree). The mean score interpretation is adapted from Norasmah and Salmah (2011) as shown in Table 1. This study used descriptive and inferential statistics to find out the research objectives. The descriptive statistics include frequency and percentage analysis, the mean and standard deviation to examine Quranic memorisation among students. The inferential statistics, on the other hand, include correlation and simple linear regression analysis to find out the association and effects of Quranic memorisation on English performance. The Cronbach’s Alpha value of this study is considered to be very high with a value of 0.932.

Table 1
Mean Score Interpretation

Mean Score	Level
1.00 – 2.00	Low
2.01 – 3.00	Moderately Low
3.01 – 4.00	Moderately High
4.01 – 5.00	High

Research Findings

Most of the student respondents who completed the questionnaire were 15 years old (mean = 15.32, SD = 1.281) with a minimum age of 13 and maximum age of 18 years old. 73.6% (n = 153) are male students and another 26.4% (n = 55) are female students.

The Effects of Quranic Memorisation on Students’ Focus whilst Learning Parts of the English Language

Table 2 reveals the values of frequency, percentage, mean and standard deviation for Quranic memorisation. The overall mean score for Quranic memorisation is at a moderately high level

(mean = 3.56, SD = 0.903). For the item (all items have been translated by our team members) 'Al-Quran memorisation activities can reduce the level of emotional stress and increase my level of calmness to focus on English subjects' (mean = 3.58, SD = 0.934) the "agree" percentage is 49.6%, the item 'Memorizing the Al-Quran has made a big difference and impact on my excellence in English subjects' (mean = 3.37, SD = 0.917) shows an "agree" percentage of 42.3% and for the item 'Al-Quran memorisation activities improved my memory and focus on English subjects' (mean = 3.48, SD = 0.917) the positive value percentage is 45.2%.

For the item 'Discipline when memorizing the Al-Quran helps me discipline myself in reviewing English subjects' (mean = 3.48, SD = 0.917), the percentage who agree is 47.6%, the item 'Being busy memorizing the Quran is not an obstacle for me to achieve success in English subjects' (mean = 3.86, SD = 0.850) has an "agree" percentage is 67.3% and the item 'Al-Quran memorisation activities helped me to excel in English subjects' (mean = 3.47, SD = 0.916) shows a positive percentage of 47.1%. Additionally, for the item 'The more parts of the Qur'an memorized, the stronger my memory becomes when reviewing English subject' (mean = 3.48, SD = 0.890) the percentage that agree is 44.7%, the item 'The Al-Quran 30 chapters; memorisation activity is not a burden to my English subject learning' (mean = 3.75, SD = 0.881) with an "agree" percentage is 62.1%, item 'I am able to focus on English subjects even though I have to memorize 30 chapters of the Al-Quran' (mean = 3.80, SD = 0.850) scores a percentage is 65.4% and the item 'The achievement of my Al-Quran memorisation goes hand in hand with the achievement of my English subject' (mean = 3.33, SD = 0.957) shows an "agree" percentage of 40.9%.

Table 2

Level of Quranic memorisation

No.	Items	Percentage (%)				Mean	S.D
		SD	D	A	SA		
1	<i>Al-Quran memorisation activities can reduce the level of emotional stress and increase my level of calmness to focus on English subjects.</i>	1.9 (4)	6.7 (14)	30.8 (64)	18.8 (39)	3.58	0.934
2	<i>Memorizing Al-Quran has made a big difference and impact on my excellence in English subjects.</i>	3.4 (7)	9.6 (20)	31.7 (66)	10.6 (22)	3.37	0.917
3	<i>Al-Quran memorisation activities improve my memory and focus on English subjects.</i>	2.4 (5)	7.2 (15)	30.3 (63)	14.9 (31)	3.48	0.917
4	<i>Discipline when memorizing the Al-Quran helps me discipline myself in reviewing English subjects.</i>	2.9 (6)	7.2 (15)	34.1 (71)	13.5 (28)	3.48	0.917

5	<i>Being busy memorizing the Quran is not an obstacle for me to achieve success in English subjects.</i>	-	5.8 (12)	43.3 (90)	24.0 (50)	3.86	0.850
6	<i>Al-Quran memorisation activities helped me excel in English subjects.</i>	3.4 (7)	6.3 (13)	34.1 (71)	13.0 (27)	3.47	0.916
7	<i>The more parts of the Quran memorized, the stronger my memory becomes when reviewing English subjects.</i>	1.9 (4)	7.2 (15)	30.8 (64)	13.9 (29)	3.48	0.890
8	<i>The Al-Quran 30 chapters; memorisation activity is not a burden to my English subject learning.</i>	0.5 (1)	6.7 (14)	40.9 (85)	21.2 (44)	3.75	0.881
9	<i>I am able to focus on English subjects even though I have to memorize 30 chapters of the Al-Quran.</i>	-	6.7 (14)	44.2 (92)	21.2 (44)	3.80	0.850
10	<i>The achievement of my Al-Quran memorisation goes hand in hand with the achievement of my English subject.</i>	1.4 (3)	17.8 (37)	28.4 (59)	12.5 (26)	3.33	0.957
Overall Score for Quranic memorisation						3.56	0.903

* SD – Strongly Disagree, D – Disagree, A – Agree, SA – Strongly Agree, SD – Standard Deviation

The quantitative data above illustrate that firstly, memorising the Quran helps to improve students' concentration and focus. This is because it requires intense concentration and focus in order to remember all the verses and surahs. This improved concentration and focus can then be transferred to other areas of study, such as English learning. Memorising the Quran also helps to develop mental discipline, which can be beneficial when studying English as it requires a great deal of discipline in order to learn grammar rules and vocabulary. Secondly, memorising the Quran can help to improve students' memory skills. This is because it requires them to remember large amounts of information in a short period of time. This improved memory capacity can then be used when studying English, as it requires students to remember large chunks of vocabulary and grammar rules. Furthermore, memorising the Quran can help to improve students' ability to recall information quickly, which can be beneficial when taking tests or exams. In short, there are many positive effects of Quranic memorisation on students' focus whilst learning parts of the English language. It helps to improve their concentration and focus, memory skills, and even instil confidence when

listening and speaking. It is clear that Quranic memorisation can be beneficial for students who are learning parts of the English language.

The Effects of Quranic Memorisation on Parts of Students' General English Language Performance

Table 3 depicts English language performance using the grade obtained in the English subject. The majority of students scored an 'A' grade which is 75.9% ($n = 158$), while 14% of them ($n = 29$) scored a 'B' and only 10.1% of students ($n = 21$) managed to get 'C' in this subject.

Table 3
English Language Grade

Grade	Frequency	Percentage
A	158	75.9%
B	29	14%
C	21	10.1%

Correlation Analysis

There is a positive relationship between Quranic memorisation and English Language Performance ($r = 0.241$, $p < 0.001$). The correlation coefficient values of 0.241 show that these two variables have a positive association, as seen in Table 4 below.

Table 4
Quranic memorisation and English Language Performance (ELP)

Variable	Quranic memorisation	ELP
Quranic memorisation	1 $n = 208$	0.241 (0.000)
ELP	0.241 (0.000)	1 $n = 208$

Simple Linear Regression Analysis

The direct effect of the influencing of independent variables (Quranic memorisation) with dependent variables (English language performance / ELP) is tested. As illustrated in Table 5, 5.8% of the total variation in English language performance can be somewhat linked to the act of Quranic committal to memory. The model is significant since the F-test value is 12.672 with a p-value less than 0.001 ($p = 0.000$). Since the p-value for independent variables is less than 0.001 ($\beta = 3.560$, $p = 0.000 < \alpha = 0.001$), it can be concluded that Quranic memorisation has indeed influenced English language performance among students. The value of $\beta = 3.560$ indicates that for every single sentence increase in Quranic memorisation, the English language performance or ELP will increase by 3.560.

Table 5

Simple Linear Regression EPL based on Quranic memorisation

	B	T	Sig.
Constant	62.333	17.178	0.000
Quranic memorisation	3.560	3.560	0.000
R ²	0.058	▲ R ²	0.053
F	12.672	Sig.	0.000

* Independent variable = Quranic memorisation, Dependent variable = English Language Performance

Other Observations from the Data

The practice of Quranic memorisation is linked to improved academic performance in various studies, including those related to English language proficiency, as shown, and cited in the first and second sections of this paper. For example, studies conducted in Saudi Arabia found that students who had memorised the Quran scored higher on tests of English grammar and vocabulary than those who had not. Undoubtedly, the potential benefits of Quranic memorisation for English language learners are numerous as gleaned from the data we collected. First, it helps to develop a student's ability to remember information, which is an important skill for any language learner. Second, it may even help to improve pronunciation and intonation when speaking English, as some sounds used in the Quran might be similar to those used in English. Finally, it can also help to increase a student's confidence when speaking, as they will be more familiar with a new language due to their knowledge of the Quran which is in Arabic. That being said, there are potential drawbacks associated with Quranic memorisation for English language learners. For instance, it can be time-consuming and may take away from time that could be spent studying other aspects of English language learning such as grammar or reading comprehension. In addition, some students may become too focused on memorising the holy scripture and neglect other aspects of their education such as writing or listening skills in English. Furthermore, there is also a risk that students may become too reliant on rote learning and not develop other important academic skills such as critical thinking or problem-solving, which is very much related to learning a new and foreign language like English.

Overall, we can tentatively yet safely argue that Quranic memorisation can have many positive and some negatory effects on parts of students' general English language performance. It can help to improve memory and pronunciation skills but may also take away from time spent studying other aspects of the new and foreign language. Therefore, it is important for teachers and also parents to ensure that students are perhaps not overburdened with Quranic memorisation (as part of their formal educational curriculum in school) and that they are given adequate time to focus on aspects of their other school subjects as well. Outside of school hours and as part of the informal educational and personal development curriculum, for young Muslim children and teenagers at least, learning the Quran should continue to be given priority not merely for religious reasons but also for the general educational benefits linked to this inherited practice.

Conclusion

There is a considerable correlation between learning the Quran by heart and doing well academically, particularly among the Huffaz that responded to the survey questionnaire that we originally distributed. In line with the findings of previous research conducted by Dzulkifli and Solihu (2018); Gredler (2009); Salasiah et al (2012); Zakaria (2021), and others, the findings of this present research effort have illustrated that memorisation of the Al-Quran is a holistic approach that offers positive impacts to students' mental and academic performance. The data we collected show that apart from raising the Islamic knowledge of school-going students, Quranic memorisation can also improve their general academic performance, specifically in English as they become more focused and have better discipline in the educational process in school. Quranic memorisation not only enables these students to be excellent in memorising the Al-Quran and Islamic teachings, word by word and letter by letter, but it also helps them to be more attentive and productive in learning, in general.

In the long term, the memorisation of the Al-Quran should not only be limited to the realm of religious studies or within the walls of Islamic schools, due to the fact that having the capacity to recite the Quran has a variety of advantages, most notably towards improvements in the general academic performance of young students (Fairuzillah & Listiana, 2021). Students who memorise the Quran will not only improve their ability to recall information, but they will also be able to develop their capacity for deeper thought as a result of this activity. Of course, learning the Quran by heart is the first step and a prerequisite for mastering Islamic teachings, but within the limits of our study it is shown also be benefit a student's academic and cognitive growth in general.

Based on the data collected and within the scope and limits of our research effort, we recommend that skills in memorisation of the Quran should be given some attention at primary and secondary school levels in Malaysia. Parents should also play their roles to encourage and support their children in this endeavour, further this beneficial practice might also be replicated in the learning and memorisation of other holy scriptures from other religions such as the Holy Bible for the Christians or the Rig Veda for the Hindus in Malaysia. What is most important from an educational standpoint is to keep an open mind and to offer positive suggestions towards students' better academic performance, as well as moulding the younger generation into holistic and quality members of Malaysian society for the immediate future and beyond (see Adnan, 2017a, 2017b; Muhaidi, 2010).

References

- Adnan, A. H. M. (2009). *Dunia Si Kecil Kontemporari*. Kuala Lumpur: Marshall Cavendish International Editions.
- Adnan, A. H. M. (2017a). Being English Teachers in Malaysian Islamic Schools: Identity Narratives from a Five Year 'Life Journey'. *Arab World English Journal (AWEJ)*, 8(1), 220-233.
- Adnan, A. H. M. (2017b). Learning English (and Arabic) in Malaysian Islamic Schools: Language use and the construction of identities. *Arab World English Journal (AWEJ)*, 8(3), 407-420.
- Alsharbi, B. M., Mubin, O., & Novoa, M. (2021). Quranic education and technology: Reinforcement learning system for non-native Arabic children. *Procedia Computer Science*, 184, 306-313.

- Anasuhah, N. Z., Tahir, A., Rahmah, A. S., & Ajmain, S. (2021). Determination of Huffaz Academic Achievement Using Binary Logistic Regression Model. *Journal of Physics: Conference Series Journal of Physics: Conference Series*, 012104, IOP Publishing.
- Anis, S. F., & Sabri, M. (2017). Kesan Hafazan al-Quran dan Hubungannya dengan Pencapaian Akademik Pelajar. *Journal Al-Turath; Journal of Al-Quran and Al-Sunnah*, 2(2), 54-59.
- Black, R., Mushtaq, F., Baddeley, A., & Kapur, N. (2020). Does learning the Qur'an improve memory capacity? Practical and theoretical implications. *Memory*, 28(8), 1014-1023.
- De Houwer, J., Barnes-Holmes, D., & Moors, A. (2013). What is learning? On the nature and merits of a functional definition of learning. *Psychon Bull Rev* (20), 631-642.
- Dzulkarnain, A. A. A., Azizi, A. K., & Sulaiman, N. H. (2020). Auditory sensory gating in Huffaz using an auditory brainstem response with a psychological task: A preliminary investigation. *Journal of Taibah University Medical Sciences*, 15(6), 495-501.
- Dzulkifli, M. A., & Solihu, A. K. H. (2018). Methods of Qur'anic Memorisation (Hifz): Implications for Learning Performance. *Intellectual Discourse*, 26(2), 931-947.
- Elhadj, Y. O. M. (2010). E-Halagat: an E-Learning System for Teaching the Holy Quran. *Turkish Online Journal of Educational Technology*, 9(1), 54-61.
- Fairuzillah, M. N., & Listiana, A. (2021). The Positive Impact of Memorizing the Qur'an on Cognitive Intelligence of Children. In *5th International Conference on Early Childhood Education (ICECE 2020)* (pp. 334-338). Atlantis Press.
- Gredler, M. (2009) *Learning and instruction: Theory into practice*. New Jersey NY: Pearson Education.
- Hashim, A. (2015). Correlation between strategy of Tahfiz learning styles and students' performance in Al-Qur'an memorisation (Hifz). *Mediterranean Journal of Social Sciences*, 6(2S5), 85-92.
- Huang, S. C. (2018). Language learning strategies in context. *The Language Learning Journal*, 46(5), 647-659.
- Ilias, N., & Adnan, A. H. M. (2012). Enhancing learning and retention through 'cognitive linkages': a case study of Malaysian children. *International Journal of the Computer, the Internet and Management*, 20(1), 59-1.
- Ismarulyusda, I., Malia, A. W. N., Farah, I. W., Siti-Nur, M. R. R., & Sabri, M. (2016). Kesan Bacaan atau Hafazan al-Quran terhadap Kesihatan dan Tahap Kecerdasan. In, Mohd-Yakub. M. Y Z. & Nordin. A. *Memperkasa Generasi Penghafaz al-Quran* (pp. 55-60). Kuala Kubu Bharu: Darul Quran JAKIM.
- Jimarez, T. (2005). *Does alignment of constructivist teaching, curriculum, and assessment strategies promote meaningful learning?* New Mexico: New Mexico State University.
- Julianto, V., & Bhinnety E. M. (2011). The Effect of Reciting Holy Quran on Short-term Memory Ability Analysed throughout the Changing Brain Wave. *Jurnal Psikologi* 38(1): 17-29.
- Khoii, R., & Sharififar, S. (2013). Memorisation versus semantic mapping in L2 vocabulary acquisition. *ELT journal*, 67(2), 199-209.
- Kirsch, C. (2006). Young children learning languages in a multilingual context. *International Journal of Multilingualism*, 3(4), 258-279.
- Mariam, A. D., Wahab, A. R. R., Jamal, B. B. A., & Abdul-Kabir, H. S. (2016). Routes to Remembering: Lessons from al Huffaz. *Mediterranean Journal of Social Sciences*, (7)3, S1.
- Miwa, K., & Terai, H. (2014). Theoretical investigation on disuse atrophy resulting from computer support for cognitive tasks. In *International Conference on Engineering Psychology and Cognitive Ergonomics* (pp. 244-254). Springer, Cham.

- Mohd, K. N., Adnan, A. H. M., Yusof, A. A., Ahmad, M. K., & Kamal, M. A. M. (2019). Teaching Arabic language to Malaysian university students using education technologies based on Education 4.0 principles. In *Proceedings of the International Invention, Innovative & Creative (InIIC) Conference Series* (pp. 38-51). Senawang: MNNF Publications, Malaysia.
- Muhaidi. M. (2010) *Hafazan al-Quran dan hubungannya dengan kecemerlangan pelajar: kajian di Maahad Tahfiz al-Quran Wal Qiraat Pulai Chondong, Kelantan dari tahun 1997 hingga 2007*. Unpublished Master's Thesis, University of Malaya, Malaysia.
- Nawaz, N., & Jahangir, P. D. S. F. (2015). Effects of memorizing Quran by Heart (Hifz) On Later Academic Achievement. *Journal of Islamic Studies and Culture*, 3(1), 58–64.
- Norasmah, H. O., & Salmah, I. (2011). Kecenderungan terhadap Pemilihan Kerjaya Keusahawanan mengikut Persepsi Peserta Skim Usahawan Siswa. *Jurnal Teknologi*, 47-63.
- Noroozi, I., & Salehi, H. (2013). The effect of the etymological elaboration and rote memorisation on learning idioms by Iranian EFL learners. *Journal of Language Teaching and Research*, 4(4), 845.
- Salasiah, H. H., Ermy, A. R., Rosmawati, M. R., & Zainab, I. (2012). The Relationship Between Spiritual Practice and Student's Academic Performance. *Universiti Kebangsaan Malaysia, Malaysia*, 4(2), 51–60.
- Santibuana, A. R., Ismarulyusda, I., Malia, N. A. W., Wahida, F. I., Normah, C. D., Dzalani, H., Rohi, A. G., & Sabri. M. (2019). Hubungan antara Hafazan al-Quran dan Kualiti Hidup Pelajar Tahfiz di Selangor, Malaysia. *Jurnal Sains Kesihatan Malaysia Isu Khas 2019*, 1-11.
- Taat, M. S., Talip, R., & Mosin, M. (2021). The influence of curriculum and school climate on the academic attitude of tahfiz students in Malaysia. *International Journal of Evaluation and Research in Education*, 10(3), 807–815.
- Tahir, M. H. M., Albakri, I. S. M. A., Adnan, A. H. M., & Abd Karim, R. (2020a). The effects of explicit vocabulary instructions on secondary ESL students' vocabulary learning. *3L, Language, Linguistics, Literature*, 26(2), 158-172.
- Tahir, M. H. M., Albakri, I. S. M. A., Adnan, A. H. M., Shaq, M. S. Y., & Shah, D. S. M. (2020b). The Application of Visual Vocabulary for ESL Students' Vocabulary Learning. *Arab World English Journal*, 11(2), 323-338.
- Tahir, M. H. M., Shah, D. S. M., Shak, M. S. Y., Albakri, I. S. M. A., & Adnan, A. H. M. (2021). Explicit vocabulary instruction: Effects of vocabulary learning on Form Two ESL learners. *Studies in English Language and Education*, 8(3), 1227-1247.
- Zakaria, M. F. (2021). Method in Translating Ayat Mujassamah in the Quran [trans.]. *QALAM International Journal of Islamic and Humanities Research*, 1(1), 66-77.
- Zulfa, M. H. I., Mohd-Yakub, Z. M. Y., Naemah, A. R. N., Rohaida, M. S., & Durriyyah, S. H. A. (2012). Analisis Kritikal terhadap Kaedah-kaedah Penghafazan al-Quran dari Perspektif Neurosains Kognitif. *Kertas Kerja Seminar Antarabangsa al-Quran dalam Masyarakat Kontemporari SQ2012*.