

Methods and Motivation of Al-Quran Memorization

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Abstract

Tahfiz institutions in Malaysia are increasing, whether individual, private, or government-aided. This shows that the community is becoming more aware of sending their children to tahfiz institutions to produce children who are professional huffaz (profaz), or religious people who could memorize the Al-Quran. This awareness has caused a lot of beneficial impacts, and the government itself is now introducing a comprehensive curriculum for tahfiz institutions known as the Integrated Tahfiz Curriculum. This curriculum is being used and inculcated in government-aided schools that are selected by the Islamic Education Department. However, some action or approach must be taken to overcome student dropouts based on the standards set by the curriculum. Therefore, this paper aims to explore suitable methods and approaches that can be practiced by the tahfiz institutions to accommodate the process and motivate the students better. The technique of analysing documents will be applied instead of field studies. It is hoped that by reviewing these techniques, tahfiz institutions and students will be more motivated, as they are relatively and closely related.

Keywords: Method, Technique, Memorizing Quran, Motivation, Tahfiz

Introduction

Al-Quran is the word of Allah SWT that was revealed to Prophet Muhammad SAW as a guide to life. Al-Quran, which has 30 juz, 114 chapters, and 6236 verses, covers all aspects of human life (Hamid & Rahim, 2023). It is not only a guide to worldly aspects of life, but it also conveys a description of the afterlife for people who obey the commands written in the Al-Quran and vice versa.

The revelation that was sent through the mediation of Jibril a.s to Prophet Muhammad SAW was conveyed in stages aimed at making it easier for the Prophet SAW to memorize them so that it could be taught to the Muslims at that time. In fact, Prophet SAW did not just read the holy *kalam* to Muslims; he even provided explanations and understanding of the verses that were revealed based on the will of Allah SWT. The process did not stop there, as the companions started to take initiatives towards memorizing, understanding, and appreciating

the verses of the Al-Quran and practicing them in life (Sulaiman, 2018). This has an impact because the Al-Quran is not just like any other reading material; it is a life guide for Muslims to live their lives, starting from waking up in the morning up to managing state administration affairs.

After the companions went through the process, the spread of the Al-Quran began from mouth to mouth among the companions to other Muslims. The process happened when the companions memorized the verses recited by Prophet Muhammad SAW to them. This spread is not only one-way, but also the repetition of memorized verses so that they are not lost and continue to be embedded in their hearts and integrated with their souls and instincts. It is clear here that the spread of the Al-Quran among Muslims occurs through the memorization of the Al-Quran. The first step in teaching the Al-Quran begins with memorization. This shows that the Al-Quran has been preserved from time to time through a memorization system (Adi & Shohaimi, 2019). When a person memorizes the Al-Quran with good recitation and *tajwid*, it will be easier for them to understand, appreciate, and practice the essence of the Al-Quran in their lives.

Therefore, the teachings of Al-Quran and religious knowledge begin with memorization. Good memorization is not only easy on the lips, but it will also be understood, as proven based the appreciation and the practice shown by Muslims through their lives. Al-Quran is the holy scripture for Muslims that is recited at any time and in every situation. In fact, the teachings of the Al-Quran are expanding not only to different age groups but also to various mediums in this modern world. Al-Quran teachings are not only conducted face-to-face but also through an online approach. There are also parties which organize online Al-Quran classes and get such overwhelming responses. In fact, private and government-aided *Ma'ahad Tahfiz* are growing so fast, which demonstrates the awareness of the community nowadays towards the need for their children to become *hafiz*.

However, there are significant *tahfiz* dropouts in memorizing the Al-Quran. Dropouts here refers to the students who are unable to complete their memorization of the current juz as planned (Abd Hamid & Abdul Rahim, 2023). This needs to be perceived in terms of the memorization methods and their relation to motivation so that it can be addressed in the future.

Research Objectives

There are two research objectives of this study:

1. Exploring various memorization methods practiced by the *huffaz*.
2. The relationship between motivation and memorization of the Al-Quran.

Research Methodology

This concept paper refers to scholarly literature as the primary source of discussion and does not involve any field activities. Materials are collected from books, journals, articles, online newspapers, and reference sources related to the research topic. The selection of this materials is also based on past studies that can help in conducting the research. Through this research method, the validity and reliability of the data are better assured. This method also allows the researcher to analyze the documents that have been collected (Kadir et al., 2023) and come up with ideas and views on the research to be carried out based on the materials and information collected (Azahari & Mohamad, 2019). Materials and information are

collected through Al-Quran, Hadith, Google Scholar, Research Gate, articles or journals from local or foreign universities, books, and other sources related to the study.

Definition of Memorization or *Hafazan*

Memorization or *hafazan*, comes from the word *hafaz*, and according to the *Dewan Bahasa dan Pustaka Dictionary*, it is referred to as being able to repeat a verse, whether it is from the Al-Quran or other materials, without looking at the book, paper, or any other reading material; by memory alone (Ab. Razak, 2011). The word *hafaz* or *tahfiz*, on the other hand, is derived from the Arabic word *hafazho* (حفظ). In terms of language, it means to memorize whereas in terms of meaning, according to Mohamad Shawal and Abdul Rahim (2023), it means memorizing something well. If it is based on memorizing the Al-Quran, it refers to someone who guards and preserves the purity of Allah's *kalam* from any changes (Ghazali & Hamzah, 2022). According to Mu'jam Al-'Arabi Al-Asasi, the word *hafazho* means keeping something from being lost (Sulaiman, 2018).

Memorizing requires a strong memory to remember all the verses of the Al-Quran that Allah SWT revealed to the people of Prophet Muhammad SAW. According to Dr. Zulkifli Al-Bakri, in *Arabic* terms, it is known as *quwwatuz zakirah*, which means strong memory (Sulaiman, 2018). This is because memorizing requires focus and concentration. The human brain, as created by Allah SWT, has a storage capacity of 125.5 trillion as compared to other mechanical devices such as diskettes, books, and others (Razak, 2011). On average, humans use their brains to store information for less than 0.0001%, even less than the actual total brain capacity (Sulaiman, 2011). This statement is supported by Tony Buzan, who stated that the human brain stores information with less than 1% of its original ability (Mohamad & Hashim, 2010).

Memorizing Al-Quran is *fardhu kifayah* and *sunnah ain*, which is *sunnah* for every Muslim. Even so, forgetting the verses of the Al-Quran that have been memorized due to laziness or complacency with worldly affairs is considered a sin. In such cases where a person who memorizes the Al-Quran, or a *hafiz*, has tried to memorize the Al-Quran but has a weak memory, he is not considered guilty (Office of the Mufti of the Federal Territory, 2018).

A Brief History of *Hafazan* During the Early Islamic Period

This method of memorization during the early days of Islam started with the first revelation of Surah Al-'Alaq verses 1 to 5. The revelation was sent through the mediation of the Jibril a.s to Prophet Muhammad SAW. At the beginning, Prophet SAW could not follow the recitation of Jibril a.s because he was an *ummi*, someone who was illiterate and could not write (Sulaiman, 2018). Jibril a.s had to repeat the verses until Prophet SAW succeeded in memorizing the verse even in him trembling state. After being told that he is the messenger of Allah SWT, the revelation came down to him, and he memorized it in front of the Jibril a.s. in the form of *talaqqi* and *musyafahah*, which is reciting the verses in front of Jibril a.s. and correcting the recitation so that it is pronounce correctly and accurately before conveying the revelation to other Muslims. Prophet Muhammad SAW recited the revelation that Jibril a.s had delivered to the companions and Muslims at that time. So, the companions memorized the verses of the Al-Quran. Then, they kept repeating the verses so that they were well remembered, not forgotten, and practiced in life (Ghazali & Hamzah, 2022). Finally, they spread the verses of Allah SWT to the Muslim community.

In short, history has signalled that the teachings of the Al-Quran, especially its memorization process, began through *talaqqi* and *musyafahah*. Then there is the *tikrar* method, which is

the repetition of verses that have been memorized so that they are not forgotten. It did not just stop there; the verses that were memorized will be repeated and practiced in our daily lives.

Al-Quran Memorization Method

There are several methods to memorize the Al-Quran. These methods are necessary so that it will be easier for someone to memorize the Al-Quran well and correctly. In this concept paper, a few methods of memorization as practiced by the *huffaz* will be discussed. These are based on several books or articles collected and studied.

The Turkish Method

The Turkish method of memorizing the Al-Quran begins with the last page of the juz intended to be memorized. Memorizing starts with Juz 1, but it begins with the last page (Abdullah & Abdul Rahman, 2017). The same goes for the memorization of Juz 2. This allows new memorization and the *murajaah* of previous pages to take place simultaneously. This has an impact on the students' emotions too, as they will not be too tired during the process because of the simultaneous occurrence of the new *hafazan* and the *murajaah* of the previous *hafazan*. For example, on the first day, a student memorizes page 21 of Juz 1. Then, the next day, the student memorizes page 20 and does the *murajaah* on page 21. This, at the same time, makes students memorize the new verses and immediately conduct the *murajaah*. In fact, this method not only strengthens the student's new memorization, but it also strengthens the memory of his previous memorization.

Abu Mazaya's Method

Abu Mazaya's method is divided into 3 steps: before, during, and after (Sulaiman, 2018). This method begins with pure mental and spiritual preparation. The soul needs to be cleansed with spiritual practices such as *qiamullail*, fasting, *zikr*, and others to feel the greatness of the verses of Allah SWT. In addition, the soul needs to persevere in facing the hardships of memorizing the noble word of Allah SWT. In fact, one should be able to manage their time well to prioritize the memorization of the Al-Quran.

When memorizing the Al-Quran, it is necessary to choose the appropriate time to allow the students to describe the memorized verses. Constant repetition allows the verses to be permanently fixed in the memory. Even after memorizing the intended verses, it is necessary to continuously repeat the previous and current verses so that they stay in the student's memory.

Deobandy Method

This method has its own terms for memorizing the Al-Quran: *Sabak*, *Para Sabak*, *Ammokhtar*, and *Halaqah Dauri* (A. Adi & Shohaimi, 2019). *Sabak* means new memorization which means students memorize new verses starting from Juz 30, 29, 28, 27, and 26. Students are woken up at 4.30 am to perform *qiamullail* and start *sabak* (new memorization). Before listening to the new memorized recitation, students need to listen to their friends under their teacher's supervision. Fluency in memorization is emphasized by *tahfiz* teachers. If there is a mistake, the students will be whipped with a cane to demonstrate that the memorization of the noble words of Allah SWT is a matter that needs to be taken seriously. *Para Sabak* means weekly memorization in which students need to do the *murajaah* of the juz before the new verses. It is carried out with a friend before being done with the teacher. If there is a mistake, the friend

will inform the teacher to review the recitation and the teacher will whip them as a punishment.

Ammokhtar means the memorization of the entire Al-Quran in which students need to memorize more than 1 juz behind the latest memorization. The implementation is the same as the *sabak*; however, it is performed during the day while the *para sabak* is performed in the morning after the *sabak*.

Karantina Method

Karantina originates from Indonesia, which means quarantine. The *tahfiz* quarantine method introduces the concept of isolation, which is to temporarily leave outside activities or things of the world that can disturb the emotions and mind during the Al-Quran memorization program (Damiri, 2020). This quarantine method is coupled with the Yadain Technique, which is the use of the right and left hand when describing the meaning of the verse in helping the process of Al-Quran memorization (Mohamad Shawal & Abdul Rahim, 2023). The right hand represents positivity and happiness, while the left hand represents negativity and threats. When memorizing the verses of the Al-Quran, the hand will move based on the meaning of the verse that is mentally visualized. Indirectly, the *tadabbur* of verses of Al-Quran occurs during the process. The benefits of this method are not limited to memorizing and remembering the verses of the Al-Quran, but rather the understanding of the verses, which can be practiced in everyday life.

Motivation

The Definition of Motivation

Motivation is defined as a person's tendency from within to do something so that they can self-adapt to a certain deed (Ariyanto & Sulistyorini, 2020). This means that when a person has a deep desire and interest in doing something, then the work done and the results will be satisfactory. It clearly shows that this motivation comes from within to perform something in order to achieve certain objectives and goals. This motivation does not stand by itself; there are factors that influence it, internal or external factors (Prihartanta, 2015). The discussion about motivation is divided into two types: intrinsic and extrinsic motivation.

Intrinsic Motivation

Intrinsic motivation is the internal drive of an individual who feels that the work done has advantages and provides many benefits (Ariyanto & Sulistyorini, 2020). Intrinsic motivation can also be seen as a person's self-satisfaction with doing something (Hussin & Saleh, 2021). A person's inner nature plays an important role in this type of motivation for doing something in life. If this intrinsic motivation is going in a negative direction, then the results of the job will not be encouraging.

Extrinsic Motivation

Extrinsic motivation is an external drive that makes a person do a job, rather than an internal drive. For example, someone studies hard to obtain good grades in exams, hoping to be rewarded by the family. Here, it can be seen that studying hard is not due to gaining knowledge and self-satisfaction but rather to wanting to get a gift from the family. The gift in this case is the external drive or extrinsic motivation that makes a person study hard.

The relationship between memorization methods and motivation

The memorization method is also related to motivation, whether it is intrinsic, extrinsic, or both. According to Ahmad Shukri and Abdul Razak's (2020) study regarding student motivational factors in strengthening the memorization of the Al-Quran in Kota Bharu, motivation affects students' memorization of the Al-Quran. The conclusion of the study shows that intrinsic motivation and extrinsic motivation affect students' memorization of the Al-Quran in which students tend to memorize because they want to fulfil their own satisfaction as well as because of their parents' wishes. The study by Hussin et al. (2021) stated that intrinsic motivation plays an important role in memorizing and the *murajaah* of the Al-Quran. In terms of intrinsic motivation, the themes that emerged in this study are sincerity, willingness, longing, and appreciation of the Al-Quran, which drive the respondents to strengthen the memorization and the *murajaah* of the Al-Quran.

Conclusion

In conclusion, this concept paper shows that there are various memorization methods compiled by the *huffaz* in various places. These methods need to be taught to the students to ease them through the process of memorizing the Al-Quran. In addition, this concept paper also shows that there is a connection between memorizing the Al-Quran and motivation. High motivation equals producing diligent students. Previous studies have also shown that intrinsic motivation and extrinsic motivation play a role among *tahfiz* students in memorizing the Al-Quran.

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