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# 17. Relevancy Of Research Evidence With The Success Of Alquran Memorising Young Hafiz Motivational Approach, s6.pdf *by*

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## RELEVANCY OF RESEARCH EVIDENCE WITH THE SUCCESS OF ALQURAN MEMORISING: YOUNG HAFIZ MOTIVATIONAL APPROACH

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### ABSTRACT

This article discusses the evidence for the successful study of memorizing the Qur'an, which is shown to gain an understanding of the motivational approach of young hafidz. The author believes that memorizing the Quran is closely related to experience and studies that have given parents and parents confidence. Our data is obtained from literature such as published journals, books, and website data. Before getting the findings to this study, we first examine the data with a phenomenological approach, exploring as much data as possible to understand that answer. This study entirely relies on secondary data from the findings of previous work, and we design it in a descriptive qualitative study—data coming soon young people.com. Based on our study and discussion, we conclude that there is a very close relevance between the evidence of scientific studies on the memorization of the Qur'an project and the success of students reading the Qur'an. Thus, this finding should be a helpful input in efforts to improve the quality of studies and scientific reading and Hafiz of the Qur'an for the younger generation.

**Keywords:** *Relevancy, research evidence, memorizing the Quran, and motivational approach.*

### INTRODUCTION

One of the pillars of faith is to believe in the holy book of the Qur'an, which was given to perfect Allah's instructions so that Muslims can achieve happiness in life in this world and the Hereafter. So as proof of faith, of course, reading our holy Qur'an is proof of faith, and love for the Qur'an is reading and memorizing it.<sup>1</sup> According to Nugroho,<sup>2</sup> people who are proficient in reading the Qur'an will later be placed with recording angels who are obedient to Allah who continually does good. There is no need to repeat

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<sup>1</sup> Ziauddin Sardar, *Reading the Qur'an: The contemporary relevance of the sacred text of Islam* (Oxford University Press, 2017). Liliansa Liliansa, Purniadi Putra, dan Aslan Aslan, "THE STRATEGY OF TADZKIRAH IN IMPLEMENTING CHARACTERS AT MAN INSAN CENDEKIA SAMBAS," *EDUKASI: Jurnal Pendidikan Islam* 9, no. 1 (4 Januari 2021): 1–17.

<sup>2</sup> Bkti Taufiq Ari Nugroho, "Integration of Islamic education with science and technology in Islamic junior high school," *MUDARRISA: Jurnal Kajian Pendidikan Islam* 9, no. 1 (2017): 1–27.

a person whose memorization and recitation are both of good quality. If someone reads the Qur'an with tart, he will get intercession on the Day of Judgment.<sup>3</sup> Moreover, if they can become hafiz/hafidzah, many advantages will be obtained. Kabir,<sup>4</sup> believes that if there are several virtues that Allah has given to memorizing the Qur'an with some specialties in this world and the Hereafter.

When a Muslim is good at memorizing Quran, he will be prioritized to the Imam of the congregational prayer as narrated by Abu Mas'ud radhiyallahu' anhu, the Prophet Sallallahu alaihi wa Sallam with the sound of his words.<sup>5</sup> "The one who has the right to become an imam is the one who memorizes the most of the Qur'an. If in memorizing the Quran they are the same, then the one who understands the sunnah is best, and one cannot become an imam in someone else's territory." (HR. Ahmad 17526, Muslim 1564). Another virtue if he can memorize the Qur'an is to be a leader of both religion and community. One narration is that when Umar Radhi Allahu anhu became caliph, he appointed Nafi' bin Abdul Harith governor of Mecca.<sup>6</sup> Then Umar said that the Prophet Sallallahu alaihi wa Sallam once said, "Verily Allah raised some people thanks to the Qur'an, and Allah humiliated other people, also because of the Qur'an." (HR. Ahmad 237 & Muslim 1934).

Angels always accompany another plus. From Aisha radhiyallahu' anha, the Prophet Sallallahu alaihi wa Sallam said, "The one who reads and memorizes the Qur'an, he is with the noble angels. While the person who reads the Qur'an, he tries to memorize it, and it becomes a burden for him, then he gets two rewards." (HR. Bukhari 4937).<sup>7</sup> The priority for those who memorize the Qur'an is that when they die, they will take precedence. Jabir bin Abdillah radhiyallahu' anhuma once told the Prophet

<sup>3</sup> Zayyanu Altine, "Methods and Importance of Qur'anic Hifdh (Memorisation): An Islamic Perspective," 2019.

<sup>4</sup> Arif Abdal Kabir, "Memorizing the Sacred in the Digital Age: Exploring Qur'an Memorization Experiences Using Physical & Digital Formats" (PhD Thesis, University of Maryland, College Park, 2021).

<sup>5</sup> Mohammad Adnan dan Badrah Uyuni, "DA'WAH STRATEGIES TO INCREASE THE UNDERSTANDING OF FARAIDH SCIENCE IN SOCIETY: STRATEGI DAKWAH UNTUK MENINGKATKAN PEMAHAMAN ILMU FARAIDH DI MASYARAKAT," *Jurnal Bina Ummat: Membina dan Membentengi Ummat* 4, no. 2 (2021): 19-40.

<sup>6</sup> Ahmadun Najah, "KHIDMAH; STUDENT DEVOTION TO THE TEACHER (A Brief Review)," *Journal Intellectual Sufism Research (JISR)* 4, no. 1 (2021): 31-42.

<sup>7</sup> Muhaidi Mustaffa Al Hafiz dkk., "Descriptive qualitative teaching method of memorization in the institution of Tahfiz al-Quran wal Qiraat Pulau Condong and the students' level of academic excellence," *Mediterranean Journal of Social Sciences* 7, no. 1 S1 (2016): 79-79.



Sallallahu alaihi wa Sallam combined two bodies of Uhud in one shroud. Every time he wanted to bury him, he asked, "Who has memorized the most of the Qur'an?" Then the Prophet Sallallahu alaihi wa Sallam positioned the most memorized position closest to death.<sup>8</sup> Then he said, "I will be a witness for them on the Day of Resurrection." (Narrated by Bukhari 1343 & Turmudzi 1053).

According to the number of memorized verses, the position in heaven. From Abdullah bin Amr radhiyallahu' anhuma, the Prophet Sallallahu alaihi wa Sallam said, "It is offered to those who memorize the Qur'an, read it and go to the next level. Read with tartil as he used to tartilize the Qur'an when in the world. Because the position in heaven is equal to the number of verses he memorizes." (HR. Abu Daud 1466, Turmudzi 3162 and authenticated by Al-Albani).<sup>9</sup> Then the Qur'an will intercede. No one can help us on the Day of Judgment, Sebat Al Hasanah. "Fortunately, if you are a hafidz / hafidzah, because the Qur'an will be your helper."<sup>10</sup> From Abu Umamah al-Bahili radhiyallahu 'anhu narrated, the Prophet Sallallahu alaihi wa Sallam said, "Be diligent in reading the Qur'an." an, because he will be an intercessor for those who memorize it on the Day of Resurrection." (HR. Muslim 1910).

Then another virtue is to be given a crown and clothing of Glory. This is an extraordinary virtue if we can memorize the Qur'an. From Abu Hurairah radhiyallahu' anhu, the Prophet Sallallahu alaihi wa Sallam said, "The Qur'an will come on the Day of Resurrection, then he said, "O Allah, give him jewelry." Then Allah gave a hafiz al-Quran a crown of Glory. The Qur'an asks again, "O Allah, add to it." Then he was clothed with adornments of Glory. Then he asked again, "O Allah, be pleased with him." Allah is also pleased with him. Then it is said to be the hafiz of the Qur'an.<sup>11</sup> "Read and go up, and the reward will be added for you from every verse you read (Narrated by Turmudzi 3164, and he judged Hasan authentically). The next priority is that his parents will be given the Crown of Light later in the afterlife.

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<sup>8</sup> M. M. Ali, "Holy Quran: Ahmadiyya Anjuman Ishaat Islam Lahore USA" (USA: Ahmadiyya Anjuman Ishaat Islam Lahore, USA, 2011).

<sup>9</sup> Muhammad Abdul Karim Saqib, *A Guide to Salat (Prayer) in Islam* (Salaam-Salah Vision, 2015).

<sup>10</sup> Mizanul Hasanah, "The Role of Parents in Children Memorizing the Qur'an in Middle School Based on the Amanatul Ummah Islamic Boarding School," *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 2 (2021): 139–56.

<sup>11</sup> Al Hafiz dkk., "Descriptive qualitative teaching method of memorization in the institution of Tahfiz al-Quran wal Qiraat Pulai Condong and the students' level of academic excellence."

This last point will be a significant gift for our parents later, Friend Al Hashanah. From Buraidah Radhi Allahu' anhu, the Prophet Sallallahu alaihi wa Sallam said, "Whoever memorizes the Qur'an, studies it and puts it into practice, Allah will give his parents a crown from light as bright as the sun. Moreover, his parents will be given two clothes that the world cannot judge. Then his parents asked, "Why did I get dressed like this?" Then conveyed to him.<sup>12</sup> "Because your son has practiced the Qur'an." (Narrated by Hakim 1/756 and Hasan al-Abani). MasyaAllah, what a great pleasure, isn't it if we can become hafiz/hafidzah? May Allah bless us with memorizing the Qur'an.

As parents, of course, not only want their children to be able to memorize the Quran based on the benefits mentioned above, but parents are also very concerned with the lives of their children amid rampant child and juvenile delinquency, having children who are devoted to their parents is a matter of pride. Especially if the child is or has become a hafiz or memorizer of the Qur'an, there are many virtues of memorizing the Qur'an.<sup>13</sup> God's promise to the hafiz in the afterlife is to give a gift in the form of a crown of honor (Ernst, 2017). This is explained in a hadith. From Abu Hurairah RA said, "Your Majesty said, the person who memorized the Qur'an will come, and the Qur'an will say, "O Lord, dress him in good and new clothes." Then the person is given a crown of honor. The Qur'an says again, "O Lord, add to his clothes."

Then the man was given his honorary garment. The Qur'an again says, "O Lord, be pleased with him." Then it was said to him, "Read and ascend." Moreover, for each verse, he is given an additional virtue." (HR. At-Tirmidhi).<sup>14</sup> Not only that but his parents will also be given the crown of light in the afterlife. This is explained from Burairah RA, and the Prophet said, "Whoever memorizes the Qur'an, studies it and puts

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<sup>12</sup> Gamal Abdel Nasier, "The Effect of Interest In Al-Quran And Arabic Language Ability Towards The Achievement of Tahfizh Al-Qur'an," *Al-Hayat: Journal of Islamic Education* 2, no. 2 (2018): 231–45.

<sup>13</sup> Aisha Ijaz dan Tahir Abbas, "The impact of inter-generational change on the attitudes of working-class South Asian Muslim parents on the education of their daughters," *Gender and Education* 22, no. 3 (2010): 313–26. Sardjana Orba Manullang dkk., "Understanding Islam and The Impact on Indonesian Harmony and Diversity:," *Al-Ulum* 21, no. 1 (25 Juni 2021), <https://doi.org/10.30603/au.v21i1.2188>. Sardjana Orba Manullang dkk., "Celebration of the Mawlid of Prophet Muhammad SAW: Ritual and Share Islam Value in Indonesian," *Fikri : Jurnal Kajian Agama, Sosial Dan Budaya* 6, no. 1 (16 Agustus 2021), <https://doi.org/10.25217/jf.v6i1.1324>.

<sup>14</sup> Taha Jabir Alalwani, *Apostasy in Islam: A Historical and Scriptural Analysis* (International Institute of Islamic Thought (IIIT), 2012).

it into practice, then Allah will give his parents a crown from a light that is as bright as the sun.

Moreover, his parents will be given two clothes that are not can be judged by the world". then his parents asked, "Why is he being given this kind of clothes?" Then it was conveyed to him, "Because your son has practiced the Qur'an." (HR. Hakim). There are so many things that can be taken to make children able to memorize the Qur'an well. One of them is to continue to bring children closer to the Qur'an and learn to love from these habits. By continuously trying to love the Qur'an, we automatically always remember and love Allah.<sup>15</sup>

## **METHOD**

In this segment, the article will clarify how the review was finished. This article talks about the proof for the effective investigation of remembering the Qur'an, which is displayed to acquire a comprehension of the persuasive methodology of youthful Hafidz. The creator accepts that remembering the Quran is firmly connected with experience and studies that have added to giving certainty to guardians and guardians. Our information is gotten from writing like distributed diaries, books, and site information. Prior to getting the discoveries to this review, we initially look at the information with a phenomenological approach, explicitly investigating how much information could be expected to comprehend that can reply. This concentrate depends on auxiliary information from the discoveries of past work, and we plan it in a graphic subjective review—information coming soon youthful people.com. Given our review and conversation, we infer that there is a highly relative significance between the proof of logical investigations on the retention of the Qur'an project and the achievement of understudies perusing the Qur'an. Hence, this finding ought to be a valuable contribution to endeavors to work on the nature of studies and logical perusing and Hafiz of the Qur'an for the younger age. We follow other subjective articles in detailing this finding in a personal plan. In investigating the information, we utilized catchphrases electronically.

## **RESULT AND DISCUSSION**

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<sup>15</sup> Ingrid Mattson, *The story of the Qur'an: its history and place in Muslim life* (John Wiley & Sons, 2012).

### Learning hafiz as a child

The search for evidence of studies on learning to memorize the Koran in early childhood can come from various perspectives and beliefs. According to Engle et al.,<sup>16</sup> early childhood education is an effort given to children aged 0 to 6 years through educational stimulation to help the growth and development of children both physically and spiritually to be ready to enter the next level of education. Early childhood education plays a vital role because it is the initial foundation to influence children's subsequent development. Psychologists say this period is a golden age called the golden age, a critical period, namely a developmental spike that cannot be repeated in the next period. Providing educational stimulation at an early age is fundamental to supporting all aspects of development to develop optimally. Schwarzenberg et al.,<sup>17</sup> stated that aspects of development, learning, and health are fundamental to be optimized from the first 1,000 days from conception to the end of the second year after birth which has a significant influence on the future of every human being. Early age is the most basic early period in the life of every human being. Sigelman & Rider,<sup>18</sup> states that early age is the most basic initial period in the growth and development of human life. This period is marked by various critical periods that are fundamental later in life until the last period in its development.

Citrowati,<sup>19</sup> explains that early childhood is an individual who is undergoing a process of rapid and fundamental growth and development, even said to be a developmental leap for the next life. One of the early childhood education development programs is the development of religious values. The development of religious values is critical to shaping a child's personality by instilling good values from an early age. Black et al.,<sup>20</sup> state that the religious life of children at an adult age is strongly influenced by the development of children's religious values is at an early age.

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<sup>16</sup> Patrice L. Engle, Mary E. Young, dan Giorgio Tamburini, "The role of the health sector in early childhood development," *Handbook of early childhood development research and its impact on global policy*, 2013, 183–201.

<sup>17</sup> Sarah Jane Schwarzenberg dkk., "Advocacy for improving nutrition in the first 1000 days to support childhood development and adult health," *Pediatrics* 141, no. 2 (2018).

<sup>18</sup> C. K. Sigelman dan E. A. Rider, "Life-Span Human Development, . Cengage Learning," 2014.

<sup>19</sup> Endang Citrowati, "The effect of playing science on cognitive development of early childhood at melati kindergarten in west pasaman," dalam *International Conference of Early Childhood Education (ICECE 2019)* (Atlantis Press, 2020), 80–83.

<sup>20</sup> Robert E. Black dkk., "Maternal and child undernutrition and overweight in low-income and middle-income countries," *The lancet* 382, no. 9890 (2013): 427–51.

Children's development will be good if they are equipped with good religious knowledge early. The Koran is the holy book of Muslims. The Qur'an memorization program is one of the breakthrough programs used by educators referring to six areas of early childhood development, one of which is moral and religious aspects. Teaching the Koran can be done through reading, writing, and memorizing the Koran. Memorizing the Qur'an is early childhood learning which is part of the aspect of religious and moral values. Learning to memorize the Koran aims to introduce the holy book of Islam from an early age.

In addition, memorizing the Koran is an effort to familiarize children with worship by preserving the Koran. The method is the method used by educators in providing teaching in order to achieve a goal. Elhadj,<sup>21</sup> explains that the proper method for teaching early childhood is to memorize the Koran. By utilizing children's memory which is still good, teachers can memorize the Koran in early childhood. The development of early childhood memory is permanent until the age of 4 (four) years and reaches the best intensity when children are 8-12 years old. Children's memory can contain a lot of material, so it is essential to optimize it. Memorizing the Qur'an is one of the lessons given to early childhood in order to develop the religious potential of children; the Qur'an memorization program is not only implemented informal institutions such as Kindergarten, Raudhatul Athfal, and Bustanul Athfal, and the equivalent. At this time, many non-formal institutions participated in organizing the Qur'an memorization program for early childhood.

One of the programs implemented at this institution is the toddler tahfidz program, which is a program to memorize the Qur'an which is intended for children aged three to seven years. The toddler tahfidz program consists of three levels of learning.<sup>22</sup> At the first level, the child memorizes the Koran juz 30 for four months; at the second level, the child memorizes the Koran juz 29, and at the third level, the child

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<sup>21</sup> Yahya O. Mohamed Elhadj, "E-Halagat: An e-learning system for teaching the holy Quran.," *Turkish Online Journal of Educational Technology-TOJET* 9, no. 1 (2010): 54–61.

<sup>22</sup> Agus Setiawan dan Ahyar Rasyidi, "Contribution of Pondok Pesantren Tahfiz Al-Qur'an in Responding to the Digital Era in South Borneo," *Borneo International Journal of Islamic Studies* 2 (2020): 155–75. Amat Suroso dkk., "Challenges and Opportunities towards an Islamic Cultured Generation: Socio-Cultural Analysis," *Linguistics and Culture Review* 5, no. 1 (28 Juni 2021): 180–94, <https://doi.org/10.37028/lingcure.v5n1.1203>. Sardjana Orba Manullang, Mardani Mardani, dan Aslan Aslan, "The Effectiveness of Al-Quran Memorization Methods for Millennials Santri During Covid-19 in Indonesia," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 2 (2021): 195–207.

memorizes the letters Al-Baqarah and Ali Imran. The tahini program for toddlers at the Tahfidz Center Darul Hufadz is implemented using the Tabarak method; Dr. Kamil Labudi discovered this method is a lecturer who graduated from Leicester University in England who succeeded in bringing his three children to become hafiz 30 juz at an early age.<sup>23</sup>

In the Muslim people group, the use of computerized innovation for Qur'an recitation and retention is massive because it can permit explicit gatherings, for example, disciples who have not finished decontamination customs and ladies who are discharging to retain the Qur'an, since Islamic rules administer the use of actual Qur'ans that do not exist in a similar way for advanced gadgets. For these gatherings and others, including directors hoping to fuse advanced strategies into retention classes and scientists attempting to develop current remembrance applications further, understanding the use and mentalities towards physical and computerized configurations can give essential bits of knowledge on the best way to upgrade the experience of Qur'an remembrance.<sup>24</sup>

This review lies at the crossing point of retention, religion, and innovation. These subjects and the connection between points cover various information regions and exploration. Hence, the writing survey will zero in on investigating the subject of strict retention and the effect of computerized innovation on this training, which is generally pertinent to the review. The audit covers a study of the job, practice, and normal subjects of retention insignificant world religions, the advantages and impacts of remembrance showing the importance of this exploration as a course of study, and the tangible methods of connecting with the Qur'an and the teaching method and schooling of Qur'anic remembrance that give the vital setting to comprehend the effect of advanced innovation.<sup>25</sup> The survey additionally analyzes studies in regards to Qur'an remembrance and innovation that sum up mentalities towards involving innovation for retaining sacred writing, advanced retention developments, and the impacts of remembering utilizing particular organizations.

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<sup>23</sup> Salamah Salamah, Idawati Idawati, dan Bastian Sugandi, "Moral value of smart hafiz toys for children worship series with the title 'don't lie,'" *PROCEEDING UMSURABAYA*, 2020.

<sup>24</sup> Sultana Jesmine Moulana, "Synergy: Game Design+ Qur'an Memorization," 2017.

<sup>25</sup> Siddig Ahmad, "Generic skills from Qur'anic perspective," *International Journal of Islamic Thought* 1 (2012): 43–53.

Remembrance, insignificant world religions memorization, is an indispensable part of all significant religions worldwide because of the work on being viewed as a successful strategy to give guidance, openings for reflection, and profound development to followers of the confidence.<sup>26</sup> The accompanying segments give a concise investigation of the act of scriptural remembrance that proceeds right up 'til today in the five significant world religions, organized by the number of adherents revealed for every religion, trailed by a conversation of every day topics that rise out of the survey.

### **Memorizing Culture in Christianity**

In the Christian confidence, Popović,<sup>27</sup> talks about verifiable figures like Cyril, Archbishop of Jerusalem who urged devotees to retain instructions and doctrines presented by the Church, and Benedict of Nursia, who recommended a sacrament of monotonous supplications and Scripture readings that the priests usually remembered because of every day redundancy. In the last hundreds of years, St. Thomas Aquinas gave proposals on remembering Biblical sacred writing, like the Apostle's Creed, in his showstopper, the *Summa Theologica*. Luther,<sup>28</sup> taught guardians to show the Ten Commandments, the Creed, the Lord's Prayers, and other crucial Christian texts in the arrangement of the same word to their youngsters to focus on memory. The practice of retention in the Christian confidence proceeds right up 'til today, with numerous Protestants joining Biblical remembrance into the educational plan and guidance of Bible camps, end of the week schools, books, and computerized applications to assist disciples with disguising the implications of the Word of God. Similarly, certain Christian practices stretch out past retaining sacred writing usually communicated in language. In the Catholic Church, Latin has a necessary impact on the ceremony. In the Coptic Church, the formality is presented and acted in Copt, a language that has not ordinarily been represented north of 1500 years.<sup>29</sup>

### **Memorizing Culture in Islam**

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<sup>26</sup> Aleida Assmann, *Cultural memory and Western civilization: Functions, media, archives* (Cambridge University Press, 2011).

<sup>27</sup> Mladen Popović, "Reading, Writing, and Memorizing Together: Reading Culture in Ancient Judaism and the Dead Sea Scrolls in a Mediterranean Context," *Dead Sea Discoveries* 24, no. 3 (2017): 447–70.

<sup>28</sup> Martin Luther, *Martin Luther's basic theological writings* (Fortress Press, 2012).

<sup>29</sup> J. Lewis Krapf, Ernst Georg Ravenstein, dan R. C. Bridges, *Travels, Researches, and Missionary Labours: During an Eighteen Years' Residence in Eastern Africa* (Routledge, 2013).

In the Muslim confidence, retaining the Qur'an holds a fundamental and focal job as Muslims accept that the Qur'an was not adjusted at all since it was uncovered to the Prophet Muhammad because of a heavenly confirmation from God to save the sacred text from any changes.<sup>30</sup> This affirmation is appeared to some degree by remembering its substance by disciples to the confidence. Appropriately, a devotee who remembers the whole Qur'an—contained 6236 stanzas in Arabic and requiring 20 hours to discuss all things considered—is alluded to as a Hafiz, or Guardian of the Qur'an. With retention considered a significant advance in developing one's information on the confidence, Islamic practices guarantee superb compensations for the individuals who remember, including getting a higher position in Paradise for each stanza retained, the capacity to intercede for relatives on the Day of Judgment, and distinction in the Hereafter for themselves as well as their folks.<sup>31</sup> Remembrance of the whole Qur'an is not viewed as training for just a select church to perform, yet a demonstration of "love, contemplation, and wonderful satisfaction" that is energized for all adherents. It is additionally a necessity for each Muslim to remember "a few successions of the Qur'an to appropriately play out the custom of their day-by-day supplication as one method for epitomizing information"<sup>32</sup>

#### **Memorizing Culture in Hinduism**

In the Hindu confidence, retention of the Vedas, containing songs of divine beings and pioneers, has happened in a custom of oral transmission for north of 3,000 years.<sup>33</sup> While ministers and disciples will remember texts that exist in a composed structure, many will study under a master to become familiar with the substance and implications of their sacred writing and to "figure out how to express the texts with the right pressure, pitch and cadence; that can be accomplished exclusively by paying attention to the master's sound and holding it." At eight years old, numerous Brahmin youth start learning Vedic texts customarily centered around repetition remembrance, underscoring right phrasing and inflections. Some then, at that point, shift seven their

<sup>30</sup> Nazia Nawaz dan Syifa Farhana Jahangir, "Effects of memorizing Quran by heart (Hifz) on later academic achievement," *Journal of Islamic Studies and Culture* 3, no. 1 (2015): 58–64.

<sup>31</sup> Richard Foltz, *Animals in Islamic tradition and Muslim cultures* (Simon and Schuster, 2014).

<sup>32</sup> Afiful Ikhwan, "LEADERSHIP IN ISLAMIC EDUCATION: STUDY OF THEMATIC AL-QUR'AN AND AL-HADIST," *ULUL ALBAB Jurnal Studi Islam* 17, no. 1 (2016): 31–46.

<sup>33</sup> Dadang Emuh, "Effectiveness of Online Multicultural Education During The Covid-19 Pandemic," *Jurnal Mantik* 5, no. 2 (2021): 771–76.



concentration to understanding its significance and clarifications in later years whenever they have finished their remembrance of the texts.<sup>34</sup>

### Memorizing Culture in Buddhism

As opposed to what was talked about for Muslim and Hindu practices, the Buddhist confidence underlines understanding the substance over the structure from the beginning.<sup>35</sup> Early Buddhist reciters just started the retention and oral transmission process at an adult age. They would solely retain the material they comprehended since the focal retention point involved public lectures. Notwithstanding, this might have prompted the minor varieties tracked down when contrasting Buddhist oral transmissions and their interpretations in different dialects. Researchers have guessed these varieties exist since Buddhist reciters frequently draw deductions while discussing texts as their memory strategy.<sup>36</sup> Since deductions are perceived to be put away in one's memory along with the first material and can persuade one to think the envisioned to be obvious undeniably, it can make it harder for a reciter to recall the specific phrasing of texts. This hypothesis is upheld by concentrating on showing that memorizers who failed to see what they were realizing could review texts all the more unequivocally, even later extensive stretches.<sup>37</sup>

### The Culture of Memorizing in Judaism

Jewish people group overall figure out how to peruse, discuss, and retain Biblical Hebrew to satisfy strict obligations, regardless of whether they are not local speakers of Hebrew.<sup>38</sup> Some Jewish texts clarifying strict law, like the Mishneh Torah, were composed by researchers to make it "simple to know by heart" and "organized in memory." Retention is usually considered training among Jewish disciples when a youngster plans to turn into a Bar or Bat Mitzvah, a whole soul-changing experience to adulthood that regularly incorporates testing the celebrant's supply of the information.<sup>39</sup> In Eastern Europe, the service will incorporate the youthful grown-up presenting

<sup>34</sup> Tom B. Brown dkk., "Language models are few-shot learners," *arXiv preprint arXiv:2005.14165*, 2020.

<sup>35</sup> Leonor Pereira dkk., "Applying high-resolution melting (HRM) technology to olive oil and wine authenticity," *Food Research International* 103 (2018): 170–81.

<sup>36</sup> Sherry B. Ortner, *High religion* (Princeton University Press, 2020).

<sup>37</sup> Daniel Madigan, *The Qur'ân's self-image* (Princeton University Press, 2018).

<sup>38</sup> Laurence J. Silberstein, *The postzionism debates: Knowledge and power in Israeli culture* (Routledge, 2013).

<sup>39</sup> Ivan G. Marcus, *The Jewish life cycle: Rites of passage from biblical to modern times* (University of Washington Press, 2012).

retained sections from the Torah and Talmudic law. In different locales, they will exhibit their capacity to retain a petition, the Hebrew letter set, or a discourse ordinarily starting with 'Today, I am a man' praising their transitioning. There are likewise reports of Jewish mnemonist gatherings, for example, the Chess Pollak's in 1917, who remembered the whole of the Babylonian Talmud traversing 12 books and 5000 pages and could reference the exact area of any word on any page in the Talmud, including when haphazardly opened by another person.<sup>40</sup>

### **The benefits and effects of scriptural memorization**

While remembrance can be seen contrasted with different types of learning, with many underlining its 'repetition' nature, scriptural retention in Islam and different religions can be advantageous from an ethical, profound, and scholarly point of view.<sup>41</sup> The accompanying segments cover a variety of advantages and impacts connected with Qur'anic retention that has been examined by analysts and researchers that further build up the significance of this review and future examination to survey assuming the advantages of scriptural remembrance are impacted in any capacity while fusing advanced innovation. A moral compass Boyle, in her actual work concentrating on the act of Qur'an remembrance in Islamic schools in Morocco, Yemen, and Nigeria, talks concerning how Qur'anic tutoring, with retention being at its center, is centered around creating otherworldliness and ethical quality through the substance and mental and actual discipline through the interaction.<sup>42</sup>

All over the planet, guardians communicated to her that they focused on scriptural remembrance for their youngsters, trusting that it would help provide them guidance, track down otherworldliness and come nearer to God, and become upstanding residents.<sup>43</sup> She shares that she found remembering as a type of epitome that went past repetition redundancy and is "viewed as cultivating a familiarity with the presence of God in day to day existence, of heavenly secret, life, and demise, of amazing quality and harmony." Berglund has comparable discoveries in her investigation of Islamic training in Sweden, saying that the "profound element of the demonstration of retaining

<sup>40</sup> Mark Glickman, *Stolen words: The Nazi plunder of Jewish books* (U of Nebraska Press, 2016).

<sup>41</sup> Kabir, "Memorizing the Sacred in the Digital Age."

<sup>42</sup> Christian Smith, *What is a person?: Rethinking humanity, social life, and the moral good from the person up* (University of Chicago Press, 2011).

<sup>43</sup> Peter L. Wright, *Strategic Management: Concepts* (Prentice Hall, 1998).

can barely be overemphasized ten since it is the real discourse of God that is said to become epitomized through the most common way of learning the Qur'an's sections by heart".<sup>44</sup> She shares extra profound and social advantages that come from Qur'an retention, including that the training fills in as a type of strengthening for youthful understudies since it permits them to take part in ceremonial supplications without expecting to hold a composed text. It gives understudies a method by which to interface and speak with Muslims all over the planet that likewise presents the Qur'an and hold an Islamic perspective and assists them with their social remaining in the Muslim people group and society since having the option to cite and perceive refrains from the Qur'an is viewed as a sign of well-rounded schooling.<sup>45</sup>

### **Scholastic and cognitive effects**

Many in the Muslim people group accept that remembering the Qur'an improves their intellectual abilities and furnishes them with achievement in this world and the Hereafter.<sup>46</sup> Because of retaining many otherworldly sections, they hold that the thoroughness of the cycle and the endowments of the substance added to unique advantages in all parts of life, including their scholastic and expert professions and later on in advanced age. Students have shown that it assisted them with learning better in specific subjects, for example, science, and unknown dialects, with remembrance as a feature of the coursework. Some have seen that students encountering Qur'anic proficiency routinely likewise create as able decoders of different contents, including English, and that while there can be a hole of perception, there is a critical exchange of understanding conduct and exactness from mosque review to the school.<sup>47</sup> Some specialists have tried to demonstrate the scholastic and intellectual advantages of scriptural retention, announcing that memorizers of the Qur'an would be advised to scholarly accomplishments, scored higher outcomes on emotional wellness surveys, and were tried to have a lower likelihood to foster memory issues and infections, for

<sup>44</sup> Joanne J. Jung, *Knowing Grace: Cultivating a Lifestyle of Godliness* (InterVarsity Press, 2012).

<sup>45</sup> Walaa M. Sabry dan Adarsh Vohra, "Role of Islam in the management of Psychiatric disorders," *Indian Journal of Psychiatry* 55, no. Suppl 2 (Januari 2013): S205–14, <https://doi.org/10.4103/0019-5545.105534>.

<sup>46</sup> Alexander Knysh, *Sufism: A New History of Islamic Mysticism* (Princeton University Press, 2019).

<sup>47</sup> Yi-Ling Lu, "What do nurses say about their English language needs for patient care and their ESP coursework: The case of Taiwanese nurses," *English for Specific Purposes* 50 (2018): 116–29.

example, Alzheimer's when contrasted and the people who had not remembered the Qur'an.<sup>48</sup>

Notwithstanding, different researchers have challenged the decisiveness of these outcomes, expressing that the information gathered was emotional and factors, for example, instructive capability and segment information, might have been answerable for the outcomes.<sup>49</sup> A new report exploring the relationship between sacred writing remembrance and mind tissue has shown more guarantee in being observationally thorough. Utilizing attractive reverberation imaging, analysts in Nigeria, the UK, and Pakistan observed that members who retained the whole Qur'an had more broad dim matter, white matter volume, and mind tissues protected than the benchmark group, demonstrating that remembering sacred text might expand cerebrum wellbeing through the upkeep of intellectual save.<sup>50</sup> These outcomes have been verified with different examinations which observed more dark matter volume in Sanskrit verbal memory experts than the benchmark group essentially, in proficient performers than novice and non-artists, and in the people who have more capability in a subsequent language, especially with prior procurement of that language, than monolinguals. Further exploration on this subject can be directed to check whether comparative outcomes are tracked down while using advanced gadgets for remembrance, including assuming various pieces of the mind are initiated when remembering and surveying the scriptural substance from a screen.<sup>51</sup>

#### **An oral phenomenon of memorizing**

Recitation Guidelines Nelson talks about the Qur'an, which semantically signifies "the recitation," to be a generally oral peculiarity with its transmission and social presence both being oral.<sup>52</sup> She contends that Western analysts have erroneously moved toward concentrating on the Qur'an as an assortment of composing texts, like how scriptural researchers have concentrated on the Bible, and that all things being

<sup>48</sup> Harold G. Koenig dan Saad Al Shohaib, *Health and well-being in Islamic societies* (Springer, 2014).

<sup>49</sup> Lucy Whitman, *Telling tales about dementia: Experiences of caring* (Jessica Kingsley Publishers, 2010).

<sup>50</sup> Edmund S. Higgins dan Mark Stork George, *Neuroscience of clinical psychiatry: the pathophysiology of behavior and mental illness* (Lippincott Williams & Wilkins, 2013).

<sup>51</sup> Annukka K. Lindell, "Lateral thinkers are not so laterally minded: Hemispheric asymmetry, interaction, and creativity," *Laterality: Asymmetries of Body, Brain and Cognition* 16, no. 4 (2011): 479–98.

<sup>52</sup> Anne Rasmussen, *Women, the recited Qur'an, and Islamic music in Indonesia* (University of California Press, 2010).

equal, they should see it fundamentally as a method of recitation. Graham clarifies this idea, "In Muslim devotion, nonetheless, the composed expression of its sacred writing has forever been auxiliary to a solid practice of oral transmission and aural presence of sacred text that far outperforms that of Judaic or Christian utilization," alluding to the elements of the Qur'an as an oral text that is presented by devotees every day during supplications and sacraments and by understudies while retaining the Qur'an.<sup>53</sup>

For early Muslims, Graham shares that they involved the composed text as an associate *mémoire* to the oral piece and not the opposite way around as is customary today.<sup>54</sup> They confided in their recollections because of the normal recitations they occupied with, confirmed the exactness of their memory of the sacred writing through discussing to each other, and showed their youngsters the Qur'an fundamentally through oral techniques too, just presenting an actual Qur'an later, if by any means.<sup>55</sup> To protect the oral synthesis of the Qur'an from one age to another, Nelson examines the rigid rules of presentation found in Qur'anic studies, referred to as Tajwid, which is characterized as a study of recitation approved by a cosmic order that directs "the right oral delivering of the Qur'an which oversees a large number of the boundaries of the sound creation, like the span of a syllable, vocal tone, and articulation."<sup>56</sup> She accentuates the significance of Tajwid by saying that figuring out how to discuss and remember accurately as per Tajwid keeps the oral idea of the Qur'an flawless and that it is in the appropriate recitation that one sees and perceives "the ideal magnificence and incomparability of the Qur'an to the utilization of the actual sound of the language to pass on explicit importance a practically onomatopoeic utilization of language."<sup>57</sup>

Learning the Qur'an with Tajwid cannot be concentrated distinctly from composing messages, as the "definitions do not direct the understudy to deliver the expected sound; rather, they distinguish a sound which the understudy has heard and learned by impersonation." Instead, it needs to include a component of hearing the oral

<sup>53</sup> Gabriel Said Reynolds, *The Qur'an and its biblical subtext* (Routledge, 2010).

<sup>54</sup> Ruth Finnegan, *Oral literature in Africa* (Open Book Publishers, 2012).

<sup>55</sup> Ahmed S. Elimam dan Alysia S. Fletcher, *The Qur'an, Translation and the Media: A Narrative Account* (Routledge, 2021).

<sup>56</sup> Rachel Harris, "'The Oil is Sizzling in the Pot': Sound and Emotion in Uyghur Qur'anic Recitation," dalam *Ethnomusicology Forum*, vol. 23 (Taylor & Francis, 2014), 331–59.

<sup>57</sup> Mark Dingemans, "Redrawing the margins of language: Lessons from research on ideophones," *Glossa: a journal of general linguistics* 3, no. 1 (2018).



substance and recitation.<sup>58</sup> Therefore, understudies will concentrate on Tajwid from an instructor and use their course readings and notes as an aide since one cannot become familiar with every one of the guidelines of enunciation from simply perusing a book. Understudies will figure out how to recount the Qur'an with Tajwid orally since early on, and surprisingly in the wake of figuring out how to peruse the composed text, and they will keep on discussing the Qur'an, so anyone might hear when in private, during congregational petitions, and when showing the oral substance of the sacred writing to others.<sup>59</sup> This training is fundamental to comprehend with regards to remembering the Qur'an utilizing mechanical designs, as understudies would have the option to profit from utilizing an application's hear-able elements of recitation and reiteration to learn and rehearse Tajwid and take part in more self-learning and retaining all alone.<sup>60</sup>

#### **Inspiration for memorizing the Qur'an**

The most exciting thing to retain the Koran is to do it without anyone's help with next to no compulsion from guardians or others.<sup>61</sup> Eagerness or goal is a driving variable propelled by confidence in otherworldly qualities. The expectation in remembering the Qur'an should be genuine exclusively due to Allah SWT. Try not to anticipate acclaim from others. The aim is exceptionally compelling on the outcomes acquired by an individual in each activity. Other supporting elements are inspiration or consolation from guardians and support from oneself since they need to fulfill their folks.<sup>62</sup> To defeat when there are understudies who have begun to be lethargic to retain and store, that is by giving inspiration, for example, let individuals know who remember the Koran, the two guardians who retain the Koran gain appreciation as in the hadith HR. Al-Hakim (whoever peruses the Qur'an, learns it, and practices it, then, at that point, he will be dressed with a crown of light on the day of resurrection.<sup>63</sup>

As the light of the sun and his folks will be dressed in two robes of honor which he never got in this world). Furthermore verily We have made the Qur'an simple for

<sup>58</sup> Joellen E. Coryell dkk., "Becoming real: Adult student impressions of developing an educational researcher identity," *Journal of Further and Higher Education* 37, no. 3 (2013): 367–83.

<sup>59</sup> Asma Barlas, "Believing Women" in *Islam: Unreading Patriarchal Interpretations of the Qur'an*, 1st edition (Austin (Tex.): University of Texas Press, 2002).

<sup>60</sup> Ahmad, "Generic skills from Qur'anic perspective."

<sup>61</sup> Barlas, "Believing Women" in *Islam*.

<sup>62</sup> Ali, "Holy Quran."

<sup>63</sup> Muhamad Ali Anwar, "Revitalizing the Method of Repetition in the Recitation of the Qur'an," *Istawa: Jurnal Pendidikan Islam* 4, no. 2 (11 November 2019): 156–67, <https://doi.org/10.24269/ijpi.v4i2.1995>.

learning, so is there any individual who takes examples? (Qs. al-Qamar 54:17). A portion of the refrains about the assurance from Allah straightforwardly that the Qur'an will forever be saved. One acknowledgment, Allah makes it simple for individuals who need to retain the Koran. Assuming some individuals attempt to remember it, then, at that point, Allah has informed that Allah alone will give assistance and accommodation to them.<sup>64</sup> The upkeep of the Koran on the retention of Muslims who have had the option to retain an entire Koran. This stanza is likewise an inspiration for anybody, both an individual and an instructive establishment, to arrange a program to remember the Qur'an in a methodical and quantifiable way where the objective of retaining the Qur'an 30 Juz can be acknowledged.<sup>65</sup>

At the Tahfizul Qur'an Islamic Boarding School, a fun opportunity to retain the Qur'an is in the first part of the last day different exercises start, for instance, 06.00 to 07.00 what is more recurrent the retention in the wake of completing the fardhu petition to work with the remembrance of the refrain.<sup>66</sup> Notwithstanding everyday examples and the Koran, understudies are additionally furnished with different sorts of extracurricular exercises so that current gifts can be directed just as to diminish weariness for understudies and female understudies. The extracurricular exercises both in the field of sports and artistic expression. The understudies were exceptionally excited about taking part in the movement. Since they are younger students who ought to appreciate school like some other school, they consistently hold extracurricular contests in sports, to be specific rivalries between classes like volleyball, football, takraw and more. So they do not focus on Alquran memorizing. That way, they can partake in their overall learning process without preventing the first objective.<sup>67</sup>

In the field of expressions, this pesantren likewise adds to the achievement of MTQ occasions, both at the pesantren and standard levels. Even though it has not had the option to accomplish accomplishments in this field, be that as it may, the soul of the understudies consistently emanates with their excitement for taking an interest in

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<sup>64</sup> Thomas E. Burman, *Reading the Qur'an in Latin Christendom, 1140-1560* (University of Pennsylvania Press, 2011).

<sup>65</sup> Mustansir Mir, *Coherence in the Qur'an* (The Other Press, 2011).

<sup>66</sup> Moh Wardi dkk., "Entrepreneurship And Financing In Islamic Educational Institution Of Darul Ulum Banyuwangi Pamekasan," *Academy of Entrepreneurship Journal* 25 (2019): 1-14.

<sup>67</sup> Manullang, Mardani, dan Aslan, "The Effectiveness of Al-Quran Memorization Methods for Millennials Santri During Covid-19 in Indonesia."

rivalries consistently.<sup>68</sup> The santri and female understudies consistently attempt to give the best for their cherished cabin. Notwithstanding, they stay hopeful about their primary instruction objective at this Islamic all-inclusive school. So the Ustaz or Ustazah give offices to the most significant degree workable for their understudies and understudies. Assuming there is an understudy who does not appear to be happy with considering, and is frequently apprehensive or thinking about, generally, Ustadz and Ustazah consistently rouse that figuring out how to remember the Koran is a type of a kid's adoration for his folks.<sup>69</sup>

In any case, the inspiration of guardians is the most significant. Other than the technique for homeroom, the board is a work made by the individual accountable for educating and learning exercises.<sup>70</sup> As a help for this learning, the Tahfizul Quran Islamic Boarding School enriches each class with works and pictures that contain the inspiration and energy of understudies to learn, and there are calligraphy compositions of the sacred stanzas of the Koran made by the actual understudies, so they are frequently perused and increment memory understudy retention. Moreover, the quantity of understudies per class is highly standardized, so it is simple for educators to control class conditions. Also, there something to note is the methodology, learning tahfiz is not dependably in a strained climate, continually sitting flawlessly on a seat, they can do learning exercises by sitting on the floor or the floor. Indeed, even frequently remembering outside together external the room. This is done, so youngsters are more glad to remember.<sup>71</sup>

As has been passed on by the tahfiz educators who said that the main thing is to make a decent climate when students are drained and tired so that infrequently they need to make games, so it does not need to be quick, interestingly, the energy of understudies to retain consistently shows up, because the capacities of understudies are

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<sup>68</sup> Kuni Isna Ariesta Fauziah, "The existence of extracurricular Tahfidz Al-Quran to increase student achievement at MTSN 3 Tulungagung" (PhD Thesis, Universitas Islam Negeri Maulana Malik Ibrahim, 2018).

<sup>69</sup> Ririn Nursanti, "Noble Character Building Management at Islamic Education Institution," dalam *International Conference of Moslem Society*, vol. 2, 2018, 189–203.

<sup>70</sup> Rohaeti Rohaeti dkk., "Management of Islamic Religious Education In Developing The Noble Ability of Santries Through The Tahfidz Approach," *Journal of Social Science* 2, no. 4 (2021): 483–501.

<sup>71</sup> Herni Irmayani, Dessy Wardiah, dan Muhammad Kristiawan, "The strategy of SD Pusri in improving educational quality," *International Journal of Scientific & Technology Research* 7, no. 7 (2018): 113–21.



unique.<sup>72</sup> Working on the instruments and techniques applied by the tahfidz educator. One of the variables that make it more straightforward and quicker for somebody to remember the Qur'an is the utilization of fitting and shifted techniques. The consequences of his remembrance are challenging to neglect (Al-Bukhari, juz 3, p. 233). As is known, the Koran retained is effortlessly lost from memory. Therefore, retaining is more troublesome than remembering it. Rasulullah SAW said: "Keep up with the remembrance of the Qur'an because, by the One who controls the spirit of Muhammad, the Qur'an is delivered quicker than a camel that is bound in its ties".<sup>73</sup> "I like to retain outside because the air is fresher and makes me quieter and not upset by companions who because." Answered Muhammad Ihsan (understudy), sitting under a tree with the Koran in his grasp. Students who cannot arrive at the objective are propelled to be focused on overseeing because of remembering the Koran.<sup>74</sup>

In the meantime, accomplishments as appearances in rivalries or occasions or tryouts, for example, on TV, up until this point are not compulsory. What is looked for from remembering the Qur'an is not to be shown searching for a hero, yet rather how to cherish the Qur'an appropriately and accurately.<sup>75</sup> While storing retention, assuming there is a blunder (for instance, perusing or recitation), the substance of the santri jabs "blauw" this does not mean a law or endorsing the santri, yet instead to remind specific individuals that they committed errors that should be adjusted. Along these lines, the understudies are not deterred or humiliated but are acknowledged with delight and dependably happy and energetic. Also, understudies from each other will remind one another. To keep away from many slip-ups, we should initially impart it to companions before putting aside an installment to an Ustadz or Ustadzah. In the store, on the off chance that it shows no blunders or insufficiencies, the understudy will keep remembering the following letter.<sup>76</sup>

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<sup>72</sup> Brian Larkin, "Techniques of inattention: the mediality of loudspeakers in Nigeria," *Anthropological Quarterly*, 2014, 989–1015.

<sup>73</sup> Mattson, *The story of the Qur'an*.

<sup>74</sup> Asi Burak dan Laura Parker, "Power Play: How Video Games Can Save The World. St" (Martins Press: New York, NY, 2017).

<sup>75</sup> Nik Md Saiful Azizi Nik Abdullah dan Farah Nursuraya Binti Ab Rahim, "EXPLORING THE CHALLENGES OF SUSTAINING QUR'ANIC MEMORIZATION: A CASE STUDY," *Journal of Islamic Educational Research* 6 (2021): 1–17.

<sup>76</sup> Z. A. Tabrani dan Masbur Masbur, "Islamic Perspectives On The Existence Of Soul And Its Influence In Human Learning (A Philosophical Analysis Of The Classical And Modern Learning Theories)," *JURNAL EDUKASI: Jurnal Bimbingan Konseling* 1, no. 2 (2016): 99–112.

It can add to the retention, assuming have stored the past remembrance to the Ustadz. They were perusing, and remembering more than once supports the memory of understudies, making it more straightforward for understudies to retain and keep up with their remembrance.<sup>77</sup> The redundancy called to practice is an endeavor to incorporate the sections retained into long-haul memory so the remembrance can keep going for quite a while. As clarified during the time spent reminding that data put away in long haul memory will be put away longer in the long haul, it will keep going quite a while in memory.<sup>78</sup> The inspiration to turn into a hafiz is to diminish sins since it is accepted that each perusing of 1 refrain can get one award. An individual who can remember and keep up with the uprightness of the Qur'an, assuming that he leaves, will be shielded from anything, and assuming he kicks the bucket, it will diminish sins. The gift of the Qur'an is that by keeping it by remembering it, the Qur'an will assist seven ages with entering Paradise.<sup>79</sup>

*In remembering the Qur'an, it is not how much remembrance that is sought after, yet the joy of retaining the Qur'an that should be felt. However, I used to feel troubled; presently, I feel how cheerful and glad I can be to retain the Koran. It is an extraordinary gift.*

This article shows that the inspiration of the tahfidz educator who consistently goes with him is genuinely required by the understudies. Individuals who remember the Koran are handily exhausted and tired.<sup>80</sup> In this way, the educator who guides him requires real inspiration. Inspiration should be possible by giving a suggestive soul, applause, and appreciation, giving accounts of effective hafidz/ hafidzah after attempting to retain the Al-Quran.

### **Conclusion**

Well, at the end of this article, we will conclude the essential points that we have reported in the results section where the first of this study we repeat that aims to obtain scientific evidence on projects to memorize the Koran of the younger generation and the

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<sup>77</sup> Robert D. Crews, *For Prophet and Tsar* (Harvard university press, 2021).

<sup>78</sup> Agus Maimun dan Muhammad Yasin, "The existence of memorising al-qur'an in islamic university: Motivation, methods, and achievements," *Didaktika Religia: Journal of Islamic Education* 7, no. 1 (2019): 116–41.

<sup>79</sup> Muhammad Abdel Haleem dan MAS Abdel Haleem, *Understanding the Qur'an: themes and style* (Bloomsbury Publishing, 2010).

<sup>80</sup> Sakariyau Alabi Aliyu, "Transmission of learning in modern Ilorin: a history of islamic education 1897-2012" (PhD Thesis, Leiden University, 2015).

evidence is a motivation for parents and students themselves so that they are successful in memorizing the Koran. We believe that by proving the data from previous studies, these findings have answered the core questions of this study solidly and convincingly. The essence of what we can conclude is how it learns to memorize the Qur'an from an early age, say a child from 0 to 6 years of age. So, here, many studies have proven that memorizing the Qur'an in the 0 to 6 year period has indeed proven to be a perfect solution where that age period is a pretty good period for this memorization project, as evidenced by several studies that we mentioned above. The next point also mentions how the culture of memorizing the holy book is in a particular religion such as Muslims and Christianity. Likewise, memorization exists in Hinduism, Buddhism, and Islam or the religion of the Jews.

Furthermore, we also mentioned what are the advantages and impacts of children's habit of reading and memorizing the holy book of the Qur'an. So, here, based on the findings of this study, there are several benefits of the positive impact of efforts to familiarize children with memorizing the Koran, which has been practiced in several countries such as smoking and in Indonesia itself. Then we conclude also how the impact on cognitive development and success in the academy. It is proven that children who are accustomed to reading and memorizing the Qur'an have a perfect routine and are very useful in their cognitive development. Next, we also conclude how the phenomenon of remembering the Qur'an in religious circles such as Muslims and other religions is an attempt not only to get closer to God's commandments but also to become a phenomenon at the end of which, firstly, Islam is growing projects within the community. A society where there is an overwhelming trend and desire for parents to send their children to Quran memorization schools.

Therefore, we also explain how the motivation and inspiration for Hafiz Al-Quran by them reading the Qur'an will be an encouragement and motivation both in terms of religion and in terms of learning and also to be bona fide in the lives of Al-Hafiz students. Thus, among other things, the explanation of our study aims to obtain evidence and perspectives of experts who have studied their various points of view, which means that they provide an understanding and their thoughts to be contributed to the project to educate and succeed in memorizing the Qur'an among Muslims as well as non-Muslims. We did not believe in other religions. This was something handy and

beneficial. We believe that this study has not only provided an answer to the current problem, but its work also has limitations and weaknesses from a meteorological point of view and also the development of this answer. Therefore, we hope for input and constructive criticism. We will be able to improve it for the better.

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