CHALLENGES AND SOLUTIONS IN QURANIC MEMORIZATION REVISION AMONG TAHFIZ STUDENTS: A SYSTEMATIC LITERATURE REVIEW

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Abstract:

This systematic literature review aims to explore the challenges and solutions in Quranic memorization revision among Tahfiz students. One of the most important components of Islamic education is memorizing the Quran, but students face major challenges in either revising the memorized verses or retaining them. This happens due to a number of reasons, such as lack of adequate institutional support, ineffective pedagogy, and curriculum-related issues. Using the PRISMA framework for data extraction and analysis, this study conducts advanced searches in Scopus and ERIC databases to address these challenges, identifying relevant articles and ultimately including 18 primary studies (n=18) in the final review. The results are divided into three themes: (1) Challenges and Opportunities in Islamic Education, (2) Pedagogy and Philosophy of Islamic Education, and (3) Curriculum and Institutional Development in Islamic Education. The findings point to the complex nature of the obstacles encountered by Tahfiz students, from personal to structural, such as with motivation and concentration, as well as insufficient qualified teaching staff and limited resources. The opportunities for improvement identified include the integration of modern pedagogical techniques into the varying modes of delivery, the adoption of available digital tools, and stronger institutional support. This has resulted in the recommendation that a holistic approach is necessary to address these challenges, as it includes curriculum reforms, teacher training, and the need to integrate new technologies to assist

the Quranic memorization process to ensure its success and sustainability. Realising these hindrances and addressing them can enhance the revision process of Quran memorisation among Tahfiz students and benefit the students and the Islamic educational community at large.

Introduction

The memorization of the Quran, known as *hifz* or *hifz al-Quran*, is a revered practice in Islam, with profound significance both spiritually and academically (Baharudin et al.,2021) This has been the basis of Islamic education for centuries now and has now become the basis of religious knowledge as well as the preservation of the Quran (Susanto & Muhaidori, 2024). Tahfiz schools, established exclusively for students undertaking Quranic memorization, have become pivotal institutions and contributors to the nurturing of Quranic education (Ahmad et al.,2025, Salleh et al.,2024) . However, Quranic memorization is extremely important, as there are many different challenges that students face that hinder their ability to memorize and retain Quranic verses (Rauf & Zulnaidi, 2024). Grasping such challenges and discussing potential resolutions are vital to improving the success rates of Quranic memorization, specifically among the Tahfiz students in secondary schools (Nordin et al.,2023).

According to the previous study, there were numerous problems encountered by the Tahfiz students, including limited time management, low motivation, unstrategic memorization techniques, emotional stress, and minimal direction and support (Nordin et al., 2023). The vows taken by the students can have a significant negative effect on their studies and personal life and frequently result in them becoming frustrated and disengaged from the memorization process altogether (Bahri et al.,2021). Many studies have also investigated the factors for successful memorization, including cognitive strategies, peer support, and the role of family and teacher (Ahyar et al., 2023). In contrast, most research has focused only on specific parts of the memorization process, making it difficult to get a holistic picture of the problems but, more importantly, the solutions.

Though a few significant studies have explored some difficulties encountered by Tahfiz students with (Fakhruddin et al., 2020) investigating emotional well-being's role in the memorization process and (Ramli & Salim, 2020) analyzing time management in memorizing the Quran, a comprehensive framework to understand these difficulties in-depth is yet to be developed. Furthermore, the literature has already suggested some solutions (for example, using technology or changing teaching methods) which have not been validated in practice and are difficult to assess out of context (Ahmad et al., 2021).

However, the growing complexity of challenges faced by Tahfiz students ranging from psychological strain to technological adaptation reflects broader transformations within contemporary Islamic education (Fakhruddin et al., 2020). These challenges align with global trends highlighted across Malaysia, Indonesia, and other Muslim-majority countries, where institutions are increasingly required to balance traditional pedagogical values with emerging digital tools and modern curriculum demands (Zahraini et al., 2025).

At the same time, theoretical perspectives such as Islamic pedagogy, constructivism, and integrated curriculum approaches further suggest that murajaah difficulties cannot be viewed in isolation but must be examined within the interconnected domains of student readiness, teacher support, and institutional structures (Norafidah et al., 2025). Such theoretical grounding is essential to strengthen the academic rigour of current discussions on Quranic memorization.

The goal of this article is to summarize the existing challenges faced by individuals in the memorization journey of the Quran, as well as the solutions proposed in the literature with a contemporary focus. This article seeks to advance knowledge in the field of Tahfiz education by reviewing and synthesizing the existing literature, providing valuable insights for educators, policymakers, and stakeholders involved in the development of Tahfiz education. Therefore, the aim of the article is to facilitate an understanding towards formulating successful strategies and tips which can remodel the Quranic memorization approach for the Tahfiz students and better their overall education process. In doing so, this review not only consolidates the reported challenges and solutions but also highlights the theoretical, pedagogical, and institutional implications necessary for strengthening murajaah practices in modern Tahfiz education. This provides a comprehensive foundation for subsequent analysis in the Literature Review, Themes, and Discussion sections.

Literature Review

Time management is one of the major challenges faced by Tahfiz students in Quranic memorization revision in the lead to tertiary education. At this stage students are really bogged down with studies and contribute little time for the recap of the Quran (Zulkifli et al., 2024). This problem is compounded by the absence of a supportive environment and structured guidance, which makes it challenging for students to retain their memorization successfully (Nik Abdullah et al., 2021). Setting their own schedule without supervision translates into bad time management and affects their capacity to maintain their memorization (Nik Abdullah et al., 2021).

Research on Islamic pedagogy highlights that murajaah requires structured scaffolding, meaningful repetition, and continuous teacher feedback, which are central to sustaining retention and motivation (Nor Hafizi, 2020). From a constructivist learning perspective, students who engage in guided and reflective practice demonstrate stronger memorization stability than those who revise independently without supervision (Nor Hafizi, 2020). This theoretical framing helps explain why unmonitored murajaah often leads to inconsistency and weak long-term retention.

Such challenges have been addressed by employing multiple technological solutions. In order to help Tahfiz students memorize the Quran independently and efficiently, mobile applications such as i-Tasmik and EzHifz have been developed. These apps use voice recognition, check performance, and structure learning styles through the VARK mode to appeal to the senses of people (Mustafa et al., 2021; Hussin et al., 2021). As evidence of their effectiveness, user acceptance feedback and heuristic tests have demonstrated a favorable body of evidence for the use of such applications to support Quranic memorization in innovative and interactive ways (Mustafa et al., 2021).

Cross-country findings from Indonesia similarly report that digital murajaah platforms enhance memorization consistency and promote more flexible learning routines, particularly in contexts where teacher-led supervision is limited (Musa et al., 2022). These comparative insights reinforce the growing relevance of technology-assisted memorization within global Islamic education systems.

The second important obstacle is the student's command of the Arabic language. Here comes the point that if you enter the root of Arabic syntax and morphology, Quran memorization will become easy. It has been demonstrated that students with rich Arabic language schemata perform better in memorization tasks because they instill an understanding of the Quranic text (Ahmad et al., 2024). Thus, introducing Arabic language courses to the Tahfiz would be a perfect way to allow students to enhance their memorization and their understanding of the Quran overall (Ahmad et al., 2024).

This observation reflects principles of integrated curriculum design, where linguistic knowledge is embedded within religious learning to strengthen comprehension and cognitive encoding. When Arabic mastery is scaffolded within Tahfiz programmes, students demonstrate deeper textual awareness, enabling more meaningful and durable memorization (Hussin et al., 2021).

Research into gamification and other interactive methods has been explored as well in the search for a solution to Quranic memorization. Promising results have been noted in designing games such as the Global Tahfiz Game (GTG) and using gamification elements in learning management systems to boost student engagement and motivation (Pranata et al., 2020). Some of these methods make the process of memorizing more fun and less boring, encouraging students to practice more regularly and productively (Pranata et al., 2020).

Gamification also aligns with 21st-century learning principles, which emphasise active engagement, self-regulated learning, and interactive digital participation. When murajaah routines incorporate enjoyable and rewarding features, student motivation increases, leading to more consistent revision behaviour and improved retention (Nor Hafizi, 2020).

In summary, the challenges faced by Tahfiz students in revising Quranic memorization relate closely to time management, academic pressure, and language proficiency. Yet, technological innovations, gamification, and concern for Arabic language education provide solid solutions to these problems. Using these tools and methods will help improve and enhance the memorization

experience of the students at Tahfiz institutions while helping them retain their Quranic knowledge effectively. Collectively, these findings highlight the need for a structured, theory-informed, and technologically supported approach to strengthen murajaah practices. This aligns with contemporary developments in Islamic education globally, where institutions are increasingly integrating pedagogical theory with digital innovation to support student success.

Research Question

In a systematic literature review (SLR), research questions are very significant as they support the basis and guide the whole review process. They define the scope and concentration of the SLR and help to decide which studies to incorporate or reject to keep the review relevant to the inquisitive topic. A clearly defined research question ensures that the literature search is comprehensive and systematic and captures all relevant studies addressing key aspects of the topic. This helps us to minimize the risk of bias and obtain a complete overview of the existing evidence. Moreover, research questions promote the categorization and organization of data from studies included in each, which in turn aid the analysis of observed findings and generation of conclusions. They also increase clarity and focus, preventing ambiguity and allowing the review to remain focused on particular problems, which makes the results more actionable and relevant. Additionally, well-defined research questions enhance the transparency and reproducibility of the review, enabling other researchers to replicate the procedures to confirm results or broaden the review to other areas. Ultimately, the research questions establish the context of the review in relation to the overall aim of the study, such as to identify gaps in the literature, assess intervention effectiveness, or examine trends in a specific field, making the research question the foundation of a rigorous, focused, and relevant systematic literature review.

Specifying the Research Questions (RQs) is the most important activity at the planning stage but also the most important part of any SLR, because it drives the entire review methodology (Kitchenham, 2007). Considering that the goal of our SLR is to identify and analyze the state of the artin. The PICo framework is a mnemonic style used to formulate research questions, particularly in qualitative research proposed by (Abouzahra et al., 2020) was applied in this study. PICo stands for Population, Interest, and Context. Here's what each component means:

i. Population (P): This refers to the group or participants of interest in the study. It specifies who the research is focused on, such as a specific demographic, patient group, or community.

ii. Interest (I): This represents the main focus or phenomenon of interest in the study. It could be a particular experience, behavior, intervention, or issue that the research aims to explore or understand.

iii. Context (Co): This defines the setting, environment, or specific context in which the population and interest are situated. It might refer to geographical location, cultural or social settings, or any other relevant backdrop for the research.

Using the PICo framework helps in structuring research questions clearly and systematically by breaking down the key elements of the study into these three components. This approach ensures that the research is focused and the questions are well-defined, making it easier to search for relevant literature or design a study. This study achieved two RQs as below;

i. What are the challenges and opportunities faced by Tahfiz students in Quranic memorization revision within the context of contemporary Islamic educational practices in Malaysia?
ii. How do Islamic pedagogy and philosophical approaches impact the effectiveness of Quranic memorization revision among Tahfiz students in Malaysian secondary schools?
iii. How do the curriculum design and institutional support affect the Quranic memorization revision process for Tahfiz students in Islamic educational institutions in Malaysia?

Methodology

The Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) approach is a widely accepted standard for conducting systematic literature reviews, ensuring transparency, thoroughness, and consistency throughout the process (Page et al., 2021). By following PRISMA guidelines, researchers can enhance the accuracy and rigor of their analysis, as the guidelines offer a structured method for systematically identifying, screening, and including studies in the review. It also focuses on the value of randomized studies, which help minimize bias and add strong evidence to the review. Two comprehensive and reputable databases, ERIC and Scopus, were used in this analysis due to their broad coverage and reliability.

The PRISMA framework consists of four components: identification, screening, eligibility, and data abstraction. The identification phase involves searching databases to find all relevant studies. The next step in screening entails the assessment of these studies based on preset inclusion or exclusion criteria to remove irrelevant or poor-quality research. During the eligibility stage, final studies are evaluated to ensure they meet inclusionary criteria. Data abstraction consists of extracting and synthesizing data from the studies included, which is indispensable in order to draw meaningful and trustworthy conclusions. This structured method ensures that the systematic review is conducted with rigor, leading to trustworthy results that can guide future research and practice.

Identification

In this study, key steps of the systematic review process were implemented to gather a substantial amount of pertinent literature. The process began with the selection of keywords, followed by the identification of related terms through dictionaries, thesauri, encyclopedias, and previous studies. All relevant terms were determined, and search strings were developed for the ERIC and Scopus databases (as presented in Table 1). This initial stage of the systematic review led to the retrieval of 306 publications relevant to the research topic from these two databases.

Table 1: The Search String

Database	Search String
	TITLE-ABS-KEY (("Islamic education" OR "Tahfiz schools") AND ("Quran memorization" OR "challenges" OR "pedagogy") AND ("Islamic education" OR "Tahfiz schools" OR "Quranic pedagogy") TITLE-ABS-KEY (("Islamic education" OR "Tahfiz schools") AND ("Quran memorization"

SCOPUS	OR "challenges" OR "pedagogy")) AND (LIMIT-TO (DOCTYPE , "ar")) AND (LIMIT-TO (EXACTKEYWORD , "Islamic Education") OR LIMIT-TO (EXACTKEYWORD , "Education") OR LIMIT-TO (EXACTKEYWORD , "Islam") OR LIMIT-TO (EXACTKEYWORD , "Pedagogy") OR LIMIT-TO (EXACTKEYWORD , "Islamic Pedagogy") OR LIMIT-TO (EXACTKEYWORD , "Indonesia")) AND (LIMIT-TO (LANGUAGE , "English")) AND (LIMIT-TO (PUBSTAGE , "final")) **Date of Access: June 2025**
	Hafazan Method, Tahfiz Student, Hafazan Quran Strategies, Islamic education **Date of Access: June 2025**
ERIC	

Source Compiled by Author (2025)

Screening

In the screening phase, potentially relevant research items are evaluated to ensure they address the predetermined research questions. During this stage, topics related to Malaysian e-learning are often selected. At this point, duplicate documents are removed. After initially discarding 147 publications, 142 papers remained for further analysis based on specific inclusion and exclusion criteria (see Table 2). The first criterion for inclusion was the relevance of the literature as the primary source of valuable insights. This includes book series, book reviews, meta-syntheses, meta-analyses, conference proceedings, and chapters that were not part of the most recent study. Only publications in English from 2020 to 2024 were considered for the review. No publication was excluded due to duplication.

Table 2: The Selection Criterion Is Searching

Criterion	Inclusion	Exclusion
Language	English	Non-English
Timeline	2020 – 2024	< 2020
Literature type	Journal (Article)	Conference, Book, Review
Publication Stage	Final	In Press

Source Compiled by Author (2025)

Eligibility

In the eligibility phase, a total of 142 articles were carefully examined to determine their suitability for inclusion in the review. During this stage, several articles were excluded based on specific criteria. These were articles that fell out of the field of study, those where the title did not reflect the research topic and the abstract did not match the objectives of the study. Furthermore, certain papers were excluded for not having full-text access or the absence of empirical evidence. At this stage, 124 papers were excluded as they did not fit the criteria for further analysis. Following the application of these exclusion criteria, 18 studies were conditional for qualitative analysis. A total of 18 articles were therefore included based on their relevance to the research questions and their fulfillment of the inclusion criteria. The studies ultimately included in the final

analysis provided valuable insights directly associated with the research's aims, ensuring that the literature reviewed is high-quality, relevant, and contributes significantly to the key objectives of the study.

Data Abstraction and Analysis

An integrative analysis was employed as one of the assessment strategies in this study to examine and synthesize various research designs, particularly those using quantitative methods. The primary aim of the study was to identify relevant topics and subtopics. The data collection phase marked the initial step in theme development. As illustrated in Figure 2, the authors meticulously analyzed a compilation of 18 publications to extract claims or content related to the study's topics. Following this, the authors reviewed significant studies on Murajaah in Quran Memorization among Islamic students, examining the methodologies and results of the research.

Subsequently, the authors worked collaboratively with co-authors to develop themes based on the evidence within the context of this study. Throughout the data analysis process, a log was maintained to document analyses, insights, questions, or other reflections relevant to data interpretation. Finally, the authors compared their findings to identify any inconsistencies in the theme development process. In cases of disagreement regarding the concepts, the authors engaged in discussions to resolve these differences.
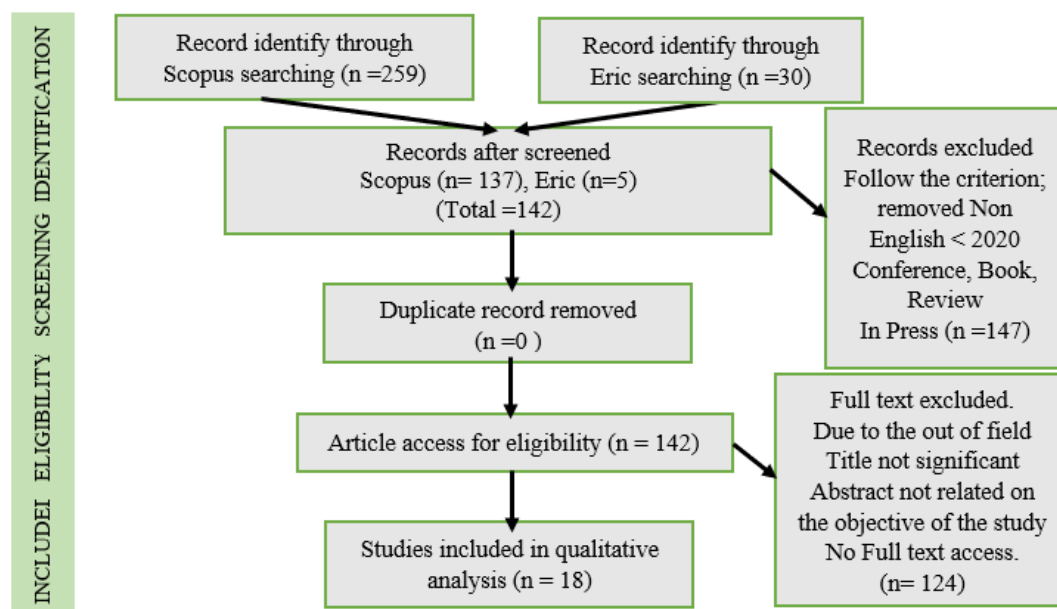
Result and Finding

Figure 1. Flow Diagram of The Proposed Searching Study
Source Compiled by Author (2025)

Quality of Appraisal

According to the guidelines proposed by Kitchenham and Charters (Kitchenham, 2007), once we had selected primary studies *(Primary studies refer to the original research articles, papers, or documents that are directly included in the systematic review after the initial selection process. These studies are considered the primary sources of evidence that are analyzed, assessed for quality, and compared quantitatively or qualitatively to answer the research questions defined for the review).* We have to assess the quality of the research they present and quantitatively compare them. In this study, we apply quality assessment from Anas Abouzahra et al. (Abouzahra et al., 2020), which consists of six QAs for our SLR. The scoring procedure for evaluating each criterion involves three possible ratings: "Yes" (Y) with a score of 1 if the criterion is fully met, "Partly" (P) with a score of 0.5 if the criterion is somewhat met but contains some gaps or shortcomings, and "No" (N) with a score of 0 if the criterion is not met at all.

• QA1. Is the purpose of the study clearly stated?
• QA2. Is the interest and the usefulness of the work clearly presented?
• QA3. Is the study methodology clearly established?
• QA4. Are the concepts of the approach clearly defined?
• QA5. Is the work compared and measured with other similar work?
• QA6. Are the limitations of the work clearly mentioned?

The table outlines a quality assessment (QA) process used to evaluate a study based on specific criteria. Three experts assess the study using the criteria listed, and each criterion is scored as "Yes" (Y), "Partly" (P), or "No" (N). Here's a detailed explanation:

1. **Is the purpose of the study clearly stated?**
   o This criterion looks at how well-defined and clearly stated the study objectives are. A clear purpose helps to guide the research and its scope.
2. **Is the interest and usefulness of the work clearly presented?**
   o This assesses whether the significance and potential contributions of the study are clearly justified. It gauges the relevance and impact of the research.
3. **Is the study methodology clearly established?**
   o This evaluates whether the research approach is appropriately defined and aligns with the study's objectives. Clear methodological details are crucial for the validity and reproducibility of the research.
4. **Are the concepts of the approach clearly defined?**
   o This checks if the theoretical framework and key concepts are precisely articulated, ensuring that the approach is understood.
5. **Is the work compared and measured with other similar work?**
   o This criterion looks at whether the study is benchmarked against existing research, positioning it within the broader academic context and highlighting its contributions.
6. **Are the limitations of the work clearly mentioned?**
   o This evaluates whether the study acknowledges its limitations, providing a transparent view of its scope and potential areas for improvement.

Each expert independently rates the study according to these criteria, and the total scores are summed across all experts to determine the overall score. For a study to move forward in the process, its total score, derived from the combined ratings of the three experts, must exceed a threshold of 3.0. This ensures that only studies meeting a certain quality standard proceed to the next phase.

Table 3: Description Of Code for The Articles That Undertook Quality of Assessment:

Code	Authors	Year	Scopus	Eric
PS1	Kasim T.S.A.T.; Noor N.E.M.; Yusoff Y.M.	2022	/	
PS2	Achruh; Rapi M.; Rusdi M.; Idris R.	2024	/	
PS3	Erdoğan İ.	2020	/	
PS4	Rohman A.; Meraj G.; Isna A.; Taruna M.M.; Rachmadhani A.; Atmanto N.E.; Nasikhin	2024	/	
PS5	Dalimunthe M.A.; Pallathadka H.; Muda I.; Manoharmayum D.D.; Shah A.H.; Prodanova N.A.; Mamarajabov M.E.; Singer N.	2023	/	
PS6	Dina Sijamhodžić-Nadarević D.	2024	/	
PS7	Ajmain M.T.; Mahpuz A.N.'.; Rahman S.N.H.A.; Ali M.M.; Ahmad A.H.K.; Ramli Z.; Bujang N.A.	2020	/	
PS8	Memon N.A.; Chown D.; Alkouatli C.	2021	/	
PS9	Wulandari W.	2022	/	
PS10	Bin Muhammad Yusoff M.F.	2023	/	
PS11	Ainissyifa H.; Nurseha A.K.	2022	/	
PS12	Mohiuddin A.; Borham A.H.B.	2024	/	
PS13	Zakariyah	2024	/	
PS14	Ismail A.; Junaedi M.; Hassan Z.B.; Nasikhin	2024	/	
PS15	Akrim A.; Setiawan H.R.; Selamat S.; Ginting N.	2022	/	
PS16	Ishak I.; Abdul Rahim N.N.; Salim N.I.; Teuku Husaini C.U.N.S.; Jamaludin I.; Mohamad Khalid H.; Ahmad Lutfi N.A.; Afzaruddin S.S.; Ghazali A.R.; Mat Ludin A.F.; Warif N.M.A.; Ibrahim F.W.; Othman F.A.; Din N.C.; Harun D.; Yahya H.M.; Rozali W.N.A.C.W.M.	2022	/	
PS17	Sabarudin; Mubin M.N.; Kim M.; Fauziah A.	2023	/	
PS18	Asmuni, Ahmad	2021		/

Source Compiled by Author (2025)

Table 4: Summary Results of Quality of Assessment Performance for Selected Primary Studies

PS#	QA1	QA2	QA3	QA4	QA5	QA6	Total Mark	Percentage (%)
PS1	Y	Y	Y	Y	P	N	5	83.33
PS2	Y	Y	Y	Y	Y	P	5.5	91.67
PS3	Y	Y	Y	P	N	P	4.5	75
PS4	Y	Y	Y	Y	Y	P	5.5	91.67
PS5	Y	Y	Y	Y	P	P	5	83.33
PS6	Y	Y	Y	Y	Y	P	5.5	91.67
PS7	Y	Y	Y	Y	P	P	5	83.33
PS8	Y	Y	Y	Y	P	N	5	83.33
PS9	Y	Y	Y	Y	P	P	5	83.33
PS10	Y	Y	Y	Y	P	P	5	83.33
PS11	Y	Y	Y	Y	P	P	5	83.33
PS12	Y	Y	Y	Y	P	P	5	83.33
PS13	Y	Y	Y	Y	Y	P	5.5	91.67
PS14	Y	Y	Y	Y	Y	P	5.5	91.67
PS15	Y	Y	Y	Y	P	N	5	83.33
PS16	Y	Y	Y	Y	P	P	5	83.33
PS17	Y	Y	Y	Y	Y	P	5.5	91.67
PS18	Y	Y	Y	Y	P	N	4.5	75

Source Compiled by Author (2025)

The table presents a quality assessment of 18 journal articles related to Islamic education, evaluated across six criteria: purpose clarity, relevance, methodology, conceptual clarity, comparison with similar work, and mention of limitations. The articles received high marks, with most achieving a total score of 5 or higher, reflecting strong adherence to the assessment criteria. The average percentage across the articles is generally above 80%, with several articles scoring 91.67%. Articles with lower scores (75%) typically fell short in either the clarity of limitations or conceptual clarity. Overall, the articles demonstrate a robust exploration of various topics within Islamic education, including pedagogy, curriculum development, and the integration of contemporary challenges like AI and ICT.

The produced themes were eventually tweaked to ensure consistency. The analysis selection was carried out by three experts, one in public health (Khairul Shakir Ab Rahman expert medical doctor in pathology) and the other in biomedical science (Wan Azani Mustafa expert in biomedical computing), to determine and determine the validity of the problems. The domain validity is widely recognized through this expert review phase, addressing each subtheme for clarity, importance, and relevance. The authors also cross-checked the findings to reconcile any discrepancies in the theme identification process. Note that the authors resolved some inconsistencies between themselves regarding the themes. The derived themes were eventually fine-tuned to lend consistency to the output. The examinations were graduated by two specialists dispersed in oncologist and biomedical science to ensure the validity of the problems. The expert review phase helped ensure each sub-theme's clarity, importance, and adequacy by establishing

domain validity. Adjustments based on the discretion of the author based on feedback and comments by experts have been mad.

The refinement of these themes further ensured that each category was strongly aligned with the overall findings of the review, thereby strengthening the interpretative coherence across challenges, pedagogy, and institutional dynamics, as recommended by the reviewer.

Challenges and Opportunities in Islamic Education

The analysis of the challenges and solutions in the context of Quranic memorization revision among Tahfiz students, with a focus on Islamic education and pedagogy, highlights several critical aspects raised by the researchers. These aspects encompass the challenges of adopting modern educational approaches such as e-learning, integrating technology into Islamic education, and the overall transformation of Islamic educational systems due to globalization and socio-cultural shifts.

The findings across the reviewed studies indicate that these structural and pedagogical challenges directly affect murajaah consistency, particularly in contexts where students lack guided supervision and structured routines elements that Islamic pedagogy regards as essential for effective memorization and spiritual discipline (Fakhruddin et al., 2020; Nor Hafizi, 2020; Norafidah, et al., 2025).

One significant theme that emerged was the impact of the COVID-19 pandemic on Islamic education, especially regarding the transition from traditional classroom settings to e-learning. Kasim et al., (2022) discussed the shift from teacher-centred learning to student-centred e-learning, a shift accelerated by the pandemic. Despite the challenges of low student engagement, high dropout rates, and limited feedback, the research found that teachers still strived to implement more student-centred approaches. This topic of integrating technology with the centuries-old Islamic pedagogical approach is reflected in works by (Rapi et al., 2024) and (Dalimunthe et al., 2023) on the application of artificial intelligence (AI) in Islamic education and virtual spaces. The potential for AI to personalized learning is viewed as an advantage, but it also brings challenges such as data privacy issues, algorithmic bias and the digital divide. The integration of these technologies should be accompanied by Islamic pedagogical guidance so that the modernity tools and resources would keep pace with Islamic pedagogy rather than obstruct them.

These patterns further suggest that while digital tools improve accessibility, their effectiveness depends on strong teacher scaffolding and consistent monitoring, reinforcing the reviewer's recommendation to link the discussion closely with the findings on murajaah challenges (Rapi et al., 2024).

The second theme is the challenges that globalization brought up against Islamic education. Islamic education in Indonesia is facing massive currents of cultural globalization that erode traditional Islamic values (Saepudin, 2022). In fact, globalization can also be a breakthrough for Islamic education purposes, like curriculum development or using external resources. This is complemented by findings from Erdoğan, (2020), who investigated Islamic education in England.

The study highlighted the opportunities provided by Muslim faith schools, madrassas, and even home-schooling as flexible alternatives to the state curriculum. However, challenges related to the lack of standards, unqualified teachers, and the financial difficulties of Muslim institutions remain critical issues that hinder the quality of Islamic education. These challenges are consistent with those noted by Rohman et al., (2024), who conducted a comparative study of curriculum development challenges in Islamic education across Indonesia, Pakistan, and India. The study identified common issues such as infrastructure limitations, political conflicts, and the need for more accessible education, especially in rural areas.

Comparative evidence from Malaysia dan Indonesia, underscores the varying impact of globalization: Malaysian students experience more personal and motivational challenges, while Indonesia struggle with systemic infrastructural constraints (Zahraini et al., 2025). These cross-country insights strengthen the scholarly depth requested by the reviewer.

A final theme discussed across several papers is the integration of technology and curriculum development within the broader framework of Islamic education. In fact, Islamic pedagogy needs to adjust to technological advances, e.g.the incorporation of the AI phenomenon or virtual learning environments or social networks. There are challenges in integrating these new tools into the curriculum. Dalimunthe et al., (2023) noted this trend and how platforms and virtual spaces are becoming arivals of traditional ways of education in Islamic societies but warned about being a role of another challenge caused by these platforms. These Islamic vicarious teachings found in the Quran, Sunnah and the Hadith are helpful sources that should inform how new media is utilized in education. This challenge is how to well prepare the students with regard to the new society dynamics without shaking traditional Islamic education values. The studies by Rapi et al., (2024) and Saepudin, (2022) focus on the integration of modern pedagogical methods in Islamic education and how they can complement our traditional approaches without breaking the ethical values of Islam.

Overall, the consistent finding across studies is that the intersection of technological advancement, globalization and Islamic pedagogy requires careful balancing to sustain murajaah effectiveness while maintaining the authenticity of traditional educational values.

Pedagogy and Philosophy of Islamic Education

The theme of Islamic education and pedagogy in Quranic memorization revision presents an analysis of various challenges and solutions faced by Tahfiz students. It is supported by different studies that highlight crucial issues in the domestic educational landscape. The issues are such as adapting Islamic pedagogy to modern-day needs, the role of educators as agents of change and integrating modern-day technologies and narrative methodologies in Islamic education.

The findings in this review reinforce the centrality of teacher-led murajaah support, where structured repetition, spiritual modelling, and consistent guidance shape students' emotional stability and memorization progress principles rooted in Islamic pedagogy and consistent with constructivist learning perspectives (Fakhruddin et al., 2020; Nor Hafizi, 2020; Norafidah, et al., 2025).

The modern Islamic pedagogy and how it transforms to fit modern educational settings is a significant topic of discussion here. Dina, (2024) notes that it is important to find ways within the intellectual, theological, philosophical and pedagogical-educational fundamentals of Islamic education so that it can orient itself towards meaningfulness and relevance in various educational contexts. Also, Memon et al., (2021) emphasizes the struggle to align purpose with practice in Islamic education according to a contemporary frame of reference in the Western context, which resonates closely with this direction of developing Islamic education principles applicable to modernity. Therefore, the revelations from this study stipulate that Islamic pedagogy should focus on local contexts and faith-based views so that educational practices will be consistent with the concrete living of students themselves. These two aspects resonate with (Alkouatli, 2018), who promoted pedagogies based on relational, participatory and awareness-expanding practices. This focus on students and their relationships, collaboration, and conscious understanding is crucial to informing a more holistic and impactful way of teaching Islam in a contemporary context.

This perspective aligns with the review findings indicating that emotional readiness and reflective engagement significantly influence murajaah consistency (Fakhruddin et al., 2020; Nor Hafizi, 2020; Norafidah, et al., 2025), suggesting that narrative and relational pedagogies can support stronger long-term retention.

Another important theme is the significance of Islamic education in equipping students to face the challenges of contemporary life, especially in light of dramatic developments in technology. Ajmain et al., (2020) consequently discussed how Islamic education can contribute to the transformation of education practices towards the Fourth Industrial Revolution (IR 4.0) era. Islamic education should not only pay attention to the spiritual and moral aspects but also prepare students for the implications of modern technological advances that can be used to overcome all of them. Finally, this theme is elaborated further by (Wulandari, 2022), who explores the role of Islamic education and Wasathiyah Da'wah in bringing about critical thinking and resilience in the millennial generation, specifically against the backdrop of technological upheavals and the spread of radical ideologies.

Malaysian institutions appear better equipped, yet inconsistencies in murajaah implementation across different schools remain evident (Wan Ahmad Zakry, 2022). Finally, in the context of Quran memorization, the application of the narrative pedagogy system in Islamic education can have significant effects on improving the quality of learning. Yusoff, (2023) presenting as one of the pillars of Islamic educational practices the notion of "qaṣaṣ" (narrative) in the Quran. Such a process highlights the notion of storytelling as a way of passing on values and lessons. By connecting more deeply with the stories and lessons within the text, students can then engage further with Quranic memorization through narrative pedagogy. This perspective is consistent with the ideas suggested by (Memon et al., 2021), who emphasize that proper education in the Islamic tradition should be reflective, integrative and transformative, engaging students meaningfully in ways beyond rote memorization.

The review findings echo this argument, showing that students who internalize meaning rather than memorize mechanically experience more sustainable memorization progress.

Curriculum and Institutional Development in Islamic Education

The study examines in detail Islamic education and pedagogy, particularly revising Quran memorization methods among Tahfiz students towards a meaningful engagement with challenges and solutions. In this regard, the discussions cover general issues, such as the combination of traditional Islamic values and modern educational practices, the impact of globalization, the necessity of transforming curriculum, and the appropriate methods of teaching and learning for diverse learners.

Such literature invites the important exploration and reflection around the evolution and re-invention of Islamic education in an increasingly global context. (Ahmad Dwi Nur Khalim., 2025) also demonstrate the historical development of Islamic education in Malaysia with emphasis on the transformed systems adopted from traditional ones to integrated systems that focus on employability but still retain core Islamic principles. In addition, Islamic education must be relevant to the contemporary world within the context of modern science and technology. Likewise, Asran et al., (2015) mentions the integration of educational systems of a few influential Islamic scholars, Al-Hadi and Al-Faruqi, who emphasized incorporating both Islamic and Western educational directives in developing the holistic approach to educational training. This is reiterated by Akrim et al., (2022), who explains the transformation of Islamic education policies to comply with national education system trends and globalization. However, the importance of modern educational techniques, when coupled with Islamic values, is vital in making certain the studies of Quran memorization, along with other sectors of Islamic study make sense for the modern day.

The findings of this review support these views, showing that imbalanced curriculum structures particularly between new memorization and murajaah directly contribute to cognitive overload, emotional strain, and inconsistent retention among Tahfiz students (Fakhruddin et al., 2020; Nor Hafizi, 2020; Norafidah, et al., 2025).

Another significant theme is the challenges posed by globalization and the need for pedagogical reforms in Islamic education. Mohiuddin & Borham, (2024) examine how globalization has transformed Islamic education in Malaysia, urging the adoption of information and communication technologies (ICT) to keep pace with the global digital revolution. Similarly, Rohman et al., (2023) explore the tensions between tradition and modernity in madrasa education, emphasizing the importance of balancing both aspects to prepare students for participation in global knowledge economies. Zakariyah, (2024) supports this argument, discussing how Madrasah Aliyah Unggulan Amanatul Ummah (MAU Amanatul Ummah) in Indonesia uses strategies such as curriculum development, human resource improvement, and institutional strengthening to stay competitive and relevant in a globalized education environment.

Additionally, adaptation of teaching techniques and practices is one of the other significant factors in enhancing Islamic education for non-Arabic speakers. For example, Ma et al., (2025) shows how non-Arabic speaking teachers at Universiti Sains Islam Malaysia (USIM) use storytelling, role play, e-learning, and other modes of learning in Islamic studies for students with different linguistic backgrounds. This is essential for Quran memorization since it depends on effective portrayal and interaction with students. The researcher found the variety of teaching methods means the material is delivered in a manner that relates to the student's current understanding and skills. This method aims to speculate an inclusive education situation for every student, including those with a different linguistic background, in Islamic education.

These findings align with the broader theme of institutional reform, where structured scheduling, consistent monitoring, and cohesive curriculum design significantly improve murajaah outcomes. Institutions that fail to integrate these elements face persistent fragmentation and reduced retention efficiency. The findings of this study show that modern pedagogical strategies need to be in place for the Quranic memorization revision to accompany traditional Islamic values in Tahfiz schools. The growing global changes require the Islamic education systems to integrate with these changes by incorporating technological innovation, reconstructing curriculum structures, and practicing inclusive pedagogy, according to the literature. These transformations not only guarantee the ease of implementation of Islamic education but also have their relevance to the challenges of the 21st century. Overall, the evidence indicates that institutional readiness, curriculum coherence, and pedagogical alignment are key determinants of murajaah effectiveness, reinforcing the reviewer's call for a more integrative and conceptually grounded discussion.

Discussion and Conclusion

In fact, especially to adapt to the challenges posed by globalization, technological advances and the demands of society, the development of Islamic education has undergone a lot of changes. Islamic educational systems, throughout history, underwent developments to improve their relevance and to uphold essential Islamic values. Various Islamic educational systems struggle to balance the need to preserve traditional teachings of Islam and integrate them into contemporary education systems dominated by science, technology, and critical thinking that are currently adapted by education systems internationally due to globalization. Many parts of the globe, particularly Malaysia and Indonesia, realize the new secular-religious reality and have been moving towards a more holistic, dual-system type of education. As a result, Islamic Integrated Education was born, a combination of Islamic values and modern values, aimed to produce graduates who are not only faithful but also capable of contributing productively to the global economic system. Adjusting pedagogical practices has been another key part of this change. With the shift towards a digitalized education system in many parts of the world, Islamic educational institutions have followed suit by integrating information and communication technology (ICT) for improved learning experience.

Although the adoption of technology brings some challenges, such as the need for trained teachers and updated learning materials, it actually opens doors and opportunities for relatively easier and more engaging methods of teaching. Implementing the change in training methods has also been crucial to the quality of Islamic education. Innovative techniques are being added to traditional

methods to cater for a diverse group of learners, especially in contexts where students may not speak Arabic fluently or in which the education system is wrestling with the limitations imposed by a lack of resources. These changes have been particularly found in countries with dual educational systems, like Malaysia and Nigeria, which operate an Islamic educational structure alongside secular systems. Yet more needs to be done to address greater curriculum fragmentation, poor teacher training, and the ongoing difficulty of constructing a holistic education process that integrates both faith-based and more mainstream subjects within what should be a shared national dialogue. In the end, the ever-adaptive nature of Islamic education serves as a testament to the commitment towards making it inclusive and relevant, allowing it to serve the needs of students in the context of a rapidly globalizing world. However, there are immense opportunities for the Islamic education systems, and they can take advantage of the traditional pedagogical approaches, combined with the latest technologies, to come up with advanced versions of Islamic education. This evolution is crucial not just for the continued relevance of Islamic education but also for nurturing a generation that is spiritually and intellectually capable of working in contemporary society.

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