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AN UNDERSTANDING OF STUDENT'S ATTITUDES TOWARDS QURAN MEMORIZATION FOR CTU101: ANALYSIS OF UiTM STUDENTS' MEMORIZATION SKILLS

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Abstract:

The practices of Quranic memorisation are increasingly prevalent and significantly prominence in the Muslim community, especially in Malaysia. Thus, the establishment of Tahfiz Model Ulul al-Bab (TMUA) which implemented at national level was initiated by Datuk Seri Idris b. Jusoh in 2014 portrays as an evidential measure as to realize the inspiration of the government to nurture the professional potential huffaz with leadership skill and competent to lead the community. Nevertheless, this effort has extended to the tertiary education especially in public university in Malaysia as to preserve the consistency of Quranic memorization among the students. Correspondingly, University Teknologi Mara (UiTM) also incorporated Quranic memorisation as a requirement task and therefore, must be fulfilled by diploma students taking the Fundamental of Islam course (CTU101). Unfortunately, the reality is that students are often struggling to complete the task, which takes significantly additional time to accomplish the task. Thus, a preliminary study was conducted to understand the attitudes of the students at UiTM Perlis in the implementation of the Quran memorization of selected chapter and to analyse the relationship between attitudes and their educational setting by considering their respective faculties. The study employed quantitative research and adopted convenience sampling techniques through a survey distributed amongst eighty-two students who currently enrolled into CTU101 for the session October 2023/February 2024. The study includes both descriptive and

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inferential statistics to explore the dependent variable and the differences in term of between three faculties. The research shows that the students demonstrate a positive attitude toward Yasin memorization for CTU101 ($M=3.62$, $SD=0.301$). Apparently, the study demonstrates that there is significant relationship between attitudes and their environmental setting from different faculties at the $p<.05$ level for the three conditions [$F(2, 79) = 9.904$, $p = .000$]. Turkey Post-Hoc were later performed to identify and suggests that students from Faculty of Sports and Recreations shows positive inclinations towards task of Yasin memorization for CTU101 in comparison to students from the Faculty of Applied Sciences and the Faculty of Computer Science and Mathematics. Nevertheless, diverse educational environments have had a significant influence on students' views towards memorisation of Yasin, specifically for this study. This study requires remarkable attention from relevant parties to ensure the effectiveness of the subject as to instil Islamic values and improve Quranic skills among the Muslim student in especially in UiTM.

Keywords:

Attitudes, Quran memorisation, Yassin, Assignment

Introduction

Memorizing the Quran, known as *Hafazan al-Quran*, is a deeply significant and transformative practice that has been a central part of Islamic tradition for centuries. This sacred undertaking, encouraged by both the Quran and the teachings of Prophet Muhammad, is a widely recognized practice within the Muslim community, especially in Malaysia. The history of Quranic memorization dates back to the time of Prophet Muhammad (peace be upon him), who was known as the "Sayyid al-Huffaz" or the "First Memorizer" (Hafiz et al., 2016). Many of his companions followed his example, and the tradition of Quranic memorization has continued to flourish across generations, leading to the establishment of various *Tahfiz* institutions. However, the journey of memorizing the Quran, often pursued in specialized *Tahfiz* institutions, comes with numerous challenges. Precision in recitation and pronunciation is critical, as even minor errors can be considered sinful. Students face obstacles such as time constraints, difficulty in recalling verses, strict disciplinary regulations, and external distractions (Abdullah et al., 2021). Despite these challenges, the Muslim community in Malaysia has shown a growing interest in Quranic memorization, motivated by the belief that it is a noble practice that brings immense rewards in both this life and the hereafter.

In Malaysia, the *Tahfiz al-Quran* education system is well-established, with an increasing number of programs and classes, particularly in the state of Selangor (Abdullah et al., 2021). This trend has been particularly noticeable since the 1990s, with the emergence of numerous *Tahfiz* programs and classes across the country, catering to both younger and older generations. Memorizing the Quran, the holy text of Islam, is not only a profound and rewarding endeavor but also a practice that is deeply revered by Muslims worldwide. The Quran is more than just a text to be read; it is a sacred scripture to be internalized, recited, and preserved. This paper examines the challenges and effective strategies for enhancing Quranic memorization, drawing insights from existing literature. Many scholars have emphasized the cognitive and spiritual

benefits of Quranic memorization, particularly for children (Fairuzillah & Listiana, 2021). The practice of *Tahfiz al-Quran*, or Quranic memorization, has a long-standing tradition in the Muslim community, with its roots tracing back to the time of Prophet Muhammad (Samad et al., 2021). In recent decades, there has been a growing interest among Muslim parents to enroll their children in *Tahfiz* programs, driven by the belief that this practice can significantly impact their intellectual and moral development (Abdullah et al., 2021).

One of the primary motivations for Quranic memorization is the belief that it brings blessings and rewards in the afterlife (Samad et al., 2021). Quranic verses and hadiths emphasize the virtues of memorizing the sacred text, including promises of intercession for one's family and protection from hellfire (Fairuzillah & Listiana, 2021). Moreover, the Quran is regarded as a source of guidance and wisdom, and committing it to memory is believed to imbue the individual with these qualities (Sabrina et al., 2022). The Quran is revered as the divine word of God, and memorizing it is seen as a means of internalizing its wisdom and guidance, thereby preserving its teachings for future generations (Sabrina et al., 2022). The practice of Quranic memorization, especially *Yasin Hafazan*, has been particularly prevalent in Malaysia, where the *Tahfiz* educational system has been well-established for decades (Samad et al., 2021). The integration of *Tahfiz* programs into the official education system has further fueled the growing popularity of this practice, as parents recognize the cognitive and spiritual benefits it can offer their children (Abdullah et al., 2021).

The tradition of *Yasin Hafazan*, or Quranic memorization, holds immense significance in Islam and has been a key driver behind the proliferation of *Tahfiz* educational programs in countries like Malaysia, where Muslim communities have embraced this practice as a way to preserve their religious and cultural heritage. The memorization of the Quran, particularly Surah Yasin, is a cherished tradition within the Muslim community, encouraged by the belief that it brings numerous rewards and merits (Samad et al., 2021). It has long been a revered practice among Muslim students, serving as both a profound spiritual and academic pursuit. This practice is not only encouraged but also considered a communal obligation, or *fard kifayah*, where the community as a whole is responsible for ensuring the preservation of the Quran through memorization. Many scholars have highlighted the cognitive and spiritual benefits of Quranic memorization, particularly for children (Fairuzillah & Listiana, 2021).

Within the expansive content of the Quran, Surah Yasin stands out as a central chapter, deeply resonating with believers. Often referred to as the "Heart of the Quran," Surah Yasin offers a profound and comprehensive understanding of the Quran's core teachings (Zumrodi, 2021). The Quran's influence on human life is profound, providing a complete account of past, present, and future events (Azizan et al., 2022). The immense rewards associated with Yasin memorization have sparked a surge of interest among Muslim youth, who view this endeavor as a way to attain blessings, honor, and closeness to the divine (Sabrina et al., 2022). Universiti Teknologi MARA (UiTM) has long been recognized for its commitment to offering comprehensive educational opportunities to its students. One such initiative is the Hafazan program, which aims to instill Islamic values and promote spiritual growth within the university community. The Hafazan program at UiTM is managed by the Zakat, Sedekah, and Wakaf unit, which plays a crucial role in overall zakat management (Musa et al., 2018).

This program takes a unique approach to Quranic memorization and recitation, employing various teaching methods such as *murojaah*, *talqin*, and *wahdah* to help students effectively

memorize and understand the Quran. These methods, along with the creation of a supportive learning environment and the use of motivational strategies, have been key to the program's success. The Hafazan program at UiTM exemplifies the institution's dedication to producing well-rounded graduates who excel not only academically but also possess a strong moral foundation (Samad et al., 2021).

The assessment for the CTU 101 course at UiTM has garnered significant attention in recent years, with a growing number of students and faculty members participating in the initiative. This assessment is designed to encourage the memorization of Surah Yasin, a highly revered chapter of the Quran, as a means of deepening students' understanding of Islamic teachings and fostering a stronger connection with the divine (Yusoff et al., 2018). In light of this growing interest, the present study seeks to explore the experiences of students at the Universiti Teknologi MARA Perlis Branch in memorizing Surah Yasin. The study examines the motivating factors that drive these students to engage in this practice, as well as the challenges they encounter. The findings reveal that students at UiTM Perlis Branch are highly motivated to memorize Surah Yasin, driven by a desire to please Allah SWT and earn spiritual rewards. However, they also face various obstacles, such as time constraints, difficulty in recalling verses, strict disciplinary rules, and external noise (Abdullah et al., 2021).

Despite these challenges, the students show a strong commitment to their memorization efforts, with many expressing a deep interest in preserving and transmitting the teachings of the Quran. This study provides valuable insights into the experiences of CTU 101 students, highlighting the factors that influence their memorization of the sacred text. The pre-survey conducted for CTU101 offers important insights into the experiences and attitudes of students regarding the memorization of Surah Yasin. Memorizing Surah Yasin is a mandatory task for the CTU101 course, which is part of the religious education curriculum at UiTM. This task aims not only to enhance students' religious knowledge and spiritual practice but also to develop their cognitive and memory skills. However, the effectiveness of this educational approach depends largely on understanding the students' perspectives and the challenges they face.

Methodology

The study is qualitative in nature and therefore it adopted convenience sampling techniques through a survey distributed amongst eighty-two students who currently enrolled into CTU101 subject. The research is ex-post-facto, cross-sectional sample undertaken at UiTM Arau Branch and there was no experimental testing in the study. A set of questionnaires were adopted consists of different constructs including demographic section and relevant items to test student's perception towards Yasin memorisation task for CTU 101. The reliability of the instrument was determined by employing Cronbach's alpha coefficient and therefore it is suggested by a value of 0.70 for an instrument to qualify for an acceptable level of self-consistency (Taber, 2018). The Cronbach alpha value for this survey after the reliability test was =.76, deeming that the survey accurate and reliable for gathering information on students' perception towards the memorization of Yassin for CTU101.

Data collected in this study will later be analysed using the Statistical Packages for Social Sciences (SPSS). The analysis will involve both descriptive and inferential statistics. The null hypothesis will be rejected if the calculated p-value is less than the significance level, set at 0.05. Apparently, descriptive statistics will be employed to extend fundamental insights into the data, utilising measures such as frequency, percentage, and standard deviation summaries.

For inferential statistics, the one-way ANNOVA will be utilised to explore the dependent variable as to explore the differences of the student's attitudes and their respected faculties. The Turkey Post-Hoc were later performed to identify differences between those three faculties.

Results

Demographic Profile

Understanding the demographic profile of the respondents is crucial for developing effective support mechanisms. The age range suggests that students have the cognitive ability to memorize Surah Yasin but may face academic pressures and challenges related to transitioning into higher education. Their background in applied sciences indicates strong analytical and methodical learning approaches, which can be leveraged to develop effective memorization strategies. Finally, the mix of educational backgrounds highlights the need for tailored support to address varying levels of prior experience and confidence (Donche, V., & Van Petegem, 2024). By considering these factors, educators can better support students in achieving their memorization goals and enhancing their overall educational experience. Majority of the respondents involved are male instead of female.

Table 1: Respondents' Demographic Profile (n=82)

Faculty	Male		Female	
	Frequency	Percent	Frequency	Percent
Faculty of Applied Sciences	24	29.3	21	25.6
Faculty of Computer Science and Mathematics	5	6.1	12	14.6
Faculty of Sport and Recreation	17	20.7	3	3.7
Total	46	56.1	36	43.9
Education Background				
SMK	33	40.2	30	36.6
Religious School	4	4.9	2	2.4
MRSM	5	6.1	0	-
SBP	1	1.2	1	1.2
SBPI	1	1.2	2	2.4
Private School	1	1.2	0	-
Others	1	1.2	1	1.2

(Source: Survey)

The respondents are within the 18-24 age range, which is typical for university students. This age group presents a unique combination of advantages and challenges when it comes to tasks like memorizing Surah Yasin. Individuals in this age range generally have fully developed cognitive functions, which include memory, attention, and processing speed. This makes them capable of handling complex memorization tasks that require understanding, retention, and recall of large amounts of information. Despite their cognitive readiness, students in this age group often face significant academic pressures. Balancing coursework, exams, assignments, and other academic responsibilities can lead to stress and reduced cognitive resources for

additional tasks like memorizing Surah Yasin. Many students are still adapting to the demands of higher education. This transition phase can involve adjusting to new learning environments, teaching styles, and increased autonomy, all of which can affect their ability to manage additional tasks effectively. Majority of respondents or 54.9% are from the Faculty of Applied Sciences.

This specific academic background can influence their approach to memorization in several way. Students in the Faculty of Applied Sciences typically possess strong analytical skills. They are trained to approach problems methodically, break down complex concepts, and understand detailed processes. These skills can be advantageous in devising effective memorization strategies for Surah Yasin. The methodical nature of applied sciences education encourages a structured approach to learning. Students might apply systematic methods to memorize Surah Yasin, such as dividing the verses into smaller segments, using mnemonic devices, or applying repetitive learning techniques. While their analytical skills are beneficial, these students might also prefer subjects with clear logical structures over those requiring rote memorization. The abstract and sometimes repetitive nature of memorizing religious texts might pose a different type of challenge compared to their regular studies.

Educational Background

The majority of the respondents attended SMK (Sekolah Menengah Kebangsaan), with one respondent from a private school. This mix of educational backgrounds can impact their experiences with memorization tasks. Students from SMK are likely to have had a standard public education, which includes some level of religious instruction. However, the depth and intensity of memorization practices in public schools can vary. Students might have been exposed to memorization of short surahs or selected verses but may lack experience with longer texts like Surah Yasin. The respondent from a private school might have received a different level of religious education, possibly with more emphasis on memorization and individual attention. This could result in a higher level of prior experience and confidence in memorizing longer texts. The variation in educational backgrounds means that students come with different levels of exposure to religious texts and memorization techniques. Those with more extensive prior experience are likely to feel more confident and capable, whereas those with less exposure might need additional support and resources to build their skills and confidence.

Students' attitudes on Yasin Memorization for CTU101

The study into student's attitudes played a vital role in ensuring the effectiveness of the education and to fulfil learning based outcomes. Kleebbua and Siriparp (2016) suggested that the attitude of people could affect their expression coherently. Therefore, the positive experiences of students about learning or receiving good care and good advice caused positive attitude establishment environment related to the experiences. The positive attitude occurred could be intrinsic drive, belief causing action, and behaviour in positive way by themselves.

Table 2: Students' Attitudes towards Yasin Memorization for CTU101 (n=82)

No	Item	Response Categories					M	SD
		Strongly Agree	Agree	Moderately Agree	Disagree	Strongly Disagree		
1	I find it is easy to memorize Surah Yasin with the help of my friends	19 (23.2)	45 (54.9)	16 (19.5)	1 (1.2)	1 (1.2)	3.98	0.769
2	Yassin is compulsory task for CTU101	0 (-)	77 (93.6)	5 (5.1)	0 (-)	0 (-)	3.94	0.241
3	I think this task should be continued in the future	0 (-)	77 (93.9)	4 (4.9)	1 (1.2)	0 (-)	3.93	0.306
4	I can memorize Surah Yasin verses 1-10 in one session	0 (-)	68 (82.9)	12 (16.6)	2 (2.4)	0 (-)	3.8	0.456
5	I used to memorize before	0 (-)	63 (76.8)	16 (19.5)	3 (3.7)	0 (-)	3.73	0.522
6	I find it is easy to memorize Surah Yasin	0 (-)	58 (70.7)	22 (26.8)	2 (2.4)	0 (-)	3.68	0.518
7	I always recite Surah Yasin.	0 (-)	55 (67.1)	21 (25.6)	6 (7.3)	0 (-)	3.6	0.626
8	I find myself reciting Surah Yassin fluently	0 (-)	52 (63.4)	25 (30.5)	5 (6.1)	0 (-)	3.57	0.609
9	I use mobile apps to help me memorize Surah Yasin.	0 (-)	56 (68.3)	17 (20.7)	7 (8.5)	2 (2.4)	3.55	0.756
10	I find it is helpful to memorize with the help of mobile apps	0 (-)	56 (68.3)	17 (20.7)	7 (8.5)	2 (2.4)	3.55	0.756

11	I use audio as a support to memorize Surah Yasin	0	42	29	8	3		
		(-)	(51.2)	(35.4)	(9.8)	(3.7)	3.34	0.805
12	I could memorize Surah Yasin from verses 1-20 at once	0	35	33	10	4		
		(-)	(42.7)	(40.2)	(12.2)	(4.9)	3.21	0.842
AVERAGE							3.63	0.301

(Source: Survey)

The survey results indicate that most students either agree or strongly agree with the statement that they are aware of the compulsory nature of memorizing Surah Yasin for the CTU101 course ($M= 3.94$, $SD= 0.241$). This high level of awareness among students is a positive indicator for several reasons. Students' awareness of the compulsory task signifies that they understand its importance within the curriculum. This recognition is likely to influence their attitudes and behaviours positively, as they see the task as an integral part of their academic and spiritual development. Awareness of the requirement can act as a motivating factor. When students know that memorizing Surah Yasin is a mandatory part of their course, they are more likely to allocate time and effort towards it. This sense of obligation can drive commitment and perseverance, even when faced with challenges. Knowing about the compulsory nature of the task allows students to plan and prepare accordingly. They can integrate memorization into their study schedules, seek out resources, and adopt strategies that enhance their ability to meet this requirement.

While high awareness is beneficial, it also places certain responsibilities on educational institution to ensure that students have access to the necessary support and resources to successfully complete the memorization task. This includes providing study materials, memorization guides, and access to instructors or tutors who can assist with difficult sections. Tools like the HIM application can be instrumental. These tools should offer interactive features such as audio recitations, visual aids, quizzes, and progress tracking to make memorization more engaging and effective. High awareness among students about the compulsory nature of memorizing Surah Yasin for CTU101 is a positive indicator of their recognition of the task's importance. This awareness can drive motivation and commitment but also necessitates a corresponding effort from educational institutions to provide adequate support and resources. By implementing interactive learning tools, structured memorization plans, regular assessments, and fostering a positive learning environment, institutions can help students successfully meet this requirement and enhance their overall academic and spiritual development (Clark, R. C., & Mayer, R. E. 2003)

It is pertinent to note that most of the students agreed that they are used to memorize Surah Yasin before ($M= 3.73$, $SD= 0.522$). Some students have previously memorized Surah Yasin, often due to its significance in Islamic practice and its frequent recitation in various religious contexts. These students might have engaged in regular recitation during prayers, in community gatherings, or as part of their educational curriculum in Islamic studies. Familiarity with the verses and their meanings can also play a role. Students who have previously studied the

translation and interpretation of Surah Yasin may find it easier to recall the verses. As a result, they tend to approach the task with a sense of preparedness and assurance. For students encountering Surah Yasin for the first time, the experience can be quite different. They may not be familiar with the rhythm, structure, or content of the surah. These students are struggle with pronunciation, understanding the context, and retaining the verses, leading to a steeper learning curve. The task of memorization can seem daunting, and they may doubt their capability to successfully complete it. By understanding these dynamics, educators and students alike can create more effective learning environments that accommodate diverse experiences and foster confidence in memorizing (Rabbani, F. (n.d.).

Some students incorporate Surah Yasin into their daily or weekly routines, reciting it as part of their prayers, during specific times of the day, or on certain occasions. In some cultures, or families, there might be a tradition of reciting Surah Yasin regularly, especially on Fridays or during religious gatherings. Students in Islamic schools or those participating in Quranic study circles might recite Surah Yasin frequently as part of their curriculum or group activities. Some students might only recite Surah Yasin during special occasions, such as during Ramadan, funerals, or when seeking blessings. Due to busy schedules, lack of access to religious education, or personal reasons, some students might not have a regular practice of reciting the surah. Students who are new to Quranic recitation might not yet have developed a habit of regular recitation and are still getting accustomed to the practice.

Many students moderately agree with the statement that they could memorize verses 1-20 of Surah Yasin all at once. This indicates that they find it challenging to memorize such a substantial section of text in a single attempt. Memorizing 20 verses at once is a large task, which can be overwhelming for many students, especially those with limited experience. The verses may have varying levels of complexity in terms of vocabulary, pronunciation, and meaning, making it difficult to retain all of them simultaneously. Despite the challenges, most students agree or strongly agree that the memorization task should continue in the future. This indicates a general acceptance and recognition of its value. The positive response supports the continued inclusion of memorization tasks in the curriculum but highlights the need for ongoing enhancements in teaching methods and support systems.

Memorizing the Quran, the holy scripture of Islam, is a revered and challenging endeavour undertaken by countless Muslims worldwide. Results of the study shows the use of technology especially mobile application has severely impactful in helping student in enhancing their memorization skill ($M=3.55$, $SD= 0.756$). Recently, the development of innovative learning models, particularly those leveraging mobile technology, have emerged as a means to improve the efficiency and effectiveness of Quranic memorization. Nonetheless, recent studies have explored the potential of mobile applications in facilitating the memorization process. These applications, such as the EzHifz app, aim to provide interactive and personalized learning experiences that can enhance student performance by catering to their specific needs and preferences. Researchers have emphasized the importance of developing educational applications through a systematic design process, grounded in learning theories and technologies, to optimize learning outcomes (Mustafa et al., 2021). Beyond technological solutions, scholars have highlighted the complementary role of teachers in the Quranic memorization process. To conclude, with an overall mean score of 3.63, the students demonstrate a positive attitude toward Yasin memorization for CTU101.

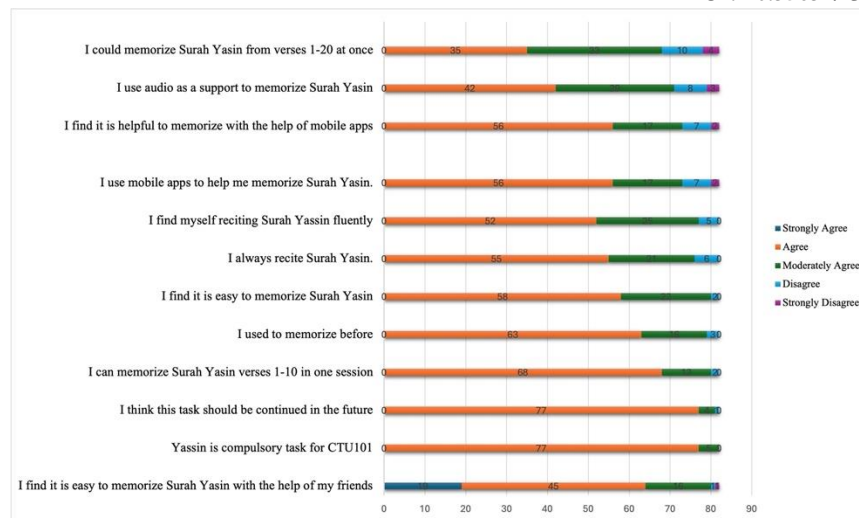


Figure 1: Students' Attitudes towards Yasin Memorization for CTU101

(Source: Survey)

The Differences in The Environmental Setting and Its Effect on The Attitudes

The environmental setting in education has enormously significant in developing attitudes among the students. Indirectly, positive attitude can influence and improve students' learning outcomes and vice versa. Students who do not have a positive attitude during the learning process will experience a decline in their learning outcomes (Admiraal et al., 2022). In the absence of the development of positive attitudes, students could not be sufficiently prepared to learn new knowledge and abilities essential to successful contextual adaptability and academic success (Kuusinen & Leskinen, 1988). A one-way between subjects ANOVA was conducted to compare the attitudes of students towards Yasin memorization task for CTU101 on three different faculties including Faculty of Applied Sciences, Faculty of Computer Science and Mathematics and Faculty of Sport and Recreation. Consequently, there was a significant contribution on students' attitudes towards Yasin memorization task for CTU101 between three faculties at the $p < .05$ level for the three conditions [$F(2, 79) = 9.904, p = .000$].

Post hoc comparisons using the Tukey HSD test indicated that the mean score for the Faculty of Applied Science G ($M = 3.56, SD = 0.29$) and Faculty of Computer Science and Mathematics ($M = 3.59, SD = 0.30$) was significantly different than FSR condition ($M = 3.88, SD = 0.16$). However, FSKM ($M = 3.59, SD = 0.30$) did not significantly differ from FSG ($M = 3.56, SD = 0.29$). Therefore, these results suggest that students from Faculty of Sports and Recreations shows positive inclinations towards task of Yasin memorization for CTU101 as compared to students from Faculty of Applied Sciences and Faculty of Computer Science and Mathematics. It shows that different educational setting has played a major impact on students' attitudes in Yasin memorization particularly for this study.

Conclusion

The data reveals a high level of awareness about the compulsory nature of memorizing Surah Yasin among CTU101 students, alongside mixed levels of prior experience and confidence. Challenges in memorizing large sections at once highlight the need for effective support tools and tailored approaches. The positive attitude towards continuing the task reflects its perceived value, emphasizing the importance of ongoing support and motivation. There are few strategies

that we can use to enhance student memorization on Surah Yasin and other surah as well. By understanding and addressing the diverse recitation practices among students, educators and learners can implement strategies that promote regular recitation, thereby enhancing retention and making the memorization of Surah Yasin more effective and less stressful. Encouraging students to set aside specific times for recitation each day or week can help establish a routine. This could be after a particular prayer or at a quiet time during the day. Utilizing reminders, whether through apps, alarms, or visual cues, can help students remember to recite regularly.

Participating in group recitation sessions, whether in person or virtually, can motivate students to recite more regularly and benefit from the collective practice. Pairing students with a “recitation buddy” can create a system of accountability, where peers encourage each other to maintain regular practice. Breaking down the surah into smaller sections and setting short-term goals can make the task of memorization more manageable and less daunting. Keeping a record of progress, such as a memorization journal or checklist, can help students see their improvement over time and stay motivated. Listening to recitations by skilled reciters can help students with pronunciation, rhythm, and fluency. Apps and online platforms offer easy access to these resources. Leveraging interactive Quranic apps that provide feedback, repetition features, and progress tracking can enhance the learning experience.

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