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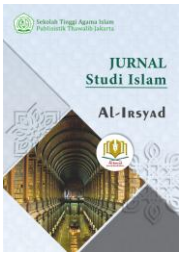

THE IMPLEMENTATION OF MODERN LEARNING METHODS IN MEMORIZING THE QUR'AN (AN ALTERNATIVE TO CONVENTIONAL METHODS)

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Abstract

Conventional methods for teaching Qur'anic memorisation (tahfizh) remain limited in accommodating the diverse learning styles of students and lack integration of modern learning theories that are more creative and engaging. This study aims to propose a novel concept for teaching Qur'anic memorisation by applying Hemisphere Theory, Multiple Intelligences, and Mind Mapping to address existing gaps in knowledge. The research methodology employed a descriptive-analytical approach through a literature review, gathering primary and secondary data from books, journals, and scholarly documents, followed by data analysis, interpretation, and generalisation. The findings reveal that this study presents an innovative approach to Qur'anic memorisation by comprehensively integrating modern learning concepts that had not been previously applied. The primary advantage lies in the combined application of Multiple Intelligences, Brain Hemisphere Theory, and Mind Mapping within the tahfizh process. This method is designed to be more understandable, enjoyable, and suitable for various age groups, distinguishing it from conventional methods, which tend to be rigid and less engaging. This approach emphasises rote memorisation and enhances students' comprehension and memory retention more creatively and adaptively tailored to individual needs. In conclusion, the innovation of Qur'anic learning methods incorporating modern theories such as Brain Hemisphere, Multiple Intelligences, and Mind Mapping is essential to overcome boredom, increase comfort, and encourage more in-depth research in the future.

A. INTRODUCTION

Memorising the Qur'an is a religious educational practice that continues to evolve through a blend of traditional methods and modern innovations. Classically, the *takrar* and

tasmi' methods have been employed as foundational techniques to strengthen memorisation through routine repetition and evaluation (Aziz et al., 2019). In Sub-Saharan Africa, local mnemonic approaches have also proven effective in enhancing students' memory and intellectual abilities (Mohammed Nur, 2018). Local innovations such as the T.E.S. method, developed by Ustadz Jemmi Gumilar, emphasise time discipline and consistency, demonstrating increased memorisation effectiveness (Surahman et al., 2025). Additionally, the *sisir* method provides a distinctive approach by memorising progressively from the end to the beginning (Kurniailah & Bakar, 2023). Technological integration has begun to take root, with applications such as Quran Companion and E-Hafiz utilising RFID technology (Aziz et al., 2019). The EzHifz application adapts to user needs through the VARK learning style approach (Mustafa et al., 2021), while TheHafiz facilitates self-assessment via recording features (Aditia et al., 2024).

The urgency of Qur'anic memorisation for Muslims is not limited to spiritual dimensions but also encompasses cognitive, social, and cross-cultural educational aspects. Technologies such as eye tracking have revealed cognitive processes during memorisation, illustrating how learners visually engage with the text (Salehuddin, 2018). Significant challenges, such as the limited number of teachers in one-on-one instructional models, are increasingly mitigated through digital solutions that enable efficient mass memorisation management (Purbohadi et al., 2019). Moreover, memorisation significantly influences social identity formation and individual status within Muslim communities (Hardaker & Sabki, 2016). Furthermore, this practice contributes to intercultural education by helping Muslim learners understand their culture while bridging interactions with other educational systems (Berglund & Gent, 2019).

The methods of Qur'anic memorisation are critical in ensuring successful retention. The *sisir* method, which involves memorising parts in reverse order and repeating them backwards, effectively maintains memorisation quality with the support of discipline and parental involvement (Kurniailah & Bakar, 2023). Moreover, integrating technology through mobile applications that apply the *Takrar* method, repeating each verse 40 times, enhances memorisation efficiency and facilitates contemporary students' learning (Pradhana et al., 2019). However, a significant challenge remains in maintaining long-term retention, necessitating further research on motivation and sustainable memorisation strategies (Nordin et al., 2023). Additionally, it is essential to develop tailored methods for students with special needs, including those with multiple disabilities, to accommodate their specific abilities and requirements (Wahab et al., 2022).

Empirical studies demonstrate that Qur'anic memorisation activities improve children's cognitive intelligence, particularly in memory and concentration (Slamet, 2019). Psychological benefits such as reduced anxiety and enhanced mental well-being have also been scientifically validated (Che Wan Mohd Rozali et al., 2022). Programs like One Day One Verse promote daily discipline in memorisation while reinforcing comprehension of meaning (Suryana et al., 2024), and routine monitoring and evaluation systems prove essential for maintaining the quality and consistency of learning (Suryana et al., 2021). Inclusive approaches have also emerged for students with special needs, including those with visual and hearing impairments (Wahab et al., 2022).

Conventional tahfizh learning methods, such as *wahdah*, *kitabah*, *sima'i*, *gabungan*, and *jama'i*, still exhibit limitations in catering to diverse learning styles among students. These

methods lack integration with modern learning theories, such as the hemisphere brain theory, multiple intelligences, and mind mapping, which could optimise the potential of both the right and left brain hemispheres. Furthermore, traditional approaches tend to be monotonous and lack contextual relevance, thus proving less effective for today's generation that requires more creative and innovative learning methods. Recent methods such as Quantum Memory Kauny, Jari al-Qur'an, STIFIn, and Friendship-Based Methods offer holistic approaches that combine physical movement, multiple intelligences, and emotional aspects. These approaches enhance memorisation ability, comprehension, long-term retention, and learner motivation in Qur'anic studies.

This study aims to develop an alternative tahfizh learning method that integrates modern approaches, is easy to understand, enjoyable, and applicable across all age groups. This research builds upon previous studies focusing on applying Multiple Intelligence, Brain Hemisphere, and Mind Mapping theories in memorisation. The anticipated outcome is a learning method that is more effective, engaging, and adaptive to the individual needs of learners. The impact of this research is expected to increase learners' motivation, understanding, and memory retention in Qur'anic memorisation more optimally. Additionally, this methodological innovation holds potential as a relevant alternative tahfizh learning approaches aligned with modern educational theories and the needs of the contemporary generation, thereby significantly contributing to the development of Qur'anic learning methods.

B. RESEARCH METHOD

This study employs a discourse analysis method with a literature review approach, emphasising the collection and processing of data from written and documentary sources. The library research method within Islamic studies is highly relevant, enabling researchers to understand phenomena in-depth through extensive literature examination. The descriptive-analytical approach explores facts, findings, and ideas from pertinent literature. The data consisted of quotations and information from books, journals, and scholarly works on Quranic memorisation learning methods. These are then analysed and correlated with modern learning concepts such as Brain Hemisphere Theory, Multiple Intelligence, and Mind Mapping.

The data sources in this study are divided into primary and secondary data. Primary data are the main sources directly related to the research topic. In contrast, secondary data consist of information acquired from other parties or indirect sources, such as books and scholarly works by other authors. Data collection is conducted through the retrieval method, which involves identifying and gathering data from various relevant sources. Subsequently, the data are analysed using specific rules, theories, and methods to derive conclusions that address the research problem. The analysis results are then classified according to the research focus to facilitate comprehension and systematic presentation of the findings.

C. RESULTS AND DISCUSSION

1. The Urgency of Methods in Tahfizh

The memorisation of the Qur'an incorporates principles of effective learning, as elucidated by Zebua and Setiawan through their analysis of verses containing various instructional methods such as wisdom (hikmah), exemplification, purification (tazkiyah), reading, teaching, debate (mujadalah), and positive labelling (Zebua & Setiawan, 2020). In

line with this, Gunawan asserts that both the Qur'an and Hadith explicitly and implicitly address diverse learning methods tailored to different individuals. Some learners prefer learning through imitation and experimentation, while others are more comfortable with habituation, conditioning, or profound reflection (Gunawan, 2020, p.45). Az-Zarnuji also emphasises the importance of beginning learning with concepts that are easiest to comprehend (Az-Zarnuji, 2019, p.101). Therefore, applying appropriate and varied methods is essential to ensure the effectiveness of the learning process. This depends on the objectives, subject matter, learner conditions, educator capabilities, and the learning environment (Rusli & Baharudin, 2025; Ulwan, 2017, p.515).

Methods in tahfizh are urgent, especially with technological advancements and emerging new methods. A significant innovation is the application of machine learning to predict students' memorisation achievement, where the Decision Tree algorithm demonstrates an accuracy of up to 91% (Yulherniwati et al., 2022). This technology assists teachers in selecting the most suitable memorisation methods, thereby accelerating the achievement of memorisation targets. Additionally, assistive technologies have been developed to support tahfizh students by considering factors before, during, and after memorisation to enhance learning experiences and performance (bin Umar et al., 2023). On the other hand, traditional methods such as the T.E.S., which emphasise time management and consistency, have proven effective in improving the quantity and quality of memorisation (Surahman et al., 2025). The Integrated Murajaah Practice (IMP) approach combines traditional murajaah practice with structured repetition, reflection, and knowledge management to strengthen long-term retention (Ismail et al., 2024).

Challenges in tahfizh include difficulties maintaining memorisation over extended periods and balancing academic tasks with memorisation activities. Research indicates a lack of focus on strategies for sustaining memorisation and the motivation to prevent forgetting (Nordin et al., 2023). For instance, UiTM students in the Plus Tahfiz program face challenges in managing time between memorisation and academic assignments, necessitating improved time management strategies (Ahmad et al., 2022). Moreover, memorising the Qur'an also yields cognitive benefits, particularly for young children, by enhancing general cognitive intelligence (Slamet, 2019). The role of tahfizh institutions is crucial in shaping individuals who balance spiritual and secular aspects in accordance with societal needs and expectations (Boyle, 2019). This underscores the importance of integrating education within modern tahfizh practice.

2. Conventional Methods of Qur'anic Memorisation

Practitioners and scholars specialising in Qur'anic memorisation have formulated various methods to identify the most effective techniques. Ahsin categorises five primary methods: wahdah, *kitabah*, *sima'i*, *gabungan*, and *jama'i*. The *wahdah* method emphasises repeating individual verses at least ten times to develop a reflective memorisation pattern. The *kitabah* method involves writing the verses before memorising them, combining visual and verbal learning strengths. Meanwhile, the *sima'i* method is based on listening to recitations, making it suitable for auditory learners, children, or individuals with visual impairments. The *gabungan* method integrates *wahdah* and *kitabah by* writing verses as a means of memorisation evaluation. Lastly, the *jama'i* method is conducted collectively under the guidance of an instructor, which helps overcome boredom and reinforce

memorisation through social interaction (Muhammad, 2019, p.13).

Conventional methods in Qur'anic memorisation remain the primary approach in many Islamic educational institutions. One traditional method still in use is the Pakistani method, which requires students to simultaneously recite old and new memorised material to the teacher (Susanto et al., 2021). Several schools have implemented online learning in modern adaptations, such as submitting audio recordings via WhatsApp for teacher review. Furthermore, the emergence of mobile applications like E-Hafiz and Quran Companion supports traditional methods by providing more efficient and flexible means (Shamsuddin et al., 2016). Challenges encountered in the tahfizh process have also spurred innovations, including extrinsic motivation incentives for children memorising short surahs (Mizani et al., 2024) and holistic approaches combining digital and interactive methods such as role-playing (Basir et al., 2024).

3. Innovations in Qur'anic Memorisation Learning Methods

With the advancement of time, Qur'anic memorisation methods have continually undergone innovations to address the increasingly complex learning challenges. Experts in Qur'anic education have developed cutting-edge approaches to minimise the limitations of conventional methods. One such innovation is the Quantum Memory Kauny Method introduced by Bobby Herwibowo, which integrates memorisation of meaning with hand movements to engage the brain's right and left hemispheres in a balanced manner. Another method is the Qur'an Finger Method by Septi Peni Wulandari, which utilises visual approaches and educational games to make learning the Qur'an easier and more enjoyable for children. Additionally, the STIFIn Method developed by Farid Poniman classifies learning styles based on brain operating systems: sensing, thinking, intuition, feeling, and instinct. Each style has a tailored memorisation approach, making the process more personalised and adaptive to the learner’s character. These innovations highlight the importance of individualised approaches in Qur'anic memorisation.

Innovative methods in Qur'anic memorisation continue to be developed to enhance effectiveness and learner engagement. One example is the ITQAN application, which combines thematic tafsir with visualisation techniques to help students understand and memorise verses by associating their content with specific topics (Almosallam et al., 2016). Techniques such as mind mapping also support cognitive processes by linking the meaning of verses with long-term memory. Furthermore, blended learning approaches, which combine face-to-face and online instruction, have proven effective in increasing learning motivation and creating a more interactive environment. This method addresses the limitations of face-to-face contact hours and achieves more holistic learning objectives (Mujib & Marhamah, 2020). These innovations emphasise the importance of adapting methods to contemporary needs and students' diverse learning styles.

Traditional and embodied learning approaches also contribute significantly to innovations in tahfizh methodology. For instance, embodied learning, developed by Dr. Rahina Muazu at Harvard Divinity School, involves physical engagement in the learning process, such as sitting on the floor and writing verses on wooden boards. This method stresses integrating the body and spiritual experience in education, producing transformational impacts on learners (Hohl, 2025). Additionally, the *Sisir* method, which involves memorising verses from the end of the surah to the beginning and repeating every

five surahs, helps maintain memorisation quality and reduces repeated errors (Kurniailah & Bakar, 2023). Cognitive approaches such as cognitive load management in tahfizh schools in India also apply continuous testing, real-time feedback, and data-based assessments (Parveen, 2025). Applications like EzHifz further support the VARK learning styles (Visual, Auditory, Reading/Writing, Kinesthetic) by tailoring memorisation strategies to individual preferences (Mustafa et al., 2021).

4. Friendship-Based Learning Method

The "Close Friends" method (*Sahabat Akrab*) is an innovative Qur'anic learning approach developed by Bairus Salim, an educational practitioner and Sunan Ampel State Islamic University graduate. Grounded in andragogical theory, this method is designed explicitly for Qur'anic learning among adults. The acronym SAHABAT comprises: *Salam* (greeting), *Apersepsi* (pre-assessment or mental preparation), *Hafalkan* (memorise), *Baca* (read), *Simak Pasangan* (listen to partner), *Apresiasi* (appreciation), and *Tutup* (closure). Meanwhile, AKRAB includes: *Amati* (observe), *Kaji* (study), *Repetisi* (repetition), *Asosiasi* (association), and *Baca* (read).

The process begins with a "salutation" to establish rapport between teacher and student, followed by "apersepsi" to prepare learners mentally. The core activity involves paired memorisation exercises to foster comfort and support. Instead of formal evaluations, appreciation is given to avoid mental pressure. The entire process concludes with reflection. This approach emphasises learners' emotional, social, and psychological aspects, thereby creating a memorisation environment that is friendly, enjoyable, and effective, particularly for adult learners.

5. Application of Modern Theories and Methods in Tahfizh al-Qur'an Learning

As learning methods evolve in response to various societal challenges, applying new theories in Qur'anic memorisation has become inevitable. Based on our research, several modern theories align well with the process and objectives of memorising the Qur'an. The following section will present and explain these theories, followed by practical implementation examples.

a. Hemisphere Theory

The Hemisphere Theory is a learning approach that emphasises the importance of balancing the functions of the right and left hemispheres of the brain. The right hemisphere is associated with rhythm, rhyme, music, imagery, and imagination, activities classified as creative. In contrast, the left hemisphere governs logical and analytical aspects. These two hemispheres are connected by the corpus callosum, a complex neural switch system containing approximately 300 million active neurons. This system is critical in synchronising information flow between the hemispheres and integrating abstract understanding with concrete messages. In Qur'anic memorisation, this theory is applied through enjoyable and imaginative approaches such as using associations, linking meanings, and employing unique words. For example, the word تصبر (*tasabbur*, meaning "patience") in Surah Al-Kahfi can be associated with the phrase "tas biru" (blue cup), which helps students remember the verse's meaning visually and verbally. This strategy effectively strengthens long-term memory and improves retention.

Learning strategies that balance the right and left brain enable learners to

explore various media such as storytelling, colouring, puzzles, and role-playing, making the learning process engaging and effective. Modern Qur'anic memorisation methods offer several advantages, including facilitating mastery of simple Arabic vocabulary, aiding comprehension of verses through key words, and creating an enjoyable learning environment with varied methods tailored to auditory, visual, and kinesthetic learning styles. Learning engages the whole body to avoid boredom and enhance long-term memory retention. For instance, during *talqin* (oral revision), teachers guide the memorisation while deepening understanding of the meaning and moral messages of the verses, supplemented with visual aids such as VCDs to stimulate students' interest and comprehension. This happy learning approach has been shown to accelerate material absorption.

However, a limitation of this method is the relatively long time required, as the number of verses memorised per session is limited, making it less suitable for targets requiring high memorisation volume. Applying hemisphere theory in Qur'anic memorisation involves stimulating the right and left brain hemispheres through diverse activities. The "One Day One Verse" method emphasises daily memorisation accompanied by comprehension of the meaning, reinforced by repetition through reading and listening. This activity involves verbal and auditory processing that activates both hemispheres in balance (Suryana et al., 2024). Moreover, embodied learning approaches widely used in madrasas include physical involvement such as loud reading, writing verses, and bodily movements aligned with cognitive activities, allowing integration between bodily experience and thinking processes (Sabki & Hardaker, 2019). Technological support also plays a significant role, such as the application *The Hafiz*, which offers interactive visual and audio features. This application provides multisensory stimuli that help optimise the functioning of both hemispheres in the memorisation process (Aditia et al., 2024).

b. Multiple Intelligence

The Multiple Intelligence theory, proposed by Howard Gardner, a psychologist from Harvard University, defines intelligence as the ability to solve problems, develop solutions, and create something worthwhile in life. Gardner emphasises that intelligence is not static but develops according to individual habits and behaviours. This concept highlights the uniqueness of each person in identifying a child's unique potential and asserts that verbal or logical aspects do not solely measure intelligence. Gardner identified eight types of intelligence: linguistic, logical-mathematical, visual-spatial, musical, kinesthetic, intrapersonal, interpersonal, and naturalistic (Chatib, 2016).

Multiple intelligences theory is applied as a learning strategy that adjusts methods according to students' dominant intelligence tendencies to achieve optimal learning outcomes. Thus, understanding multiple intelligences helps educators design more personalised and practical approaches for learners. Starting from the perception that all children are born with and possess intelligence, memorisation strategies for the Qur'an should be tailored to the child's intelligence type. For children with visual-auditory intelligence, watching videos is an effective way to accommodate their abilities. Activities such as role-playing while memorising, tracing lines of verses, and

matching images also support learning based on multiple intelligences.

c. Mind Mapping

Mind mapping was first introduced by Tony Buzan, a scholar who studied the human brain intensely. He developed this method as a creative and innovative way to record and map learning material according to the brain's functioning. Mind mapping helps the brain think systematically by visually connecting ideas and concepts, thus accelerating learning, enhancing creativity, and facilitating memory retention. This method allows users to see the relationships between topics, clarify the big picture of an idea, and aid in brainstorming and problem-solving. Mind mapping also simplifies idea structures and minimises boredom compared to traditional note-taking. By freely writing and linking emerging ideas, this method refreshes the brain and facilitates the expression of complex ideas that are otherwise difficult to grasp. Because it mirrors the pattern of human brain functioning, mind mapping becomes an effective tool in learning and creativity development. In Qur'anic memorisation learning using mind mapping, verses can be arranged thematically. Referring to two types of thematic Qur'anic interpretation (tafsir maudhu'i), namely based on surahs and themes, we propose the terms "parallel thematic" and "content thematic" approaches.

D. CONCLUSION

Innovation in Qur'anic teaching is an imperative in the era of technological advancement and the dynamics of modern education. The application of modern learning methods in memorising the Qur'an (tahfizh) has created a more comfortable, enjoyable, and adaptive learning environment for students. Various innovative approaches, such as Brain Hemisphere Theory, Multiple Intelligence, and Mind Mapping, offer fresher alternatives than conventional methods, which tend to be monotonous and less flexible. These three theories stimulate cognitive processes and address learners' affective and psychomotor aspects, making memorisation more effective and holistic. Through integrating these theories, tahfizh instruction no longer focuses solely on rote repetition but also encourages more profound understanding and enhanced memory retention through creative means. This contributes significantly to overcoming boredom, fatigue, and low learning motivation. Nonetheless, these approaches still have room for further development in implementation and effectiveness across diverse educational contexts. Therefore, it is crucial for researchers and Islamic education practitioners to continuously explore and develop tahfizh learning strategies based on modern theories. Further research is highly recommended to formulate new methods that are more comprehensive, contextual, and tailored to the needs of learners at various levels. In doing so, innovation in Qur'anic education will become a sustainable and relevant alternative solution for the future.

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