

# ELEMENTS OF QURANIC MEMORISATION FOR DYSLETIC LEARNERS IN FUTURE EDUCATION

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**Abstract.** Quranic memorisation, or Hifz, are literally meaning memorising, is one of the most respected traditions in Islam. Nonetheless, dyslexics, a condition that is a neurological disorder affecting reading and spelling ability, have special issues related to memorising the Quran. The objective of this study is to review the elements of Quranic memorisation for dyslexic learners in future education. This study employed content analysis, a method that entails the objective examination and assessment of many sources. The content analysis revealed five (5) elements of Quranic memorisation for dyslexic learners in future education, namely: (a) neuroplasticity and memorisation; (b) multisensory approaches; (c) phonological awareness; (d) metacognition and self-regulation; and (e) inclusive education policies. In conclusion, this research study is an important step to create the inclusion a society needs and an equitable education system. This research study suggests conducting further research on this topic with greater diversity in both perspectives and methods.

**Keywords:** *Quranic memorization, dyslexic learner, tahfiz, future education*

## Introduction

Quranic memorisation, or Hifz, literally meaning memorising, is one of the most respected traditions in Islam. It means memorising the Qur'an, the holy scripture, verbatim, and keeping the words of Allah's revelation completely intact in one's recitation by heart. Several Muslims dedicate their lives to upholding this honourable tradition, memorising and preserving the holy revelation. They interpret and pronounce it verbatim, adhering to the tradition without any deviations. It is a very spiritual tradition that requires continuous focus, self-control, and reverence for the holy book of revelation. Passing the test of Hifz is very prestigious since it represents a major spiritual bond with Allah's teachings and a lifetime devotion to preserving and transmitting holy messages. Memorising the sacred scripture is not an exercise of the mind alone; it is a process that eventually penetrates deep into the human being, forming feelings and making them sensitive to feelings of modesty, forbearance, steadfastness, and dedication. Because of the unchanging, continuous connections between readers and its guidance and inspiration, the Qur'an itself is a timeless monument to the holy book's beauty and enduring significance. It transcends cultures and languages. Nonetheless, dyslexics, a condition that is a neurological disorder affecting reading and spelling ability, have special issues memorising the Quran. In an

age where inclusion is paramount in education, finding ways to overcome the obstacles that dyslexic learners face in memorising the Quran is crucial. Traditional methods of memorisation and repetition may hinder dyslexics' Quranic ability. From the lack of familiarity with Romanized systems of Arabic writing, to not grasping the intricate structures of Quranic verses, the written word has evolved significant patterns and signs that require very specific approaches and adjustments when teaching dyslexic children. Failure to address these issues may inadvertently exclude many people from the Muslim fold, limiting their potential for the immense spiritual and intellectual benefits that memorising the Quran may offer. With international research and work now looking ahead to what education will be, providing solutions for dyslexics to understand the Quran in the 21st century is vital; therefore, ensuring that they can engage in the history and traditions that are part of this religion.

The objective of this study is to review the elements of Quranic memorisation for dyslexic learners in future education. There are numerous important benefits from this study that extend beyond religious education. By examining original techniques and unorthodox modifications specifically planned for those with dyslexia, this study could draw on a wealth of insight and knowledge that might radically change thinking about inclusive education. This project not only allows dyslexic learners access to the sacred text, but it also fosters an increased understanding of the different learning styles and aspects of thought that come with neurodivergence. The experience could not only be the basis for fresh instructional approaches in diverse areas but also create and support environments that appreciate and embrace differently able minds, which also celebrate and support the unique strengths of each learner. Promoting the ideals of equity is crucial by giving everyone an equal opportunity to memorise the Quran, thus ensuring a more inclusive society where no individual gets disenfranchised due to their neural differences. Essentially, this challenge represents a commitment to inclusion, religious freedom, and learning. It paves the way for a future where education knows no bounds, and every individual can rise to their fullest potential.

### ***Literature review***

In particular, when it comes to future education and learning how to memorise the Quran for dyslexic students, it is important to look into all the different ways that education can be changed to meet the specific needs of dyslexic students when they are learning to memorise the Quran. Research by Shukri et al. (2020) emphasises strategies for learners with dyslexia with attention to the Quranic verses: drilling, comprehension, structuring, exercise, diet, sleep, and mnemonics. Those strategies highlight the need for using different sensory modalities and other techniques to facilitate memorisation. According to Eden and Shmila (2023), hybrid technology successfully strengthens the vocabulary of dyslexic English learners and their implementation in vocabulary tasks. In this article, the author mentions that the use of technology in Quranic memorisation may be beneficial to dyslexic learners. For example, many interactive tools can help learners decode words and spells, strengthen their grapheme-phoneme relations and language system functional awareness, and keep them motivated to memorise the Quran. On top of that, the best solution to meet the needs of dyslexic learners is simply to identify the individual needs. According to Hidayati and Lubis (2024), memorising the Quran faces obstacles, including differences in understanding Quran readings, a lack of motivation, and inconsistencies in memorising the Quran with a full soul from start to end. These can become positive learning environments for Quranic learners with dyslexia if

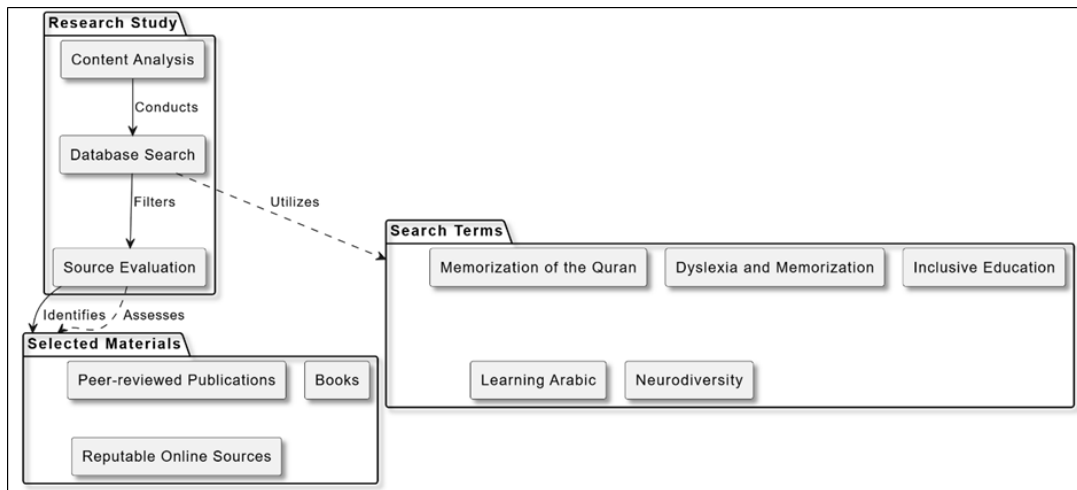
addressed by employing personalised support and accommodations. The results of Nordin et al. (2023) support the same idea that future research should focus on questions about sustainability, like what works, what gets in the way, and what motivates people to do it. This shows how important it is for dyslexic students to have memorising strategies that change over time to meet their changing learning needs.

For example, the study by Putung et al. (2024) emphasises the role of using suitable learning and memorising techniques according to the learning styles of the students to improve their memorisation performance in the Quran. The study underlines the need for a designed method that caters to the individual cognitive features of dyslexic learners. Providing them with proper strategies in Quran memorisation. The use of new methods and technologies may also improve Quran learning techniques for dyslexics. Research by Satingi et al. (2023) indicates that indeed, audiovisual media can be used in the learning of Quran memorisation, especially in early childhood education. The evidence suggests the use of media may help dyslexic students work through the remembering process. Additionally, the use of specific methodologies such as the Kauny Quantum Memory Method (Karimah et al., 2023) can assist dyslexic learners in memorising the Quran. Custom methods applied using memory techniques that take advantage of the cognitive strengths of dyslexic students would help, make them an easier pathway to positive outcomes and finally put an end to the abandonment of the learning. Sabrina et al. (2022) have itemised eight factors in Quranic memorisation, namely sincere intention, self-directed planning, learning Quran recitation, keeping regular engagement with Quran recitation, self-motivation, Quranic culture and employing appropriate Quran practice methods, which can be related to a specific set by educators as a guide to help dyslexics learn the specific task of Quran memorisation through the short journey towards the completion trail. To conclude, evidence-informed practice, differentiated instruction, effective technology, and tailored methods and techniques would help the teacher develop a supported and inclusive educational environment that could ease Quran memorisation for learners with dyslexia. Acknowledging the unique characteristics of dyslexic learners and adapting the nature of the memorisation practices to accommodate their specific requirements and barriers would strengthen their performance and facilitate a deeper experience for all students.

## Materials and Methods

This study employed content analysis, a method that entails the objective examination and assessment of many sources. With the terms "memorisation of the Quran," "dyslexia and memorisation of the Quran," "memorisation of the Quran and inclusive education," "learning Arabic," and "neurodiversity," this study did a full search in many databases, such as ERIC, PsycINFO, and Islamic scholarly repositories. The search terms serve as the primary means of sifting through the information, ensuring that the sources are both relevant and authoritative. Peer-reviewed publications, books, and reputable online sources will set the parameters for this study, which focuses on the intersection of Quranic memorisation with dyslexia and the creation of an inclusive education that supports dyslexic learners like the neurodiverse population of today's world. The selection process looks at materials that talk about the subject, as well as techniques, strategies, accommodations, and other relevant sources that find new techniques, assistive technology, and proven ways to help dyslexic

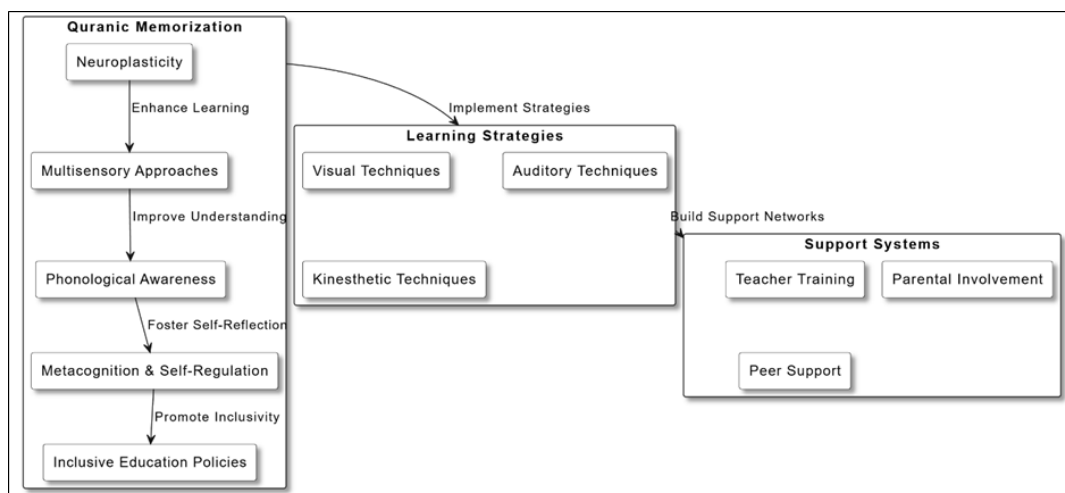
students learn the Quran while facing difficulties. The content analysis process is illustrated in *Figure 1*.



*Figure 1.* The process of the content analysis.

## Results and Discussion

The content analysis revealed five (5) elements of Quranic memorisation for dyslexic learners in future education, namely: (a) neuroplasticity and memorisation; (b) multisensory approaches; (c) phonological awareness; (d) metacognition and self-regulation; and (e) inclusive education policies. The results are presented as follows (*Figure 2*).



*Figure 2.* The diagrammed elements of Quranic memorisation for dyslexic learners in future education.

### *Neuroplasticity and memorization*

The brain's capacity to change, rearrange, and reconfigure its neural connections in response to experience and learning is known as neuroplasticity. The concept and experience of neuroplasticity have significant implications for dyslexic learners practising Quranic memorisation. This result primarily challenges the conventional,

negative belief that dyslexia is incurable and unimprovable, suggesting that the brain possesses an inherent ability to change and adapt. This capacity for change allows for the creation of new strategies that enhance the brain's adaptability, thereby reducing the challenges dyslexic learners face when memorising the Quran. Specific, purposeful interventions, such as multimodal learning approaches, assistive technologies, and individualised pedagogies, can reshape brain networks to enhance brain processing efficiency, resulting in improved memory consolidation. If dyslexic learners exercise wilful attention and effort on the elaborate figures and cadence of the Quranic verses, the brain will change, both in structure and function, and these changes will benefit their comprehension, memorisation, and recitation of the Quran. Neuroplasticity serves as an anchoring idea that both empowers learners with dyslexia to better understand themselves and keeps teachers and researchers pushing boundaries and shifting gears—constantly changing and moving forward. It fosters an environment that encourages neurodiversity where each individual can grow in their way.

Learning and memorising the Quran are reported to have benefits for mental and physical health quality of life and partial cognitive intelligence (Che Wan Mohd Rozali et al., 2022; Ma'ruf et al., 2019; Slamet, 2019). Shukri et al. (2020) revealed that educational techniques such as listening to and reading the Quran, daily repetition methods, tests, and writing help retain the Quran and where to use this technology to facilitate Quran memorisation. Based on a systematic review of the literature, elements including sincere intention, individual drive, proper pronunciation, repetition, passion, the Quranic environment, and an applicable memorising method were deemed critical to memorising the Quran (Sabrina et al., 2022). Mobile applications and online platforms have also been highlighted as useful instruments in the Quranic learning process (Akrami et al., 2023; Mustafa et al., 2021). The implications here are that in the future education of both dyslexic and non-dyslexic memorisers, innovative methodologies and supportive facilitatory environments need to be included in the process of Quranic memorisation.

### ***Multisensory approaches***

A multi-sensory approach will eventually become an even more integral part of Quranic memorisation for students with dyslexia. Multi-sensory methods work best because they target more than one sensory modality at a time, activating multiple sensory pathways and making the experience more immersive, which is always helpful, as dyslexics have several strengths that they rely upon to learn—when teaching dyslexic children and adults, it would make sense to employ their innate strengths in the learning process instead of working against them; multi-sensory approaches will achieve this through visual aids, clay-based phonetic materials for writing, and auditory aspects of Quranic memorisation. Learning aids can provide critical support and guide dyslexic students towards appropriate learning pathways. As a result, vibrant calligraphic displays projected on smartboards with self-explanatory audio recitations can allow dyslexic students to harness their strengths in the visual and auditory domains. Kinaesthetic activities can support memory and reinforce learning through deliberate, meaningful actions, such as clay-based phonetics, using electronic devices to trace Arabic letters, or engaging in rhythmic dance movements. Technology such as virtual applications, immersive virtual reality environments, and assistive tech-based solutions can also be leveraged to facilitate multisensory memorisation for dyslexic students.

By adopting a comprehensive and captivating method, employing strategies that stimulate several senses not only improves the ability to remember and comprehend but also promotes a feeling of inclusiveness and empowerment. This approach enables dyslexic individuals to fully engage with the holy scripture and achieve their maximum potential. To help dyslexic learners memorise the Quran, multisensory techniques will be essential in future education. Using methods and tactics that activate the senses would be beneficial in memorisation are audio-visual and kinaesthetic modalities (Mustafa et al., 2021). The combination of AI, VR, and traditional methods could provide dyslexic Quran pupils with a lot of support in their memorisation process (Zingoni et al., 2021). Moreover, sign language, progressive pedagogical approaches such as the Wafa Method, and motivational strategies may help further support dyslexic learners in memorising the Quran (Pamungkas et al., 2023; Demina et al., 2022). Abdullah and Sabbri (2021) as well as Anoum et al. (2022) stated that this method could not only help students in memorising but also comprehension and motivation. Employing efficient strategies and assistive technologies, educators can foster an inclusive learning environment that meets the unique needs of dyslexic individuals in the Quran memorisation process.

### ***Phonological awareness***

A phonological awareness, related to focusing on each phoneme in a word, will bridge an important factor in helping dyslexic learners memorise the Qur'an in future studies. Phonological awareness can serve as a building block for academic success and a springboard of opportunity for dyslexics, both in language learning and Quranic recitation. Using multisensory techniques such as visual (eyes), auditory (hearing), and kinaesthetic (touch) approaches, educators can develop a deeper understanding of sound patterns and rhythms through visual and kinaesthetic approaches, as well as other sensory stimuli. These strategies can drastically increase the function of the ear, which, in turn, bolsters the learner's capacity for Quranic memorisation by drawing on all of the child's senses. In addition, clear and systematic approaches to phonological awareness, like explicit teaching and drill practice built into the instructional intervention, can provide the necessary support to help dyslexic students develop their highly praised componential skills to recognise single sounds or phonemes, which in turn improve their ability to memorise literature and the Quran.

Phonological awareness is a critical factor in Quranic memory for dyslexic learners in education. It has been shown that using multisensory methods like the VAKTA method, which includes elements of sight, sound, touch, and the Quran, can help dyslexic children strengthen their early reading skills (Hasballah and Rabi, 2022). Strategies such as listening, reading, repetition, testing, and writing are more effective in memorising the Quran when supported by technology (Shukri et al., 2020). Meaningful Quranic memorisation requires motivation and understanding (Abdullah and Sabbri, 2021). Children who memorise the Quran will benefit from the research that shows that they have higher cognitive intelligence (Slamet, 2019). The positive effect of Quranic memorisation is also associated with the ability to understand mathematics (Jalaludin, 2024). Positive motivation, proper recitation, and being in Quranic surroundings are some of the strategies that assist students in memorising the Quran (Sabrina et al., 2022). All these factors are also affecting successful Quran remembrance. It was also found that Quranic memorisation can increase memory performance and enhance cognitive skills (Asliyah and Ananda, 2022; Khan and Dzulkifli, 2021).

### ***Metacognition and self-regulation***

The keys for dyslexic learners in post-school education and Quranic memorisation may therefore lie in metacognition and self-regulation. Metacognition and self-regulation can give some insight into what works or does not work for dyslexic learners for memorisation of the text. Apart from memorisation techniques and strategies, Quranic memorisation often necessitates having a comprehension of that linguistic behaviour, like morphological patterns. Phonological and semantic patterns, and non-Arabic linguistic patterns, in the context of the Arabic text. With metacognitive and self-regulatory awareness, dyslexic learners can start to empirically explore and analyse their learning styles, discover the features they have, recognise the barriers they face, see when they are unkind to themselves or others, and engage in behaviours that empower them to take ownership of their learning while learning Quranic texts. A sense of accomplishment from managing the memorisation process is within reach-along with the self-regulation skills (monitoring, evaluation, goal-setting, emotion regulation, motivation) that can make it happen. This procedure weeds out false expectations or bad attitudes towards the process.

Self-regulated learning depends on the learner's metacognition or understanding and control of their cognitive processes (Teng and Zhang, 2021). Proper use of metacognitive methods helps learners become more aware of their actions and thoughts at any given moment. Research has shown that this kind of awareness plays a crucial role in their self-regulation (Zhang et al., 2021). Metacognition is an important element in making self-regulated learning more efficient (Chen et al., 2019). Teaching metacognitive methods helps to make the learners more autonomous in terms of their self-regulation ability (Susantini et al., 2021). Sun and Zhang (2022) assert that metacognitive knowledge encompasses understanding oneself and the task at hand, understanding strategies, implementing them, and engaging in self-monitoring, a metacognitive process that involves utilising one's knowledge. Learners develop self-regulation through the process of self-reflection and refining their thoughts and ways of thinking using metacognitive methods such as strategic planning and self-evaluation that help with learning (Singh and Diefes-Dux, 2024). Metacognition, along with the processes of monitoring, evaluating, reflecting, and modifying, occurs in self-regulated learning (Huang et al., 2021). Metacognitive awareness contributes to the improvement of learning and control (Rajasagaran and Ismail, 2022). The metacognitive method leads to improvements in both reading self-efficacy and reading performance (Iobidze, 2019).

### ***Inclusive education policies***

Inclusive educational policies enable dyslexic learners to memorise the Quran in the future of education. These policies serve as frameworks for designing and constructing equitable and accessible learning environments, ensuring that no dyslexic student, regardless of their learning needs or neurodivergent profile, falls behind in their quest for Quranic memorisation. In particular, inclusive education policies make sure that schools give dyslexic students the support and accommodations they need to learn the Quran using evidence-based methods and the wide range of assistive technology and teaching methods that are out there. These policies also encompass teacher training and, among many others, provide opportunities for educators to ensure that they have the knowledge and confidence to effectively support dyslexic students in their quest to

memorise the Quran. These policies also expand the sense of neurological acceptance and even celebration. It is increasingly well recognised that all exist on the spectrum, and, in referring to ‘disability’, people are referencing ‘difference’.

In addition, policies that support inclusive education require key stakeholders like parents, teachers, and policymakers to work together to solve problems and come up with long-term solutions that make it easier for students with dyslexia to learn the Quran and enjoy the process of learning it. According to Jalaludin (2024), policies for inclusive education can include learning the Quran for dyslexic students, since learning the Quran can be helpful in school. Memorising the Quran has been associated with improved mental health, including potential benefits in treating depression (Che Wan Mohd Rozali et al., 2022). Training methods like the 2T+1M approach through platforms like Zoom can aid students with visual disabilities in Quran memorisation (Azizah et al., 2021). Teachers play a crucial role in motivating and assisting students in Quranic memorisation (Abdullah and Sabbri, 2021). The motivation of parents played an important role in encouraging children to learn the Quran (Elvina et al., 2021). Educational strategies such as verses of attention, repetition, and technology assistance facilitate Quran memory (Shukri et al., 2020). Slamet (2019) found that Quranic memorisation is associated with cognitive intelligence in children. The use of mobile apps and online platforms will improve the Quran reading fluency and memorisation (Akrami et al., 2023; Hasjanah et al., 2022). The learners can also take advantage of sign language and adapted learning (Pamungkas et al., 2023) for those with hearing loss.

## Conclusion

In conclusion, this research is an important step to create the inclusion a society needs and an equitable education system. Through exploring this complex subject, this research also opens new avenues in ways dyslexic people can connect with the holy text as well as highlight beliefs surrounding different learning styles. This insight can serve as the rudimentary foundation for a massive change in both how we view and support neurodiversity in schools. Looking ahead, including aspects of Quranic memorisation in the future for dyslexic learners speaks volumes of faith-based conviction concerning religious freedom, social justice, and the freedom to learn. Fracturing barriers and promoting equal footing, maintaining the essence of inclusivity and celebrating each person, neurodiverse or not, is important. In conclusion, this is an expression of hope that one day education will be without boundaries, that learners will be empowered to achieve their full potential, and that together will make our world a more peaceful and compassionate place for all. This study suggests conducting further research on this topic with greater diversity in both perspectives and methods. Next, future studies could perform qualitative studies such as interviews and focus groups with dyslexic Quran memorisers to further elucidate their lived experiences, challenges, and coping strategies. Second, longitudinal research tracking dyslexic students learning the Quran would provide valuable insight into the level of challenge that is posed to these students developmentally-and offer guidelines on how their learning trajectories develop and how they progress. These cohort studies would also provide valuable insight into the longer-term consequences of all interventions. Third, comparative studies on dyslexic learners in different cultural and linguistic contexts will show how socio-cultural factors influence Quranic memorisation for these learners. Lastly, working together with neuroscientists and researchers who use different assistive technologies might help us

come up with new ideas and imagine the future creation of hyper-interactive tools and methods to help dyslexic people learn the Quran.

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### **Conflict of interest**

The authors confirm that there is no conflict of interest involved with any parties in this research study.

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