Senarai: Journal of Islamic Heritage and Civilization, Vol. 2, No. 3 (2026), 366 - 391
ISSN: 3089-2864 [Online]

THEORIZING SCRIPTURAL MEMORIZATION AS COGNITIVE ARCHITECTURE: A CIVILIZATIONAL-INTEGRATIVE FRAMEWORK

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Article history: Received: 7 March 2026 | Revised: 19 April 2026 | Available online: 31 May 2026

How to cite this article: Najwa Azzahra, Rivo Raihan, & Ina Magdalena. "Theorizing Scriptural Memorisation as Cognitive Architecture: A Civilizational-Integrative Framework." Journal of Islamic Heritage and Civilization Vol 2 No 3 (2026): 366 - 391

Abstract: This study advances a civilizational re-reading of Qur'anic memorisation (tahfizh) pedagogy by exposing the structural limits of conventional methods that are largely uniform, repetitive, and insufficiently responsive to the plurality of human cognitive potentials. Within a contemporary civilizational landscape shaped by the rapid expansion of knowledge and pedagogical transformation, tahfizh can no longer remain confined to preservationist routines of rote learning; it must be rearticulated as an adaptive, integrative, and human-centered educational practice. This study seeks to formulate a renewed conceptual framework for tahfizh instruction through the integrative application of Brain Hemisphere Theory, Multiple Intelligences, and Mind Mapping as a complementary epistemological triad. Employing a descriptive-analytical method grounded in an extensive literature review, the research synthesizes primary and secondary scholarly sources, followed by critical analysis, interpretation, and conceptual generalization. The findings indicate that the integration of these three approaches constitutes a paradigmatic shift in tahfizh pedagogy, aligning it with broader civilizational

dynamics. Memorisation is reconfigured from a purely mechanical exercise into a multidimensional cognitive experience that simultaneously engages logic, imagination, emotion, and visual structuring. This transformation renders the learning process more inclusive, engaging, and adaptable across diverse age groups and learning styles. In conclusion, methodological innovation in tahfizh grounded in contemporary learning theories is not merely an option but a civilizational imperative. Such an approach strengthens memory retention and deepens comprehension while opening new avenues for sustained scholarly inquiry. Ultimately, it contributes to the cultivation of a Qur'anic educational paradigm that is both rooted in tradition and dynamically responsive to the evolving demands of human civilization.

Keywords: Scriptural Memorisation; Tahfizh Pedagogy; Civilizational Paradigm; Cognitive Architecture; Integrative Learning Theory.

Introduction

Despite the extensive development of Qur'anic memorisation practices across traditional, local, and technologically mediated contexts, the existing body of research remains predominantly fragmented and method-driven rather than theoretically integrative. Classical approaches such as *takrar* and *tasmi'* have long been recognised as foundational techniques for strengthening memorisation through repetition and evaluative recitation (Aziz et al., 2019). These methods have been complemented by diverse local adaptations, including mnemonic systems in Sub-Saharan Africa that enhance both memory capacity and intellectual formation (Mohammed Nur, 2018), as well as more recent innovations such as the T.E.S. method, which emphasises time discipline and consistency (Surahman et al., 2025), and the *sisir* method, which restructures memorisation sequences in reverse order (Kurniailah & Bakar, 2023). In

parallel, technological interventions have introduced new dimensions to memorisation practices, including RFID-based systems in Quran Companion and E-Hafiz (Aziz et al., 2019), adaptive learning applications such as EzHifz based on VARK learning styles (Mustafa et al., 2021), and self-assessment tools like TheHafiz (Aditia et al., 2024).

However, these developments largely operate at the level of technical enhancement and procedural variation, without sufficient articulation of an overarching theoretical framework that explains how memorisation functions as a complex cognitive and educational process. Although the urgency of Qur'anic memorisation extends beyond spiritual objectives to encompass cognitive development, social identity formation, and intercultural engagement (Hardaker & Sabki, 2016; Berglund & Gent, 2019), current studies tend to address these dimensions in isolation. Empirical findings have demonstrated the cognitive and psychological benefits of memorisation, including improvements in memory, concentration, and mental well-being (Slamet, 2019; Che Wan Mohd Rozali et al., 2022), while technological studies such as eye-tracking research reveal sophisticated visual and neurological engagement during memorisation processes (Salehuddin, 2018). Nonetheless, these insights have not been systematically synthesised into a unified conceptual model that integrates cognitive mechanisms, learning behaviours, and pedagogical strategies.

At the practical level, significant challenges persist, including limited instructional scalability in one-on-one teaching models (Purbohadi et al., 2019), difficulties in sustaining long-term retention (Nordin et al., 2023), and the lack of adaptive methods for learners with diverse needs, particularly those with multiple disabilities (Wahab et al., 2022). While certain programmes such as One Day One Verse and structured monitoring systems have improved discipline and consistency in memorisation

(Suryana et al., 2024; Suryana et al., 2021), these approaches remain largely procedural and do not sufficiently engage with the underlying cognitive diversity of learners. As a result, memorisation practices continue to rely heavily on repetition-based strategies, with limited exploration of how different cognitive modalities interact to support deeper comprehension and retention.

More critically, conventional tahfizh methods such as *wahdah*, *kitabah*, *sima'i*, *gabungan*, and *jama'i* remain largely linear and homogeneous, offering limited responsiveness to diverse learning styles and cognitive profiles. Although emerging approaches such as Quantum Memory Kauny, Jari al-Qur'an, STIFIn, and friendship-based methods attempt to incorporate physical movement, emotional engagement, and elements of multiple intelligences, these innovations remain conceptually fragmented and lack a coherent epistemic foundation. In particular, the integration of contemporary learning theories such as Brain Hemisphere Theory, Multiple Intelligences, and Mind Mapping has not yet been systematically developed into a unified pedagogical framework. Existing applications of these theories tend to be partial and instrumental, rather than forming a comprehensive model that explains how cognitive processes can be optimally aligned within memorisation practices.

Accordingly, a critical gap persists at the level of theory construction. There is a lack of a comprehensive, integrative, and theoretically grounded framework that not only synthesises existing methods and empirical findings but also reconceptualises Qur'anic memorisation as a multidimensional cognitive process situated within a broader civilizational and epistemological context. Addressing this gap is essential to move beyond methodological pluralism toward the development of a coherent theory-building model of tahfizh pedagogy. Such

a model is necessary to enhance adaptability, inclusivity, and long-term retention, while simultaneously positioning memorisation as a dynamic and intellectually grounded practice within contemporary educational discourse.

Metodology

This study adopts a qualitative design grounded in discourse analysis and systematic literature review to construct a theory-building framework for tahfizh pedagogy. Rather than merely compiling existing studies, this research positions literature as a site of epistemic production, where concepts, assumptions, and pedagogical orientations are critically examined and rearticulated. Within the field of Islamic educational studies, this approach is particularly relevant as it enables a deep interpretive engagement with textual traditions while simultaneously opening space for conceptual innovation.

The analytical strategy follows a descriptive-analytical and interpretive paradigm, aimed at identifying patterns, tensions, and conceptual gaps within existing scholarship on memorisation practices. The data corpus comprises authoritative books, peer-reviewed journal articles, and scholarly documents on Qur'anic memorisation methods, including both classical approaches and contemporary innovations. These data are not treated as isolated references but as interconnected discourses that collectively shape the epistemic landscape of tahfizh pedagogy. Through this lens, the study systematically examines how memorisation is constructed, operationalised, and justified across different contexts.

Data sources are categorised into primary and secondary materials based on their conceptual proximity to the research problem. Primary sources include key scholarly works and empirical studies that directly address memorisation methods and learning processes.

Secondary sources function as supporting materials that provide contextual, theoretical, and comparative insights. Data collection is conducted through a purposive and iterative retrieval process, ensuring the inclusion of relevant, credible, and up-to-date academic contributions.

The data analysis process is conducted through a multi-stage procedure. First, data are coded and thematically organised to identify dominant patterns and recurring concepts. Second, a critical synthesis is performed to examine the relationships between traditional memorisation practices and contemporary learning theories, particularly Brain Hemisphere Theory, Multiple Intelligences, and Mind Mapping. Third, these elements are conceptually integrated through an abductive reasoning process to construct a coherent theoretical framework. This integrative analysis moves beyond descriptive comparison by generating a new conceptual model that explains memorisation as an interconnected cognitive system.

To ensure analytical rigor, the study applies principles of coherence, consistency, and theoretical saturation in evaluating the relevance and integration of concepts. The findings are then systematically classified according to key analytical dimensions, allowing for a structured presentation of the proposed framework. Through this methodological design, the study not only synthesises existing knowledge but also contributes to the development of a theoretically grounded and civilizationally informed model of tahfizh learning.

Methodological Challenges and Urgency in Contemporary Tahfizh Learning

The memorisation of the Qur'an reflects a complex pedagogical tradition that inherently incorporates principles of effective learning. Zebua and Setiawan demonstrate that Qur'anic discourse itself embeds diverse

instructional modalities, including *hikmah*, exemplification, *tazkiyah*, reading, teaching, *mujadalah*, and positive reinforcement, indicating a multidimensional approach to knowledge transmission (Zebua & Setiawan, 2020). This internal pedagogical diversity is further reinforced by Gunawan, who argues that both the Qur'an and Hadith implicitly recognise the heterogeneity of learners, accommodating varied modes of learning such as imitation, experimentation, habituation, conditioning, and reflective reasoning (Gunawan, 2020, p.45). Classical scholarship also contributes to this pedagogical orientation. Az-Zarnuji emphasises the importance of sequencing knowledge from the most accessible to the more complex, highlighting the need for methodological sensitivity to learners' cognitive readiness (Az-Zarnuji, 2019, p.101). Consequently, the selection and application of appropriate methods cannot be treated as a peripheral concern, but rather as a central determinant of learning effectiveness, shaped by instructional goals, content structure, learner characteristics, educator competence, and the broader learning environment (Rusli & Baharudin, 2025; Ulwan, 2017, p.515).

Within contemporary contexts, the urgency of methodological refinement in tahfizh pedagogy has intensified due to rapid technological advancement and the emergence of new learning paradigms. One notable development is the application of machine learning techniques to predict memorisation achievement, where the Decision Tree algorithm has demonstrated an accuracy rate of up to 91%, offering data-driven support for pedagogical decision-making (Yulherniwati et al., 2022). Such innovations enable educators to align instructional strategies more precisely with learners' performance profiles, thereby enhancing efficiency and accelerating memorisation outcomes. In addition, assistive technologies have been developed to support learners

across different stages of memorisation, encompassing preparatory, active, and evaluative phases, which collectively contribute to improved learning experiences and performance (bin Umar et al., 2023). At the same time, traditional and hybrid methods continue to demonstrate relevance. The T.E.S. method, with its emphasis on time discipline and consistency, has proven effective in improving both the quantity and quality of memorisation (Surahman et al., 2025), while the Integrated Murajaah Practice approach introduces a structured synthesis of repetition, reflection, and knowledge management to strengthen long-term retention (Ismail et al., 2024).

Despite these advancements, significant challenges persist within tahfizh practice, particularly in sustaining memorisation over extended periods and balancing memorisation activities with broader academic demands. Existing research highlights a lack of systematic focus on motivational strategies and retention mechanisms necessary to prevent memorisation decay (Nordin et al., 2023). For example, students enrolled in the Plus Tahfiz program at UiTM encounter difficulties in managing time between memorisation tasks and academic responsibilities, indicating the need for more adaptive and integrated time management strategies (Ahmad et al., 2022). At the same time, memorisation practices have been shown to yield substantial cognitive benefits, particularly in enhancing memory and concentration among young learners (Slamet, 2019). Beyond individual cognition, tahfizh institutions play a strategic role in shaping individuals capable of balancing spiritual commitments with intellectual and social demands, reflecting broader societal expectations (Boyle, 2019).

These conditions underscore that the issue of method in tahfizh is not merely technical but epistemic and strategic. The diversity of existing approaches, combined with persistent challenges and emerging opportunities,

highlights the necessity of re-examining methodological foundations in a more integrative and theoretically grounded manner. Such a reorientation is essential to ensure that tahfizh pedagogy remains responsive to contemporary educational demands while retaining its foundational objectives within a broader civilizational context.

The Pedagogical Logic of Conventional Tahfizh Methods

Practitioners and scholars in the field of Qur'anic memorisation have developed a range of instructional methods aimed at identifying effective techniques for facilitating retention and recall. Ahsin classifies five principal methods that have become foundational within tahfizh pedagogy, namely *wahdah*, *kitabah*, *sima'i*, *gabungan*, and *jama'i*. The *wahdah* method emphasises intensive repetition of individual verses, typically performed at least ten times, to cultivate a structured and reflective memorisation pattern. The *kitabah* method integrates writing as a preparatory stage, enabling learners to engage both visual and verbal cognitive processes. In contrast, the *sima'i* method relies on auditory exposure through repeated listening, making it particularly suitable for auditory learners, children, and individuals with visual impairments. The *gabungan* method combines repetition and writing as complementary strategies, positioning writing as a tool for evaluation and reinforcement. Meanwhile, the *jama'i* method introduces a collective dimension, where memorisation is conducted in groups under instructor supervision, thereby reducing monotony and strengthening retention through social interaction (Muhammad, 2019, p.13).

Despite their widespread adoption, these conventional methods largely operate within a procedural

and practice-oriented paradigm, focusing on techniques of repetition, reinforcement, and delivery rather than on an explicit articulation of underlying cognitive mechanisms. As a result, while these approaches demonstrate practical effectiveness, they tend to remain methodologically segmented and insufficiently responsive to the complexity of individual learning profiles. This limitation becomes more evident when considering contemporary educational demands that require adaptability to diverse cognitive styles and multimodal learning environments.

In institutional contexts, conventional tahfizh methods continue to dominate pedagogical practice. The Pakistani method, for instance, requires learners to simultaneously recite previously memorised and newly acquired material to instructors, thereby reinforcing retention through cumulative repetition (Susanto et al., 2021). While this approach strengthens continuity in memorisation, it remains heavily dependent on teacher-centred interaction and intensive supervision. Modern adaptations have introduced incremental changes, including the use of digital platforms such as WhatsApp for submitting recorded recitations, which extends the reach of traditional monitoring practices. Additionally, mobile applications such as E-Hafiz and Quran Companion provide technological support by enhancing accessibility and flexibility in memorisation activities (Shamsuddin et al., 2016).

At the same time, challenges encountered within conventional tahfizh practice have prompted the emergence of supplementary innovations. These include the use of extrinsic motivational incentives to encourage children in memorising shorter passages (Mizani et al., 2024) and the incorporation of interactive and hybrid approaches, such as role-playing, that combine digital engagement with experiential learning (Basir et al., 2024). However, these innovations tend to function as extensions

of existing methods rather than as components of a systematically integrated pedagogical framework.

Taken together, these conditions indicate that conventional tahfizh methods, while pedagogically functional and historically resilient, remain limited in their theoretical articulation and integrative capacity. Their emphasis on procedural efficiency has not been matched by a corresponding development of a coherent conceptual framework that explains how different cognitive processes, learning modalities, and pedagogical strategies can be aligned within a unified system. This limitation underscores the need for a critical re-examination of conventional approaches as a necessary step toward the development of a more comprehensive and theoretically grounded model of tahfizh pedagogy.

Reconfiguring Tahfizh Learning through Pedagogical and Technological Innovation

With the progression of time and the increasing complexity of educational demands, Qur'anic memorisation methods have undergone significant transformations, reflecting a shift from purely procedural practices toward more adaptive and learner-centered approaches. Contemporary scholars and practitioners have introduced a range of innovations aimed at addressing the limitations inherent in conventional methods, particularly their rigidity and limited responsiveness to diverse cognitive profiles. Among these, the Quantum Memory Kauny Method, developed by Bobby Herwibowo, represents an integrative approach that combines semantic memorisation with coordinated hand movements to activate both hemispheres of the brain. Similarly, the Qur'an Finger Method introduced by Septi Peni Wulandari employs visualisation and game-based learning to enhance engagement, particularly among younger learners. The STIFIn Method,

conceptualised by Farid Poniman, further advances this trend by classifying learners based on cognitive operating systems such as sensing, thinking, intuition, feeling, and instinct, thereby enabling a more personalised and adaptive memorisation process. Collectively, these innovations signal a growing recognition of individual cognitive diversity as a central consideration in tahfizh pedagogy.

In parallel, technological and cognitive-based innovations have expanded the scope of memorisation practices beyond traditional settings. Applications such as ITQAN integrate thematic interpretation with visualisation techniques, allowing learners to connect textual meaning with conceptual structures, thereby strengthening comprehension and retention (Almosallam et al., 2016). The incorporation of mind mapping further supports this process by organising information into associative networks that facilitate long-term memory consolidation. Blended learning approaches, which combine face-to-face instruction with digital platforms, have also demonstrated effectiveness in increasing learner motivation and fostering interactive learning environments, while overcoming the limitations of restricted instructional time (Mujib & Marhamah, 2020). These developments illustrate a broader pedagogical shift toward multimodal and technology-enhanced learning systems that prioritise flexibility and engagement.

At the same time, innovations are not limited to digital or cognitive domains but also extend to embodied and experiential learning approaches. The embodied learning model developed by Rahina Muazu emphasises the integration of physical activity and spiritual experience, such as writing verses on wooden boards while seated on the floor, thereby fostering deeper cognitive and affective engagement (Hohl, 2025). Traditional techniques such as the *sisir* method continue to

demonstrate relevance by offering structured memorisation sequences that enhance retention accuracy and reduce repetitive errors (Kurniailah & Bakar, 2023). Furthermore, cognitive approaches such as cognitive load management, implemented in tahfizh institutions in India, incorporate continuous assessment, real-time feedback, and data-driven evaluation to optimise learning efficiency (Parveen, 2025). Digital tools such as EzHifz further reinforce this trend by adapting memorisation strategies to VARK learning styles, thereby aligning instructional methods with individual learner preferences (Mustafa et al., 2021).

Despite the proliferation of these innovations, a critical limitation persists in their conceptual fragmentation. Most approaches operate as discrete interventions, each addressing specific aspects of memorisation such as engagement, cognition, or technology integration, without being situated within a unified theoretical framework. As a result, the potential for these innovations to produce a transformative shift in tahfizh pedagogy remains constrained. This condition highlights the need to move beyond isolated innovation toward a systematic integration of these approaches within a coherent cognitive and pedagogical architecture. Such integration is essential to reconceptualise memorisation not merely as a set of techniques, but as a multidimensional learning system capable of accommodating cognitive diversity, enhancing long-term retention, and responding to the evolving demands of contemporary education.

Reconceptualizing Friendship-Based Learning

The "Close Friends" method (*Sahabat Akrab*) represents a distinctive innovation in tahfizh pedagogy that foregrounds the role of social interaction and emotional engagement in the memorisation process.

Developed by Bairus Salim, this approach is explicitly grounded in andragogical principles, positioning adult learners as autonomous, experience-driven participants in the learning process. Unlike conventional methods that prioritise repetition and individual performance, this model conceptualises memorisation as a socially mediated and affectively supported activity. The framework is operationalised through two structured acronyms, SAHABAT and AKRAB, which function as sequential pedagogical stages. SAHABAT consists of *Salam* (greeting), *Apersepsi* (mental preparation), *Hafalkan* (memorisation), *Baca* (reading), *Simak Pasangan* (peer listening), *Apresiasi* (appreciation), and *Tutup* (closure). AKRAB complements this sequence through *Amati* (observation), *Kaji* (analysis), *Repetisi* (repetition), *Asosiasi* (association), and *Baca* (reading), thereby reinforcing cognitive processing through iterative and associative learning.

At the procedural level, the method begins with relational engagement through greeting, which establishes psychological safety and rapport between instructor and learners. This is followed by *apersepsi*, which functions as a cognitive and emotional priming stage. The central learning activity is organised through paired memorisation, where learners interact directly with peers in a collaborative setting. This pairing mechanism not only facilitates mutual support but also reduces performance anxiety, allowing memorisation to occur within a more relaxed and dialogical environment. Notably, the method replaces formal evaluative structures with appreciation-based feedback, thereby shifting the emphasis from performance measurement to motivational reinforcement.

The learning cycle concludes with reflective closure, enabling learners to internalise both the content and the experience of learning. From a conceptual perspective, the "Close Friends" method introduces a socio-cognitive

reorientation in tahfizh pedagogy by integrating emotional, social, and cognitive dimensions into a unified learning process. It implicitly aligns with contemporary theories of collaborative learning and affective pedagogy, where knowledge acquisition is understood as a socially situated and emotionally mediated activity.

However, despite its pedagogical potential, the method remains primarily practice-oriented and has not yet been fully articulated within a broader theoretical framework that explains its underlying cognitive and social mechanisms. This limitation suggests the need to position friendship-based learning not merely as an alternative technique, but as a foundational component within an integrative model of tahfizh pedagogy that systematically incorporates social interaction, cognitive diversity, and emotional engagement.

Integrating Modern Learning Theories in Tahfizh Pedagogy: Toward a Cognitive and Conceptual Framework

As learning systems continue to evolve in response to increasingly complex social and educational demands, the integration of modern learning theories into tahfizh pedagogy has become both necessary and inevitable. Existing memorisation practices, while pedagogically functional, remain largely procedural and insufficiently grounded in contemporary understandings of cognition and learning. This condition creates a need to systematically engage with modern theoretical frameworks that can reconfigure memorisation as a multidimensional cognitive process. Within this context, several theoretical perspectives demonstrate strong conceptual compatibility with the objectives of Qur'anic memorisation, particularly Brain Hemisphere Theory, Multiple Intelligences, and Mind Mapping, each of which

offers complementary insights into how memorisation can be enhanced through integrative cognitive engagement.

From the perspective of Brain Hemisphere Theory, memorisation is understood as a balanced interaction between analytical and creative cognitive functions. The right hemisphere is associated with rhythm, imagery, imagination, and holistic processing, while the left hemisphere governs logic, sequencing, and analytical reasoning. These two domains are interconnected through the corpus callosum, which enables the integration of abstract and concrete information. In tahfizh practice, this theoretical orientation is reflected in strategies that combine repetition with imaginative association, such as linking lexical items with familiar visual or auditory cues to strengthen encoding and recall. For instance, associating specific words with everyday imagery allows learners to engage both linguistic and visual memory systems simultaneously, thereby enhancing long-term retention. Learning strategies grounded in this approach encourage the use of storytelling, visualisation, role-playing, and multisensory activities, which collectively foster balanced cognitive activation. Practices such as the One Day One Verse model integrate memorisation with comprehension and repeated exposure through reading and listening, activating both verbal and auditory processing systems (Suryana et al., 2024). Embodied learning further reinforces this integration by involving physical actions such as recitation, writing, and coordinated movement, linking cognitive processes with bodily experience (Sabki & Hardaker, 2019). Technological tools such as The Hafiz application extend this approach by providing audio-visual stimuli that support multisensory learning and optimise hemispheric interaction (Aditia et al., 2024). Despite these advantages, this approach requires relatively longer learning time due to its emphasis on depth and multimodal engagement,

which may limit its efficiency in high-volume memorisation contexts.

Complementing this perspective, the theory of Multiple Intelligences, proposed by Howard Gardner, offers a reconceptualisation of intelligence as a plural and dynamic construct rather than a singular, fixed capacity. This theory identifies multiple domains of intelligence, including linguistic, logical-mathematical, visual-spatial, musical, kinesthetic, intrapersonal, interpersonal, and naturalistic dimensions (Chatib, 2016). Its relevance to tahfizh pedagogy lies in its emphasis on individual cognitive diversity, which challenges uniform instructional approaches and supports the development of personalised learning strategies. In practice, this perspective enables educators to align memorisation techniques with learners' dominant intelligences. Visual-auditory learners may benefit from video-based materials and auditory repetition, while kinesthetic learners engage more effectively through movement-based activities, role-playing, and tactile interaction with the text. Activities such as tracing verses, matching images, and performing memorised passages further illustrate how memorisation can be adapted to different cognitive profiles. By recognising that each learner possesses a unique configuration of intelligences, tahfizh pedagogy can move toward a more inclusive and adaptive model that optimises learning outcomes.

In addition, Mind Mapping, introduced by Tony Buzan, provides a visual-cognitive framework that aligns closely with the associative nature of human memory. This method facilitates the organisation of information through interconnected visual structures, allowing learners to perceive relationships between ideas and construct meaningful cognitive networks. Unlike linear note-taking, mind mapping reflects the brain's natural processing patterns, thereby enhancing comprehension,

creativity, and retention. Within the context of tahfizh learning, this approach can be applied by organising verses thematically, enabling learners to connect meanings across textual units rather than memorising them in isolation. Building on the principles of thematic interpretation, this study proposes the conceptual distinction between parallel thematic mapping, which organises verses based on structural relationships within a surah, and content thematic mapping, which groups verses according to shared themes or concepts. These approaches support deeper understanding while strengthening recall, as learners are able to situate memorised content within broader conceptual frameworks.

Taken together, these theoretical perspectives demonstrate that modern learning theories offer substantial potential to transform tahfizh pedagogy from a predominantly procedural practice into an integrative cognitive system. However, their application in existing practices remains partial and fragmented, often limited to isolated techniques rather than systematic integration. This condition highlights the necessity of developing a coherent conceptual framework that unifies these theories into a comprehensive pedagogical model. Such a framework is essential to address cognitive diversity, enhance long-term retention, and reposition memorisation as a dynamic and theoretically grounded practice within contemporary educational discourse.

Conclusion

This study has demonstrated that tahfizh pedagogy, as a longstanding educational practice, has evolved through a combination of traditional methods, contextual innovations, and technological advancements. Classical approaches such as *takrar*, *tasmi'*, and other conventional methods have proven effective in establishing

foundational memorisation practices. At the same time, emerging innovations, including digital applications, cognitive-based strategies, and socio-pedagogical models such as friendship-based learning, have expanded the scope of memorisation by incorporating engagement, accessibility, and learner-centered dynamics. Empirical findings further confirm that memorisation contributes not only to spiritual development but also to cognitive enhancement, psychological well-being, and social identity formation.

However, this study identifies a fundamental limitation across existing approaches. Despite the diversity of methods and innovations, tahfizh pedagogy remains largely fragmented and method-oriented, lacking a coherent theoretical foundation that explains memorisation as an integrated cognitive and educational system. Conventional methods tend to emphasise repetition and procedural efficiency, while contemporary innovations often operate as isolated interventions without systematic conceptual integration. As a result, current practices are insufficiently responsive to cognitive diversity, long-term retention challenges, and the broader demands of contemporary education.

In response to this gap, this study advances a theory-building approach by integrating key modern learning theories, namely Brain Hemisphere Theory, Multiple Intelligences, and Mind Mapping, into a unified conceptual framework. These theories collectively reposition memorisation as a multidimensional cognitive process that involves the interaction of analytical and creative functions, accommodates diverse learner intelligences, and utilises associative visual structures to strengthen understanding and retention. Through this integrative perspective, memorisation is no longer understood as a purely repetitive activity but as a

dynamic system of cognition that engages multiple dimensions of human learning.

From a broader civilizational perspective, this reconceptualisation is essential to ensure that tahfizh pedagogy remains relevant and adaptive in the face of evolving educational paradigms. The integration of cognitive theories, technological innovations, and socio-emotional learning approaches enables the development of a more inclusive, flexible, and sustainable model of memorisation. Ultimately, this study contributes to the advancement of tahfizh pedagogy by proposing a theoretically grounded and integrative framework that bridges tradition and modernity, enhances learning effectiveness, and opens new directions for future research in Qur'anic education and beyond.

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