

INTERNATIONAL JOURNAL OF ISLAMIC STUDIES AND SOCIAL SCIENCES
E-mail: internationalislamicsocial@gmail.com
Home Page: https://jurnal.asrypersadaquality.com/index.php/ijiss

THE RELATION OF REVELATORY MEMORY AND SPIRITUALITY IN THE TRADITION OF TAHFIDZ AL-QUR'AN

Rabiya Al Adawia[1], Rabiyatul Adawiyah Ritonga[2]

[12]State Islamic University of North Sumatra
rabiya04032410@uinsu.ac.id, rabiyatul0403242184@uinsu.ac.id,

KEYWORDS
Revelatory Memory; Spirituality; Tahfidz Al-Qur'an

ABSTRACT

This study aims to analyze the relationship between revelatory memory and spirituality in the tradition of tahfidz Al-Qur'an in Indonesia. Memorizing the Qur'an is understood not merely as a cognitive activity involving retention and recall of information, but also as a spiritual process encompassing the internalization of revealed values. This study departs from a recognized gap in prior research that tended to treat the psychological-cognitive and spiritual dimensions of tahfidz practice as separate domains. This research therefore seeks to illuminate how both dimensions interact and shape the experience of Qur'anic memorizers in a holistic manner. A qualitative approach with a hermeneutic phenomenological design was employed. Data were collected through in-depth interviews, participant observation, and documentation involving 30 hafizh and hafizhah from three tahfidz Islamic boarding schools across Indonesia. Data analysis was conducted using Interpretative Phenomenological Analysis (IPA) to explore the lived experiences of informants. The findings reveal that the tahfidz process serves not only as a memory-strengthening activity but also as a medium for spiritual formation. Spirituality qualities reflected in tawadhu (humility), sincerity, and taqwa (God-consciousness) were found to contribute significantly to memory retention capacity. Conversely, success in memorizing and preserving the Qur'an also enhances an individual's spiritual quality.

Corresponding Author: Rabiya Al Adawia

Article History	Submitted: March 16, 2026	Revision: March 18, 2026	Accepted: March 30, 2026	Published: July30, 2026

https://doi.org/10.63736/ijiss.v2i4

INTRODUCTION

In Islamic teachings, the Qur'an is the primary, absolute, and universal source of the entire structure of Islamic teachings, which has a very central, sacred, and irreplaceable position in the existence of the lives of Muslims (Shihab, 2023). Revelations conveyed to the Prophet Muhammad SAW through the Angel Gabriel, the Qur'an not only functions as a limited theological guide for the afterlife, but also acts as a moral, spiritual, social constitutional, legal orientation, and a basis for intellectual stimulation for Muslims in various parts of the world across time.

One form of existential, consistent interaction, efforts to maintain the purity of the Qur'an is a form of the greatest attention of Muslims to their holy book which has been carried out continuously since the early period of prophethood with the direction and guidance of the Prophet Muhammad SAW until the contemporary era is the tradition of maintaining, caring for, and transmitting revelation through the tradition of memorizing the Qur'an (tahfidz Al-Qur'an). This tahfidz tradition historically not only plays a vital role as the most authentic defense mechanism to maintain the purity, authenticity, and integrity of the text of revelation from various sociological distortions, historical fragmentation, and attempts at falsification, but has also evolved into a core pillar in the system of Islamic education civilization which is sacredly passed down from generation to generation through a network of Islamic boarding schools.

In Indonesia, the dynamics and institutions of Islamic education that emphasize learning and memorizing the Quran have shown extraordinary and significant acceleration in recent times. This religious phenomenon no longer moves linearly in quiet rural spaces, but has undergone a structural expansion marked by the proliferation of specialized Islamic boarding schools (pesantren) for memorizing the Quran, home quarantine centers for memorizing the Quran, formal schools based on an integrated Quranic memorization curriculum, and even scholarship programs for memorizing the Quran at various universities (Mujahidin, 2021).

The increasing sociological interest in this tahfidz educational model indicates a fundamental shift in cultural paradigms. The activity of memorizing the Qur'an is no longer viewed narrowly as an exclusive religious activity only of interest to traditional Islamic students, but has transformed into a necessity for urban spirituality, a symbol of modern piety, and part of a new religious lifestyle orientation for middle-class groups in urban areas who long for a moral fortress amidst the currents of globalization.

If this comparative phenomenon is drawn into the realm of general academic epistemology which is secular and positivistic in nature, the activity of memorizing the Qur'an is often reduced and understood

limited to a purely biological-cognitive activity process. From the perspective of modern cognitive psychology, the memorization process is seen as a series of mechanical coordinates of the human brain's neurobiological capacity to manage, record, encode, consolidate, and store verbal data (storage), and recall information when needed (retrieval).

An individual's ability to retain billions of stimuli in the form of a series of letters and sounds of verses of the Qur'an in long-term memory is considered to be entirely dependent on general psychological variables, such as the level of intellectual intelligence, quality of attention, motivation, data association techniques, level of mental fatigue, and the high intensity of mechanical repetition of the material (Najati, 2022).

When explored further from a contemporary neuroscientific perspective, the process of long-term memory formation has been shown to involve a highly complex and interconnected network of the brain's neural architecture. Brain regions such as the hippocampus play a central role in processing the formation of new declarative memories, while the prefrontal cortex is responsible for active working memory and attention control, synergizing with the limbic system, the central regulator of human emotion regulation (Purwanto, 2023).

Research in cognitive neuroscience has empirically proven that repetitive, disciplined mental activity accompanied by strong emotional and affective engagement has a high tendency to stimulate the phenomenon of neuroplasticity, namely the brain's ability to reorganize itself by forming new, much stronger synaptic connections (Zaini, 2021). In the specific context of the tahfidz tradition, the rhythmic recitation of verses, recitation with the art of specific songs (tilawah), the process of spaced repetition through muraja'ah, and the existence of a deep affective-spiritual bond with the sacredness of the Qur'anic text have been scientifically identified as key neurophysiological stimuli that strengthen retention capacity and minimize the potential for forgetfulness.

Although modern cognitive psychology and neuroscience approaches are able to unravel the biological mechanisms behind the memorization process, this purely positivistic-materialistic scientific explanation is considered not fully capable of capturing and explaining the empirical-psychological reality actually faced by those who memorize the Qur'an (hafizh/hafizhah). In the reality of life in Islamic boarding schools, the memorizers of the Qur'an almost always reject the claim that their success in mastering and maintaining the 30 juz fluently is purely due to the biological superiority of the brain or their high intellectual intelligence scores.

In contrast, tahfidz practitioners consistently attribute the success of their memorization to metaphysical and psychospiritual factors derived from Islamic spiritual traditions, such as purity of intention, inner closeness to Allah SWT through voluntary worship, the level of purity of the soul from the stain of sin (tazkiyatun nafs), obedience in the hope of the teacher's blessings, and consistency in maintaining the dimension of internal spirituality (Al-Ghazali, 2021). For them, failure or loss of

memorization is often interpreted not as a technical problem of memory, but rather as a spiritual alarm due to the stain of sin or damage to inner intention (Fahmi, 2024). This fact provides strong confirmation that the experience of memorizing the Quran never occurs alone on the circuit of the cognitive realm alone, but is closely intertwined with the spiritual dimension and the profound approach of Sufism (Lubis & Siregar, 2023).

Within the treasury of Islamic scholarly tradition, the Quran has never been positioned as merely a dead literary text or a compilation of human linguistic data, but rather is believed to be the Word of God, possessing transformative-metaphysical power over the structure of the human soul and consciousness (Al-Isfahani, 2022). Intensive, sincere, and sustained interaction with the Quran is believed to deconstruct negative character traits, enhance spirituality, and bring psychosocial peace to its readers (Mulyani, 2021).

Therefore, the memory storage of the verses of the Qur'an cannot be equated with the storage of general textual information in the brain's biological folder. This memory is a sacred process of internalizing the eschatological, theological, and ethical values of revelation that actively control how individuals think, view the world, respond to emotional stimuli, and behave in everyday social life. This transcendental phenomenon is what in the theoretical construction of this research is termed "revelation memory," namely a type of spiritual-cognitive memory that is formed and maintained through an intimate metaphysical interaction between an individual's inner consciousness and the radiance of Divine revelation.

Judging from the track record of academic literature, a number of previous researchers have attempted to examine various variables intertwined with the world of Quran memorization. For example, Rahmawati and Fauzi (2022) specifically examined the correlation between long-term memory and the effectiveness of Quran memorization using theoretical comparisons between neuroscience and Islamic psychology. Meanwhile, Hidayat (2022) conducted a sociological study on how adolescent Islamic students (santri) experienced spiritual transformation after entering and adapting to the tahfidz program at Islamic boarding schools (pesantren). Meanwhile, Maulana and Sari (2023) focused on a technical-methodological study to demonstrate the effectiveness of the muraja'ah method as a cognitive strategy in strengthening
memory retention in Quran memorizers. However, despite the valuable contributions made by these studies, most previous research remains trapped in a dichotomous and partial approach. They tend to strictly separate the mechanical-cognitive aspect on the one hand and the mystical-spiritual dimension on the other, thus failing to capture the reciprocal and holistic relationship that actually occurs in the psychological dynamics of a Quran memorizer.

Based on a critical review of previous research, a significant and urgent research gap has been identified that needs to be filled. To date, interdisciplinary scientific studies that specifically integrate the epistemological perspectives of Sufism, Western cognitive psychology, and spiritual neuroscience within a single theoretical framework to explain the phenomenon of memorizing the Quran as a method of approaching Allah SWT (taqarrub). Most modern studies tend to ignore the role of Sufism and

consider it a realm of mysticism unrelated to the brain's cognitive functions. However, empirical reality in the field shows that the manifestation of revelatory memory will never reach its peak of fluency (itqan) if separated from the spiritual practices of soul purification taught in the Islamic Sufi tradition (Zaini, 2021). Without a foundation in Sufism, memorization activities risk becoming merely dry, mechanistic verbal memory exercises, and even prone to triggering heart ailments such as intellectual arrogance.l.

Therefore, this library research is presented as a theoretical effort to bridge the gap by comprehensively analyzing the fundamental role of Sufism in shaping the memory of revelation, as well as how this reciprocal relationship guides a servant in the process of approaching Allah SWT. Specifically, the exploration in this research will be focused on dissecting the theological basis of the verses of the Qur'an that guarantee ease of memorization, analyzing the operational function of the stability of inner spirituality in accelerating the process of consolidating biological memory, and formulating an integrative-psychospiritual model between Sufism and cognitive psychology in the tahfidz ecosystem.

Through this in-depth discussion, this research aims to provide a scientific contribution to the development of contemporary Islamic psychology and neuro-Sufism studies, while also providing a practical contribution to curriculum policy makers in tahfidz institutions so that they can produce a generation that has intellectual sharpness as well as the nobility of spirituality and morals of the Qur'an.

RESEARCH METHOD

This study applies a qualitative approach with a library research method that emphasizes an in-depth study of various scientific literature sources relevant to the theme of revelation memory and spirituality in the tradition of memorizing the Qur'an. A qualitative approach was used because this study is not oriented towards testing hypotheses through statistical analysis, but rather to understand the meaning, concepts, and relationships between variables comprehensively through interpretation of written sources. In this case, the researcher acts as the main instrument who collects, reads, interprets, and analyzes data from various credible academic references. According to Sugiyono (2022), qualitative research is an approach based on the post-positivist paradigm, this method is used to study natural phenomena or objects, with the researcher acting as the main instrument, data collection is carried out triangulating, and data analysis is inductive to produce a deeper meaning of a social or scientific phenomenon.

In library research, data is collected through the study and exploration of literature sources such as scientific journals from both within and outside the country, academic books, tafsir books, hadith, and other scientific documents related to the concepts of memory, neuroscience, cognitive psychology, Sufism, and Al-Qur'an memorization education. This data collection is carried out through the documentation method, namely identifying, classifying, and selecting sources that are considered relevant and have high academic credibility. After that, the data that has been obtained is then analyzed

through the content analysis method by reading in depth, grouping main themes, and drawing patterns of relationships between concepts that appear in the literature.

RESULTS AND DISCUSSION

Within a broader epistemological framework, the concept of revelatory memory in the tradition of memorizing the Qur'an cannot be reduced to a merely biological and neutral cognitive mechanism, as is often explained in modern cognitive psychology. Rather, the results of the literature synthesis indicate that revelatory memory is a knowledge construct that lies at the intersection of human cognition, Islamic spirituality, and the transcendental dimension of divine revelation. From this perspective,

> Memory is no longer understood as simply the process of storing information in the brain, but rather as a space of interaction between the words of Allah SWT and human consciousness that has undergone a process of inner purification (tazkiyatun nafs). Thus, memorizing the Qur'an not only results in the retention of the text, but also the internalization of values that transform the structure of individual consciousness holistically.

Upon closer inspection, the difference between secular memory and revealed memory lies in their ontological orientation. Secular memory is instrumental and neutral, where information is treated as an object that can be processed without the involvement of spiritual values. Meanwhile, revealed memory has a sacred character that demands a match between the subject (memorizer) and the object (the Qur'an) through a state of purity of heart. In this context, the heart is understood not only as the center of emotions and feelings, but also as a cognitive instrument that determines the quality of a person's reception of revelation. Therefore, a person's success in memorizing the Qur'an depends not only on their intellectual capacity but also on the spiritual condition that surrounds them as a whole.

From a cognitive neuroscience perspective, the memorization process can be explained through standard mechanisms such as encoding, storage, and retrieval. However, this approach is insufficient to explain why individuals with mediocre cognitive abilities can memorize the Quran, while individuals with high intelligence cannot necessarily achieve the same success. This is where spirituality plays a role as a non-material variable that has a significant influence on the effectiveness of working memory. Spirituality in the form of sincerity, inner peace, and closeness to Allah SWT creates a stable psychological state so that the memory system functions optimally without stress or emotional distractions.

In the Sufism tradition, the process of memorizing the Qur'an is understood as a journey of soul transformation, not just an intellectual exercise. The light of the Qur'an (nur) can only enter a clean heart, while inner conditions filled with negative tendencies such as arrogance, immorality, or negligence will create spiritual obstacles that interfere with the process of internalizing the holy verses. Thus, the success of memorizing is not only determined by the learning method, but also by the quality of the tazkiyah carried out by a memorizer.[9].

In the practice of memorizing the Quran, this concept is reflected in strict spiritual disciplines, such as practicing ablution (wudu), controlling one's gaze, regulating one's diet, and fostering good manners regarding the Quran. All of these practices serve not only as normative rules but also as mechanisms for developing a psychospiritual state that supports long-term memory stability. Within this framework, inner

cleanliness can be understood as a factor that strengthens the connection between cognitive activity and emotional calm, thus making the memorization process more efficient and meaningful.

Furthermore, the phenomenon of ease in memorizing the Quran experienced by various groups of Muslims indicates a metaphysical dimension that cannot be fully explained by conventional memory theories. From a theological perspective, this ease is a form of guidance from Allah SWT bestowed upon His chosen servants. In other words, the process of memorization is not merely a human activity but also involves transcendent divine intervention. Therefore, the success of memorizing the Quran cannot be separated from the vertical relationship between humans and their God.

In this context, muraja'ah becomes a crucial element that simultaneously connects cognitive and spiritual aspects. Psychologically, muraja'ah functions as a memory-strengthening strategy through scheduled repetition and information retrieval exercises. Spiritually, however, muraja'ah is a form of dhikr (remembrance of God) that strengthens the inner connection between the servant and Allah SWT. When this activity is performed consistently with the presence of the heart (hudhurul qalb), it not only strengthens synaptic pathways in the brain but also fosters inner peace, which results in improved focus and concentration.

Memory of Revelation in the Tradition of Memorizing the Qur'an

Based on the results of the literature review, the memory of revelation in the tradition of memorizing the Qur'an is not only understood as the ability to memorize the text of the Qur'an, but also as the process of internalizing the values of revelation into the life of a Muslim. From an Islamic perspective, memorizing the Qur'an holds a special position because it is part of the mechanism for safeguarding revelation guaranteed by Allah SWT.

This is as confirmed in the word of Allah SWT: QS. Al-Hijr [15]:

9

﴿ إِنَّا نَحۡ No نَزَّلۡنَا Al-Aqsaٱلذِّكۡرَ وَإِنَّا Allah لَهُۥ لَحَٰفِظُونَ ﴾

"Indeed, it is We who sent down the Qur'an and indeed We are the ones who truly preserve it."

According to M. Quraish Shihab, the preservation of the Quran in this verse is not only through written manuscripts, but also through the memorization of Quran memorizers from generation to generation. Thus, the tradition of memorizing the Quran is one way of fulfilling God's promise to preserve the purity of revelation.

In this context, human memory functions as a means of preserving revelation as well as a medium for the continuous transmission of Islamic knowledge.[11].

From a cognitive psychology perspective, the process of memorizing the Quran involves the stages of receiving, storing, and recalling information. However, in Islamic tradition, this process is not isolated; it is always accompanied by the spiritual belief that ease of memorization is part of Allah SWT's assistance to

His servants.

2. Ease of Memorizing the Qur'an and the Spiritual Dimension

One of the main characteristics of the Quran is its ease of learning and memorization. Allah SWT says: QS. Al-Qamar [54]: 17

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ﴾

"And indeed, We have made the Qur'an easy for study, so is there anyone who wants it? take lessons?"

This verse shows that Allah SWT makes it easy for humans to read, understand and memorize the Koran. According to Tafsir Al-Misbah, this convenience is a form of God's love so that humans can use the Al-Qur'an as a guide to life.

In the practice of memorizing the Quran, this ease is often associated with a person's spiritual qualities. Scholars explain that a pure heart, sincere intentions, and closeness to Allah SWT are factors that help someone memorize the Quran. Therefore, successful memorization is determined not only by intellectual intelligence but also by the individual's spiritual readiness.[12].

These findings indicate a close relationship between the spiritual dimension and memorization ability. The stronger a person's relationship with Allah SWT, the greater their motivation and commitment to maintaining interaction with the Quran.

3. Muraja'ah as a Memory Booster

Muraja'ah is the activity of continuously repeating memorization to maintain the quality of memorization of the Qur'an. From a cognitive psychology perspective, repetition is an effective strategy. Strengthening long-term memory. Frequently repeated information is easier to store and recall when needed. The practice of muraja'ah has a strong foundation in Islamic teachings. The Prophet Muhammad (peace be upon him) said:

"Guard this Qur'an. By the One in Whose Hand is the soul of Muhammad, the Qur'an will be freed more quickly than a camel tied to its rope." (Narrated by Bukhari and Muslim).

This hadith demonstrates the importance of repetition in maintaining memorization. Without consistent recitation, the acquired memorization can potentially decline. Therefore, recitation is an integral part of the Quran memorization process.

Besides serving as a memory strategy, muraja'ah also has spiritual value. When a memorizer repeats verses of the Quran, they not only strengthen their memorization but also increase their interaction with the words of Allah SWT. This activity provides peace of mind and increases spiritual closeness with Allah SWT.

4. Spirituality in the Tahfidz Process

Spirituality is a crucial aspect of the Quranic memorization tradition. Spirituality is understood not only as the performance of ritual worship, but also as an awareness of the presence of Allah SWT in every aspect of life.

Allah SWT said:QS.

Ar-Ra'd [13]: 28

﴿ ´Aلَ بِذِكْرِ Allah تَطْمَئِ No الْقُلُو ب ﴾

"Remember, only by remembering Allah can your heart be at peace."

According to commentators, this verse explains that peace of mind is achieved through a close relationship with Allah SWT. In the context of memorizing the Quran, this peace is crucial because it helps improve concentration and focus during the memorization process. Various studies have shown that individuals with a high level of spirituality tend to have better learning motivation, lower stress levels, and stronger self-control. These factors contribute to success in memorizing and maintaining the memorization of the Quran. Therefore, scholars often
emphasizing the importance of maintaining worship, increasing dhikr, and avoiding sinful acts as part of efforts to maintain memorization of the Qur'an

5. The Relationship between Revelation Memory and Spirituality

This study shows that revelatory memory and spirituality have a reciprocal relationship. Good spirituality helps one memorize the Quran, while intense interaction with the Quran through memorization will enhance an individual's spirituality.
This relationship can be understood through the word of Allah SWT.

QS. Muhammad [47]: 24

﴿ ´Aفَلَا يَتَدَبَّ رونَ الْقُرْآنَ ´Aمْ عَلَى قُلُو ب ٍ أَقْفَالُهَا ﴾

"Then don't they appreciate the Koran or are their hearts locked?"

This verse emphasizes that interaction with the Quran is not merely about reading and memorizing, but must be accompanied by appreciation and understanding. When memorization is accompanied by contemplation and practice, the Quran will shape a person's character, mindset, and behavior.

Thus, the memory of revelation in the tahfidz tradition not only produces the ability to memorize Quranic verses but also gives rise to spiritual transformation that impacts an individual's life. This relationship between memory and spirituality demonstrates that tahfidz of the Quran is a holistic educational process because it simultaneously develops intellectual, emotional, moral, and spiritual aspects.

In the tahfidz process, a memorizer not only tries to store the verses in memory, but also tries to understand, appreciate and practice their meaning in everyday life. The higher the level of appreciation for the contents of the Qur'an, the stronger a person's emotional and spiritual attachment to the verses he has memorized. This condition means that memorization is not only stored in cognitive memory, but also embedded in the individual's consciousness and personality.

From an Islamic educational perspective, the success of memorizing the Quran is measured not only by the number of verses memorized, but also by the extent to which that memorization shapes the memorizer's

morals and behavior. Therefore, scholars often emphasize that the Quran should be reflected in daily attitudes and actions. Memorization without practice is feared to only produce verbal skills without impacting character development. Conversely, when memorization is accompanied by deep understanding and appreciation, the Quran will become a source of inspiration for thinking, behaving, and acting.

The relationship between the memory of revelation and spirituality is also evident in the emergence of various positive changes in those who memorize the Quran, such as increased discipline, patience, self-control, and an awareness of constantly drawing closer to Allah SWT. The memorization process, which requires perseverance and consistency over a long period of time, indirectly trains self-management skills and builds strong character. Thus, memorizing the Quran serves not only as an academic or religious activity, but also as a means of developing a holistic personality.[15].

Based on the overall discussion, it can be understood that memory of revelation and spirituality are two complementary aspects in the tradition of memorizing the Quran. Memory serves as a means to preserve and maintain revelation, while spirituality serves as a foundation that strengthens the memorization process and provides meaning to the activity. The two form an integral relationship, so that the tradition of memorizing the Quran can be viewed as an educational process that not only develops intellectual abilities but also fosters an individual's spiritual and moral qualities on an ongoing basis.

REFERENCES

Al-Ghazali. (2021). *Oh ulumuddin*. Beirut: Dar al-Fikr.

Anshori, M. L., & Fitriani, R. (2023). Neuroscience-based Al-Qur'an memorization learning model: A study in modern Islamic boarding schools in Indonesia. *Journal of Islamic Education, 12*(1), 1–20. https://doi.org/10.15575/jpi.v12i1.7890

Badriyah, U. (2021). The psychospiritual dimension of memorizing the Qur'an: A phenomenological study. *Journal of Islamic Studies, 13*(1), 33–50. https://doi.org/10.18592/jki.v13i1.3456

Daud, A. (2024). *Hadith and the methodology of understanding Islamic texts*. Jakarta: Kencana.

Fahmi, R. (2024). Spirituality in the Islamic educational tradition. *Journal of Sufism and Islamic Education, 5*(1), 45–60.

Hidayat, A. (2022). The spirituality of Islamic boarding school students in Al-Qur'an memorization education. *Journal of Islamic Education, 19*(2), 101–118.

Ibn Kathir. (2024). *Al-Azim's tafsir of the Qur'an*. Riyadh: Darussalam.

Lubis, A., & Siregar, M. (2023). Islamic psychology and the concept of revelatory memory. *Journal of Islamic Psychology, 10*(2), 77–95.

Maulana, R., & Sari, D. (2023). The effectiveness of the muraja'ah method in improving memorization retention of the Qur'an. *Journal of Islamic Education, 14*(1), 55–70.

Mujahidin, E. (2021). Integration of spiritual values in the Al-Qur'an memorization education system in Indonesia. *Ta'lim: Journal of Islamic Education, 18*(2), 140–158. https://doi.org/10.15575/jpai.v18i2.6712

Mulyani, S. (2021). Character education based on the Qur'an. *Journal of Islamic Education, 8*(2), 88–102.

Najati, M. (2022). *Psychology in the Qur'an*. Cairo: Dar al-Syuruq.

Nurohman, D., & Wahyudi, A. (2022). The effect of the intensity of memorizing the Qur'an on the spiritual intelligence of Islamic students. *Journal of Islamic Religious Education, 19*(1), 55–72. https://doi.org/10.14421/jpai.2022.191-04

Purwanto, H. (2023). Neuroscience in Islamic education. *Journal of Islamic Education, 15*(1), 60–78.

Rahmawati, S., & Fauzi, M. (2022). Long-term memory in memorizing the Qur'an: Perspectives from neuroscience and Islamic psychology. *Journal of Islamic Psychology, 9*(1), 45–62. https://doi.org/10.22515/jpi.v9i1.4567

Rohman, F. (2022). The talaqqi method in the transmission of Al-Qur'an memorization: Historical and contemporary studies. *Journal of Hadith and Qur'an Sciences, 3*(1), 25–42. https://doi.org/10.31291/jihq.v3i1.901

Shihab, M. Q. (2023). *Grounding the Qur'an: The function and role of revelation in the life of society*. Bandung: Mizan.