Murajaah as a Key Strategy in Quranic Retention: Insights from a Mini Review

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Abstract

Murajaah, or the systematic repetition of the Quran's memorized verses, is the backbone of Quranic studies, providing memorization, oral fluency, and spiritual connection through memorization strategies. This mini review addresses the state of current murajaah in the retention of the Quran, covering three essential aspects: the technological element of integration, the educational approach, and the implementation. Philosophical frameworks and technological aids such as AI applications, speech recognition, and Quranic natural language processing (NLP) have found increased use to facilitate murajaah, especially among the students who are pressed for time or do not have reasonable access to teachers. Nonetheless, although these instruments are convenient and accessible, they usually do not have the same accuracy when it comes to citation, cultural accommodation, or empirical verification when applied to learning. Such educational techniques as performance monitoring, peer-guided revision, and Islamic religious education principles can be taken as the basic principles of regulating murajaah activities. These methodologies boost the learner's remembering and interest when coupled with the correct methods like *Qiraat Murajaah* and *Hifz* exercises. Though the existing ones are promising, many strategies and approaches are underutilized within personalized or technology-augmented environments. This review illustrates the present gaps in the literature/practice, especially as to the prospects of modern models of education being incorporated in the traditional murajaah systems with the digital medium. It hinders a greater focus on context-based research, user-based design, and empirical evaluation to ensure that *murajaah* is feasible and applicable to modern students. According to the findings, the critical issue is integrating traditional knowledge with modernity to preserve the integrity of Quranic memorizing within the changing educational environments.

Keywords: *Murajaah*, Quranic Retention, Educational Technology, Memorization Techniques

Introduction

The Quran is a comprehensive Muslim guidebook (Nik Abdullah et al., 2021; Frananda et al., 2024). Its oral transmission and memorization (*tahfiz*) is quite a traditional thing, even back then during the time of Prophet Muhammad (peace be upon him), when its verses were keenly

memorized by the Companions who recited it daily as a form of religious piety as well as a practice by scholars. Memorizing the Quran is considered something perfect and is believed to earn them spiritual benefits, empowering the continuation of Islamic scholarship (Nur Ifana, 2023). Nowadays, Quran memorization occurs in the Muslim-dominant nations of the Middle East, from Africa to Southeast Asia, as well as in Europe, North America, and Australia among the Muslim communities (Frananda et al., 2024). Malaysia Not only has the number of tahfiz programs in Malaysia grown tremendously in the past 20 years under the impetus of government policies and private schools, but the movement is also indicative of an increasingly high demand in society to produce individuals who can practice the oral tradition of Quranic recitation on top of cherishing contemporary scholarly and professional ambitions.

Memorizing the Quran and retaining the memorized contents, known as Quranic retention, is still one of the significant challenges of the learners (Idawati & Hanifudin, 2024). The effect of rote memorization, which fails to be followed with persistent review, is that everything is forgotten gradually as learners tend to get involved in other academic and professional activities competing with cognitive resources (Yusup et al., 2025; Sari et al., 2023). When it comes to the standards of memorization in a traditionally dominated environment, there is unanimous agreement on the fact that nothing is more effective than *murajaah* (systematic re-reading and learning) of the previously memorized verses in securing retention in the long term (Hakimi et al., 2024). Nevertheless, the contemporary learner has some limitations, including insufficient time, secondary teacher attention, and balancing secular and religious education (Njonge, 2023).

In addition to religious and spiritual aspects, *murajaah* is essential in keeping oral tradition a unique intangible cultural heritage (Dweirj, 2023). Since it is an oral transmission practice that plays a key role in preserving cultural identity, it ensures that the way the Quran is pronounced, intonated, and tajwid rules are followed accurately through generations (Dweirj, 2023). Passing through this preservation is not a simple ritual; it is a rather complicated pedagogical process that involves auditory memory, coordination of motor organs of speech, and long-term concentration.

In the broader picture of Islamic education, *murajaah* as an auxiliary activity is not only a core ability that holistically embodies the learning process's spiritual, cognitive, and behavioral levels (Norazura & Malyanah, 2024). The modern discourse in the educational field focuses more and more on the idea of lifelong learning and adaptability as critical 21st-century skills, and *murajaah* works well in this sphere because it develops discipline, metacognitive awareness, and self-control (Yusup et al., 2025). The practice involves setting personal goals, tracking progress, and relentlessly pursuing continuous improvement, desirable features of the religious and secular learning environment. Additionally, there have been several comparative works between common efforts in the traditional Islamic pedagogy and modern learning sciences that can be said to indicate that structured *murajaah* reflects multiple evidence-based pedagogical strategies that, in turn, summarise its timeless recognition in the modern-day educational systems, including spaced repetition, interleaved practice, and formative feedback (Baedowi et al., 2025).

According to the point of view of cognitive neuroscience, the frequent access to Quranic verses by *murajaah* helps reinforce neural pathways linked to learning through long-term memory. It is commonly called overlearning in educational psychology (Guran, 2022). This reinforcement minimizes the forgetting curve and is pretty useful when whole volumes of text have to be memorized. When transposed to Quranic memorization, it would imply that this

quality of uniform *murajaah* will protect against one slip-up at the wrong time and help achieve swift recall in liturgical recitals, testing, or recitation.

The diversification of Quranic learners has further widened with the internationalization of the tahfiz centers in terms of their students' demographic and linguistic background. Learners in countries that do not speak Arabic may encounter one more difficulty on the retention level caused by the unknown phonetics and syntax, prompting the structured *murajaah's* importance even more (Rijan et al., 2024). The role of educators and curriculum developers is therefore becoming more and more pivotal to adapt techniques of *murajaah* to accommodate the linguistic competencies and different styles of learning, as well as the access of the learners to the required resources (Zulkifli & Hj. Rofie, 2024). The combination of culturally responsive teaching and the use of technology might thus be a more inclusive strategy, so that *murajaah* becomes relevant even in the Muslim societies worldwide.

Memorizing such a lengthy work as the Quran, with a length of 6200 verses, can only be realized by initial planting and persistent reinforcement in the long-term memory. Studies conducted in cognitive psychology confirm that even the information that seems to be significantly memorized can become degraded as time goes on without consistency in the retrieval and rehearsal process. This fact highlights the exact reasons why *murajaah* is not a choice but a very significant pedagogical tool. Most traditional *murajaah* approaches include the oral recitation of a teacher (*talaqqi*), peer-to-peer revising, and individual repetition of memorized texts (Yundianto et al., 2023). The techniques are based primarily on sound memory, rhythm, and pattern spotting, which are fundamental elements of the Islamic tradition of pedagogy (Muslim et al., 2024). Though suitable for several students, these traditional methods might not activate the different learning styles of the diverse students who are now present in the student body. As an illustration, visual learners may use color-coding the text or interactive software more.

In contrast, *murajaah* could be utilised by kinaesthetic learners to engage in physical activities or group recitations. In addition, given the current age of technology that informs much of what people do in their day-to-day lives, one can expect the conventional methods of *murajaah* to be lost to the methods to which students have become accustomed in the learning environments. (Abdul et al., 2024).

With the introduction of technology in education, the entire teaching and learning procedures have been revamped worldwide and have provided a new dimension to the techniques in which content is delivered, performance evaluation is done, and engagement is encouraged (Zhai & Ma, 2023). Within Quranic studies, digital tools, including mobile apps, artificial intelligence-based fashions, and speech recognition programs, have emerged to aid memorization and review (Abdul et al., 2024). For example, learners could use a Quran-based AI application that could automatically monitor recitation performance and offer proactive revision schedules and immediate feedback, facilitating counseling in *murajaah* without requiring the learner to be present in a classroom or geographically close to a teacher. Nonetheless, though the technologies are convenient and accessible, they have some limitations. There is no vigorous assurance of pedagogical and cultural adaptability for many applications or confirmation regarding the recognized tahfiz methodologies. Furthermore, concerns remain regarding the heavy dependency on technology, a lack of human contact, and data protection problems (Hakimi et al., 2024).

Although educational technologies are widespread, little research has been done on the particular adaptation to *murajaah*. Although automated writing evaluation (AWE) systems and AI-driven learning analytics have proven successful in areas of improving performance in language acquisition and writing skills (Geng & Razali, 2022; Zhai & Ma, 2023), very little evidence exists regarding transferability to Quranic retention. Furthermore, other literature rarely takes into account the socio-cultural background within which the practice of murder is carried out. The communication of the Quran is very much involved in related tasks to the worship of the community, spiritual discipline, and teacher-student relationships in societies where it is the main religion. This peculiar setting needs technological implementation that would respect the sanctity of the Quran, follow traditional recitation principles (tajwid), and enhance spiritual accessibility and cognitive work efforts.

This mini review addresses the gap by examining *murajaah* as a pivotal strategy in Quranic retention, particularly through modern technological integration. Specifically, the review aims to:

1. Highlight the significance and challenges of *murajaah* in Quranic retention.
2. Explore the current landscape of digital tools in Quranic education.
3. Assess the potential of AI and related technologies in enhancing murajaah.
4. Provide recommendations for future research and practical implementation.

By synthesizing findings from traditional pedagogy and modern educational technology, this review seeks to guide educators, curriculum designers, and technology developers in creating effective, context-sensitive *murajaah* solutions that honor the sacredness of the Quran while embracing the advantages of innovation.

Methodology

A comprehensive literature search was conducted using Scopus and Web of Science (WoS) ("*Murajaah*" or "revision" or "review" or "recitation") and ("Quran" or "Quranic") and ("retention" or "memorization" or "memory" or "recall") and("strategy" or "method" or "approach" or "technique"). Below, we provide the inclusion and exclusion criteria for studies in this review article.

a) Inclusion Criteria

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1. Studies discussing various approaches, models, and outcomes related to *murajaah* practices in the context of Quranic memorization and retention.
2. Studies focus on applying educational technologies, including AI tools like ChatGPT, to support *hifz* al-Quran and religious learning.
3. Studies analyzing the strengths, limitations, and potential applications of *murajaah* as a pedagogical strategy within Islamic education frameworks.
4. Studies exploring the integration of digital platforms or cognitive reinforcement methods specifically designed to improve Quranic retention.
5. Studies published in English and accessible through academic databases or peer-reviewed platforms.

b) Exclusion Criteria

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1. Studies published in languages other than English were excluded to maintain consistency in analysis and accessibility.
2. Studies that discuss Quranic education or memorization without reference to *murajaah* were excluded, as they fall outside the specific focus of this review.
3. Studies that explore educational technologies without linking them to Quranic retention or *hifz* al-Quran were excluded.
4. Grey literature, such as conference abstracts, unpublished theses, and non-peer-reviewed reports, was excluded to ensure academic reliability and validity.
5. Opinion pieces, editorials, or anecdotal narratives lacking empirical data or structured analysis were excluded from the review.
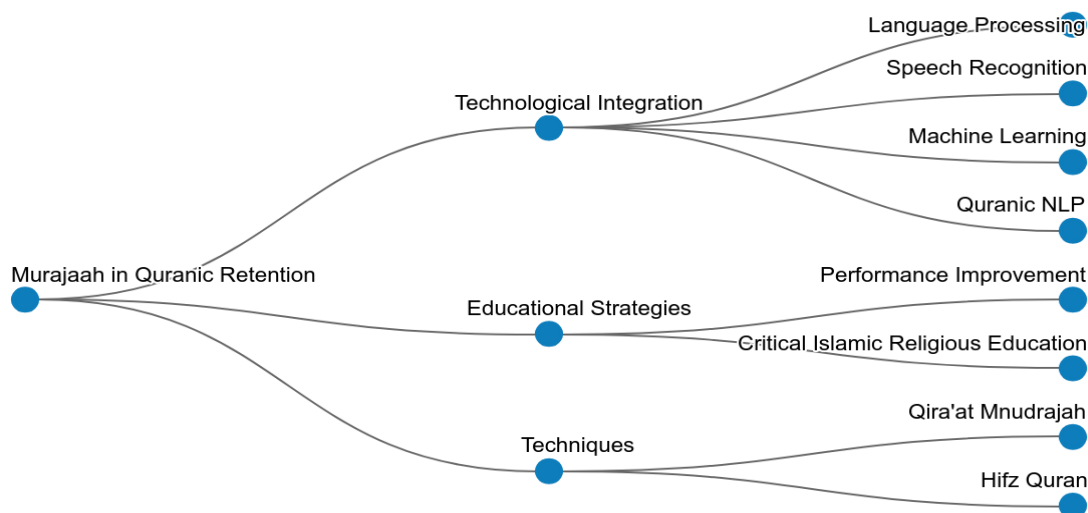
Discussion and Results

Figure 1: A general overview of the Quran in Education by using Scopus AI

Figure 1 outlines key components of *murajaah* in Quranic retention, emphasizing technological integration, educational strategies, and techniques such as *Qira'at Murajaah* and *Hifz*, supported by language processing and performance enhancement tools.

a) Current Status of Technological Integration and *Murajaah* in Quranic Retention

Critics argue that the integration of technology in Quranic education often yields content that closely mirrors existing literature, raising concerns about redundancy, potential plagiarism, and oversimplified interpretations (Sholeh et al., 2024). Although partially valid, these concerns overlook the mechanisms by which digital tools process, deliver, and personalize murajaah experiences. Most of the biases found in the AI-created or app-delivered learning products do not concern any conscious distortion or the distortion created due to the choice of an individual (Baker & Hawn, 2022).

To check the validity and efficacy of technology integration, we made inquiries to AI platforms and learning applications about questions on *murajaah* in the Muslim memory of the Quran. The feedback was generally in the highlights of features, including scheduling day revisions, audio-assisted recitation practice, memorization status, and automated feedback mechanisms. It was followed by comparing the findings with the existing ones in the current literature and case studies in digital Islamic pedagogy. Although the answers were similar to the strategies used, they were not always accompanied by academic citation, cultural flexibility, or learner-driven pathways.

The academic evaluation would put the technological implications of incorporating technological devices to bolster *murajaah* practices with great potential, yet in its infancy. These tools provide more general information and solutions, which can be scaled and do not seem to address widespread aspects of traditional pedagogy, like the student-teacher relationship and oral correction. Moreover, evidence of the effect of using these applications on long-term retention is limited compared to conventional face-to-face *murajaah*, especially in rural or underserved communities. There are some reports that excessive use of technology can diminish chances of spiritual guidance and interactions with the community, factors that have been historically important to *tahfiz*-based education (Mohd Jamalil et al., 2023). To be effectively transformative in *murajaah*, future technology should focus on hybrids where digital convenience is complemented with the human-like depth of instruction, and intensive pilot-testing should occur in various learning contexts. The complete incorporation of technology in *murajaah*-based approaches to retention requires future studies to involve user-centered, pedagogical alignment, and empirical experimentation in various Quranic learning settings (Yusup et al., 2025).

b) Streams of Educational Strategies and *Murajaah* Decision as in the present state of Quranic retention

Critics claim that education approaches associated with *murajaah* mainly produce derivatives that amount to more or less the same literature, which begs the question of redundancy, possible plagiarism, and watershed areas (Yusup et al., 2025). The critiques are somewhat valid, but they often miss the question of pedagogical differences and subtle context differences in the use and conveyance of educational strategies. The bias in the associated content is usually explained by the excessive attention to commonly used methodologies or insufficient regional research studies, but not by personal weaknesses of the strategies (Yusup et al., 2025).

We also searched various sources of information concerning *murajaah* in Quranic retention to test the credibility of the educational tactics. The derived outputs often focus on systematic practices to fill in the gaps in the day, revision, peer-to-peer assistance, instructor-led feedback, and repetition-based support to enhance learning. Specifically, the importance of such activities as daily controlled recitation, group *murajaah* (*halaqah*), and progressive reviewing of checks on memorizing was pointed out (Fatoni & Subando, 2024). Cross-referenced when compared to published scholarly research, these approaches proved to be effective, but in many cases, they failed to provide adaptation to the situation of various learners and subsequent institutional problems.

Our discussion indicates that educational strategies provide feasible and long-standing practices of *murajaah.* However, the available writings are less regarding individual learning requirements, psychological interest, and the propagation of contemporary pedagogies. It has also been found that most tahfiz institutions follow standard *murajaah* timetables without

considering their differences in ability to memorize, learn, and motivational levels of the learners (Hakimi et al., 2024). Deployment of differentiated instruction and profiling of learners is likely to promote better engagement outcomes and retention. Also, imbuing the reflective practice, in which the students analyze their own progress concerning the *murajaah*, would foster a metacognitive skill congruent with the objectives in lifelong learning (Yusup et al., 2025). A future study might study adaptive scheduling systems and data-driven analytics to achieve an optimum group- and individual-level revision strategies. Future research on the material should be conducted to prove the effect of these strategies and learner-centered agendas, and incorporate them with digital platforms. It will assist in making them more relevant and valuable in diverse educational environments and in different demographics, as far as Quranic memorization is concerned.

c) The Present Condition of Methods and *Murajaah* of the Retention of the Quran

According to critics, when discussing *murajaah* techniques, traditional methods already found in reference libraries are recreated, raising concerns about fidelity, possible plagiarism, and not very deep material (Yusup et al., 2025). Although these reasons may also provide some ground for such concerns, they do not recognize the peculiarities with which such techniques are contextualized, adapted, or enacted in various learning settings. Whenever bias in outputs is based on technique concerns, it is usually attributed to prevailing teaching cultures or samples that are disproportionately dominated, and there is some deficiency in the technique itself.

We have asked sources about *murajaah* in Quranic remembrance to know the valid credibility and usefulness of generally reported methods. The findings arrived at popular techniques, such as rote learning, daily recitation and rehearsal, peer-led correction practices, visual learning materials (ex., color-coded *mushaf),* and stratified repetitive schedules (Senan et al., 2017). These methods were subsequently contrasted with the latest research on the Quranic pedagogy (A. Shukri et al., 2020). Although conformity to traditional practice was present, most of the outputs did not seem to have further prescription on learner adaptability issues, pedagogical competency, and links to the current theories of cognitive reinforcement models (Azman et al., 2025).

Despite the techniques being fundamental and pragmatic, we found that their presentation nowadays tends to be too black and white, lacking examples substantiated by empirical evidence and contextual adaptation, especially in contemporary, non-traditional teaching and learning environments. For instance, rote repetition can be remarkably effective in novice *huffaz* but ineffective in advanced ones. In the advanced, they may need more integrative procedures like thematic *murajaah* or situational recitation in prayer (Sari et al., 2023). Aids such as using a color-coded *mushaf* have proved potential in helping dyslexic learners or those with poor visual memory. Still, they are not effectively applied in the majority of tahfiz schools. Going ahead, studies are warranted to understand how the interaction of the sensory modalities, i.e., visual, auditory, and kinaesthetic, might involve multi-layered *murajaah* experiences and result in heightened cognitive encoding and spiritual engagement. To fully justify and make these methods quite applicable, future studies should focus on individual customization, the teacher's facilitation pattern, and the hybrid learning model incorporating the classical and digital tools (Muslim, 2024). These refinements will better support long-term Quranic retention and respond to various student bodies' changing needs.

Conclusion

This paper reviews the literature on *murajaah* within Quranic retention, specifically, technological integration, educational measures, and methods. The main goal was to discuss the role of those factors in keeping the Quranic memorization and improving the effectiveness of murajaah overall. However, positive effects are associated with using technology tools, teaching strategies, and effective methods to enhance learners' performance, motivate them, and retain information in the long run. An untapped potential can be exploited to its most significant advantage.

The review and analysis define a range of all-important elements in *murajaah*, including AI-based applications, organized planning of education, and established methods of *Qiraat Murajaah* and *Hifz Quran*. These points are well-supported by several scholars, and educational practices evidence them. Nevertheless, when it comes to the contemporary realization of technological integration, educational strategies, and techniques, the latter tend to exist as a generalized overview defined by the model of a conventional approach or the timely development of a new technology, without extensive experimental verification.

One of the main weaknesses is that most digital tools and education programs are being trained or designed based on the existing literature without verifying sources, providing instant feedback, and considering cultural flexibility. Moreover, although outputs can be informative, they might not capture detailed contextual needs or represent all the realities of present institutional practice or learner diversity.

Future research should formulate empirically tested, learner-centered models incorporating trademarks and *murajaah* procedures and adapt technologies and new pedagogies. Introductions like these will assist in reconciling the high levels of classical traditions of memorizing the Quran and the current challenges of education, and still enable the Quran to be passed across the generations as intact as it is internalized.

The practical side of the topic is that the review results have some implications for the most significant stakeholders. Instead, a combination of tried-and-true *murajaah* routine with adjustment tools to suit the various learning styles, language backgrounds, and cognitive profiles is essential to educators and instructors. To the developers of technologies, culturally friendly mechanisms, tajwid-compatible feedback mechanisms, and data-driven customizations may considerably increase the levels of engagement and retention. Policy makers and curriculum planners can also pay attention to having national guidelines to establish regularity and excellence, and maintain the sanctity of the Quran in technology-aided *murajaah.*

Future studies could adopt mixed-method approaches, combining quantitative measures of retention rates with qualitative insights into learner experiences, to develop a richer understanding of how murajaah functions in varied contexts. Cross-regional comparisons, longitudinal tracking, and experimental designs testing different combinations of traditional and technological strategies would further strengthen the evidence base. Ultimately, preserving the Quran in the hearts and minds of Muslims will depend on an approach that harmonizes the wisdom of tradition with the possibilities of modern innovation.

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