



## THE EFFECTIVENESS OF "TASLIMA" METHOD IN OPTIMIZING THE QUALITY OF AL-QUR'AN MEMORIZATION ON LONG-TERM MEMORY RETENTION

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### Abstract:

This study aims to examine the effectiveness of *Tasmi'* method per multiple of five juz (*Taslima*) in optimizing the quality of Al-Qur'an memorization in strengthening long-term memory retention. The method used in this study is descriptive qualitative with a case study approach, which focuses on the experiences of Al-Qur'an memorizers who apply the *Taslima* method in their memorization. Data were collected through in-depth interviews with memorizers, *ustadz/ustadzah* and *Tasmi'* mentors, as well as direct observation of the *Tasmi'* process carried out at the Tahfidzul Al-Qur'an Islamic Boarding School (PPTQ) in Malang City. The results of the study showed that the *Taslima* method had a significant influence on the quality of memorization, especially in terms of the memorizer's ability to maintain memorization in a long-term. Repetition of memorization per multiple of five juz has been shown to facilitate the process of memory consolidation and reduce excessive memorization burden, so that long-term memory can be maintained more effectively. In addition, multisensory involvement through hearing and pronunciation also increases memory strength. Regular review process (*muroja'ah*) and direct feedback from the *ustadz/ustadzah* strengthen the understanding of the meaning and ensure the quality of memorization is maintained. This study concludes that the *Taslima* method is one of the effective approaches in strengthening long-term memory retention, which can improve the overall quality of memorization of the Qur'an.

**Keywords:** *Taslima Method, The Quality of Al-Qur'an Memorization, Long-Term Memory Retention*

### INTRODUCTION

Nowadays, those who have memorized the Qur'an and have difficulty in continuing to memorize it fluently after completing is a phenomenon that is increasingly often found in many Islamic boarding schools and *tahfidz* houses (Amalia et al., 2024). This problem occurs because of the weakness of the methods applied in memorizing the Qur'an until the memorization process is complete. The main focus of the memorizers is often only on achieving the target of completing the Qur'an, without a long-term strategy to maintain the quality of memorization (Murtafiah & Yaskur, 2024). Not only that, the pressure to finish memorizing immediately sometimes causes memorization to be done in a hurry, so that it is less comprehensive. As a consequence, even though memorization is successfully completed, the ability to repeat or remember fluently becomes weak. Memorizing the Qur'an is a very noble worship, but in practice, many memorizers face various problems in the memorization process. One of the main challenges is the lack of consistency in repeating memorization, which is often hampered by daily activities and lack of available time. In addition, age factors, psychological conditions and varying memory in each individual also affect the speed and

durability of memorization. Other challenges include the lack of effective methods, which cause boredom or saturation in memorizing, as well as the lack of a supportive environment to continue maintaining memorization. Thus, to overcome this problem, a more systematic and adaptive approach is needed that can adjust to the needs and conditions of each memorizer.

The lack of routine practice in *muroja'ah* (repetition) of memorizing the Qur'an is one of the factors that contributes to the weak quality of memorization. Many memorizers of the Qur'an switch their focus to other activities after completing the Qur'an, such as formal studies or work, so that the time to maintain memorization is drastically reduced (Solihuttaufa & Gundara, 2023). In addition, the absence of guidance from the mentor or *ustadz/ustadzah* and supportive environment to continue memorizing also contributed to worsen the situation. This shows the need for a mentoring system and special methods that can ensure the sustainability of memorization, so that the quality of memorization is maintained even though the memorizer has completed 30 juz.

The implementation of the *Tasmi'* method at Assa'adah Bandulan Tahfidzul Qur'an Islamic Boarding School (PPTQ), Malang City has proven the effectiveness in improving the quality of santri memorization of the Al-Qur'an. Through the process of direct memorization to *ustadz/ustadzah*, santri can get the right reading correction and evaluation of their memorization. Through this direct interaction, santri are also motivated to continue improving the quality of their memorization. Thus, the *Tasmi'* method not only helps santri memorize the Al-Qur'an fluently and accurately, but also in still a deep understanding of the meaning the verses of the Al-Qur'an.

Based on several previous studies that revealed various strategies for optimizing the quality of memorizing the Qur'an and long-term memory retention. As, research conducted by (1) Nurul (2023) showed that the *tahsin* method (reading correction) before and during the memorization process is effective in increasing the accuracy and fluency of memorization. Nurul emphasized the importance of getting used to correct reading from the start so that santri can memorize more easily and make fewer mistakes when repeating memorization. In addition, the approach with the *halaqah* system that involves intensive interaction between memorizers and mentors has also been proven to be able to increase santri motivation and consistency in repeating memorization. (Murtafiah & Yaskur, 2024). This is different from (2) Ginting (2024) who highlighted the effectiveness of the application of audio-visual technology, such as *murottal* recordings and digital memorization applications, in helping santris strengthen their memorization. This technology provides flexibility for santri to repeat memorization anytime and anywhere. (Ginting et al., 2024). Meanwhile, Abdurrohman (2024) found that a peer learning-based approach or learning together with peers can improve memorization because of a sense of shared responsibility and mutual reminding (Rohman, 2024). These studies show that a combination of traditional and modern methods, as well as community support, are essential in optimizing sustainable Qur'an memorization.

Based on the results of the study above, it can be concluded that optimizing the quality of memorizing the Qur'an and its relationship to long-term memory retention of memorization can be achieved through a combination of various complementary strategies. The combination of traditional methods (such as *tahsin* and *halaqah*) with modern methods (such as audio-visual technology) and support from the learning community (peer-learning) is a comprehensive approach to optimizing memorization of the Qur'an in a sustainable manner. This

approach not only improves the quality of memorization, but also provides a more enjoyable and meaningful learning experience for santri who memorize the Qur'an.

Meanwhile, in this study on the *Tasmi'* method of multiples of five juz (*Taslima*) in memorizing the Qur'an at the Tahfidzul Qur'an Islamic Boarding School (PPTQ) Assa'adah, Bandulan, Malang City shows novelty. Previous studies have focused more on qualitative aspects and short-term memory, while this study uses a more quantitative method to measure the improvement of memorization quality in the long term (long-term memory). Not only that, this study also combines the *Tasmi'* method with other learning techniques and analyses the cognitive processes that occur during the memorization process. Thus, this study not only provides stronger evidence of the effectiveness of the *Tasmi'* method of multiples of five juz (*Taslima*), but also opens up opportunities for the development of more effective and efficient Qur'an learning methods to optimize memorization quality.

## RESEARCH METHODS

This study uses a descriptive qualitative research type through a qualitative case study method by conducting research that intends to describe the problem and analyze the problems that occur. Researchers collect data through several stages, such as; (1) Observation, observing directly at the research location. (2) Interviews, interviewing santri, teachers, and leaders of the boarding school in depth to explore their views on the methods applied. (3) Observation, direct observation activities are carried out to understand the dynamics implementation of memorization at the research location. (4) Documentation study, while documents such as santri progress reports and boarding school policies are also analyzed to complete information related to the study to understand the effectiveness of *Tasmi'* method per five juz (*Taslima*) on the quality of memorization of the Qur'an and its relevance to long-term memory retention at the Assa'adah Tahfidzul Qur'an Islamic Boarding School (PPTQ), Bandulan, Malang City. This approach aims to explore in depth how the method is applied.

The Collection of accurate data is obtained from several competent informants to inform and describe real events or conditions in the field. Several informants who were successfully interviewed and observed regarding field conditions can be seen in table 1.1.

Table 1.1 Informant Source Research

No	Informant	Amount	Initial
1	Head of Pesantren	1	IB
2	Chief Executive Officer	1	AI
3	<i>Ustadz/ustadzah</i>	9	IF, UH, IM, DR, RA, AFH, FWU, LM, RK
4	Santri	10	MH, MC, AJ, AF, LL, WR, MS, MJB, IK, NLR

Based on the table above, it has been presented that the source of information was received from twenty-one informants consisting of head of pesantren, chief executive officer, *ustadz/ustadzah* as mentor of the method, then finally several santri as objects of the method application. The results of the collected data were analyzed by the process of reduction, data presentation, and

drawing conclusions, so as to produce a clear picture of the effectiveness of *Taslima* method in supporting the ability and quality of santri memorization. Data accuracy is guaranteed through triangulation of various sources and techniques, as well as confirmation of interview results with informants.

Data collection techniques in this study refer to expert theories such as in-depth interviews according to Sugiyono, which allow for in-depth exploration of the subject's views, as well as participant observation as explained by Spradley, which involves researchers in real situations to understand behaviour and interactions (Achjar et al., 2023) (Suprayitno et al., 2024). Documentation, as Moleong explains, complements data by analyzing relevant documents (Rachmad et al., 2024). For data analysis, Miles and Huberman's theory was used, including data reduction to simplify information, presenting data in narrative or tabular form, and drawing conclusions based on the patterns found, as described by Bogdan and Biklen (Pugu et al., 2024). Data validity was ensured by triangulation, as Denzin explains, using multiple sources and methods to ensure the accuracy of findings (Alejandro & Zhao, 2024).

This study is expected to provide in-depth insight into the application of *Taslima* method as an independent variable, including supporting and inhibiting factors and its correlation to the quality of memorization which acts as a dependent variable whose relevance to long-term memory retention, so that it can be a reference for the development of similar methods in Pesantren or other *tahfidz* houses.

## RESULTS AND DISCUSSION

The results of the qualitative data analyse showed several findings related to the *Taslima* method. The santri who memorized as research subjects reported that this method helped them remember and repeat memorization more efficiently, with one memorizer stating that the *Taslima* method made memorization more structured and easier to recall. In addition, many memorizers felt that the quality of their memorization improved after using this method, especially in improving previously unstable memorization, which allowed them to memorize more verses and juz (Amalia et al., 2024). Interviews also showed that most respondents felt that their memorization lasted longer after using the *Taslima* method, which proves the effectiveness of this method in maintaining long-term memorization. In addition, learning environment factors, such as a conducive and structured environment, also influence the success of *Taslima* method, with memorizers who study in a supportive environment reporting more significant improvements in their long-term memorization retention (Zahraini & Hizam, 2024).

The results of qualitative research using observation and direct interview methods conducted at Assa'adah Bandulan Tahfidzul Qur'an Islamic Boarding School (PPTQ) in Malang City related to the implementation of *Taslima* method to optimize the quality of Al-Qur'an memorization has been effective to be applied to santri who memorize the Al-Qur'an. To make it easier to understand the results of the study related to the effectiveness of the *Taslima* method, the researcher presents the data in the form of a table as in table 1.2 below.

Table 1.2 Presentation of data on the effectiveness of the *Taslima* method on the quality of Al-Qur'an memorization and long-term memory retention of santri

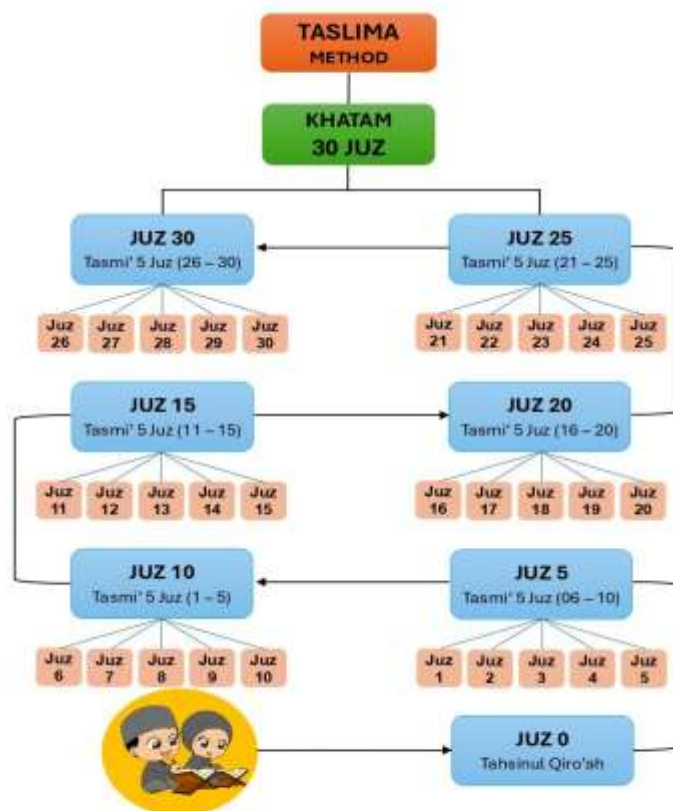
Research Aspect	Data Findings	Respondent Quotes	Analysis
<b>Taslima Method</b>	The <i>Tasmi'</i> method per multiple of five juz or <i>Taslima</i> applies memorized deposits every one juz and periodically makes re-deposits every multiple of five juz	"I was reviewed and guided by the <i>ustadz/ustadzah</i> , repeating my memorization every one juz and periodically repeating every multiple of five juz."	This method is used to explore the deep experiences of Quran memorizers who use the ' <i>Taslima</i> ' method.
<b>Memorization Experience with Taslima Method</b>	Memorizers feel that the ' <i>Taslima</i> ' method helps them remember and repeat memorization more effectively and optimally.	"The ' <i>Taslima</i> ' method makes my memorization more structured and easier to recall after some time."	The process of repeating verses with <i>Tasmi'</i> improves memorization in a more systematic way.
<b>The Increase of Al-Qur'an Memorization Quality</b>	Many respondents reported an increase in the quality of memorization after using the ' <i>Taslima</i> ' method.	"My memorization is getting more stable, including the fashohah and tajwid. I can also remember old memorization even though I am currently adding new memorization."	The effectiveness of this method can be seen from the ability to memorize for longer with accuracy along with the rules of tajwid and reading even when adding to the memorization.
<b>Long-Term Memory Retention</b>	Memorizers reported that their memorization lasted longer after using the <i>Taslima</i> method.	"My old memorization (early juz) remains strong even though now I have added many juz and have almost finished it."	Repetition through <i>Taslima</i> strengthens memory traces, which contributes to long-term recall.
<b>Environmental Factor</b>	A conducive environment supports the success of the <i>Taslima</i> method in improving the quality of memorization.	"The supportive learning environment makes my memorization smoother, and I can focus better."	Learning environment supports an important role in increasing the effectiveness of <i>Taslima</i> method on long-term memory retention.

The table above summarizes the main findings of the study on the effectiveness '*Taslima*' method, which include improving the quality of memorization and long-term memory retention. It also includes quotes from

respondents that strengthen the research analysis. Here are three main points of discussion about the effectiveness of the *Taslima* method in optimizing the quality of memorization of the Qur'an to strengthen long-term memory retention. **Structured “*Taslima*” Method for Optimizing Long-Term Memory Retention**

The *Taslima* method relies on structured memorization repetition, where the memorizer listens and repeats the memorization that has been done, both verbally and in depth. This consistent repetition helps strengthen the memory pathways in the brain, which is important for maintaining memorization in the long term. By involving repeated repetition, the *Taslima* method optimizes the memory consolidation process, making it more stable and long-lasting (Khasawneh et al., 2024). Every santri who completes one juz of memorization is required to do *Tasmi'* to *ustadz/ustadzah*. Until the memorization of juz five is complete, the santri must repeat using the *Tasmi'* method from juz one to juz five. This continues to apply for each multiple of five. So that by implementing this method, santri are required to consistently carry out *muroja'ah* of memorization that has been submitted, so that it is well maintained. To make it easier to understand the implementation of the *Taslima* method in a structured and systematic manner at As-Sa'adah Bandulan Tahfidzul Qur'an Islamic Boarding School (PPTQ), Malang City, the researcher presents it in the form of a chart as shown in Figure 1.1 below.

Figure 1.1 Schematic chart of the application of the *Tasmi'* method per multiple of Five Juz at the As-Sa'adah Bandulan Tahfidzul Qur'an Islamic Boarding School (PPTQ), Malang City.



Based on the statements of several sources of informants, namely IB and AI, it can be seen that the implementation of *Taslima* method in optimizing the quality of santri memorization of Qur'an at the As-Sa'adah Tahfidzul Qur'an Islamic Boarding School has been running effectively. IF, UH and IM as the female teachers who supervised the implementation of the *Taslima* method explained several stages that were applied which are described as follows: first, the santri come forward one by one in turns to submit their memorization of the Qur'an to the *ustadz/ustadzah* with tartil reading; second, *ustadz/ustadzah* listens to the santri memorization submission carefully according to the standards of good and correct reading of the Qur'an. If there is an error in memorization or reading during the submission, *ustadz/ustadzah* concerned will correct it.

MH, one of the santri, told about the time of the Al-Qur'an memorization which had been structured. The *Tasmi'* schedule is divided into three times, namely morning, afternoon, and evening. Meanwhile, the evaluation quality of santri memorization is carried out intensively in each *Tasmi'* process. Meanwhile, the addition of juz is carried out periodically in multiples of 5 juz. This is done to maintain the quality of memorization and increase the long-term memory retention of santri in maintaining their memorization of the Al-Qur'an. The following is a table that summarizes important aspects in optimizing the quality of memorizing the Qur'an using the *Taslima* method:

**Table 1.3 Aspects in the *Taslima* Method to Optimize the Quality of Memorizing the Qur'an**

<b>Aspect</b>	<b>Explanation</b>
<b>Consistency and Sustainability</b>	The importance of repeating memorization every day to keep the memorization well remembered.
<b>The Right Memorization Method Focus and Accuracy</b>	Selecting the appropriate method, such as memorizing per juz, page or using audio. Memorize with full attention, pay attention to tajwid and read carefully.
<b>Supportive Environment</b>	A calm atmosphere, social support, and fellow fighters to increase motivation.
<b>Understanding the meaning</b>	Understand the meaning of memorized verses to strengthen memory and help remember the sequence of verses.
<b>Repetition and Periodic Review</b>	Regular repetition or <i>muraja'ah</i> to maintain memorization.
<b>Physical and Psychological Conditions</b>	Good physical and mental health to support concentration and memory.
<b>Prayer and Trust</b>	Pray to Allah for memorization fluency and surrender after trying.

Based on table 1.3 above, it provides a clear picture of the various factors that influence the quality of memorizing the Qur'an and how each aspect contributes to the success of memorization process at As-Sa'adah Bandulan Tahfidzul Qur'an Islamic Boarding School (PPTQ), Malang City.

### **Improving Memorization Quality through Checking and Correction**

One of the main advantages of the *Taslima* method is the continuous and intensive checking and correction of the memorization done by the memorizer. In this method, the memorizer is usually guided by *ustadz/ustadzah* or a friend who is more proficient (peer learning) (Rohman, 2024). This allows memorizers to immediately notice an error in their memorization and correct them before they become permanent. This immediate correction increases the accuracy and precision of memorization and prevents errors that could compromise the quality of memorization.

A quality memorizer of the Qur'an is not only seen from his ability to memorize the text of the Qur'an, but also from the aspect of understanding, experiencing and applying the teachings contained in the Qur'an in everyday life. However, in this discussion, the researcher emphasizes the quality of memorization of the Qur'an which has several main criteria as explained by DR, RA and AFH, as *ustadzah* and administrators of the following Islamic boarding school (Murtafiah & Yaskur, 2024):

### **The Accuracy of Tajwid Knowledge Implementation**

Tajwid is a science that studies the procedures for reading the Qur'an correctly, according to the rules taught by the Prophet Muhammad SAW. By mastering tajwid, the memorizer maintains the authenticity of the reading of the Qur'an, so that there are no changes or errors in pronouncing letters or syllables that can change the meaning. Each letter and vowel in the Qur'an has a very important meaning and position. Readings that are not in accordance with tajwid can change the meaning of a verse. For example, changes in the length of the harakat or the pronunciation of certain letters can change the meaning significantly. Therefore, studying the science of tajwid and applying it correctly has a significant role in understanding and maintaining the meaning of the Qur'an properly (Fadli et al., 2023).

IB as the head of Pesantren said that the accuracy in applying the science of tajwid when memorizing the Qur'an is very important to ensure that the memorized text is in accordance with the correct reading and does not change the meaning of the verse. This includes correctly pronouncing the verse based on the rules of tajwid, such as the length of the verse, makhoriijul huruf, sifatul huruf and knowing how to read the ghorib verses in the Qur'an. This is due to the unusual way of reading it and not following the general rules of tajwid. So that memorizers of the Qur'an must understand it as a form of responsibility in maintaining the purity of the Qur'an.

### **Fluency Memorization (*mutqin*)**

A memorizer of the Qur'an must have a fluent memorization. Because this is a form of responsibility from someone who is committed to memorizing the Qur'an. There are millions of memorizers of the Qur'an throughout the world. However, there is a sad and even painful phenomenon, namely the widespread decline in the quality of fluency of memorizers of the Qur'an. This is because many prospective *hafidz/hafidzah* are in a hurry to memorize, the intensity of adding additional memorization levels is higher than repeating the memorization that has been memorized (*muroja'ah*). Memorizing and fluent memorization are maintenance tools; both are interrelated components and ensure the continuity of the text of the Qur'an and its interpretive relationship to the keeper. After we have successfully entered the holy verses into our hearts and minds, we should really guard them so that they are not lost (GULAMHUSEIN, 2023).



If the indicator of memorizing the Qur'an is limited to 'memorizing 30 juz only' then the title of *hafidz/hafidzah* will only be a name. Because according to informant sources IB, FWU, LM and RK, there are at least three important components that must be proven by a santri who memorizes the Qur'an. First, the person concerned represents the Islamic boarding school where he studied. Basically, people who want to memorize the Qur'an should be fostered under the alمامater of an Islamic educational institution or Islamic boarding school, this is a characteristic of santri who want to memorize, so that santri can strengthen their intentions under the guidance of a *kiai* or *nyai*. Second, the person concerned must have *ustadz/ustadzah* who is an expert in memorizing the Qur'an. Someone who memorizes the Qur'an must seek guidance from an expert, of course the cleric must also have memorized the Qur'an and someone who is already established in terms of religion and knowledge of the Qur'an. Such as *ulumul Qur'an*, *asbabun nuzul*, *tafsir*, *tajwid* science and others. For a memorizer of the Qur'an, it is not permissible to seek guidance from someone who is not an expert. In other words, the cleric does not have memorized the Qur'an. Because, in the Qur'an, there are many difficult readings that cannot be mastered just by studying the theory. Third, the person concerned is able to do *Tasmi'* 30 juz in 1 assembly. A *hafidzh/hafidzhah* reads the memorization from juz 1 to juz 30 and is listened to by a number of people.

From the various methods of memorizing the Qur'an, MC and AJ said that the *Taslīma* method applied focuses on repeated reading is very effective in strengthening the quality of memorization, so that by applying this method it can optimize the quality of memorization so that the memorizer is able to reach the *Tasmi'* stage of 30 juz in 1 assembly. Ironically, in the mindset of our society, 'instant' culture seems to have penetrated the social order of life. The learning process should be directed towards understanding that the process is much more important than the results. By understanding and experiencing the process in a structured and systematic manner, santri will find it easier to go through the steps that have been designed until the final stage.

Likewise, with what was conveyed by *ustadz/ustadzah* RK, FWU and LM regarding the learning of memorizing the Al-Qur'an that there is no need to rush in memorizing, but it should not be delayed either. The process of fluently memorizing the Al-Qur'an by routinely repeating it is much more important than memorizing it quickly just to rush to finish it. Long and short are just human feelings. Having memorized 5 juz and being able to review it is certainly better than having memorized 30 juz but not being able to review it. Theoretically, reviewing (repetition) is the key to maintaining the strength of memorization. Therefore, currently many books on the Islamic education curriculum in schools emphasize the development of memorization competencies, understanding, and appreciation of the teachings of the Al-Qur'an. As in "Islamic Religious Education" by Prof. Dr. Syamsul Anwar, which explains the importance of the quality of memorizers of the Al-Qur'an who not only master the text, but also practice and teach the Al-Qur'an.

This is in line with the opinion of Sheikh Yusuf al-Qardawi, a contemporary scholar from Egypt who is famous for his contributions in the fields of *fiqh* and *da'wah*, also stated the importance of fluency in memorizing the Qur'an. In one of his lectures, Sheikh Yusuf emphasized that "The Qur'an is a book of guidance that must not only be read, but also memorized and understood well. Fluency memorization of the Qur'an (*mutqin*) is the foundation for building a strong spiritual life and a deep understanding of religion."

## **Increasing Mental and Emotional Engagement in Memorization**

The *Taslima* method does not only rely on the physical aspect of memorizing, but also involves mental and emotional involvement. When a memorizer often listens and routinely repeats their memorization, they tend to be more focused and feel more responsible for the memorization they do. This emotional involvement encourages them to be more serious in maintaining the quality of memorization, increasing their sense of commitment, and intrinsic motivation in the learning process. The more mentally involved, the easier it is for the memorizer to store memorization in long-term memory. (long-term memory retention) (Custers, 2010)(Khasawneh et al., 2024).

When interviewed simultaneously AF, LL, WR, MS, MJB as santri who memorized admitted that the *Taslima* method is very effective in optimizing the quality of memorization and maintaining long-term memory retention. So that after memorizing several juz, the santri are still able to review the previous memorization fluently even though they are memorizing the next juz. Although, the informant source said that this method takes quite a long time compared to several other methods to complete 30 juz, but the quality of memorization is much better.

A large quantity does not necessarily mean quality. Patience is needed in the process of memorizing the Qur'an. Armed with a sense of love for the Qur'an alone is not enough, because the love for memorizing can fade and disappear at any time. The feeling of love can also waver and even change. However, if accompanied by patience, then one day the memorization of the Qur'an will be able to be owned, which in the world of tahfidz is known as '*mutqin*' (fluent). Through this study, the head of pesantren, IB said that fluent memorization of the Qur'an not only has an impact on spirituality, but also on the formation of a person's character, mentality and emotions. With memorization, a person is taught to have an attitude of discipline, patience and endless perseverance.

Discipline and perseverance are two traits and attitudes that must be possessed by a memorizer of the Qur'an. Memorizing the Qur'an requires time, effort, and high commitment. A successful memorizer will learn how to manage his time, maintain consistency, and not give up easily, because memorizing the Qur'an is a long process that requires patience. In addition, exemplary behaviour is also an important aspect (Rahayu et al., 2023). Fluent memorizers of the Qur'an tend to have more guarded and noble behaviour, because they always try to practice the verses they have memorized in their daily lives. Many scholars emphasize that fluent memorization must be followed by good practice.

IB also said that fluent memorization of the Qur'an is the basis of broader religious knowledge. Without strong memorization, a person will have difficulty in understanding and practicing Islamic teachings, as well as in teaching them to others. Memorizing the Qur'an is also the basis of knowledge as a foundation in understanding interpretation, fiqh and other religious knowledge. Without fluent memorization, a memorizer will have difficulty in connecting the verses of the Qur'an with other religious concepts (Zahraini & Hizam, 2024). According to Ustadz Deden, fluent memorizers of the Qur'an will have a strong foundation in Islamic education and can continue to a higher level in religious knowledge. This will strengthen their position as competent teachers, mentors, or scholars. Therefore, the effectiveness of the *Taslima* method is a solution to optimize the quality of memorization of the Qur'an so that it can maximize the long-term memory retention of the memorizer.

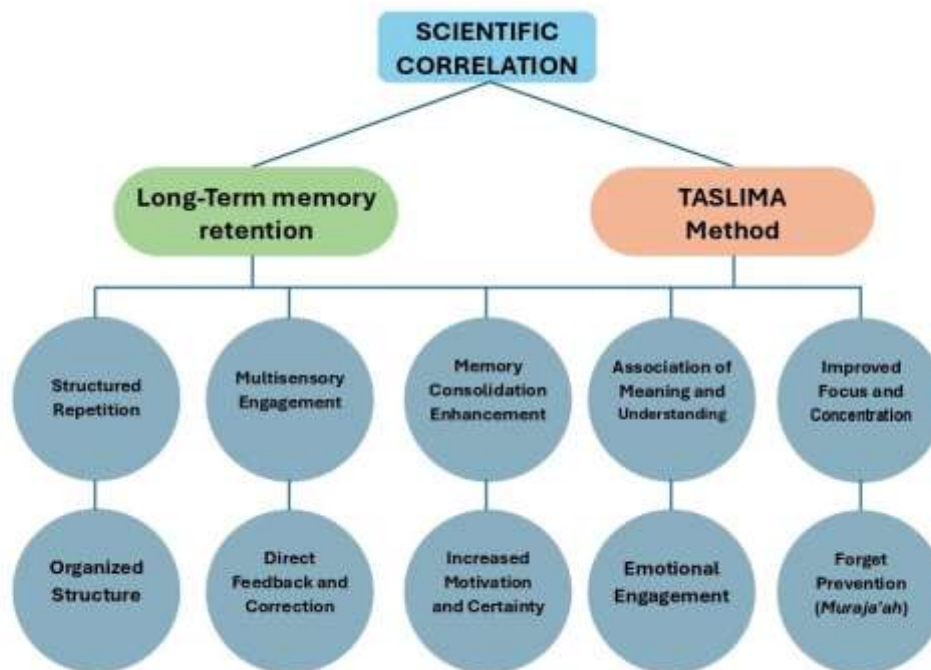
## Scientific Correlation of *Taslima* Method in Optimizing Long-Term Memory Retention on the Quality of Memorizing the Qur'an

The three points above show how the *Taslima* method is not just a memorization technique, but also a method that involves various factors that work synergistically to optimize the quality of memorizing the Qur'an. The *Taslima* method, which is the process of listening to or repeating the memorization of the Qur'an per multiple of five juz orally, has a strong relationship with optimizing long-term memory retention, especially in the context of memorizing and maintaining the quality of memorizing the Qur'an. (Tao et al., 2024).

The structured *Taslima* method has a strong correlation with optimizing long-term memory retention in memorizing the Qur'an, because this approach divides memorization into smaller and more manageable units, making it easier for the memorizer to remember and retain the memorization in the long term (Savarimuthu & Ponniah, 2024). By repeating the memorization of the five juz, the memory consolidation process becomes more effective, because the memorized information is easier to process and store in long-term memory. In addition, this method allows direct checking and correction by the *ustadz/ustadzah*, who corrects errors in memorization and strengthens understanding of the methods applied. This not only improves the quality of memorization, but also strengthens memory by providing constructive feedback (Fadli et al., 2023). On the other hand, the high mental and emotional involvement during the *Tasmi'* process increases the memorizer's motivation and commitment, creating a deeper bond with the Qur'an (Kurniawati & Muthoifin, 2024). This emotional involvement serves to strengthen memory and maintain memorization in long-term memory, because information associated with emotional experiences tends to be easier to remember.

The scientific correlation of the *Tasmi'* method per multiple of five juz (*Taslima*) with the optimization of long-term memory retention in memorizing the Qur'an lies in the principle of gradual and systematic repetition that supports the memory consolidation process. Repeating memorization per five juz allows the brain to group information into more organized units, thus strengthening the neural pathways that store the memory (Khasawneh et al., 2024) (Aziz et al., 2024). This strategy also increases the efficiency of *muroja'ah* by balancing the memorization load, maintaining consistent focus, and preventing boredom. With multisensory involvement—through listening, reciting, and receiving corrections from the *ustadz/ustadzah—Tasmi'* strengthens the memorizer's ability to remember accurately, while maintaining the quality of memorization in the long term. The scientific correlation between the *Taslima* method and the increase in long-term memory retention on the quality of memorization of the Qur'an is presented by the researcher in the form of a chart for easy understanding as follows:

### Figure 1.2 Scientific Correlation Chart of *Taslima* Method on Optimizing Long-Term Memory Retention on the Quality of Memorizing the Qur'an



Starting from the chart above, researchers can describe it in the following points. **Structured Repetition:** *Taslīma* naturally involves rote repetition. This consistent repetition helps strengthen the neural pathways in the brain associated with the information (Lee et al., 2024). In the context of memorizing the Qur'an, *Taslīma* requires the memorizer to repeat the memorization verbally, which plays a role in strengthening long-term memory by using the very effective principle of repetition.

**Multisensory Engagement:** *Tasmi'* is not only involves oral pronunciation, but also listening to readings from *ustadz/ustadzah* or mentors. This process involves two main senses: hearing and pronunciation. The involvement of more than one sense (for example listening and speaking) can enrich information processing in the brain, which in turn supports the strengthening of long-term memory retention (Tao et al., 2024).

**Memory Consolidation Enhancement:** When someone repeats memorization through *Tasmi'* to a *ustadz/ustadzah* or colleague, the information that is already in short-term memory is further processed to be transferred to long-term memory (Zhao et al., 2024). This process is called memory consolidation, which is more efficient when there is direct feedback from the *ustadz/ustadzah* or tutor who helps improve memorization and provides clarification if there are errors.

**Association of Meaning and Understanding:** In addition to repetition, the *Taslīma* method allows the memorizer to connect the memorized verses with their meanings. Understanding the meaning of memorized verses improves the quality of long-term memory because the brain can more easily store information that has context or is related to previous knowledge (Savarimuthu & Ponniah, 2024). This process allows the *ustadz/ustadzah* to provide explanations or interpretations that strengthen understanding of the verse being memorized.

**Improved Focus and Concentration:** *Taslīma* requires a high level of concentration and attention, because the memorizer must listen and repeat the

memorization correctly (Baharun, 2018). Greater focus when listening or reciting memorization will strengthen information processing in the brain and prevent distractions that can hinder the memory retention process.

**Organized Structure:** The structure of *Taslima* process (for example, repeated memorization of parts per verse and per juz also applies to multiples of 5 juz) helps memorizers to more easily remember the sequence of verses in the Al-Qur'an (Inayati, 2023). This structure makes recall easier and allows information to be stored in a more organized form, which is more easily accessible in the long term.

**Feedback and Direct Correction:** During *Tasmi'* process, *ustadz/ustadzah* or the tutor provides direct feedback on the memorizer's memorization, which includes correction of errors and confirmation of parts that are correct (Afidah & Anggraini, 2022). This process not only corrects errors in memorization, but also provides a sense of confidence and certainty for the memorizer, which can improve persistence and the quality of memorization.

**Increased Motivation and Certainty:** The existence of direct interaction between the memorizer and the *ustadz/ustadzah* can increase motivation, because positive feedback or appreciation for the progress achieved provides encouragement to continue memorizing (Solihuttaufa & Gundara, 2023). High motivation is closely related to increased ability to remember and maintain memorization in the long term.

**Emotional Engagement:** The process in *Taslima* method often involves emotional aspects, especially when a memorizer feels close to the Qur'an or the *ustadz/ustadzah* who guides him (Andini, 2024). These emotional experiences related to memorization can strengthen long-term memory because the brain is more likely to store information related to deep emotional experiences.

**Forget Prevention (*Muroja'ah*):** *Taslima* method which is done routinely provides an opportunity to continue doing *muroja'ah* (judicial review) memorization (Afidah & Anggraini, 2022). *Muroja'ah* regularly helps remind the memorizer of previous memorizations, thus avoiding forgetfulness. This process keeps the memorization fresh and maintained in the long term.

*Taslima* Method has a close relationship with optimizing long-term memory retention in optimizing the quality of memorizing the Qur'an (Aziz et al., 2024). Through repetition, memory consolidation, focus, understanding of meaning, and direct feedback, *Taslima* method facilitates the process of strengthening and maintaining memorization in long-term memory. Thus, the *Taslima* method is one of the most effective methods for memorizing and maintaining memorization of the Qur'an continuously (sustainability of memorization).

## CONCLUSION

The *Tasmi'* method per multiple of five juz (*Taslima*) has proven effective in optimizing the quality of memorizing the Qur'an and strengthening long-term memory retention. This approach divides memorization into structured parts, namely one juz per *Tasmi'* session and after finishing five juz, a *Tasmi'* session is carried out again in one session or time, which allows the memorizer to process information in smaller and more manageable units. The repetition process carried out routinely, through the *Tasmi'* method which involves oral repetition to *ustadz/ustadzah* or mentor, strengthens long-term memory by reactivating the neural pathways in the brain related to the memorization. This repetition also functions to avoid forgetfulness, because memories that are repeated

continuously will be easier to maintain in the long term. In addition, by repeating the memorization per five juz, the memorizer can avoid boredom, because the memorization process is divided into more manageable and less burden some sessions.

In addition to repetition, the *Taslima* method also enriches the memorization process with multisensory involvement—listening to the recitation from the *ustadz/ustadzah* and reciting it—which improves the quality of memorization. This approach facilitates memory consolidation, which is the transfer of information from short-term to long-term memory, in a more effective manner. During the *Tasmi'* process, direct feedback from the *ustadz/ustadzah* or mentor allows the memorizer to immediately correct mistakes and strengthen their understanding of each memorized verse. Thus, the memorizer does not only memorize mechanically, but also understands the meaning and context of the verse. *Muroja'ah* or periodic review that is part of this method keeps the memorization fresh, while increasing the memorizer's motivation and self-confidence. Overall, the *Taslima* method supports the optimization of long-term memory retention through structured repetition, information consolidation, and increased motivation, all of which contribute to strengthening the quality of Quran memorization.

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