

## Navigating the Labyrinth: Malaysian Students' Struggles and Insights in Mastering Variant Readings of the Quran<sup>Ⓣ</sup>

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### ABSTRACT

This research aims to identify the primary challenges faced by students in the Quranic Studies departments at Malaysian universities, particularly those specializing in variant readings of the Quran, known as Qirā'āt. It also meticulously develops theoretical, practical, and logical strategies to address these obstacles, thereby facilitating academic success and navigating through the various stages of their educational pursuits with greater efficacy and efficiency. The descriptive-analytical approach is utilized to achieve the research study objectives. A questionnaire is specifically developed for the obstacles and challenges to learning and teaching Qirā'āt Sab' (seven canonical modes of recitation) among students in Malaysian universities. A research sample of (99) students including (48) males and (51) females at the level of the bachelor's degree program of Qirā'āt from different university years in five Malaysian universities is randomly selected. A 72-item questionnaire used as a research instrument is also prepared and divided into five domains. The study findings indicate weakness and randomness among students

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concerning memorizing and revising the Holy Qur'an, as well as in memorizing some fundamental texts in Qirā'āt, such as the Ṭayyibat al-Nashr fī al-Qirā'āt al-'Ashr. Concerning the Arabic language and its practice, the results demonstrate weakness among students in using the Arabic language and its applications. However, the results show no statistically significant differences in independent variables such as the student's gender or study's place. The research results will help the students of the Qirā'āt program to identify the most important obstacles and challenges in learning and teaching qirā'āt sab' and find the most significant treatment methods to overcome these difficulties and obstacles. This research study is also valuable in making appropriate decisions and developing teaching methods in institutes and universities interested in teaching the Qirā'āt so that proper instructions that limit these difficulties are developed in advance.

**Keywords:** *Challenges, Quranic Studies, Malaysian universities, variant readings of the Quran, Qirā'āt, Tajwīd, qirā'āt sab'*

## 1.0 Introduction

The realm of *Qirā'āt* (variant readings of the Quran), encompassing the exploration of diverse interpretations of the Quran, has historically captivated the minds of scholars, especially within the Muslim community, where the safeguarding and continuity of the sacred text hold profound significance. Throughout history, the teaching of *Qirā'āt* occurred concurrently with the revelation that Gabriel imparted to the Prophet Muhammad (peace be upon him). According to Bin Battal (Ibn Battal, 2003) and Abbas (Abbas, 1997), the Prophet, in turn, communicates this revelation to his *al-Sahābah* (companions), so that he might teach it to them, each in accordance with his own dialect, which is the reason his people are particularly well-known. Following the passing of the Prophet, the memorisers who were among the companions of the Prophet travelled to a few regions to disseminate the teachings of Islam and instruct people on the Holy Qur'an in the way it was revealed to the heart of the Prophet Mohammad.

During the epochs of the first and second centuries of *hijrah*, the establishment of "Quranic schools" marked a significant evolution in the recognition of the imams' authority, the acknowledgement of narration controls, the refinement of performance aspects, and the identification of writing rules alongside the formulas governing form and control (Ould Abah, 2001). The sessions dedicated to the teachings of the Quran followed the esteemed method

of the Prophet in imparting knowledge of the Holy text and its recitations. This approach involved the careful instruction of five to ten verses at a time. As recounted by Abu Nadhrah al-Abdi, it was noted that Abu Sa'id al-Khudri would guide us through the Qur'an, presenting five verses in the morning and another five in the evening, emphasising that Gabriel revealed these verses in succession (Ibn 'Asakir, 1955). In due course, the esteemed companion Abu Darda devised an innovative approach to the art of teaching, wherein he partitioned the learners into clusters, each comprising ten individuals, overseen by a guide who orchestrated the dynamics of the group and harmonised the educational experience of the students. Upon the successful completion of memorisation, the student embarks on a journey to Abu Darda, where he shall recite the entirety of the Holy Qur'an from the depths of his memory (Al-Dhahabi, 1984). The student would thoroughly engage with and recite the Holy Quran to his teacher.

Upon completion, should he desire to explore another *Qirā'āt* or narration, he would embark on this new journey with either his initial sheikh or another guide, a process referred to as solitary *Qirā'āt*, or *ifrād*. During that epoch, in the heart of the fourth century, institutions emerged dedicated to the instruction of the compilation of the Quranic *Qirā'āt* known as *jam' al-qirā'āt*. Simultaneously, terms that point to specific contexts emerged within the educational discourse. In the realm of pedagogy, numerous performative expressions reveal that the reciters and readers of the Holy Quran have leaned heavily on gestures over mere words. This reliance has fostered a unique tradition characterised by succinctness and immediacy of comprehension. In the same context, they also used the notation method in teaching *Qirā'āt*, as Imam Al-Shatibi is considered one of the first to do this in his famous Matan "*Hirz Al-Amani and Wajh Al-Tahani*" (Al-'Abqari, 2011).

### 1.1 **Qirā'āt Studies in Malaysia**

The field of *Qirā'āt* studies in Malaysia developed due to the deep interest among Malaysian scholars and students in exploring the historical and methodological sources of Quranic recitation, as well as the country's long-standing Islamic tradition (Yusoff et al., 2021). Inspired by various events in Malaysian history, the study of *Qirā'āt* has become increasingly important in Malaysian institutions of higher education and religious research. Key factors include the establishment of Islamic public, states, and private universities, Malaysia's religious and cultural ties with Muslim-majority countries, the widespread practice of Quranic memorization and recitation, the increasing number of students studying Islam both domestically and abroad, the role of Islamic scholarship in Malaysian public life, the challenges posed by modern educational systems, and Malaysia's response

to global issues concerning the interpretation and transmission of the Qur'an (Bin Muhammad Yusoff 2023).

It goes without saying in Malaysia, the exploration of *Qirā'āt* studies has garnered heightened interest in recent times, as scholars and religious institutions endeavour to delve into the significance and ramifications of these diverse readings within the local milieu (Bahri, Sumaiyah, et,al, 2021). Crafting a comprehensive research agenda that delves into the historical, theological, and practical dimensions of *Qirā'āt* in Malaysia holds significant importance for deepening our understanding and fostering a greater appreciation of this vital area of Islamic scholarship. Previous research has explored various aspects of teaching and learning *Qirā'āt*, covering different contexts, methodologies, and sample groups. Zakaria and Daud (Izhar & Zakaria, 2021) examined the proficiency levels and knowledge of *Qirā'āt* among students enrolled in the Memorisation Model at Ulu Al-Abab schools (TMUA). Using a quantitative descriptive approach, they collected data from 138 students at Sekolah Menengah Agama Persekutuan Bentong. Their study found that the proficiency level in *Qirā'āt* among these students was moderate. The researchers recommended enhancing teaching methods to raise the proficiency level of students in mastering *Qirā'āt*. Similarly, (Yusoff et al., 2021) focused on the factors influencing students' proficiency in *Qirā'āt* at the Institute for Memorizing the Holy Qur'an (MTQ MAIK). This study also employed a quantitative descriptive approach, involving 30 students who attended the institute from 2018 to 2020. The results showed a moderate level of proficiency in *Qirā'āt* among the participants. Based on these findings, the study highlighted the need for improved instructional strategies to enhance both theoretical and practical aspects of *Qirā'āt* education.

Md. Khalis (Md. Khalis , 2020) took a mixed-methods approach in investigating the teaching methods of *Qirā'āt* at Sultan Ismail Fitra International Islamic College (KIAS). His study incorporated both quantitative and qualitative techniques, utilizing questionnaires, interviews, and structured observations. The sample included 40 students and 2 lecturers. The findings revealed a variety of teaching strategies used by lecturers, along with a preference for modern methods that contributed to a supportive learning environment. In a study by A (Ashaary et al., 2021), the focus shifted to the perceptions of Al-Furqan Faculty students regarding *Qirā'āt*. Their study, which employed a quantitative descriptive method, surveyed 80 male and female students. The research found that while students exhibited a strong interest in learning *Qirā'āt*, many lacked confidences in applying it, both in their recitations during prayer and their ability to teach others.

In such a model of usability, (Daoud, 2019) explored the level of awareness and understanding of *Qirā'āt* among students at the Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia. This quantitative descriptive study surveyed 201 students, revealing that students' understanding of *Qirā'āt* was in need of significant improvement. Amid the backdrop of these intellectual traditions, there is a pressing need for a theoretical framework that allows scholars and educators to explore the complex challenges and issues surrounding *Qirā'āt* studies in Malaysia. In short, it is crucial to bring to the forefront the pedagogical approaches in *Qirā'āt* education by addressing the core problems and obstacles that hinder the effective teaching, learning, and application of Quranic recitation sciences (qatanani & samarh, 2023). Understanding these issues is essential to improving the overall quality and objectives of *Qirā'āt* studies in Malaysian universities.

A thorough review of the pertinent literature reveals four major points of comparison with the present study. First, earlier investigations and the current research converge in their overall aims. Previous work has measured students' mastery of and familiarity with *Qirā'āt*, analysed the factors that influence successful acquisition, examined learners' self-perceptions of their competence and practice, and identified prevailing pedagogical approaches. The present study, however, extends this agenda by concentrating on the principal theoretical and practical obstacles confronting students in Malaysian *Qirā'āt* departments and by proposing logically substantiated remedies.

Second, the studies under consideration employed samples of broadly comparable size and provenance. Daud (2019) surveyed 201 students, a figure closely echoed in Daud (2021), whereas the current investigation canvassed 99 male and female students enrolled in a Department of *Qirā'āt*. Although smaller, this sample remains adequate for the analyses undertaken.

Third, a clear alignment emerges in methodological design and instrumentation. Most studies adopted a quantitative descriptive or descriptive-analytical approach anchored in questionnaires administered to students; Ibrahim (2021) broadened this repertoire by incorporating interviews and structured observation. The present research follows the same methodological tradition, thereby ensuring comparability of findings across studies.

Finally, the current inquiry differs from earlier efforts in the breadth of its sampling strategy. Whereas previous investigations typically recruited respondents from a single institution—such as the Institute for *Qur'ān* Memorisation (MTQ MAIK), the Ulū al-Albāb Centre (TMUA), Sultan Ismail Petra International Islamic College (KIAS), al-Furqān College, or the Faculty of

*Qur'ān* and Sunnah Studies at Universiti Sains Islam Malaysia—the present study draws on multiple Malaysian centres and various academic levels, namely USIM, UNISZA, Darul *Qur'ān* JAKIM, KUIS, and UPSI. This diversification enhances the robustness, explanatory reach, and generalisability of the resulting analyses and recommendations. Insights from earlier scholarship informed both the formulation of the survey instrument and the identification of key obstacles likely to impede students' mastery of *Qirā'āt*, together with feasible strategies for overcoming them.

## 1.2 The Objective and Approaches

Considering the mode of specialization in the modern world education, the current research emphasized the importance of focusing on *Qirā'āt* studies at the bachelor's level to better prepare students in this field. Hence, the research problem addressed in this study stems from the ongoing challenges faced by students of *Qirā'āt* program in Malaysian universities. These challenges hinder the quality of their education and lead to suboptimal learning outcomes, particularly in areas of *Qirā'āt* that fall short of academic and personal expectations. In the first phase of any contemporary studies, the question underpinning the research is, "What are the most important challenges facing students of the Department of Quranic Studies in learning *Qirā'āt*? In addition, several sub-questions will be addressed. These include identifying the challenges students face in memorizing and revising the Quran, mastering *tajwid* (elocution), comprehending the Arabic language, and understanding the texts of *Qirā'āt*. Another question examines the difficulties in learning both *ifrad* (solitary) and *jam'* (collective) of *Qirā'āt*. Finally, the study explores whether there are statistically significant differences in the challenges faced by students based on gender, motivation, and location of study. The significance of this research lies in its potential to inform educational improvements for students and educators of *Qirā'āt*. For students, the study aims to assess their abilities in both theoretical and practical aspects of *Qirā'āt* (Mohamed et al., 2012). For academic programs, the findings will provide insight into how well current curricula meet educational goals. Scholars and researchers in this field will also benefit from the study's results, as they will shed light on the proficiency levels of students in mastering and applying *Qirā'āt* rules (Gumaa et al., 2023).

Essentially, several key terms are central to this research. Firstly, *tajwid* refers to the science of elocution, focusing on the articulation of letters and adherence to the rules governing stops, starts, and connections (Shukri, 2001). Being exposed to the tradition of Quranic education, *Qirā'āt* denotes the

methods of reciting the words of the Qur'an, as conveyed through various transmission chains (Ibn al-jazari, 1999). Meanwhile, the term “*Qirā'āt* students” refers to those enrolled in *Qirā'āt* programs at the Malaysian universities studied, typically over a four-year period. The limitations of this study are critical to understanding its scope. In terms of limitations, the study focuses on a sample of *Qirā'āt* students at selected Malaysian universities. Spatially, the research is confined to universities including Universiti Sains Islam Malaysia, Universiti Pendidikan Sultan Idris, Universiti Sultan Zainal Abidin, Universiti Islam Selangor, and Darul Quran JAKIM. Temporally, the study was conducted during the first semester of the 2023/2024 academic year.

Likewise, the research will contribute to a deeper understanding of the academic challenges in *Qirā'āt* education, offering practical recommendations for educators, institutions, and students. By addressing the existing gaps in teaching methods, curricula, and student engagement, this study aims to enhance the overall learning experience in *Qirā'āt* and foster higher levels of competence among students in Malaysian universities. Furthermore, the study's findings will provide a valuable resource for curriculum developers, helping to create more effective instructional models for *Qirā'āt* programs. By pinpointing areas of weakness, the research can guide future pedagogical innovations that promote a more thorough and applied understanding of *Qirā'āt*. The ultimate goal is to elevate the quality of *Qirā'āt* education in Malaysia, ensuring students are well-equipped to master and transmit this critical aspect of Islamic scholarship.

## 2. Method

The chosen methodological approach in this study is the descriptive-analytical method, which aligns well with the research objectives and the nature of the inquiry. This approach enables the gathering and examination of data in a way that truly captures the essence of the study population, while also offering a profound insight into the fundamental factors that shape the difficulties encountered by students. The approach combines descriptive techniques to outline the fundamental characteristics of the challenges encountered by students, with analytical methods that delve into the relationships and causes underlying these challenges. This approach allows for a holistic understanding of the phenomena being studied, encompassing both a wide range of perspectives and a thorough examination of the subject matter.

Essentially, the research sample consists of 125 male and female students who are enrolled in *Qirā'āt* programs at different Malaysian universities. Out of this population, a sample of 99 students was chosen at random. The sample

included 48 males and 51 females, representing various academic years within the *Qirā'āt* studies of Quranic departments at five universities. The selection process was carefully crafted to ensure that the sample accurately reflected the larger student population, thus improving the overall applicability of the findings. This random sampling technique is instrumental in eliminating selection bias, allowing for a solid foundation to analyse the data and draw meaningful conclusions about the challenges encountered by students in these programs. The main research tool used in this study is a meticulously crafted questionnaire, aimed at capturing the challenges faced by students in the *Qirā'āt* programs from their personal viewpoints. Based on an extensive examination of theoretical literature and prior research, the questionnaire was designed with a five-point Likert scale, allowing participants to express their level of agreement or disagreement. The instrument comprises 71 items, categorised into five domains that encompass different facets of *Qirā'āt* education. These domains include the memorisation and revision of the Holy Quran, mastery of *tajwid*, the Arabic language, texts of *Qirā'āt*, and the study of single and collective *Qirā'āt* within the science of *al-Qirā'āt al-Ashr al-Sughra* (ten minor modes of *Qirā'āt*). The study delves deeper into the connection between the difficulties encountered and various independent variables, such as gender, the extent of memorisation, motivation for studying, and the study environment. This offers a detailed analysis of the factors that impact students' experiences in these programs.

This study delves into the challenges encountered by students in the *Qirā'āt* department as they navigate the complex intricacies of *Qirā'āt*. The perspective of the students themselves provides valuable insight into this matter. In order to delve into the factors that shape these challenges, the study takes a closer look at four crucial independent variables. Gender is the first independent variable, divided into male and female categories, enabling an examination of potential variations in challenges. The second variable explores the level of memorisation, which is divided into three categories: 10 parts, 20 parts, and 30 parts of the Qur'an memorised. This provides valuable insights into how the extent of memorisation influences the learning experience. The study motivation variable is categorised into four levels: self, family, friends, and teachers. This categorisation offers a detailed insight into the various motivational factors that impact students and their learning difficulties. Finally, the study examines the role of the place of study as an independent variable, with five different institutions being considered: Universiti Sains Islam Malaysia (USIM), Universiti Sultan Zainal Abidin (UNISZA), Universiti Pendidikan Sultan Idris (UPSI), Universiti Islam Selangor (UIS), and Darul Quran JAKIM (DQ). This allows for a comparative analysis of how the institutional environments may

either contribute to or alleviate the challenges experienced by students. Collectively, these variables create a holistic framework for comprehending the intricate obstacles faced by students in *Qirā'āt* programs.

## 2.1 Research Instruments

The principal research instrument was a questionnaire consisting of 71 items distributed across five thematic domains. Four independent variables were specified a priori for subsequent analysis. The study sample—drawn from *Qirā'āt* students enrolled in multiple Malaysian institutes and centres—responded to the survey, which was constructed in Google Forms and disseminated electronically to the target population. Upon receipt of the submissions, only fully completed responses that complied with all instructions were retained; non-conforming entries were excluded. The validated data were then exported to SPSS for statistical treatment. Descriptive statistics—means and standard deviations—were calculated for each domain, after which the highest and lowest mean scores were identified, juxtaposed, and interpreted in light of the students lived realities, with logically grounded explanations and context-specific remedies proposed. Finally, a multivariate analysis of variance (MANOVA) was conducted to assess the impact of the four independent variables—gender, extent of *Qur'ān* memorisation, motivation for study, and institution of enrolment—on the range of difficulties reported by *Qirā'āt* students.

## 2.2 Instrument Reliability

The reliability test was undertaken to ascertain the internal coherence of the questionnaire items and their capacity to measure the intended constructs. Cronbach's alpha coefficients were calculated for this purpose, and their values are presented in Table (1).

**Table 1**

*Cronbach's alpha reliability coefficients for each domain and for the overall questionnaire score.*

NO.	Domain	Items (n)	Cronbach's $\alpha$
1	Qur'ān Memorisation & Revision	11	.824
2	Tajwīd Mastery	13	.851
3	Arabic-Language Comprehension	12	.841
4	Memorisation & Understanding of Qirā'āt Texts	12	.823

5	Individual and Collective Qirā'āt (al-Qirā'āt al-'Ashr al-Şughrā)	19	.926
Overall Scale	----	67	.875

Table (1) shows that the Cronbach's alpha values for all questionnaire domains fall within the acceptable—and largely excellent—range of internal consistency. Specifically, the Qur'ān memorisation and revision domain recorded an alpha of 0.824; the ajwid-mastery domain, 0.851; the Arabic-language comprehension domain, 0.841; the memorisation and comprehension of Qirā'āt texts domain, 0.823; and the domain addressing individual and collective readings within the ten minor modes (al-Qirā'āt al-'Ashr al-Şughrā), 0.926. The overall scale produced an alpha coefficient of 0.875. These values indicate a high degree of internal consistency across the items, confirming the instrument's reliability and its suitability for subsequent statistical analyses in the present study.

**Table 2**  
*The Distribution of the Independent Variables*

Source		Frequency	Percent
Gender	Male	48	48.5
	Female	51	51.5
	Total	99	100.0
Amount of Memorization	30 Chapters	93	93.9
	10 Chapters	6	6.1
	Total	99	100.0
Study's Motivation	Self	58	58.6
	Family	27	27.3
	Friends	9	9.1
	Teachers	5	5.1
	Total	99	100.0
Study's Place	USIM	43	43.4
	UNISZA	1	1.0
	DQ	41	41.4
	KUIS	11	11.1
	UPSI	3	3.0
	Total	99	100.0

### 3. Results & Discussion

#### 3.1 Results related to the First Research Question

What are the most important challenges encountered by students in memorizing and revising the Holy Qur'an?

To answer this question, the means and standard deviations of the study sample's response scores for this domain are calculated. Table (3) illustrates those results.

**Table 3**

*Means and Standard Deviations for the Responses of the Study Sample Members to the Items of the First Domain "Memorizing and Revising the Holy Qur'an"*

N	Text of Item	Item's Degree	Mean	Std. Deviation
1	I commit to revising the parts I memorize within a fixed program.	11	2.29	1.22
2	I commit to revising the memorization with a group of students.	6	3.68	0.97
3	I think it is better to revise the memorization alone.	4	3.78	1.07
4	I revise what I have memorized with a skilled and specialized sheikh.	3	3.83	1.05
5	I revise more than two parts every day.	10	2.88	1.06
6	I find it difficult to find similarities during revision.	2	4.08	1.01
7	I find it difficult to select a suitable time for revision.	7	3.65	1.15
8	I have work other than studying that distracts me from memorizing and revising.	9	3.28	1.13

9	I have methods and techniques that help me memorize and revise.	8	3.67	0.94
10	I find it difficult to revise specific surahs in the Holy Qur'an.	5	3.77	0.99
11	I believe that memorizing the Holy Qur'an affects the control of <i>Qirā'āt</i>	1	4.47	0.82
	General Mean		3.77	0.707

The findings clearly underscored the critical role of Qur'anic memorization on the mastery of *Qirā'āt*. Among the items evaluated, the statement “I believe that memorizing the Holy Qur'an affects the control of *Qirā'āt*” received the highest mean score ( $M = 4.47$ ,  $SD = 0.82$ ), indicating a strong consensus among respondents regarding the foundational role of memorization in facilitating accurate and fluent recitation across different *Qirā'āt*. This observation is consonant with the theoretical underpinnings of cognitive load theory, which posits that when content is securely embedded in long-term memory, cognitive resources are liberated, thereby enhancing the learner's capacity to process, compare, and apply complex information in real-time. In the context of *Qirā'āt*, this translates to greater ease in distinguishing and applying nuanced variations between recitation modes, given that the core textual content is already automatized through memorization.

Students who have achieved fluency in memorization demonstrate a marked reduction in working memory burden during practical application, enabling more accurate recall and reducing the likelihood of error. This aligns with findings from (Khan, Jami, & Sethi, 2020), who emphasized that the ability to confidently retrieve previously memorized content significantly enhances the efficacy of theoretical-to-practical knowledge transfer. Conversely, insufficient internalization of content imposes a higher cognitive load, rendering application inconsistent and error prone. Overall, the general mean score across all items ( $M = 3.77$ ,  $SD = 0.71$ ) reflects a moderately high level of commitment to revision and strategic memorization practices among participants. However, variations across individual items suggest that while some learners benefit from structured revision with qualified instructors or peer groups, others face challenges such as time constraints or difficulty with specific *sūrah*s. Notably, difficulties in recognizing textual similarities ( $M = 4.08$ ) and time management ( $M = 3.65$ ) emerged as significant impediments, warranting further pedagogical attention.

To address this deficiency, scholars have advocated for the integration of structured and intelligent revision frameworks within *Qirā'āt* education programs. A promising approach involves the adoption of SMART-based revision objectives—goals that are Specific (e.g., two sections or *juz'* per day), Measurable (monitored through weekly assessments or teacher-led reviews), Achievable (realistically aligned with students' academic workloads), Relevant (directly contributing to recitation fluency), and Time-bound (framed within defined daily or weekly intervals). Embedding these revision targets into the formal academic schedule—and linking a portion of summative assessment to consistent revision practices—can help translate students' theoretical understanding of memorization into disciplined, habitual engagement.

Notably, there was moderate agreement among participants regarding the effectiveness of group-based revision ( $M = 3.68$ ,  $SD = 0.97$ ), indicating the potential of peer-led strategies as yet underutilized. This finding is well supported by Gardner's theory of multiple intelligences, which posits that individuals with high interpersonal intelligence thrive in collaborative learning settings. In the context of Qur'anic studies, many memorizers report that engaging in group revision fosters motivation, accountability, and heightened attention to accuracy. As (Topping, 2020) observed, peer collaboration not only reinforces cognitive gains but also nurtures social-emotional engagement, both of which are essential in sustaining long-term commitment to memorization. Moreover, the contemporary educational literature affirms the transformative effect of learner-centered environments. (Wang, 2023) emphasizes that flexible pedagogical strategies—anchored in mutual support, diverse instructional modalities, and collaborative learning—substantially enhance student outcomes. In light of this, we propose cultivating a culture of shared responsibility in Qur'anic revision through structured peer support mechanisms. These may include the formation of study circles, the implementation of monthly revision competitions, or recognition systems that reward consistency and excellence in revision routines.

In short, fostering a dual emphasis on structured individual revision and collaborative peer engagement holds significant promise for enhancing fluency and confidence in *Qirā'āt*. Through deliberate repetition and socially embedded practices, students can develop the ability to recite any *sūrah* or *riwāyah* with clarity, precision, and confidence—benchmarks that represent the true mastery of *Qirā'āt*. Once established, this foundational fluency provides the cognitive bandwidth necessary to tackle more nuanced challenges, including advanced *Tajwīd* application and linguistic refinement.

### 3.2 Results related to the Second Research Question

What are the most important challenges encountered by students in the science of intonation “*Tajwīd*” and its mastery?

To answer this question, the means and standard deviations of the study sample’s response scores for this domain are calculated. Table (4) illustrates those results.

**Table 4**

*Means and Standard Deviations for the Responses of the Study Sample Members to the Items of the Second Domain “The science of intonation “Tajwīd” and its mastery”*

N	Text of Item	Item’s Degree	Mean	Std. Deviation
1	I completely master the provisions of <i>Tajwīd</i> of the Holy Qur’an.	3	3.83	0.88
2	I commit to applying the provisions of <i>Tajwīd</i> while memorizing and revising.	2	4.10	0.83
3	I teach <i>Tajwīd</i> to others.	4	3.70	0.96
4	I face difficulties when I learned the chapter on place of articulation and characteristics.	8	3.34	1.09
5	I face difficulties when I learned the chapter on heaviness and lightness.	10	3.23	1.123
6	I face difficulties when I learned the chapter on the separate and joined parts.	9	3.30	1.101
7	I face difficulties when I learned the chapter on stopping and starting (Waqaf wa Ibtida)	5	3.38	1.075
8	I do not find any difficulties in the practical application of <i>Tajwīd</i> rules during memorization and revision.	13	2.76	1.167

9	I master the rulings by memorizing well-known <i>Tajwīd</i> texts such as <i>Tuhfat al-Atfal</i> and <i>Al-Jazariyah</i>	11	3.12	1.032
10	I find it difficult to memorize <i>Tajwīd</i> texts, such as <i>Tuhfat Al-Atfal</i> and <i>Al-Jazariyah</i>	6	3.37	1.084
11	I have work other than studying that distracts me from learning the science of <i>Tajwīd</i>	12	2.83	1.094
12	I have modern means and techniques that help me master the science of <i>Tajwīd</i>	7	3.37	1.055
13	I believe that mastering <i>Tajwīd</i> has an impact on controlling the <i>Qirā'āt</i> .	1	4.42	0.948
General Meaning			3.49	0.690

The results of this domain affirm the centrality of *Tajwīd*—the discipline governing the phonetic precision and articulation of Qur’anic recitation—in the acquisition and mastery of *Qirā’āt* (variant recitations of the Qur’an). The item “I believe that mastering *Tajwīd* has an impact on controlling the *Qirā’āt*” received the highest mean score (M = 4.42, SD = 0.95), indicating strong agreement among respondents regarding the foundational role of *Tajwīd* in the accurate performance of diverse recitational modes. This finding substantiates prevailing scholarly consensus that effective command of the *Qirā’āt* is inextricably linked to the mastery of *Tajwīd* rules. From a theoretical perspective, *Tajwīd* serves as a cognitive scaffold for the implementation of phonological rules essential to differentiating recitational variants. These include, but are not limited to, rules of articulation (*makhārij al-ḥurūf*), letter attributes (*ṣifāt*), elongations (*mudūd*), nasalizations (*ghunna*), and nuanced modulations such as *tafkhīm* (emphatic pronunciation) and *tarqīq* (light pronunciation). As (Alagrami & Eljazzar , 2020) argue, a student who has internalized these rules can more effectively distinguish and execute the subtleties of multiple *riwāyāt* without ambiguity or hesitation.

From a cognitive standpoint, once *Tajwīd* rules are automatized—i.e., encoded into long-term memory and executed with minimal conscious effort—they substantially reduce working memory demands during recitation. This

automaticity allows learners to allocate cognitive resources toward managing the nuanced shifts in pronunciation and structure that typify different *Qirā'āt*, without being encumbered by fundamental phonetic mechanics. The overlap between *Tajwīd* mastery and cognitive fluency thus reinforces the notion that *Tajwīd* is not merely a foundational subject, but an enabler of advanced recitational proficiency. This cognitive dynamic resonates with Gardner's theory of multiple intelligences, particularly the linguistic and musical intelligences that are heavily engaged during Qur'anic recitation. Learners with strengths in these areas may acquire *Tajwīd* with relative ease, while others may require more repetition, scaffolding, and differentiated pedagogical interventions to achieve the same level of competence (Gumiandari, Sabrina, & Nafi'a, 2023)

However, the study also highlights a disjunction between students' theoretical knowledge and their practical execution of *Tajwīd*. The item "I do not find any difficulties in the practical application of *Tajwīd* rules during memorization and revision" recorded the lowest mean ( $M = 2.76$ ,  $SD = 1.17$ ), indicating that many students struggle with applying *Tajwīd* principles during actual recitation, particularly under cognitively demanding conditions. This suggests that while students conceptually grasp the importance of *Tajwīd*, this understanding does not consistently translate into reliable performance during memorization and revision. Two primary factors may account for this performance gap. The first is cognitive overload. Students are often required to simultaneously retrieve memorized text, navigate variant *riwāyāt*, and apply intricate *Tajwīd* rules. According to cognitive load theory (Clark & Kimmons, 2023), such concurrent demands can exceed the capacity of working memory, resulting in reduced performance and increased likelihood of error. Until *Tajwīd* becomes fully automatised, it represents an additional layer of cognitive load that can detract from fluency during recitation.

The second contributing factor may lie in pedagogical methodology. Traditional approaches often separate theoretical instruction from applied training, with insufficient emphasis placed on the practical implementation of *Tajwīd* in live recitation contexts. As a result, students may receive foundational instruction in classroom settings but are expected to independently apply these rules during individual or group recitation, often without sufficient scaffolding or feedback. This gap between instruction and implementation is further exacerbated by students' limited engagement in extracurricular *Tajwīd* reinforcement, owing to time constraints and competing academic responsibilities. On the whole, while the data affirm the pivotal role of *Tajwīd* in mastering *Qirā'āt*, they also reveal a need for more integrated, practice-oriented instructional models that bridge the gap between theoretical mastery and applied

proficiency. Future curricula should prioritize the seamless integration of *Tajwīd* instruction within recitation practice, offer more formative assessment opportunities, and employ cognitive strategies to mitigate overload. Such an approach would not only deepen students’ phonological awareness but also empower them to recite confidently and accurately across the spectrum of Qur’anic readings.

### 3.3 Results related to the Third Research Question

What are the most important challenges facing students in understanding and comprehending the Arabic language?

To answer this question, the means and standard deviations of the study sample’s response scores for this domain are calculated. Table (5) illustrates those results.

**Table 5**

*Means and Standard Deviations for the Responses of the Study Sample Members to the Items of the Third Domain “Understanding and Comprehending the Arabic Language”*

N	Text of Item	Item’s Degree	Mean	Std. Deviation
1	I master the rules of the Arabic language, such as grammar and morphology.	10	2.86	0.943
2	I master how to speak Arabic with others.	11	2.54	0.883
3	I learned Arabic before I learned to recite the Holy Qur’an.	9	3.14	1.142
4	I find it difficult to understand some of the Arabic letters.	8	3.17	1.078
5	I find it difficult to understand Arabic words in general.	5	3.37	1.065
6	I do not find it difficult to pronounce the words of the Holy Qur’an in Arabic	3	3.77	1.055
7	My Arabic language improved due to mingling with Arab students.	12	2.50	1.013

8	Reading the interpretation of verses helps in mastering the Arabic language.	2	3.88	1.067
9	I am still interested in developing my Arabic language skills.	4	3.55	1.022
10	Weakness in Arabic causes weakness in <i>Qirā'āt</i> .	1	4.14	1.010
11	I always try to speak formal Arabic to <i>Qirā'āt</i> students	6	3.30	0.941
12	I can direct verses in which there are multiple <i>Qirā'āt</i> .	7	3.29	1.09
	General Mean		3.34	.6570

As shown in Table (5), the findings from this part underscore the pivotal role of Arabic language proficiency in shaping students' success in *Qirā'āt* studies. The item "Weakness in Arabic causes weakness in *Qirā'āt*" yielded the highest mean score ( $M = 4.14$ ,  $SD = 1.01$ ), affirming a widely shared recognition that limited command of the Arabic language poses a significant impediment to the mastery of recitational variations. Given that *Qirā'āt*—in its terminologies, grammatical principles, phonological structures, and exegetical nuances—is inextricably linked to Classical Arabic, such an outcome is unsurprising. Students with insufficient grounding in Arabic grammar (*naḥw*), morphology (*ṣarf*), and phonetics inevitably encounter difficulties in grasping the syntactic and semantic underpinnings of different recitations. For instance, the grammatical shifts across *riwāyāt* often hinge upon subtle variations in vowel placement, verb conjugations, or noun cases, all of which require a sophisticated understanding of Arabic structure. The same applies to accurate pronunciation—a cornerstone of *Tajwīd*—which demands familiarity with the phonetic system unique to the Arabic language. Thus, linguistic proficiency is not ancillary but central to the cognitive and technical mastery of *Qirā'āt*.

Yet, despite this clear theoretical awareness, the data reveal gaps in practical competence. Respondents reported low levels of mastery in core areas such as grammar and morphology ( $M = 2.86$ ) and conversational Arabic ( $M = 2.54$ ), indicating that many students lack the linguistic fluency essential to engage confidently with primary Arabic texts. This trend is especially pronounced in contexts like Malaysia, where Arabic is acquired as a second or foreign language, often limited to formal classroom instruction and rarely used in daily communication. Further compounding the issue, students expressed minimal benefit from interaction with native Arabic-speaking peers as a means of language

acquisition (M = 2.50). This may be attributed to both structural and psychological barriers: limited access to Arab students within academic programs, and a reluctance among learners to initiate conversation due to fear of error or perceived inadequacy. Such findings reflect the presence of a passive linguistic environment where Arabic is not internalized as a “living language” but remains confined to formal instruction.

From a cognitive standpoint, this deficiency results in increased mental load. Students are often forced to mentally translate complex *Qirā'āt* content into their native language before comprehension occurs. This reliance on continuous translation creates additional cognitive strain, delaying conceptual understanding and reducing processing efficiency (Mughtar & Fauzi, 2020). As a result, many learners gravitate toward brief Malay explanations or simplified commentaries, avoiding more comprehensive Arabic texts such as al-Shātibiyyah and its classical exegeses. These findings align with previous studies. For example, while (Daoud, 2019) observed that students struggled to comprehend *Qirā'āt*, our data suggest that limited Arabic proficiency may be a root cause. Similarly, the moderate proficiency levels documented (Izhar & Zakaria, 2021) may reflect linguistic barriers that prevent students from accessing the deeper grammatical and phonological dimensions of the field. Our study, therefore, offers a critical insight: *Qirā'āt* education cannot be effectively pursued in isolation from Arabic language mastery. As shown in Table (6), the means of the responses of the study sample members “*Qirā'āt*

**Table 6**

*Means and Standard Deviations for the Responses of the Study Sample Members to the Items of the Fourth Domain “Memorizing and Understanding the Qirā'āt Texts”*

N	Text of Item	Item's Degree	Mean	Std. Deviation
1	I started learning <i>Qirā'āt</i> by memorizing the texts of Al-Shatibiyyah and Al-Durrah.	6	3.57	1.229
2	I memorize the entire text of Shatibiyyah	11	2.91	1.103
3	I memorize the entire text of Tayyibah An-Nashr.	12	2.38	1.113

4	I believe that memorizing texts is a condition for mastering <i>Qirā'āt</i> .	1	4.26	0.887
5	I find it difficult to memorize texts of <i>Qirā'āt</i> .	8	3.31	1.112
6	My colleagues help me revise the texts of the <i>Qirā'āt</i> .	4	3.70	1.099
7	I have work other than studying that distracts me from learning the texts.	10	3.04	1.077
8	I find it difficult to understand the texts of the <i>Qirā'āt</i> that I have memorized.	9	3.11	1.141
9	The best explanation of the <i>Qirā'āt</i> in the Malay language.	3	3.87	1.081
10	I find it difficult to remember evidence when I need it.	5	3.62	1.035
11	I find it difficult to read lengthy explanations of <i>Qirā'āt</i> texts.	7	3.56	1.021
12	Reading brief explanations of the <i>Qirā'āt</i> texts helps me remember the text.	2	4.08	0.986
	General Mean		3.41	0.742

As shown in Table (6), the arithmetic means for the responses of the study sample (*Qirā'āt* students) regarding the items on “*Qirā'āt* Texts” ranged between (2.38) and (4.26). Ranking first among these responses was item (4), which states: “I believe that memorizing these texts is a condition for mastering *Qirā'āt*,” with a mean of (4.26) and a high degree of practice. Meanwhile, item (3), which states: “I have memorized the entire *Ṭayyibat al-Nashr* text,” came in last place with a mean of (2.38) and a medium degree of practice.

### 3.4 Results related to the Fourth Research Question

What are the most important challenges facing students in single *Qirā'āt* and collection of *Qirā'āt* in the science of “*Al-Qirā'āt Al-Ashr Al-Sughra*”?

To answer this question, the means and standard deviations of the study sample’s response scores for this domain are calculated. Table (7) illustrates those results.

**Table 7**

*Means and Standard Deviations for the Responses of the Study Sample Members to the Items of the Fourth Domain “Single Qirā’āt and Collection of Qirā’āt in the Science of the Ten Minor Qirā’āt” Al-Qirā’āt Al-Ashr Al-Sughra”*

N	Text of Item	Items’ Degree	Mean	Std. Deviation
1	I completed a theoretical study of all Al-Qirā’āt Al-Ashr Al-Sughra”	6	3.29	1.145
2	I completed the collection of practically all Al-Qirā’āt Al-Ashr Al-Sughra”.	16	2.78	1.071
3	I can recite from any Surah and from any narration “Riwayah” I have memorized.	18	2.24	0.980
4	I can recite from any surah and any narration “Riwayah” from the Holy Quran.	12	3.01	1.083
5	I do not find it difficult to distinguish between the origins of the narrations “Riwayat” individually.	11	3.15	1.013
6	I do not find it difficult to memorize and understand the meaning of the readers’ symbols individually and collectively "jam’an wa Ifradan”.	10	3.16	1.056
7	I find it difficult to apply some of the principles of narrations “Riwayat”.	5	3.30	1.181
8	I have no difficulty distinguishing between “Farsh Al-Kalimat”	15	2.85	1.097

9	I think some narrations “Riwayat” are harder to apply than others.	2	3.79	1.029
10	I think that all narrations “Riwayat” are more difficult than Hafs.	13	3.01	1.092
11	I find it difficult to learn and apply <i>Qirā’āt</i> outside of university.	9	3.21	1.162
12	I have friends with whom I do <i>Qirā’āt</i> at specific times.	8	3.24	1.152
13	I can rank the <i>Qirā’āt</i> from hardest to easiest.	14	2.86	1.056
14	I clearly understand the term “collection for Jam‘ Al- <i>Qirā’āt</i> ”.	4	3.34	1.153
15	I have no difficulty learning about all the collection ”Jam‘ methods.	7	3.25	1.136
16	I think some methods of collection ”Jam“ are easier than others.	3	3.43	1.108
17	I can recite collectively by heart using any of the collection ”Jam“ methods for the Al- <i>Qirā’āt</i> Al-Ashr Al-Sughra”.	17	2.43	1.098
18	The science of <i>Qirā’āt</i> helps in mastering the memorization of the Holy Quran.	1	4.18	1.146
	General Mean		3.17	0.782

The findings from this domain offer a nuanced view of students’ engagement with both the individual and collective dimensions of *Qirā’āt* study, particularly within the framework of the ten canonical minor readings (*Al-Qirā’āt al-‘Ashr al-Ṣughrā*). The general mean score across all items in this section was moderate (M = 3.17, SD = 0.78), indicating that while students possess foundational knowledge, mastery remains varied across specific competencies. Notably, the highest mean score was attributed to the item “The science of *Qirā’āt* helps in mastering the memorization of the Holy Qur’an” (M = 4.18, SD = 1.15), underscoring students’ clear perception of a reciprocal enhancement

between the study of variant recitations and Qur'anic memorization. This result substantiates the proposition that *Qirā'āt* does not merely serve as an advanced recitational discipline, but actively reinforces memorization through systematic variation, repetition, and the need for precision in recall.

This interdependence between memorization and *Qirā'āt* proficiency reflects well-established findings in cognitive psychology, where repeated exposure to text in contextually diverse forms enhances neural consolidation and long-term retention (Wahidah & et al., 2019). It also resonates with the concept of distributed practice, whereby learning material across multiple forms—such as different *riwāyāt*—strengthens associative memory and deepens comprehension. Research by Shukri, Nasri, and Abdul Razak (2020) further supports this, demonstrating that Qur'anic memorization has broader cognitive benefits, including improvements in memory span and sustained attention. Conversely, students reported lower levels of confidence in their ability to recite fluently from memory across all *riwāyāt* ( $M = 2.24-2.78$ ) and to apply collective recitation techniques (*Jam'*) by heart ( $M = 2.43$ ). These findings reveal a disparity between theoretical understanding (e.g., “I completed a theoretical study of all *Al-Qirā'āt al-'Ashr al-Ṣuḡhrā*”,  $M = 3.29$ ) and practical application, suggesting that pedagogical strategies should emphasize the integration of applied recitation drills alongside conceptual instruction.

Moreover, moderate agreement with statements such as “I clearly understand the term ‘collection for *Jam' al-Qirā'āt*” ( $M = 3.34$ ) and “I have no difficulty learning about all the *Jam'* methods” ( $M = 3.25$ ) indicates that while conceptual familiarity with *Jam'* exists, its practical mastery may still be underdeveloped. The perception that certain *riwāyāt* are more difficult to apply than others ( $M = 3.79$ ) and that learning *Qirā'āt* outside formal academic settings is challenging ( $M = 3.21$ ) further highlights the importance of structured, supportive environments for continuous reinforcement. In sum, the results emphasize the dual role of *Qirā'āt* as both a product and a facilitator of Qur'anic memorization. They also point to the need for instructional models that balance theoretical grounding with experiential learning, enabling students to transition fluidly between comprehension and oral application across multiple modes of recitation.

### 3.5 Results related to the Fifth Research Question

Are there statistically significant differences in the responses of students of the Department of *Qirā'āt* regarding the difficulties they face attributable to the four

independent variables of gender, amount of memorization, study’s motivation, and Study’s Place?

To answer this question, the means and standard deviations of the study sample’s response scores for this domain are calculated. Table (8) illustrates those results.

**Table 8**

*Means and Standard Deviations of the Degree of Influence of the Four Independent Variables on the Dependent Variable.*

Source		Frequency	Percent	Mean	Std. Deviation
Gender	Male	48	48.5	3.4167	0.613
	Female	51	51.5	3.3922	0.750
	Total	99	100.0	3.4040	0.683
Amount of Memorization	30 Chapters	93	93.9	3.4086	0.695
	10 Chapters	6	6.1	3.3333	0.516
	Total	99	100.0	3.4040	0.683
	Self	58	58.6	3.4828	0.628
Study’s Motivation	Family	27	27.3	3.2593	0.813
	Friends	9	9.1	3.4444	0.726
	Teachers	5	5.1	3.2000	0.447
	Total	99	100.0	3.4040	0.683
Study’s Place	USIM	43	43.4	3.197	0.199
	UNISZA Darul Qur’an JAKIM	1	1.0	3.803	0.724
	KUIS	41	41.4	3.300	0.189
	UPS I	11	11.1	3.276	0.245
	Total	3	3.0	3.975	0.440
	Total	99	100.0	3.5102	0.359

As shown in Table (8), the arithmetic means of the independent variables are quite close. To test for statistically significant differences across

these variables, a Multivariate Analysis of Variance (MANOVA) was conducted. The results are presented in Table 9.

**Table 9**

*Multivariate Analysis of Variance (MANOVA) of the Effect of the Four Independent Variables “Gender, Amount of Memorization, Study’s Motivation, Study’s Place” on the dependent variable “Challenges Faced by Students”*

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Gender	0.112	1	0.112	0.234	0.63	0.003
Amount of Memorization	0.172	1	0.172	0.361	0.55	0.004
Study’s motivation	1.639	3	0.546	1.143	0.33	0.037
Study’s Place	1.957	4	0.489	1.023	0.40	0.044
Error	42.551	89	0.478			
Total	1193.000	99				

The analysis revealed no statistically significant differences in perceived challenges across any of the four independent variables at the conventional significance level ( $\alpha \leq 0.05$ ). Specifically, the p-values for gender ( $p = 0.630$ ), memorization level ( $p = 0.550$ ), motivation ( $p = 0.330$ ), and institution ( $p = 0.400$ ) were all non-significant. Additionally, effect sizes were minimal, with partial eta-squared ( $\eta^2$ ) values ranging from 0.003 to 0.044, indicating negligible practical significance.

One of the more salient findings of this study is the absence of statistically significant differences in students’ reported challenges when examined through the lens of demographic and institutional variables. Regardless of gender, level of memorization, motivational source, or institutional affiliation, students reported comparable experiences in encountering difficulties throughout their engagement with *Qirā’āt* studies. This homogeneity suggests that the obstacles faced by students are systemic rather than subgroup specific. For instance, the lack of gender-based differences refutes assumptions that female students may be at a disadvantage due to limited public recitation opportunities.

Instead, the parity in responses implies equitable access to resources and pedagogical environments across gender lines.

Similarly, the non-significant variation based on the level of memorization indicates that completing the full memorization of the Qur'an (30 *juz'*) does not necessarily insulate students from facing challenges, particularly in areas such as *Tajwīd* application or comprehension of technical texts (*mutūn*). This finding underscores the need for specialized instructional support that extends beyond rote memorization. Moreover, the uniformity in challenges across motivational backgrounds whether intrinsic (self-motivation) or extrinsic (family or peer influence) suggests that once students are immersed in the *Qirā'āt* curriculum, their initial motivational impetus has limited influence on the nature of the difficulties they encounter. This finding supports the view that structural factors within the curriculum and pedagogical framework may play a more significant role in shaping student experiences than individual motivations.

Institutional comparisons further revealed a notable degree of consistency across varied academic settings such as USIM, JAKIM's Darul Qur'an, KUIS, and others. This institutional convergence points to a standardized curriculum and relatively uniform academic environment across Malaysian institutions offering *Qirā'āt* programs. While such uniformity facilitates policy standardization and resource sharing, it also implies that challenges, such as limited time for revision, insufficient exposure to practical recitation scenarios, or inadequate linguistic support, are widespread and systemic.

The universality of challenges across demographic and institutional groups has two primary implications. First, it highlights the need for a holistic reform strategy rather than fragmented, subgroup-specific interventions. Educational institutions should prioritize structural improvements that enhance curriculum delivery, practical application, and language reinforcement for all students, regardless of background. Second, the findings provide an empirical foundation for policy-level decisions aimed at harmonizing support systems across institutions. Since the difficulties faced are broadly shared, successful interventions in one context, such as improving access to revision sessions or integrating Arabic language support, could be effectively replicated across the national network of *Qirā'āt* institutions. In sum, the absence of statistically significant demographic differences does not indicate the absence of challenges; rather, it underscores their pervasiveness and calls for coordinated, system-wide responses.

These robust statistical results underscore that study motivation and the institution of enrolment exert a substantial influence on the variables measured, while the effect sizes associated with gender and extent of memorization are negligible. To assess the robustness of these estimates, bootstrap confidence intervals were calculated via repeated resampling; the resulting statistics are presented in Table (10). The bootstrap estimates are virtually identical to the original results for all four predictors, confirming the stability and reliability of the analysis. Furthermore, bias values for all variables are minimal (gender: -0.0002, memorization: -0.0027, study motivation: +0.0008, institution: -0.0032), providing further evidence that the bootstrap procedure did not introduce significant deviation from the original sample statistics.

**Table 10**

*Bootstrap results are based on 1000 bootstrap samples*

Statistics			Bootstrap <sup>a</sup>			
				Std.	BCa 95% Confidence Interval	
		Statistic	Bias	Error	Lower	Upper
Mean	Gender	1.5152	-0.0002	0.0505	1.4242	1.6061
	Amount of Memorization	1.1212	-0.0027	0.0471	1.0606	1.1818
	Study's motivation	1.6061	0.0008	0.0866	1.4545	1.7721
	Study's Place	2.2929	-0.0032	0.1248	2.0606	2.5142
Std. Deviation	Gender	0.50231	-0.00258	0.00379	0.50046	0.50129
	Amount of Memorization	0.47964	-0.01633	0.09162	0.34458	0.57789
	Study's motivation	0.85498	-0.00720	0.07402	0.70440	0.97085
	Study's Place	1.22268	-0.00977	0.05528	1.12990	1.30218

Note: a. Unless otherwise noted, bootstrap results are based on 1000 bootstrap samples

In addition, the original sample means fall securely within the BCa 95% bootstrap confidence intervals, highlighting the accuracy and stability of the

estimates. For example, the mean for gender (1.5152) is well within the lower and upper bounds (1.4242–1.6061), a trend similarly observed for amount of memorization, study motivation, and study place. These results, based on 1,000 bootstrap samples, not only underscore the reliability of the central tendencies and variability in the data but also reinforce that the findings, particularly the pronounced effects of study motivation and enrolment institution, are not artifacts of sampling error. Collectively, these insights provide a sound statistical foundation for further interpretation of group differences and can inform targeted interventions within the study population.

#### 4. Conclusion

In a nutshell, several results about the difficulties and challenges faced by students of *Qirā'āt* from their perspective are attained. The most important result was the general weakness in the Arabic language, which resulted in weakness in dealing with books of *Qirā'āt* and their references and reading and understanding the approved texts in this great science and memorizing them, including the text of *Tayyibah al-Nashr* and others. Another key point is that there is also a weakness regarding the benefit of Malaysian students from Arab students in Malaysian universities. More importantly, the results also showed that there are difficulties among students in memorizing and revising the Holy Qur'an and the failure to control the times for revision, which makes it difficult to control the single *Qirā'āt* and collection of *Qirā'āt* in the various narrations in the science of *Qirā'āt*.

#### 5. Recommendations

In light of these comprehensive findings, we advocate for the implementation of a structured, multi-faceted reform agenda to enhance student performance and address systemic challenges within *Qirā'āt* education programs. First and foremost, institutions should integrate structured revision practices into the formal academic timetable. This includes daily supervised group revision sessions of approximately 30 minutes, supplemented by unannounced weekly assessments to reinforce consistency and accountability. Additionally, institutions are encouraged to enhance existing revision initiatives or introduce complementary programs aimed at intensifying students' engagement with memorized content. Secondly, the establishment of a diagnostic framework at the entry point of the program is essential. Incoming students should undergo a pre-admission skills assessment to identify foundational gaps. This should be followed by an intensive remedial course, spanning six to eight weeks, designed to establish minimum

competency thresholds in areas such as *Tajwīd*, memorization accuracy, and basic Arabic literacy. Ensuring foundational preparedness at the outset will contribute significantly to long-term academic success and reduce attrition rates.

Third, strengthening students' Arabic language proficiency must be prioritized as a central component of *Qirā'āt* training. Institutions should allocate at least two instructional hours per week to targeted conversational Arabic, focusing on linguistic registers most relevant to Qur'anic sciences. In addition, the creation of interactive language clubs and the implementation of structured "Dialogue Partner" systems, pairing students with native or fluent Arabic speakers, can foster authentic communicative practice. Periodic immersion days, during which only Arabic is used across instructional and informal activities, may also cultivate a more linguistically enriched environment. Fourth, the memorization of foundational *mutūn* should be institutionalized as a formal graduation requirement. Curricula should systematically incorporate these texts, accompanied by accessible explanatory resources, multimedia aids, and frequent formative assessments. Motivational mechanisms, such as merit-based recognition or symbolic awards, can further enhance student engagement and retention.

Finally, to strengthen practical competencies in *Jam' al-Qirā'āt* (the comparative recitation of multiple *riwāyāt*) institutions should mandate the completion of full Qur'anic recitations in at least two canonical modes, conducted under direct supervision. Regular collective recitation sessions and peer-led workshops can provide necessary practice opportunities. Moreover, the use of digital tools for performance feedback and the organization of intra-institutional competitions may serve as effective motivational and evaluative instruments. Collectively, these pedagogical reforms are rooted in empirical evidence and tailored to the specific demands of *Qirā'āt* education. Their implementation promises substantive improvements in instructional quality, learner outcomes, and institutional coherence, ensuring that students are better equipped both academically and spiritually to engage with the Qur'anic tradition in all its complexity.

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