

Quran Memorisation Achievement among Students Enrolled in a Tilawah and Memorisation Course at a Malaysian Public University

Muhd Syahazizamir bin Sahmat*

Universiti Malaysia Sarawak, 94300 Kota Samarahan, Sarawak, Malaysia

*Corresponding Author

DOI: <https://doi.org/10.47772/IJRISS.2026.102100201>

Received: 07 September 2026; Accepted: 19 September 2026; Published: 08 October 2026

ABSTRACT

Quran memorisation is an important component of Islamic education that requires accurate and fluent memorisation. This study aimed to identify Quran memorisation achievement among students enrolled in a Tilawah and Memorisation course at a Malaysian public university based on tasmi' assessment. The study employed a quantitative approach with a descriptive research design and involved all 39 students enrolled in the course during the respective semester. Data were obtained from existing academic assessment records for Assignment 2, which was conducted individually through tasmi'. The assessment involved four surahs, namely Surah Yasin, Surah al-Sajadah, Surah al-Mulk, and Surah al-Waqiah, and was based on two main aspects: memorisation fluency and tajwid accuracy, with a maximum score of 20 marks. The findings showed a mean score of 7.49, a median of 7.00, and a standard deviation of 5.32, with scores ranging from 1 to 20 marks. These findings indicate considerable variation in memorisation achievement among the students studied. This study provides an empirical description of Quran memorisation achievement based on direct performance assessment within the context of a course at a public university. Further research involving multiple institutions and examining factors that may be associated with variations in memorisation achievement is recommended.

Keywords: Quran memorisation; tasmi'; memorisation achievement; university students; Islamic education

ABSTRAK

Hafazan al-Quran merupakan salah satu komponen penting dalam pendidikan Islam yang memerlukan penguasaan hafazan secara tepat dan lancar. Kajian ini bertujuan mengenal pasti pencapaian hafazan al-Quran dalam kalangan pelajar yang mengikuti kursus Tilawah dan Hafazan di sebuah universiti awam Malaysia berdasarkan penilaian tasmi'. Kajian menggunakan pendekatan kuantitatif dengan reka bentuk deskriptif dan melibatkan kesemua 39 orang pelajar yang mendaftar kursus tersebut pada semester berkenaan. Data diperolehi daripada rekod penilaian akademik sedia ada bagi Tugas 2 yang dilaksanakan secara individu melalui tasmi'. Penilaian melibatkan empat surah, iaitu Surah Yasin, Surah al-Sajadah, Surah al-Mulk dan Surah al-Waqiah, berdasarkan dua aspek utama, iaitu kelancaran hafazan dan ketepatan tajwid, dengan skor maksimum sebanyak 20 markah. Dapatan menunjukkan skor min sebanyak 7.49, median 7.00 dan sisihan piawai 5.32, dengan skor antara 1 hingga 20 markah. Dapatan ini menunjukkan terdapat variasi yang luas dalam pencapaian hafazan dalam kalangan kumpulan pelajar yang dikaji. Kajian ini memberikan gambaran empirikal mengenai pencapaian hafazan berdasarkan penilaian prestasi secara langsung dalam konteks kursus di sebuah universiti awam. Kajian lanjutan dicadangkan untuk melibatkan pelbagai institusi serta meneliti faktor yang mungkin berkaitan dengan variasi pencapaian hafazan.

Kata kunci: hafazan al-Quran; tasmi'; pencapaian hafazan; pelajar universiti; pendidikan Islam

INTRODUCTION

Quran memorisation is an important practice in the tradition of Islamic education that involves the process of memorising, retaining, and accurately reciting memorised Quranic verses. The memorisation process requires not only the ability to remember but also the use of appropriate learning strategies and continuous practice. Shukri et al. (2020), for instance, identified several educational strategies in Quran memorisation, including verbal and visual attention, repetition, comprehension, information organisation, and the use of memory aids. This indicates that memorisation is a learning process that requires active engagement and systematic strategies.

In higher education, Quran memorisation is also implemented in various forms and learning contexts. Marlena et al. (2023) showed that higher education students employ various methods in the memorisation process, including *wahdah*, *kitabah*, *sima'i*, *jama'*, and *talaqqi*. In the Malaysian context, Jamilah et al. (2014) reported that the memorisation of selected Quranic verses and surahs was integrated into the medical curriculum at Universiti Sains Islam Malaysia (USIM), where students individually recited their memorised passages to a Quran teacher. This example demonstrates that Quran memorisation is also implemented within professional programmes in higher education institutions and is not limited to tahfiz institutions.

Previous studies have also shown that the memorisation process involves various factors and strategies that may support learning. Sabrina et al. (2022) identified several factors that support successful memorisation among students, including self-determination, goal setting, accurate recitation, consistent repetition, motivation from instructors, a Quranic learning environment, and the use of appropriate methods. In addition, *muraja'ah*, or the repetition of memorised passages, has also received attention as a practice that helps maintain previously memorised material (Sari et al., 2023).

Although studies on Quran memorisation in higher education have been conducted in various contexts, its implementation differs across institutions and programmes. Some studies have focused on specialised tahfiz programmes, memorisation methods, or factors that support the memorisation process. Therefore, there remains scope for examining Quran memorisation achievement through direct performance assessment within the context of a Tilawah and Memorisation course offered to students at a public university.

This study focuses on Quran memorisation achievement based on tasmi' assessment among students enrolled in a Tilawah and Memorisation course at a Malaysian public university. The study does not aim to generalise the findings to the overall population of students at Malaysian public universities or to compare their achievement with that of students in tahfiz institutions. Instead, it provides a descriptive account of memorisation performance among the group of students studied based on direct assessment.

Accordingly, this study aims to identify Quran memorisation achievement based on tasmi' assessment among students enrolled in a Tilawah and Memorisation course at a Malaysian public university.

Based on this objective, the study addresses the following research question:

What is the Quran memorisation achievement based on tasmi' assessment among students enrolled in a Tilawah and Memorisation course at a Malaysian public university?

LITERATURE REVIEW

Quran Memorisation Learning and Strategies

Quran memorisation is a learning process that requires the continuous development and retention of memory. The literature indicates that this process does not depend solely on the ability to memorise but also involves the use of learning strategies as well as internal and external factors that support the memorisation process. Shukri et al. (2020), through a literature review on educational strategies in Quran memorisation, identified several strategies related to the memorisation process, including paying attention to verses verbally or visually, repetition, comprehension, information organisation, and the use of memory aids.

Similarly, Sabrina et al. (2022) identified several factors that support successful memorisation among students, including self-determination, setting memorisation targets, accurate recitation, consistent repetition, motivation from instructors, a Quranic learning environment, and the use of appropriate methods. Both studies indicate that the memorisation process involves a combination of learning strategies, internal factors, and environmental support.

In the context of higher education, the use of appropriate strategies is particularly relevant because students undertake Quran memorisation alongside other learning demands. Marlana et al. (2023), through a study involving students from several higher education institutions, identified five methods used in the memorisation process: *wahdah*, *kitabah*, *sima'i*, *jama'*, and *talaqqi*. These findings demonstrate that higher education students employ various approaches to developing their memorisation and do not necessarily rely on a single method.

In addition to developing new memorisation, retaining previously memorised material also involves repetition. Sari et al. (2023) showed that *muraja'ah* is practised through systematic repetition of memorised material to help retain what has been learned. When considered alongside the repetition strategies identified by Shukri et al. (2020), the literature highlights repetition as an important component in the process of learning and retaining Quran memorisation.

However, memorisation strategies, *muraja'ah* practices, motivation, and environmental factors were not measured in the present study. Therefore, previous studies concerning memorisation factors and strategies are used to provide context for the Quran memorisation learning process rather than as direct explanations for the variation in students' achievement scores in the present study.

Tasmi' and the Assessment of Quran Memorisation Achievement

Assessment is an important component of Quran memorisation learning because students' achievement can be observed through their ability to recite memorised verses. In the context of tahfiz learning, *tasmi'* is one of the methods used by students to recite their memorisation to a teacher or another individual for review.

Hartanti et al. (2021), through a study conducted at Pondok Pesantren Al-Lathifiyyah Palembang, discussed the implementation of *tasmi'* and verse continuation as part of tahfiz learning management. The study showed that *tasmi'* was positioned as one of the stages in the memorisation management process following several other learning stages, such as *tahsin*, *bin-nazhar*, *tahfizh*, *talaqqi*, and *takrir*. This demonstrates the function of *tasmi'* as part of the process of reciting and reviewing memorised material.

In the context of Malaysian higher education, Jamilah et al. (2014) also reported that medical students at USIM individually recited memorised Quranic verses to a Quran teacher. This practice demonstrates that direct assessment or review of Quran memorisation is also used within the context of professional higher education.

In the present study, *tasmi'* was used as a direct performance assessment method in which students recited their memorisation to the lecturer based on four prescribed surahs. However, the use of *tasmi'* as an assessment method should be distinguished from issues concerning instrument validity and reliability. The rubric used in the present study was originally developed as a course assessment rubric rather than as a standardised research instrument. Therefore, the study uses *tasmi'* scores as a measure of performance within the context of the course without making claims regarding the psychometric validity of the instrument.

Hafazan al-Quran dalam Pendidikan Tinggi dan Jurang Kajian

Studies on Quran memorisation in higher education have focused on various aspects, including memorisation methods, learning strategies, *muraja'ah*, and the implementation of memorisation within specific programmes. Marlana et al. (2023), for example, demonstrated the use of various memorisation methods among university students. Jamilah et al. (2014), meanwhile, showed that the memorisation of selected Quranic surahs and verses was also integrated into the curriculum of professional programmes at university level.

In the context of Malaysian higher education, research has also been conducted among students enrolled in specialised tahfiz programmes at universities. A study of the UiTM Plus Tahfiz Programme, for example, focused on the memorisation achievement of students enrolled in the programme (Wong et al., 2022). Such studies indicate that Quran memorisation achievement in higher education has received research attention, particularly within programmes that specifically incorporate a tahfiz component.

However, the context of the present study differs because the participants comprised all students enrolled in a Tilawah and Memorisation course rather than students enrolled in a specialised tahfiz programme. Based on the scope of the literature reviewed, there remains room to provide an empirical description of Quran memorisation achievement through direct performance assessment within the context of this course.

Therefore, the present study focuses on Quran memorisation achievement based on tasmi‘ assessment scores. Unlike studies that focus on factors, strategies, or experiences in the memorisation process, this study provides a descriptive account of memorisation performance based on two assessment components: memorisation fluency and tajwid accuracy.

This study does not aim to compare the students’ achievement with that of participants in specialised tahfiz programmes or to generalise the findings to all students at Malaysian public universities. Instead, the findings are interpreted within the context of the 39 students enrolled in a Tilawah and Memorisation course at a Malaysian public university. This scope enables the study to provide descriptive evidence of Quran memorisation achievement within a specific course context and to provide a basis for further research involving a broader range of institutions and student groups.

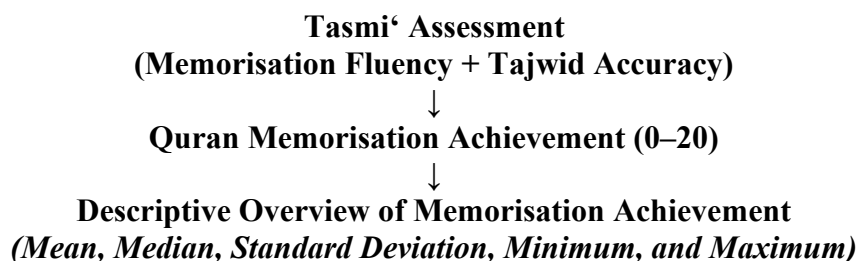
Conceptual Framework of the Study

The conceptual framework of this study was developed based on the study’s focus on measuring Quran memorisation achievement through direct performance assessment. In this study, memorisation achievement refers to the scores obtained by students through the tasmi‘ assessment for the *Tilawah* and Memorisation course.

The tasmi‘ assessment involved four prescribed surahs: Surah Yasin, Surah al-Sajadah, Surah al-Mulk, and Surah al-Waqiah. Students’ performance was assessed based on two components: memorisation fluency and tajwid accuracy. Each surah carried a maximum of five marks, comprising three marks for memorisation fluency and two marks for tajwid accuracy, giving a maximum overall score of 20 marks.

The overall score obtained from the assessment was used to provide a descriptive account of the memorisation achievement of the group of students studied. This framework is descriptive in nature and does not aim to examine causal relationships between memorisation achievement and other factors such as motivation, memorisation strategies, muraja‘ah practices, or time management.

The study framework can be summarised as follows:



METHODOLOGY

Research Design

This study employed a quantitative approach with a descriptive research design to identify Quran memorisation achievement among students enrolled in a Tilawah and Memorisation course at a Malaysian public university. A

descriptive design was used because the study aimed to provide an overview of memorisation achievement based on tasmi' assessment scores without examining causal relationships between variables. The study data were obtained from existing academic assessment records for Assignment 2 of the Tilawah and Memorisation course.

Participants

This study involved all 39 students enrolled in the Tilawah and Memorisation course during the respective semester. All students enrolled in the course were included in the analysis. Therefore, the study participants represented the entire group of students enrolled in the course rather than a sample randomly selected from the population of public university students in Malaysia.

The inclusion of the entire group of students was consistent with the purpose of the study, which focused on memorisation achievement within the context of a specific course. Accordingly, the findings were interpreted in relation to the group of students studied and were not intended to be generalised to the entire population of public university students in Malaysia.

Memorisation Assessment Instrument

Memorisation achievement was measured using the Memorisation Tasmik Assessment Form used for Assignment 2 of the Tilawah and Memorisation course. The assignment accounted for 20% of the overall course assessment and was related to the course learning outcome requiring students to memorise selected surahs. The assessment was conducted individually through tasmi' sessions.

Four surahs were required for the memorisation assessment: Surah Yasin, Surah al-Sajadah, Surah al-Mulk, and Surah al-Waqiah. Each surah carried a maximum of five marks, comprising three marks for memorisation fluency and two marks for tajwid accuracy. With four surahs assessed, the maximum overall score was 20 marks.

For memorisation fluency, three marks were awarded when the memorised passage was recited completely fluently without hesitation; two marks were awarded when there was slight hesitation; one mark was awarded when the student frequently hesitated or stopped; and zero marks were awarded when the memorised passage could not be recited fluently. For tajwid accuracy, two marks were awarded when there were no tajwid errors; one mark was awarded when there were one or two minor errors; and zero marks were awarded when there were numerous tajwid errors.

The instrument was originally developed as a course assessment rubric rather than as a standardised research instrument. Therefore, this study makes no claim regarding the psychometric validity of the instrument. Nevertheless, the same scoring criteria and descriptors were applied to all students to ensure that the assessment procedures were implemented consistently.

Tasmi' Assessment Procedure

The tasmi' assessment was conducted individually between each student and the lecturer, who acted as the assessor. Each student recited the memorised passages directly based on the four prescribed surahs. The course assessment instructions required students to undertake the tasmi' assessment individually and complete the memorisation of all four surahs.

The tasmi' assessment was implemented flexibly according to the students' level of readiness. Students were allowed to recite one, two, or up to four surahs in a single session. Students who chose to recite one or two surahs in a particular session continued with the remaining surahs in subsequent sessions until all four surahs had been assessed. This approach allowed students to determine their readiness before reciting their memorised passages, while the same scoring criteria were applied to each surah regardless of the number of sessions required.

All 39 students were assessed by the same assessor using the same scoring rubric. The use of a single assessor allowed the scoring criteria and procedures to be applied consistently throughout the assessment. However, because the assessment was conducted by only one assessor, inter-rater reliability could not be determined, and this is acknowledged as one of the limitations of the study.

Scoring and Interpretation of Scores

The score for each surah ranged from zero to five marks, comprising a maximum of three marks for memorisation fluency and two marks for tajwid accuracy. Therefore, the assessment of the four surahs resulted in an overall score ranging from 0 to 20 marks. Higher scores indicated better performance in terms of memorisation fluency and tajwid accuracy, as specified in the assessment rubric.

The overall scores were analysed as continuous data without being categorised into specific achievement levels. This approach was used because the original course rubric did not specify cut-off scores for categories such as poor, moderate, good, or excellent.

Data Analysis

The data were analysed using descriptive statistics to provide an overview of memorisation achievement among the group of students studied. The analysis involved calculating the mean, median, standard deviation, minimum score, and maximum score for the overall tasmi' assessment scores. These statistics were used to describe the central tendency, variation, and range of memorisation achievement among the 39 students involved.

Inferential analysis was not used because the study did not aim to examine relationships between variables or make statistical generalisations to the population of public university students in Malaysia. Instead, the analysis focused on describing the memorisation performance of the entire group of students enrolled in the course.

Ethical Considerations

The data used in this study were derived from existing academic assessment records for Assignment 2 of the Tilawah and Memorisation course and were not collected specifically for research purposes. The analysis was conducted using students' achievement scores without disclosing names, student identification numbers, or other personally identifiable information in the analysis and reporting of the study. The findings were reported in aggregate form to maintain student confidentiality.

As the data were originally collected as part of the academic assessment of the course, this study does not claim that the instrument or the original data collection process was implemented as a research protocol. The use of existing course assessment data is also acknowledged as one of the limitations of the study.

FINDINGS

This study aimed to identify Quran memorisation achievement among 39 students enrolled in a Tilawah and Memorisation course at a Malaysian public university. Memorisation achievement was determined based on the overall tasmi' assessment scores for the four prescribed surahs, with a maximum score of 20 marks.

Table 1. Descriptive Statistics of Quran Memorisation Performance among Higher Education Students (n = 39)

Statistic	Value
Mean	7.49
Median	7.00
Standard Deviation	5.32
Minimum Score	1
Maximum Score	20

The descriptive analysis showed that the mean memorisation achievement score for the 39 students was 7.49 out of a maximum of 20 marks, while the median was 7.00. The relatively close mean and median values indicate that the measures of central tendency for the scores of the group studied were around seven to eight marks. The standard deviation of 5.32 indicates considerable variation in achievement scores among the students.

The minimum score recorded was 1 mark, while the maximum score was 20 marks, resulting in a score range of 19 marks. The difference between the minimum and maximum scores indicates that tasmi' achievement varied within the group studied, with some students obtaining scores near the lower end of the assessment scale and others achieving the maximum score.

Overall, the descriptive statistics indicate wide variation in memorisation achievement among the group of students studied. These findings provide an empirical description of students' performance based on the direct tasmi' assessment of the four surahs prescribed in the course.

DISCUSSION

This study aimed to identify Quran memorisation achievement based on tasmi' assessment among 39 students enrolled in a Tilawah and Memorisation course at a Malaysian public university. The analysis showed a mean score of 7.49 out of 20 marks, a median of 7.00, and a standard deviation of 5.32, with scores ranging from 1 to 20 marks. These findings indicate wide variation in memorisation achievement scores among the group of students studied.

Variation in Memorisation Achievement among Students

The variation in scores from 1 to 20 marks, together with a standard deviation of 5.32, indicates that memorisation achievement was not uniform among the students. However, this variation should be interpreted with caution. This study did not measure factors that may be associated with differences in achievement, such as motivation, memorisation strategies, previous memorisation experience, muraja'ah practices, time management, or the learning environment. Therefore, the observed variation in scores cannot be directly attributed to these factors.

Previous literature indicates that the memorisation process may involve various strategies and supporting factors. Shukri et al. (2020), for example, identified several educational strategies related to memorisation, such as verbal or visual attention, repetition, comprehension, and information organisation. Sabrina et al. (2022), meanwhile, identified several factors that support successful memorisation, including self-determination, goal setting, accurate recitation, consistent repetition, motivation from instructors, a Quranic environment, and the use of appropriate methods.

This literature provides context indicating that the memorisation process may be influenced by various aspects of learning. However, the present study did not measure these factors. Therefore, the findings of Shukri et al. (2020) and Sabrina et al. (2022) are not used to explain the causes of variation in scores in this study, but rather as a basis for indicating that variation in memorisation achievement is an aspect that warrants further investigation in future research.

Tasmi' as an Assessment of Memorisation Performance

This study differs from studies that rely on perceptions or self-reported data because memorisation achievement was obtained through direct performance assessment. Students recited four memorised surahs to the lecturer and were assessed based on two aspects specified in the rubric: memorisation fluency and tajwid accuracy. Each surah carried five marks, resulting in a maximum overall score of 20 marks.

The use of tasmi' is grounded in memorisation learning practices. Hartanti et al. (2021), for example, discussed the use of tasmi' and verse continuation as part of the management of tahfiz learning at Pondok Pesantren Al-Lathifiyyah Palembang. In the context of Malaysian higher education, Jamilah et al. (2014) also reported the practice of individually reciting memorised Quranic verses to a Quran teacher in the USIM medical programme. Both studies demonstrate that the direct recitation of memorised passages is used in different Quranic learning contexts.

However, the use of tasmi' in this study does not in itself establish the validity or reliability of the instrument. The rubric used was an academic course assessment rubric rather than a research instrument that had undergone

psychometric validation. Furthermore, all students were assessed by a single assessor. Although the use of the same assessor and rubric provided consistency in the scoring procedure, inter-rater reliability could not be determined.

Quran Memorisation in the Context of Higher Education

Previous studies indicate that Quran memorisation is also practised within higher education contexts. Marlana et al. (2023), for example, identified the use of five memorisation methods among higher education students: *wahdah*, *kitabah*, *sima 'i, jama'*, and *talaqqi*. These findings indicate that university students may employ various approaches in the process of developing and retaining memorisation.

The practice of *muraja'ah* has also received attention in the literature. Sari et al. (2023) discussed the use of *muraja'ah* through the repetition of memorised passages to help retain previously memorised material. However, the present study did not record the memorisation methods used by the students or the frequency of their *muraja'ah* practices. Therefore, the relationship between these methods and achievement scores cannot be determined based on the data from this study.

In the Malaysian context, studies have also examined memorisation achievement in tahfiz programmes at higher education institutions. However, this context should be distinguished from the present study because the participants in this study were students enrolled in a Tilawah and Memorisation course rather than students in a specialised tahfiz programme. Therefore, this study does not make a direct comparison between the scores of the students studied and the achievement of students in tahfiz programmes.

This distinction is important because the original manuscript concluded that there was a “significant achievement gap” between students at public higher education institutions and tahfiz students. This conclusion has now been removed because the study did not collect data from a group of tahfiz students and did not conduct a comparative analysis between the two groups.

Implications for the Teaching and Learning of Quran Memorisation

The variation in achievement provides practical information for instructors, indicating that students within a single course group may demonstrate different levels of memorisation performance. In the teaching context, information on individual performance obtained through tasmi' may be used by instructors to identify each student's memorisation progress based on the criteria of fluency and tajwid accuracy.

The implementation of tasmi' in this course also provided students with flexibility in terms of readiness. Students could recite one, two, or up to four surahs in a single session and continue with the remaining surahs in subsequent sessions until all surahs had been assessed. However, this study did not compare achievement according to the number of sessions or patterns of tasmi' implementation. Therefore, it cannot be concluded that this flexible approach is more effective than other assessment approaches.

Given the limitations of the study data, the most direct implication is the importance of systematically monitoring memorisation performance throughout the learning process. Specific interventions, such as the use of artificial intelligence, digital applications, specialised workshops, or curriculum changes, require additional evidence before their effectiveness can be linked to the findings of this study. Therefore, the recommendations concerning technology and AI that appeared in the original manuscript were not retained because these aspects were not measured in the study. This also addresses the reviewer's concern that some of the original recommendations were not directly derived from the study findings.

Contribution of the Study and Directions for Future Research

The main contribution of this study is the provision of an empirical description of memorisation achievement based on direct performance assessment within the context of a Tilawah and Memorisation course at a Malaysian public university. Rather than relying on students' perceptions of their memorisation abilities, the study used scores obtained through the implementation of tasmi' based on the course assessment rubric.

At the same time, the scope of the study opens several avenues for future research. Future studies could involve participants from multiple institutions to provide a broader picture of memorisation achievement in higher education. Assessment instruments that undergo a more systematic validation process and the use of more than one assessor could also be considered to strengthen the robustness of the measurement.

Future studies could also measure factors such as memorisation strategies, frequency of *muraja'ah*, motivation, previous memorisation experience, time allocated to memorisation, and environmental support. By directly measuring these factors, future research could examine whether and to what extent they are associated with memorisation achievement, something that cannot be determined through the descriptive design of the present study.

LIMITATIONS OF THE STUDY

This study has several limitations that should be considered when interpreting the findings. First, the study involved only 39 students enrolled in a single Tilawah and Memorisation course at a Malaysian public university. Although all students enrolled in the course during the respective semester were included in the analysis, this group does not represent the entire population of public university students in Malaysia. Therefore, the findings are limited to the context of the group of students studied and cannot be generalised to broader institutions or populations.

Second, the study data were obtained from existing academic assessment records for Assignment 2 of the Tilawah and Memorisation course rather than being collected specifically for research purposes. The assessment involved the memorisation of four surahs, namely Surah Yasin, Surah al-Sajadah, Surah al-Mulk, and Surah al-Waqiah, based on two components: memorisation fluency and tajwid accuracy. Therefore, the scores obtained reflect students' performance within the scope of this assessment and do not necessarily reflect a student's overall Quran memorisation ability.

Third, the rubric used was a course assessment instrument rather than a standardised research instrument that had undergone specific psychometric validation. Although the same scoring criteria and descriptors were applied to all students, the validity and reliability of the instrument were not statistically determined in this study. In addition, all students were assessed by a single assessor. Therefore, inter-rater reliability could not be determined.

Fourth, the study employed a descriptive design and did not measure factors that may be associated with variation in memorisation achievement, such as motivation, memorisation strategies, *muraja'ah* practices, previous memorisation experience, time management, and environmental factors. Therefore, this study cannot determine the factors that caused or were associated with differences in achievement scores among the students.

Finally, the *tasmi'* assessment was implemented flexibly according to students' readiness, with students being allowed to recite one, two, or up to four surahs in a single session. This study did not analyse whether the number of surahs recited in a single session or the number of sessions required was associated with final achievement. Future studies could take these aspects into account and involve multiple institutions, more than one assessor, and instruments that undergo a more systematic validation process.

CONCLUSION

This study aimed to identify Quran memorisation achievement based on *tasmi'* assessment among students enrolled in a Tilawah and Memorisation course at a Malaysian public university. Based on the analysis of 39 students, the mean memorisation achievement score was 7.49 out of 20 marks, with a median of 7.00 and a standard deviation of 5.32. Scores ranged from 1 to 20 marks, indicating wide variation in memorisation achievement among the group of students studied.

Memorisation achievement was measured through direct tasmi' assessment of four surahs, namely Surah Yasin, Surah al-Sajadah, Surah al-Mulk, and Surah al-Waqiah, based on memorisation fluency and tajwid accuracy. This approach provides an overview of memorisation performance within the context of the actual assessment conducted in the course.

However, the findings should be interpreted within the context of the group of students and the course involved. The study does not provide a basis for drawing conclusions about the overall achievement of public university students in Malaysia, comparing their achievement with that of tahfiz students, or determining the factors that cause variation in achievement. Future research involving multiple institutions, instruments that undergo a more systematic validation process, more than one assessor, and the measurement of learning factors related to memorisation could provide a more comprehensive understanding of memorisation achievement within the context of higher education.

ACKNOWLEDGEMENTS

The author gratefully acknowledges the students involved in the Tilawah and Hafazan course whose assessment data formed the basis of this study.

REFERENCES

1. Hartanti, A. D., Abdurrahmansyah, A., & Adil, M. (2021). Tahfiz Qur'an dengan metode tasmi' dan sambung ayat (Strategi pengorganisasian, penyajian, dan pengelolaanya di Pondok Pesantren Al-Lathifiyyah Palembang). *Al-Fikru: Jurnal Ilmiah*, 15(2), 97–112. doi:10.51672/alfikru.v15i2.42.
2. Jamilah, J., Ahmad Najib, A., Dzulkhairi, M. R., Ariff, H. O., & Nasri Ismail, N. M. (2014). Integration of Islamic input in medical curriculum – Universiti Sains Islam Malaysia (USIM) experience. *International Medical Journal Malaysia*, 13(2), 73–77. doi:10.31436/imjm.v13i2.483.
3. Marlina, R., Cahya, M., Iskandar, M. Y., & Yusrial, Y. (2023). Methods for memorizing the Quran for higher education. *Ahlussunnah: Journal of Islamic Education*, 2(2), 77–82. doi:10.58485/jie.v2i2.210.
4. Sabrina, V., Oktavia, G., Albizar, A., Susanti, H., AR, F. M., & Suryani, Y. (2022). Eight supporting factors for students success in Quran memorization. *Khalifa: Journal of Islamic Education*, 6(1), 73–101. doi:10.24036/kjie.v6i1.202.
5. Sari, R. M., Zou, G., & Jie, L. (2023). The use of Murajaah method in improving Qur'an memorization: Tahfiz A-Qur'an. *International Journal of Educational Narratives*, 1(2), 74–85. doi:10.55849/ijen.v1i2.304.
6. Shukri, N. H. A., Nasir, M. K. M., & Abdul Razak, K. (2020). Educational strategies on memorizing the Quran: A review of literature. *International Journal of Academic Research in Progressive Education and Development*, 9(2), 632–648. doi:10.6007/IJARPED/v9-i2/7649.
7. Wong, M. S. M. A., Abdul Hamid, M. F., & Meerangani, K. A. (2022). Tahap pencapaian pelajar dalam Program Plus Tahfiz UiTM. *Jurnal Pengajian Islam*, 15(1), 224–236.