
Factors Affecting the Retention of the Memorization of the Holy Qur'an of Selected Graduates of Islamic School

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ABSTRACT- This study primarily aimed to identify factors affecting the retention of memorizing the Qur'an of selected graduated students at some Islamic School in Lamitan City, Basilan. The result of the data with regards to these factors were either undecided and disagree as perceived by the selected respondents. However, the familial and environmental factors were likely considered to be affecting the respondents in their retention of the Holy Qur'an. The study also reveals that the majority of respondents had poor memory recall when it came to memorizing the Holy Qur'an.

KEYWORDS- Factor; Retention; Qur'an; Islamic School; Memorization.

1. INTRODUCTION

Prior to the advent of the Prophet Muhammad (PBUH), mankind was in the darkness of polytheism and disbelief until he (PBUH) came with the Book of Allah (SWT) to bring the entire universe out of this darkness and into the lights of monotheism and belief for this reason, Allah (SWT) has said in the Qur'an:

“This is a Book which We have revealed unto you in order that you might lead mankind out of darkness into light by their Lord’s Leave to the Path of the All-Mighty, the Owner of all Praise” (Qur’an 14:1).

The Holy Qur'an was given to mankind as instruction on how to build a civilization and a functional system. The Companions of Prophet Muhammad (SAW) firmly believed that victory only occurs when a country upholds the teachings of its Prophet and the Book of Allah.

The Prophet Muhammad [Peace be Upon Him (PBUH)] emphasized the advantages of memorizing the Glorious Qur'an in his numerous traditions or hadith. For illustration, Ibn `Abbas [May Allah be Pleased with Him (RA)] reported a hadith saying that:

"The one who does not have any Ayats (Verses of Qur'an) in his heart, he is like a desolate house."

The Prophet (PBUH) also honored and revered the people who had memorized the Glorious Quran. In this perspective, it is narrated that the Prophet (PBUH) said:

“Whoever reads the Qur'an and learns and acts according to it will be adorned on the Day of Judgment with a crown of Light whose gleam is like that of the sun, and his parents will be dressed in two garments that the world can never be equal to. Thereupon, they will question, 'For what reason are we dressed in these garments?' It will be said, 'This is by virtue of your son who memorized the Qur'an.”

Above are only glimpse of the virtues of learning and memorizing the Holy Qur'an and how the prophet encourages his followers to memorize it (the Holy Qur'an).

However, one should not forget that learning and memorizing the Holy Qur'an comes with a great responsibility. A Hafidh (or a person who is blessed to have memorized the Holy Qur'an) should retain what he had memorized and to put his knowledge about the Qur'an into practice. There are various texts from the Holy Qur'an and the Hadith of the Prophet (PBUH) which imply that negligence of reviewing the Holy Qur'an and forgetting its memorization is considered a great sin. In the Day of Judgment, Allah (SWT) will say to a person who neglected the Holy Qur'an:

INTERNATIONAL JOURNAL OF MANAGEMENT AND SOCIAL SCIENCES RESEARCH (IJMSSR)

ISSN 2455-1422 (Online)

www.aarmssjournals.com

Volume: 09, Issue: 03 | 2023

“Thus did Our signs (The Holy Qur’an) come to you and you forgot them, and thus will you this Day be forgotten.” (Holy Qur’an 20:126)

Bukhari, a great Hadith compiler narrated that Prophet Muhammad (PBUH) talks about securing the memorization of the Holy Qur’an in his hadith when he said: "It is unfortunate that some of you claim to have forgotten a particular verse from the Qur’an since Allah (SWT) has actually made him forget it. Because the Holy Qur’an leaves human hearts faster than a camel, you must continue to recite it. Without a doubt, after memorizing the Quran, forgetting it is disliked since it means losing out on a significant blessing. The reward for learning the Qur’an should not be disregarded until it is lost by the individual who has been awarded the favor. Because of this, according to certain Islamic authorities, forgetting the Holy Quran after learning it is a grave sin.

Nowadays, due to the existence of many Qur’anic Institutions, a large number of Muslim youths are engaged in memorizing the Holy Qur’an. One recent study and survey by Yunus and Mohaimen [3], on the year 2006 up to 2010, Marawi city alone has more than 300 graduates from different Qur’anic Institutes who have already finished memorizing the Holy Qur’an. However, forgetfulness is part of the human nature and it is therefore encouraged that a Hafidh should always read and review his memorization of the Holy Qur’an. It’s a common fact today that there are memorizers of the Holy Qur’an who are called Huffadh only by name because they have forgotten what they have memorized from the Holy Qur’an due to negligence. Some clear manifestations and apparent evidences of the neglectfulness of the Holy Qur’an is when a Hafidh could not offer Luqbah (correction to the Imam when the Imam forgets the Ayat) he is reciting; also, when a Hafidh avoids leading the prayers in fear that he might not remember what to recite or even if he does, he only repeats what he always recites; and when he cannot tell where a specific Ayat in the Holy Qur’an is found. These are just some of the evidences and reasons why a Hafidh needs to retain his memorization of the Holy Qur’an. The only way to truly avoid the harms of neglecting the Quran is to keep the Holy Qur’an close to ourselves and not just physically close where we have it on the shelf in our houses. We must also keep the book spiritually close. We can only do that by reading it often. Not just with our tongues but also with our spirits. Allah (SWT) says:

“Have they not traveled in the land so that they should have hearts with which to feel and ears with which to hear? For indeed it is not the eyes that grow blind – but it is the hearts, which are within the bosoms, that grow blind”. (Holy Qur’an 22: 46)

The researcher felt the need to study this phenomenon and wished to give it special attention due to his observation, as being an Islamic instructor, numerous memorizers of the Holy Qur’an are likely neglecting their responsibility of retaining what they have memorized from the Holy Qur’an. As an Islamic instructor of the Holy Qur’an for almost a decade, the researcher thought of studying this phenomenon in order to awaken the Muslim youths, to encourage them in studying and memorizing the Holy Qur’an and to remind the Huffadh of their commitments in retaining what they have memorized. In Basilan, there are few studies conducted related to Madrasah Education such as the study of Harad and Arriola [1,2], and Sattar and Arriola [4].

In line with this, this study is intended to describe the factors affecting the retention of the memorization of the Holy Qur’an among selected graduates of Markaz Hadizah Litahfidhil Qur’an, Lamitan City, Basilan Province, Philippines. The researcher prays that this study may become a reminder for him and to others who have memorized the Holy Qur’an on their commitment in reviewing it. He also prays to Allah (SWT) to make this study a reason to strengthen the high aims and aspirations of the Bangsamoro youths for the advancement on their memorization of the Holy Qur’an and to retain it in their hearts.

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INTERNATIONAL JOURNAL OF MANAGEMENT AND SOCIAL SCIENCES RESEARCH (IJMSSR)

ISSN 2455-1422 (Online)

www.aarmssjournals.com

Volume: 09, Issue: 03 | 2023

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2. STATEMENT OF THE PROBLEM

This study's main objective is to identify the various factors causing the negligence in reviewing the Holy Qur'an among selected graduates of Markaz Hadizah Litahfidhil Qur'an, Lamitan City, Basilan. Specifically, the study aims to answer the following questions:

1. What is the socio-economic profile of the respondent in terms of:
 - 1.1. Age;
 - 1.2. Civil Status;
 - 1.3. Ethnic Affiliation;
 - 1.4. Educational Attainment;
 - 1.5. Livelihood; and
 - 1.6. Monthly Income?
2. What are the factors affecting the retention of the memorization of the Holy Qur'an among selected respondents in terms of:
 - 2.1. Psycho-personal factor,
 - 2.2. Social factor,
 - 2.3. Familial factor, and
 - 2.4. Environmental factor?

3. METHODOLOGY

In this study, the descriptive research design was used to collect the quantitative data. The aforementioned study design typically shows circumstances and relationships that are present or absent, prevalent practices, prevalent beliefs or attitudes, possesses that are present or absent, effects that are present or absent, and trends that are emerging. The quantitative methodology was further used by the researcher to get insight into the respondents' social contexts, surroundings, and self-perceptions. This study was conducted in Markaz Hadizah Litahfidhil Qur'an, Lamitan City, Basilan Province, Philippines.

The respondents included in this study were one-hundred (100) Graduates of Markaz Hadizah litahfidhil Qur'an, Lamitan City. It refers to the graduates of the said markaz (school) who met the following criteria were selected to be the participants of this study:

- a. Male Muslim;
- b. A Hafidh who has memorized the Holy Qur'an from Markaz Hadizah litahfidhil Qur'an;
- c. has been granted the Shahada or Certificate of Memorization from Markaz Hadizah litahfidhil Qur'an; and
- d. Has been granted the certificate of graduation from Markaz Hadizah Litahfidhil Qur'an.

Samples were chosen using the purposive sampling technique. The primary data on this study relied more on the responses of the respondents. The researcher has consistent belief that retention of the memorization of the Holy Qur'an is a lifetime and a serious commitment of a Hafidh or memorizer of the Qur'an. The said phenomenon is widespread that needs to be specially addressed. In line with this, the established self-made questionnaire was used to gather primary data from the respondents of this study. Also, the study obtained secondary data from literatures, theories, and previous findings of different works such as books, theses, dissertations, journals, articles and the likes that had support on the findings of this study.

Self-structured questionnaires were used to collect the research data for this study. Pre-testing of the survey was conducted; the observed discrepancies and deficiencies were corrected before its distribution. It is mostly structured and partly unstructured type of questionnaire. It consisted with three (3) parts: The first part dealt on the socio-economic profile of respondents. In the second part, respondents to a survey were asked about things that may or may not help them remember the Holy Qur'an; and the last part was a survey on the reason of the

INTERNATIONAL JOURNAL OF MANAGEMENT AND SOCIAL SCIENCES RESEARCH (IJMSSR)

ISSN 2455-1422 (Online)

www.aarmssjournals.com

Volume: 09, Issue: 03 | 2023

respondents which affects their retention of the memorization of the Holy Qur'an.

The researcher developed a categorical system in classifying and uniting the contents. It enhanced the scientific validity of a study that made the operation more systematic and objective. The major themes were psycho-personal, social, familial, and environmental. The said various themes synthesized into groups of thoughts, indicated possible links and gaps. In order to analyze and interpret the information gleaned from the surveys, a 3-point scale was also used.

4. FINDINGS AND DISCUSSIONS

The quantitative data acquired from the field is presented, examined, and interpreted in this section of the study. The information collected from the respondents included their socioeconomic profiles, elements that affected retention of memorization of the Holy Qur'an, and explanations for that retention, as well as the relationship between those variables and the respondents' socioeconomic profiles. For analysis and interpretation to produce the study's conclusions, these were presented in tables.

The Socio-economic profile of the respondents

The following tables below present the data gathered about the socio-economic characteristics of the respondents, including their age, civil status, ethnicity, educational level, mode of livelihood, and monthly income.

Age

Table 1 presents the frequency and percentage distribution of respondents according to their age. Table 1 below shows that fifty-three (53) or 53.0% of total respondents belonged to the age group of 15 – 20 years old. Twenty-eight (28) or 28.0% belonged to the age group of 21 – 29 years old. Twelve (12) or 12.0% belonged to the age group of 30 – 34 years old; and seven (7) or 7.0% belonged to the age group of 35 – 39 years old.

Table 1
Frequency and Percentage Distribution of the Respondents' Age

Age	Frequency	Percentage
15 – 20 years old	53	53.0%
21 – 29 years old	28	28.0%
30 – 34 years old	12	12.0%
35 – 39 years old	7	7.0%
Total	100	100.0%

This demonstrates that the majority of respondents were between the ages of 15 and 20 while only seven respondents were between the ages of 35 and 39.

The age variation of the respondents is one of the factors that define the strength of retention of the memorization of the Holy Qur'an. Since the setting of the study is in Markaz Hadizah litahfidhil qur'an, majority of the respondents were mostly young and fresh graduates. The result depicted that the majority of respondents were on the age of 15 – 20 years old.

Civil Status

Table 2
Frequency and Percentage Distribution of the Respondents' Civil Status

Civil Status	Frequency	Percentage
Single	65	65.0
Married	35	35.0
Total	100	100.0

INTERNATIONAL JOURNAL OF MANAGEMENT AND SOCIAL SCIENCES RESEARCH (IJMSSR)

ISSN 2455-1422 (Online)

www.aarmssjournals.com

Volume: 09, Issue: 03 | 2023

The Table 2 above shows that majority of the respondents were single and they comprise sixty-five (65) or 65.0% of the total number of respondents. The rest were all married and they comprise thirty-five (35) or 35.0% of the respondents. The civil status of the respondents is an important profile in this study for it may affect their retention of the memorization of the Holy Qur'an. Being single or married sometimes draws a distinguishing line on the respondents in terms retention of the memorization of the Holy Qur'an because differences of their free times and their responsibilities at home.

Ethnic Affiliation

Table 3 below shows the ethnic tribe of the respondents. The table shows that majority of the respondents were Yakan. They comprise seventy (70) or 70.0% of all the respondents. Fourteen (14) or 14.0% of the respondents are Tausug; eleven (11) or 11.0% of them is Samal and five (5) or 5.0% of them is Bangingi.

Table 3
Frequency and Percentage Distribution of the Respondents' Ethnic Affiliation

Ethnic Affiliation	Frequency	Percentage
Yakan	70	70.0
Tausug	35	35.0
Samal	11	11.0
Bangingi	5	5.0
Total	100	100.0

Table 3 shows the ethnic affiliation of the respondents. The respondents of the study were graduates from Markaz Hadizah litahfidhil qur'an, who were likely to be from different Muslim Filipino tribes. It shows that majority of the respondents were Yakan mainly because the locale of the study is in Lamitan city. However, few numbers of respondents were from other tribes such as Tausug, Samal and Bangingi.

Educational Level

The Table 4 and 5 below show the frequency and percentage distribution of the responders in accordance with their level of education in terms of secular and madrasah education. Determining the educational level of the respondents both in secular and madrasah is crucial in the study since there are those Huffadh who preferred pursuing their secular education or madrasah education, and sometimes there are Huffadh who pursued both.

Table 4
Frequency and Percentage Distribution of the Respondents' Level on Secular Education

Secular Education	Frequency	Percent
Masteral Level	0	6.0
College	10	29.0
High school Level	18	36.0
Elementary Level	72	29.0
Total	100	100.0

According to this table, the majority of responders were on elementary level in terms of their secular education. They comprise seventy-two (72) or 72.0% of the total respondents. Eighteen (18) or 18.0% of them were on high school level; ten (10) or 10.0% on the college level and none on masteral level.

This suggests that the vast majority of respondents did not pursue their secular education. The data above shows that many of them were only on elementary level. This is common because majority of the Huffadh today have a very low background when it comes to secular education. There were even Huffadh who even never been to schools and only experienced Toril or Madrasah schooling. This is probably because Madrasah education is less expensive compared to the regular schooling especially in private schools.

INTERNATIONAL JOURNAL OF MANAGEMENT AND SOCIAL SCIENCES RESEARCH (IJMSSR)

ISSN 2455-1422 (Online)

www.aarmssjournals.com

Volume: 09, Issue: 03 | 2023

Table 5

Frequency and Percentage Distribution of the Respondents' in terms of their Educational level on Madrasah Education

Madrasah Education	Frequency	Percent
Masteral Level	3	3.0
College Level	29	29.0
High school Level	52	52.0
Elementary Level	16	16.0
Total	100	100.0

The respondent's frequency and percentage distribution are displayed in this table in terms of their level on Madrasah education. It shows that majority are on high school level which comprises fifty-two (52) or 52.0% of the total respondents; sixteen (16) or 16.0% are on elementary level; twenty-nine (29) or 29.0% are on college level and three (3) or 3.0% are on masteral level.

This implies that majority of them pursued their Madrasah schooling and many of them are now on high school or Thanawi level. This is probably because the respondents of the study were Huffadh or Qur'an memorizers who want to advance their Qur'an knowledge or education which can only be learnt or studied in Madrasah.

Livelihood

Table 6 below demonstrates the respondents' frequency and percentage distribution in terms of their livelihood or their source of income. The data appear that twenty-seven (27) or 27.0% of the respondents say that their source of income was from employment while twenty-one (21) or 21.0% of them get their source of income from business. However, majority of the respondents do not have livelihood. They comprise fifty-two (52) or 52.0% of the respondents.

Table 6

Frequency and Percentage Distribution of the Respondents' Livelihood

Livelihood	Frequency	Percent
Employed	27	27.0
Business	21	21.0
None	52	52.0
Total	100	100.0

The table above suggests that the majority of the Huffadh were still jobless and have no source of income probably because they were still young to be engaged in business or employment. Under the study of Abdullah and Hakim (2005), majority of people who finished their Madrasah education either from local or abroad were having a hard time in getting a stable job especially in our country.

Monthly Income

Table 7 demonstrates the frequency and percentage distribution of respondents according on their monthly income. The data appear that fifty-three (53) or 53% of the respondents have a monthly income of P10, 000.00 and below; twenty-seven (27) or 27.0% of them have a monthly income of P11, 000.00 to P20, 000.00; ten (10) or 10.0% of them have a monthly income of P21, 000.00 to P30, 000.00; eight (8) or 8.0% of them have a monthly income of P31,000.00 to P40, 000.00 and lastly, two (2) or 2.0% of them have a monthly income of P40, 000.00 above.

INTERNATIONAL JOURNAL OF MANAGEMENT AND SOCIAL SCIENCES RESEARCH (IJMSSR)

ISSN 2455-1422 (Online)

www.aarmssjournals.com

Volume: 09, Issue: 03 | 2023

Table 7
Frequency and Percentage Distribution of the Respondents' in terms of their Monthly Income

Monthly Income	Frequency	Percent
P10, 000 and below	53	53.0
P11, 000 – P20, 000	27	27.0
P21, 000 – P30, 000	10	10.0
P31, 000 – P40, 000	8	8.0
P41, 000 and above	2	2.0
Total	100	100.0

This table reveals that the majority of respondents have a monthly income of P10, 000 and below while only two of them have a monthly income of P41, 000.00 and above.

The retention of the memorization of the Holy Qur'an by the respondents is likely affected by their monthly wages. The lower their income, the lesser time they give to the reviewing of the Holy Qur'an probably because the respondents worry and spend more time in their works in order to enhance their financial condition thus their time to retain the Holy Qur'an becomes less.

The factors affecting the retention

The following tables below present the weighted mean and the respondents' percentage distribution as to their responses on each item of various factors affecting their retention of the memorization of the Holy Qur'an. The four (4) identified factors are the psycho-personal, social, familial and environmental factor. These said factors served as the major factor which affects the retention of the memorization of the Holy Qur'an among the selected respondents. Each of these factors contain few subcategories or proposition answerable with agree, undecided and disagree. The interpretations of the said items were based on the weighted mean using the following scale: 2.34 – 3.00 Agree, 1.67 – 2.33 Undecided, 1.00 – 1.66 Disagree. The over-all mean of each of the mentioned factors was also shown in this study. They also fall on any of the three scales: agree undecided and disagree.

INTERNATIONAL JOURNAL OF MANAGEMENT AND SOCIAL SCIENCES RESEARCH (IJMSSR)

ISSN 2455-1422 (Online)

www.aarmssjournals.com

Volume: 09, Issue: 03 | 2023

Psycho-personal Factor

Table 8
Percentage and Mean Rating of the Respondents' on Psycho-personal Factor

Statement Indicator (Psycho-Personal Factor)	Mean	Qualitative Description
When one is busy with their other studies, it gives him less time to review the Holy Qur'an.	1.87	Undecided
Travelling a lot results to difficulty in reading and reviewing of memorization of the Holy Qur'an.	1.48	Disagree
Distraction with other things affects the performance of reviewing the Holy Qur'an.	2.16	Undecided
Usually people don't review the Holy Qur'an when they don't feel the need for it.	1.80	Undecided
Feeling lazy affects the reviewing of the Holy Qur'an.	2.06	Undecided
Usually people don't review the Holy Qur'an when they don't feel the need for it.	1.29	Disagree
Usually people are satisfied of having memorized the Holy Qur'an once.	1.18	Disagree
When one is bored, he doesn't feel like reviewing the Holy Qur'an.	1.49	Disagree
Reviewing the Holy Qur'an is like memorizing it again therefore people lose their interest in retaining it.	1.70	Undecided
Normally people don't have a proper program to follow in reviewing the Holy Qur'an.	1.75	Undecided
1.687	Undecided	

The first item of Table 8 presents the proposition “When one is busy with their other studies, it gives him less time to review the Holy Quran” as factor affecting their retention. The data show that 35% percent of total respondents agreed, 17% percent of them are undecided and 48% of them disagreed. It also shows that the weighted mean is 1.87 which means “undecided”.

The second item of Table 8 shows the proposition “Travelling a lot results to difficulty in reading and reviewing of memorization of the Holy Qur'an.” as factor affecting their retention of the Holy Qur'an. The data show that 15% percent of total respondents agreed, 18% percent of them are undecided and 67% of them disagreed. It also shows that the weighted mean is 1.48 which means “disagree”.

The third item of Table 8 shows the proposition “Distraction with other things affects the performance of reviewing the Holy Qur'an” as factor affecting their retention of the Holy Qur'an. The data show that 43% percent of total respondents agreed, 30% percent of them are undecided and 27% of them disagreed. It also shows that the weighted mean is 2.16 which means “undecided”.

The fourth item of Table 8 presents proposition “Usually people don't review the Holy Qur'an when they don't feel the need for it” as factor affecting their retention. The data show that 22% percent of total respondents agreed, 36% percent of them are undecided and 42% of them disagreed. The data also show that the weighted mean is 1.80 which means “undecided”.

The fifth item of Table 8 has the proposition “Feeling lazy affects the reviewing of the Holy Qur'an” as factor affecting their retention. The data show that 43% percent of total respondents agreed, 20% percent of them are

INTERNATIONAL JOURNAL OF MANAGEMENT AND SOCIAL SCIENCES RESEARCH (IJMSSR)

ISSN 2455-1422 (Online)

www.aarmssjournals.com

Volume: 09, Issue: 03 | 2023

undecided and 37% of them disagreed. The data also show that the weighted mean of this item is 2.06 which falls under the scale of “undecided”.

The sixth item of Table 8 displays the proposition “Usually people don’t review the Holy Qur’an when they don’t feel the need for it” as factor affecting their retention of the Holy Qur’an. The data show that 10% percent of total respondents agreed, 9% percent of them are undecided and 81% of them disagreed. The data also show that the weighted mean of this item is 1.29 which falls under the scale of “disagree”.

The seventh item of Table 8 provides the proposition “Usually people are satisfied of having memorized the Holy Qur’an once” as a factor affecting the retention of the Holy Qur’an by the respondents. The data show that 6% percent of total respondents agreed, 6% percent of them are undecided and 88% of them disagreed. The data also show that the weighted mean of this item is 1.18 which falls under the scale of “disagree”.

The eighth item of Table 8 is the proposition “When one is bored, he doesn’t feel like reviewing the Holy Qur’an” as a factor affecting the retention of the Holy Qur’an by the respondents. The data show that 13% percent of total respondents agreed, 23% percent of them are undecided and 64% of them disagreed. The data result show that the weighted mean of this item is 1.49 which again falls under the scale of “disagree”.

The ninth item of Table 8 presents the proposition “Reviewing the Holy Qur’an is like memorizing it again therefore people lose their interest in retaining it” as a factor affecting the retention of the Holy Qur’an by the respondents. The data show that 17% percent of total respondents agreed, 36% percent of them are undecided and 47% of them disagreed. The data result show that the weighted mean of this item is 1.70 which falls under the scale of “undecided”.

The last item of Table 8 is the proposition “Normally people don’t have a proper program to follow in reviewing the Holy Qur’an” as a factor affecting the retention of the Holy Qur’an by the respondents. The data show that 23% percent of total respondents agreed, 29% percent of them are undecided and 48% of them disagreed. The data result also shows that the weighted mean of this item is 1.75 which falls under the scale of “undecided”.

Four of the items of the Table 8 appeared to have disagreed by the respondents; six of the items were on undecided while none of it was agreed. This study shows that majority of the items provided in the Table 8 “Psycho-personal factor” were undecided as resulted from the weighted mean of responses provided by the respondents. However, the sixth, the seventh and the eighth proposition under the above table were disagreed by the respondents. They are the propositions “Usually people don’t review the Holy Qur’an when they don’t feel the need for it”, “Usually people are satisfied of having memorized the Holy Qur’an once” and the proposition “When one is bored, he doesn’t feel like reviewing the Holy Qur’an.”

The over-all calculation of the weighted mean of the Table 8 or the “Psycho-personal” therefore is 1.687 which falls under “undecided”. This means that the “psycho-personal” is uncertain whether it is a factor that affects the retention of the memorization of the Holy Qur’an.

This implies that the selected respondents who are from the graduates of Markaz Hadizah litahfidhil qur’an were uncertain whether psycho-personal is factor that affects their retention of the memorization of the Holy Qur’an. Likely, the respondents of this study have different responses on each of the items probably because they have different psychological and personal perceptions on the items provided on the said table.

Social Factor

Table 9 presents the weighted mean and percentage distribution of respondents in their responses on items on the social factor affecting their retention of the memorization of the Holy Qur’an. The above table has five (5) items which served as the subcategories of the social factor. The table shows the percentages of their answers. 1 represents the percentage of their response to “Disagree”, 2 represents their response to “Undecided” and 3

INTERNATIONAL JOURNAL OF MANAGEMENT AND SOCIAL SCIENCES RESEARCH (IJMSSR)

ISSN 2455-1422 (Online)

www.aarmssjournals.com

Volume: 09, Issue: 03 | 2023

represents their response to “Agree”. It also shows the weighted mean of each of the item and their qualitative description as well as the over-all mean of the said factor.

Table 9
Percentage and Mean Rating of the Respondents’ on Social Factor

Statement Indicator (Social Factor)	Mean	Qualitative Description
When one is in the company of people who don’t give much importance to reading and reviewing the Holy Qur’an, it results to less retention of it.	1.35	Disagree
In a society in which the learning of the Holy Qur’an is very less, it affects the retention of its memorization.	1.41	Disagree
Works causes people to be neglectful of reviewing the Holy Qur’an.	1.67	Undecided
If there are no close friends who can remind us of our duty in maintaining the memorization of the Holy Qur’an, it will result to non-retention.	2.04	Undecided
If nobody recognizes us to lead the prayers in our place, it affects our interest in reviewing the Holy Qur’an.	1.56	Disagree
Over-all Mean	1.606	Disagree

The first item of Table 9 presents proposition “When one is in the company of people who don’t give much importance to reading and reviewing the Holy Qur’an, it results to less retention of it.” as part of social factor affecting their retention. The data show that 7% percent of total respondents agreed, 21% percent of them are undecided and 72% of them disagreed. The data also show that the weighted mean of the said item is 1.35 which means “disagree”.

The second item of Table 9 presents the proposition “In a society in which the learning of the Holy Qur’an is very less, it affects the retention of its memorization” as part of social factor affecting their retention. The data show that 10% percent of total respondents agreed, 21% percent of them are undecided and 69% of them disagreed. The data also show that the weighted mean of the said item is 1.41 which means “disagree”.

The third item of Table 9 presents proposition “Works causes people to be neglectful of reviewing the Holy Qur’an” as part of social factor affecting their retention. The data show that 25% percent of total respondents agreed, 17% percent of them are undecided and 58% of them disagreed. The data reveal the weighted mean of the said item which is 1.41. It means the said item is under the scale of “undecided”.

The fourth item of Table 9 presents the proposition “If there are no close friends who can remind us of our duty in maintaining the memorization of the Holy Qur’an, it will result to non-retention” as a part of social factor affecting their retention. The data show that 38% percent of total respondents agreed, 28% percent of them are undecided and 34% of them disagreed. The data reveal the weighted mean of the said item which is 2.04. It means the said item is under the scale of “undecided”.

The last item of Table 9 presents the proposition “If nobody recognizes us to lead the prayers in our place, it affects our interest in reviewing the Holy Qur’an” as a part of social factor affecting their retention of the Holy Qur’an. The data show that 18% percent of total respondents agreed, 20% percent of them are undecided and 62% of them disagreed. The data reveal the weighted mean of the said item which is 1.56. It means the said item is under the scale of “disagree”.

Three of the above propositions under the social factor appeared to have rejected by the respondents; two of the propositions were undecided while none of it was agreed by the respondents. The over-all calculation of the weighted mean of the Table 9 or the “social factor” is 1.606 which falls under the scale of “undecided”. This

INTERNATIONAL JOURNAL OF MANAGEMENT AND SOCIAL SCIENCES RESEARCH (IJMSSR)

ISSN 2455-1422 (Online)

www.aarmssjournals.com

Volume: 09, Issue: 03 | 2023

means the study shows that “social factor” is unsure whether it affects the retention of the memorization of the Holy Qur’an.

The above result implies that the selected respondents from the graduates of Markaz Hadizah litahfidhil qur’an were uncertain whether the social factor is a ground that affects their retention of the memorization of the Holy Qur’an. Likely, the respondents of this study have different responses on each of the items provided on the Table 9 probably because they have different societal atmospheres which resulted to their diverse responses on the said table.

Familial Factor

Table 10 presents the weighted mean and percentage distribution of respondents in their responses on items on the familial factor affecting their retention of the memorization of the Holy Qur’an by the respondents. The above table has five (5) items which served as the subcategories of the familial factor. The table shows the percentages of their responses. 1 represents the percentage of their response to “Disagree”, 2 represents their response to “Undecided” and 3 represents their response to “Agree”. It also shows the weighted mean of each of the item and their qualitative description as well as its over-all mean.

Table 10
Percentage and Mean Rating of the Respondents’ on Familial Factor

Statement Indicator (Familial Factor)	Mean	Qualitative Description
If nobody reminds us to review the Holy Qur’an at home, it will affect the retention of it.	1.98	Undecided
If one is in a difficult family situation, it affects the retention of the Holy Qur’an.	2.08	Undecided
When one is busy with financial obligation to their family, they barely have time in reviewing the Holy Qur’an.	1.72	Undecided
When family don’t give importance in reading the Holy Qur’an at home, it will affect our interest to review it.	1.51	Disagree
When there’s no family member who can assist us in reviewing of the Holy Qur’an, our retention of it is less effective.	2,32	Undecided
Over-all Mean	1.922	Undecided

The first item of Table 10 presents the proposition “If nobody reminds us to review the Holy Qur’an at home, it will affect the retention of it” as part of familial factor affecting their retention of their memorization of the Holy Qur’an. The data show that 37% percent of total respondents agreed, 24% percent of them are undecided and 39% of them disagreed. The data also show that the weighted mean of the said item is 1.98 which means “undecided”.

The second item of Table 10 shows the proposition “If one is in a difficult family situation, it affects the retention of the Holy Qur’an” as part of familial factor affecting their retention of their memorization of the Holy Qur’an. The data show that 40% percent of total respondents agreed, 28% percent of them are undecided and 32% of them disagreed. The data show that the weighted mean of the said item is 2.08 which also means “undecided”.

The third item of Table 10 shows the proposition “When one is busy with financial obligation to their family, they barely have time in reviewing the Holy Qur’an” as part of familial factor affecting their retention of their memorization of the Holy Qur’an. The data show that 18% percent of total respondents agreed, 36% percent of them are undecided and 46% of them disagreed. The data show that the weighted mean of the said item is 1.72 which also means “undecided”.

INTERNATIONAL JOURNAL OF MANAGEMENT AND SOCIAL SCIENCES RESEARCH (IJMSSR)

ISSN 2455-1422 (Online)

www.aarmssjournals.com

Volume: 09, Issue: 03 | 2023

The fourth item of Table 10 shows the proposition “When family don’t give importance in reading the Holy Qur’an at home, it will affect our interest to review it” as part of familial factor affecting their retention of their memorization of the Holy Qur’an. The data show that 15% percent of total respondents agreed, 21% percent of them are undecided and 64% of them disagreed. The data show that the weighted mean of the said item is 1.51 which is “disagree”.

The fifth and the last item of Table 10 shows the proposition “When there’s no family member who can assist us in reviewing of the Holy Qur’an, our retention of it is less effective” as part of familial factor affecting their retention of their memorization of the Holy Qur’an. The data show that 58% percent of total respondents agreed, 16% percent of them are undecided and 26% of them disagreed. The data show that the weighted mean of the said item is 2.32 which is “undecided”.

All of the items provided under Table 10 fall under the undecided expect the fourth item which was disagreed by the respondents. The over-all calculation of the weighted mean of the Table 10 or the “familial factor” is 1.922 which also falls under the scale of “undecided”. This means the study shows that “familial factor” is uncertain whether it affects the retention of the memorization of the Holy Qur’an according to the over-all weighted mean of the table. This implies that the selected graduates of Markaz Hadizah litahfidhil qur’an were uncertain whether the family is a factor that affects their retention of the memorization of the Holy Qur’an. The respondents of this study have different responses on each of the items provided on the Table 10 probably because of the reason that they have different familial situations and experiences at home which resulted to their diverse responses on the said table.

Environmental Factor

Table 11
Percentage and Mean Rating of the Respondents’ on Environmental Factor

Statement Indicator (Environmental Factor)	Mean	Qualitative Description
Lack of the presence of ideal environment affects the retention of the Holy Qur’an.	2.62	Agree
When one is in the environment where memorization of the Holy Qur’an is not encouraged, then its retention is affected.	2.27	Undecided
In an area where there’s no Qur’an related activities, reviewing the Holy Qur’an is very difficult.	1.92	Undecided
Lack of access to Qur’an learning centres affects the retention of the Holy Qur’an.	1.71	Undecided
If the environment is full of destruction, it will be difficult to focus in maintaining the memorization of the Holy Qur’an.	2.75	Agree
Over-all Mean	2.254	Undecided

Table 11 presents the weighted mean and percentage distribution of respondents in their responses on items on the environmental factor that affects their retention of the memorization of the Holy Qur’an by the respondents. The above table also has five (5) items which served as the subcategories of the familial factor. The table shows the percentages of their responses. 1 represents the percentage of their response to “Disagree”, 2 represents their response to “Undecided” and 3 represents their response to “Agree”. It also shows the weighted mean of each of the item and their qualitative description as well as its over-all mean.

The first item of Table 11 presents the proposition “Lack of the presence of ideal environment affects the retention of the Holy Qur’an” as part of environmental factor affecting their retention of their memorization of the Holy Qur’an. The data show that 74% percent of total respondents agreed, 14% of them are undecided and 12% of them

INTERNATIONAL JOURNAL OF MANAGEMENT AND SOCIAL SCIENCES RESEARCH (IJMSSR)

ISSN 2455-1422 (Online)

www.aarmssjournals.com

Volume: 09, Issue: 03 | 2023

disagreed. The data also show that the weighted mean of the said item is 2.62 which means “agree”.

The second item of Table 11 presents proposition “When one is in the environment where memorization of the Holy Qur’an is not encouraged, then it’s retention is affected” as part of environmental factor affecting their retention of their memorization of the Holy Qur’an. The data show that 46% percent of total respondents agreed, 35% of them are undecided and 19% of them disagreed. The data also reveal that the weighted mean of the said item is 2.27 which is under the bracket “undecided”.

The third item under Table 11 presents proposition “In an area where there’s no Qur’an related activities, reviewing the Holy Qur’an is very difficult” as part of environmental factor affecting their retention of their memorization of the Holy Qur’an. The data show that 29% percent of total respondents agreed, 34% of them are undecided and 37% of them disagreed. The data also reveal that the weighted mean of the said item is 1.92 which is also under the bracket “undecided”.

The fourth item under Table 11 presents the proposition “Lack of access to Qur’an learning centers affects the retention of the Holy Qur’an” as part of environmental factor affecting their retention of their memorization of the Holy Qur’an. The data show that 22% percent of total respondents agreed, 27% of them are undecided and 51% of them disagreed. The data also reveal that the weighted mean of the said item is 1.71 which is also under the scale “undecided”.

The last item of the Table 11 presents the proposition “If the environment is full of destruction, it will be difficult to focus in maintaining the memorization of the Holy Qur’an” as part of environmental factor affecting their retention of their memorization of the Holy Qur’an. The data show that 81% percent of total respondents agreed, 13% of them are undecided and 6% of them disagreed. The data also reveal that the weighted mean of the said item is 2.75 which means “agree”.

The above table shows that there are two propositions which were agreed by the respondents. They are the first and the fifth which are “Lack of presence of ideal environment affects the retention of the Holy Qur’an” and “If the environment is full of distractions, it will be difficult to focus in maintaining the memorization of the Holy Qur’an”. This implies that an ideal environment is important for the Hafidh reviewing and retaining his memorization of the Holy Qur’an. An ideal environment is one which has a fresh and healthy surrounding, away from temptations and distraction that can disturb the retention of the memorization of the Holy Qur’an. An ideal environment could be a Qur’anic learning centers or institutes where a Hafidh can stay and focus to review and retain his memorization of the Holy Qur’an. An environment is not ideal when there are many distractions that could lead to the negligence of the Holy Qur’an such as environment where one has an easy access to sins and other activities that can negatively influence the Hafidh.

The over-all calculation of the weighted mean of the Table 10 or the “environmental factor” is 2.254 which falls under the scale of “undecided”. This means the study shows that “familial factor” is uncertain whether it affects the retention of the memorization of the Holy Qur’an according to the selected respondents. However, two of the propositions of the above table were agreed by the respondents. They are the proposition “If the environment is full of distraction, it will be difficult to focus on maintaining the memorization of the Holy Qur’an” and “lack of presence of ideal environment affects the retention of the Holy Qur’an”.

The above implies that the selected graduates of Markaz Hadizah litahfidhil qur’an were having difficulties to focus on reviewing the Holy Qur’an when they are in an environment full of distraction. However, the overall-mean shows that the respondents were uncertain whether the environment is a factor that affects their retention of the memorization of the Holy Qur’an. This is because the respondents of this study have different responses on each of the items provided on the Table 9 probably for the reason that they have different familial situations and experiences at home which resulted to their diverse responses on the said table.

INTERNATIONAL JOURNAL OF MANAGEMENT AND SOCIAL SCIENCES RESEARCH (IJMSSR)

ISSN 2455-1422 (Online)

www.aarmssjournals.com

Volume: 09, Issue: 03 | 2023

RECOMMENDATIONS

1. The socio-economic profile of the respondents was as follows:
 - 1.1. Majority or 53% of the total respondents belonged to age group 15 – 20 years old; 28% of them for the age group 21 – 29 years old; 12% of them belonged to the age 30 – 34 years old and 7% of them were on the age group of 35 – 39 years old.
 - 1.2. The vast majority of respondents were still unmarried. They make up 65% of the responses overall, and 35% of them are already married. The majority of the respondents were Yakan comprising 70%; 14% of them were Tausug; 11% were Samal and 5% were Bangingi.
 - 1.3. As for the level of education on secular; 72% of them were elementary; 18% of them were on high school level; 10% of them were on college level and none of masteral level. For their Madrasah education; 16% of them were on elementary; 52% were on high school, 29% of them were on college level and only 3% of them were on masteral level.
 - 1.4. Majority or 52% of the respondents have no livelihood. However, 27% of them derive their monthly income through employment and the rest 21% were on business.
 - 1.5. Majority (53%) of the respondents have the monthly income P10, 000.00 and below; 27% of them have the income rate of 11, 000.00 – 20, 000.00; 10% of them have the salary ranging P21, 000.00 – P30, 000.00; 8% of them have the income of P31, 000.00 – P40, 000.00 and only 2% of them have the salary of P40, 000.00 and above.
2. The factors affecting the retention of the memorization of the Holy Qur'an by the respondents in terms of:
 - 2.1. Psycho-personal factor (Over-all WM is 1.687, Undecided)
 - 2.2. Social Factor (Over-all WM is 1.606, Disagree)
 - 2.3. Familial factor (Over-all WM is 1.922, Undecided)
 - 2.4. Environmental factor (Over-all WM is 2.254, Undecided); majority of the respondents under this factor agreed to the notion "When the environment is full of distraction, it is difficult to focus in maintaining the memorization of the Holy Qur'an" and the notion "lack of presence of ideal environment affects the retention of the Holy Qur'an".

According to the study, many graduates who have memorized the Holy Qur'an have chosen to enroll in Madrasahs rather than pursue secular education. This is expected because the advance teachings of the Holy Qur'an are highly taught in the Madrasah. Very few only from the respondents continued their secular education.

As gleaned from the data, there are various factors that affect the retention of the memorization of the Holy Qur'an such as psycho-personal, social, familial and environmental. These said factors claimed to interplay with the Huffadh and affects their retention of the memorization of the Holy Qur'an. The result of the data with regards to these factors were either undecided and disagree as perceived by the selected respondents. However, the familial and environmental factors were likely considered to be affecting the respondents in their retention of the Holy Qur'an. This implies that family and environment are great influences to the retention of the memorization of the Huffadh.

The study also reveals that the majority of respondents had poor memory recall when it came to memorizing the Holy Qur'an. This implies that majority were having a hard time retaining their memorization of the Holy Qur'an. Therefore, intervention must be given on programs such as: a program to motivate the Huffadh in retaining their memorization of the Holy Qur'an, to raise awareness on the community about the importance of Huffadh in the society thereby reminds them of their responsibility and to conduct a regular program to remind the Huffadh about their commitment on retaining their memorization of the Holy Qur'an.

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**INTERNATIONAL JOURNAL OF MANAGEMENT AND
SOCIAL SCIENCES RESEARCH
(IJMSSR)**

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Volume: 09, Issue: 03 | 2023

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