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**An Investigation into the Impact of Quran Memorisation on Pupils
Academic Achievements**

*The Case Study of First and Third year Pupils of Hassiba Ben Bouali and Zahra
Middle Schools, Laghouat.*

Dissertation Submitted as a Partial Fulfillment for the Requirements of Master Degree in
Literature and Civilization

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Dedication

In the name of Allah, the most gracious, the most merciful,

I heartily dedicate the fruit of my humble work to my family.

To my parents, Brahim and Fatima may Allah bless them;

Without their endless love and encouragement,

I would never have been able to complete my graduate studies.

I love you both and I appreciate everything that you have done for me.

*To my shining light, **Riyadh**, my son who has been the source of*

happiness and inspiration.

I also dedicate this dissertation to my colleagues

who have supported me throughout the process,

I will always appreciate all they have done.

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Abstract

Quran serves as a sacred scripture and a valuable source of guidance for mankind. The process of Quran memorisation started by prophet Muhammed (peace be upon him), his companions and expanded to be the role of Quranic schools over generations for the purpose of preserving the accuracy of Quran and regarding its potential impact on various aspects of human life. This study aims to investigate the positive impact of the independent variable, Quran memorisation, on the dependent variable, pupils' academic achievements which is reflected in their language proficiency, memory capacity and positive motivation to learn. Since the goal of this study is to investigate the significant role of Quranic schools in relation to pupils' academic achievements, the work has a mixed method approach which serves the nature of the study. The sample of the study consists of 70 pupils from Hassiba Ben Bouali Middle School and 5 teachers of Literature and Islamic Education from both Hassiba Ben Bouali and Zahra Middle Schools. Data from both teachers and pupils was collected using a semi-structured interview. Pupils' school results of the third semester; school year 2022/2023 were analysed through descriptive statistics. The findings show that Quran memorisers have better educational outcomes in terms of language proficiency, memory capacity and positive motivation compared to those who are not. Due to positive insights served on the effect of Quran on pupils' educational performance, further research is highly recommended in this field.

Key words: Educational achievements, Positive motivation, Quran memorisation, Rote learning, Writing wooden boards.

LIST OF ABBREVIATIONS

- **AD** : Anno Domini
- **Civic.E** : Citizenship Education
- **I.E** : Islamic Education
- **PBUH** : Peace be upon him
- **Q.S** : Quranic school

LIST OF TABLES

Table 2.1: Experimental Group Exam Results31

Table 2.2: Control Group Exam Results33

LIST OF FIGURES

Figure 2.1: Triangular Design.....	21
Figure 2.2: Mixed Method Research Design.....	21
Figure 2.3: Quran Memorisers Experience.....	28
Figure 2.4: Quranic Schools Schedule.....	29
Figure 2.5: Quranic Schooling Methods	29
Figure 2.6: Experimental Group Scores	32
Figure 2.7: Control Group Scores.....	34
Figure 2.8: Experimental Group Vs. Control Group.....	34

TABLE OF CONTENTS

Dedication.....	I
Acknowledgement.....	II
Abstract.....	III
List of Abbreviations.....	IV
List of Tables.....	V
List of Figures.....	VI
Table of Contents.....	VII
General Introduction.....	1
Chapter one: Review of Literature.....	5
Introduction.....	6
1.1 Historical Context of Quran.....	7
1.1.1 Quranic Schools.....	7
1.1.2 An Overview of Islamic Education System.....	8
1.1.3 Quran Preservation from the Early Years of Islam until Today.....	9
1.1.4 A Brief Overview of Scientific Miracles in Quran	11
1.2 Context of Quran schooling in Algeria.....	13
1.2.1 Quranic Schooling in the Pre- Colonial Period.....	13
1.2.1.1 Mosques.....	14
1.2.1.2 Kuttabs.....	14
1.2.2 Quranic Schooling in the Colonial Period Context.....	14
1.2.2.1 The Role of Quranic Schools.....	15
1.2.2.2 Zaouias.....	15
1.2.2.3 Writing Wooden Boards.....	15
1.3 The Impact of Quran Memorisation on Educational Achievements.....	16
1.3.1 Rote Learning.....	17
1.3.2 Educational Achievements.....	17
Conclusion.....	18
Chapter Two: Methodology and Data Analysis.....	19

Introduction.....	20
2.1 Methodology and Procedures.....	20
2.1.1 Research Design.....	20
2.1.1.1 Research Questions.....	22
2.1.1.2 Research Hypotheses.....	22
2.1.1.3 Research Objectives.....	22
2.1.2 Research Setting.....	23
2.1.3 Population.....	23
2.1.4 Sample.....	23
2.1.5 Research Instruments.....	23
2.1.5.1 Teachers’ Interview.....	24
2.1.5.2 Pupils’ Interview.....	24
2.1.5.3 School Results Analysis.....	24
2.2 Data Analysis and Discussion.....	25
2.2.1 Data Analysis of Teachers’ Interview.....	25
2.2.2 Data Analysis of Pupils’ Interview.....	28
2.2.3 Data Analysis of Pupils’ Results.....	31
2.3 Summary and Interpretations of the Findings.....	35
2.4 Conclusion.....	36
General Conclusion.....	37
Bibliography.....	40
Appendices.....	45
Appendix 1.....	46
Appendix 2.....	47
Appendix 3.....	48
Appendix 4.....	49
Appendix 5.....	50

General Introduction

Islam is considered as a highly respected pillar of the Islamic community. It is not enclosed only within theology, but it goes beyond to cover all sciences and subjects, whereby Muslims acquire knowledge and seek wisdom from cradle to grave. Islam puts a special emphasis on the importance of education and prompts inquisitiveness regardless of a Muslim's gender, age, ethnicity or social status.(Wattoo, n.d.) All Muslims, men and women, have equal rights to education which is a significant component of societies. Seeking knowledge is highly appreciated within Islamic teachings and is considered as a means to figure out a deeper understanding of Allah's creation and to fulfill one's religious obligations. (Ibid). One of the fundamental duties is the preservation of the Quran by reading with tartil, understanding and learning, practising every single description in real life. Every Muslim memorises the Holy Quran by heart would achieve happiness in this world and reach the highest level in heaven hereafter. Quran memorization is regarded as an incredible gift parents can give to their children who in turn will intercede their parents on the day of judgement. Learning and memorising the Quran is the blessing journey towards achieving happiness and success in one's religious, cultural and social life. (*10 Benefits & Virtues Of Memorizing Quran - Mishkah Academy*, n.d.)

Quranic schools have always been a challenging issue among Islamic researchers and intellectuals. Its noteworthy roles dates back to the time of prophet Muhammed (peace be upon him) who strongly encouraged Muslims to learn. Before his death, he ordered them to keep following the instructions of Allah and his prophetic practices and transmitte them to the next generations, particularly, seeking for education advancements. The prophet's companions emphasized on the value of Quran schooling and invited Muslims to inspire their children to join mosques regardless of their age or gender. Muslims have adopted Quran memorisation as a fundamental aspect of their religious, social and cultural life, specifically; educational carrers.

This research study aims to examine the significant role of Quranic schools and how different factors such as motivation, wood writing boards and Quran rote learning have a positive effect on pupils 'educational achievements. Many research studies have conducted the power of Quran on a person's brain skills such as acquiring knowledge, manipulating information, reasoning and problem-solving. The positive effect on these cognitive skills

contribute to the improvement of pupils' achievements across various academic subjects. This dissertation relies on the following questions:

Q1. How can Quranic schools play a significant role in improving pupils' academic achievements?

Q2. To what extent are rote learning and wooden writing boards essential for acquiring high academic achievements?

Q3. To what extent is motivation important for the preservation of Quran over generations?

In order to answer the research questions, the researcher intends to test the following hypotheses:

H1. Quranic schools work as basic foundations to improve the quality of other educational institutions.

H2. Learners who memorise Quran have better educational achievements compared to those who do not.

H3. The more learners are positively motivated, the better they succeed in the process of rote learning the Holy Quran.

Reading the Quran is a complex process that requires concentration and careful attention to recitation rules (letters , pronunciation marks and short length) compared to reading regular books (Julianto & Etsem,2011). Neuroscientists believes that brain activity increases when an individual memorises or listens to Quran. i.e. an increase in Alpha waves can trigger the functioning of the frontal lobes which are responsible for managing higher level and related to cognitive skills such working memory processing, memory retrieval, speech production and recognition of written words to accomplish certain tasks(Thompson – Schill, S.L. 2005). Listening to or memorising Quran has also been suggested to have a positive impact on Muslims' physical and mental health. Muslims who memorised the Holy Quran experience higher quality of life and stress reduction. The technique of rote learning, the process of repeating the selected verses, enhances the brain's ability to create and store memories overtime. The more

words and sentences are memorised, the better the brain's power increases (Kamal, NF, Mahmood, NH, 2013).

This study adopts a mixed research methodology which has a descriptive and analytical nature in order to answer the research questions and make the results more credible. According to Maxwell, the use of mixed-methods provides logical conclusions, flexible design methodology and an overall view of detailed issues. (Maxwell, 2016). Adopting a mixed- method design means the ability to integrate multiple data sources which can help to solve complex problems. In addition, it provides rich insights into the research phenomena that is hard to be conducted using only one research method.

The target population in this research is middle school pupils and teachers. The researcher will use both primary data (Quran verses, sayings of prophet Muhammed peace be upon him and the interviews). To test the research hypotheses, two prominent data collecting tools will be used:

- a) School average analyses in order to explore different subject matter areas where Quran memorisers are excellent in.
- b) Face to face interviews which include both open-ended and closed-ended questions are used to identify the attitudes and opinions of teachers and pupils about the significance of Quranic schools behind academic excellence.

The current research paper is basically divided into two main chapters. The first chapter covers the theoretical considerations of relevant literature about both variables: Quranic schools and the importance of Quran memorisation in obtaining higher educational achievements. The second chapter is wholly dedicated to two sections: the research methodological design which delineates the research design, methods, approaches, and data gathering tools. The experiment section includes the analysis, interpretations and discussion of findings.

**CHAPTER ONE:
REVIEW OF LITERATURE**

TABLE OF CONTENTS

Introduction	6
1.1 Historical Context of Quran	7
1.1.1 Quranic schools	7
1.1.2 An Overview of Islamic Education System	8
1.1.3 Quran Preservation from the Early Years of Islam until Today	9
1.1.4 A Brief Overview of Scientific Miracles in Quran	11
1.2 Context of Quran Schooling in Algeria	13
1.2.1 Quranic Schooling in the Pre- Colonial Period	13
1.2.1.1 Mosques	14
1.2.1.2 Kuttabs	14
1.2.2 Quranic Schooling in the Colonial Period Context	14
1.2.2.1 The Role of Quranic schools	15
1.2.2.2 Zaouias	15
1.2.2.3 Writing Wooden Boards	15
1.3 The Impact of Quran Memorisation on Educational Achievements	16
1.3.1 Rote Learning	17
1.3.2 Educational Achievements	17
Conclusion	18

Introduction:

The Holy Quran book is a sacred text of Islam and the only source of immense knowledge and guidance to the right way. Besides this, the Holy Quran has a positive impact on a Muslim's psychological stability, spiritual and mental health. Allah says "We will certainly test you with something of fear and hunger, and loss of wealth and lives and earnings; but give glad tidings to the persevering and patient". It also develops compassionate individuals who are active, creative and make positive contributions to their community. They always look for innovations to produce something more than achieved. Moreover, the Holy Quran facilitates the way people live and helps understanding the creation of the universe, the core values and beliefs of Islam.

The Holy Quran appreciates those who are knowledgeable. The word "knowledge" or "Ilm" is mentioned with 750 repetitions in the Holy Quran in order to insist on the significance of seeking knowledge (Wani & Maqbool, 2012). In addition, the prophet Mohammed encouraged Muslims to thirst for knowledge, he said: "the most honorable people in his Ummah are those who memorise the Quran".

In Islam, education started with the acquisition of religious knowledge which encourages Muslims to learn about their faith through the study of the Holy Quran, Sunnah, Islamic jurisprudence and other religious sciences. Every Muslim is compelled to quest for knowledge. The prophet Muhammed said, "Seeking knowledge is obligatory for every Muslim" (Sunan Ibn Majah). This contains religious education as well as different fields of secular science; if this does not contradict Islamic principles. Besides acquiring conceptual knowledge, Islam places a great interest on acquiring wisdom and the importance of pondering over the signs of Allah's creation through using one's intellect to derive insights and lessons. Unlike any other, Allah created humans to be special with unique physical and mental abilities due to a divine purpose which is serving and worshiping Allah who will offer rewards to those good deeds of his righteous servants.

The findings of this research indicate the positive attitudes from both teachers and pupils who regularly memorise the Holy Quran towards the importance of joining Quranic

schools play a vital role in education and science advancement. Interviewees strongly recommend the Algerian Ministry of Education to seek the integration of Quran as a basic subject matter within school curricula.

1.1 Historical context of Quran:

Quran is the greatest final revelation of Allah and the original Arabic text which comprises of 114 chapters (Surahs) of varying length. The earliest surahs call people to uphold moral and religious duties concerning the coming day of judgement; later revealed surahs offer guidance on establishing a social order that encourages the righteous way advocated by Allah. Moreover, The Qur'ān also offers detailed accounts about the pleasures of paradise and the worst punishments of hell for wrongdoers and misbelievers (Britannica). Quran was revealed by the angel Gabriel to the prophet Muhammed (peace be upon him) over a period of twenty- three years in the west Arabian towns Mecca and Medina. Muslims strongly believe the Quran to be the word of Allah who has guaranteed that the authenticity of the Holy Quran will be preserved until the day of judgement: “We have, without doubt, sent down *al-dhikr* (the Message); and we will assuredly guard it (from corruption) (15:9). The Quran describes that: «He who created death and life that he may test you, which of you is best in conduct. And he is the All mighty, the All-forgiving”. There are other Quranic verses that show the greatness of Allah and explain the religious duties that Muslims are asked to achieve: «I did not create the jinn and the humans except that they may serve me” (51: 56).It is an invaluable opportunity to obtain honor. Prophet Muhammed said: "The one who memorised the Qur'an shall come on the Day of Judgement and (the reward for reciting the Qur'an) says: 'O Lord! Decorate him." So he is donned with a crown of nobility. Then it says: "O Lord! Give him more!" So he is donned with a suit of nobility. Then it says: “O Lord! Be pleased with him.” So He is pleased with him and says: “Recite and rise up, and be increased in reward with every Ayah.”

1.1.1 Quranic schools:

It has been already known that there was no separate educational institutions for teaching and memorising the Holy Quran. Consequently, Q.S played a significant educational role which dates back to the time of the prophet Mohammed's (PBUH) educational practices. These practices continued and expanded after his death. Before the birth of Islam,

the number of people who could write was limited to 17. After the coming of Islam, education started at homes. Both of the prophet Muhammed's (PBUH) and his companion

Al-Arqami's houses served as centers of learning and seeking knowledge. In 622CE, besides its fundamental role, mosques served as educational institutions where Muslims also received an educational curriculum that effectively developed their spirit, psychology, intellect, and physical. Education helped Muslims to be well- prepared for life on earth and the hereafter as well (Tibawi, 1972). Muslims learned every single detail about their religion, mainly, memorizing the Holy Quran which is the most significant text in existence. It provides guidance in leading to spiritual and somatic health for the individual. The Holy Quran presents education as one of the extraordinary concerns in every Muslims' life and highlights the importance of acquiring knowledge which can be clearly realized in the first revealed verses of Surah Al-Alaq (the clot):” Read in the name of your lord who created (96.1) He created man from a clot (96.2) Read, and your lord is the most honorable (96.3) who taught with the pen (96.4).

In light of Quranic verses that imbed the concept of knowledge in the consciousness of its readers and prophetic traditions, the issue of education and learning have been at the forefront at the minds of Muslim rulers who have always placed huge emphasis on the educational system in order to achieve this religious duty. Maktabas or Kuttabs were basically attached to mosques and became the educational institutions where a Muslim child memorised the Quran, learned Sunnah and other subject matters such as learning basic Math skills, reading and writing. As time went on, Muslims started to build formal institutions devoted for education which was an issue of pride and a field they have always excelled in. Their advancements of sciences continued and expanded, leading up to today's modern world. The new educational institutions became fully independent from Quranic schools and different subject matters are included in what is called the curriculum. However, we cannot ignore the fact that both Quranic schools and the other educational institutions are interlinked, since the Holy Quran is regarded as the source of all guidance.

1.1.2 An overview of Islamic education system:

The elements of Islamic Education, explained by Hassan Langgulung, shows that Islamic education is a combination between Quran and previous cultures such as Greece, Persia and India. It connects both revealed knowledge and their daily life perspectives of mental, spiritual and material. Hassan also states that unique learning system is the one that

quenches the soul's thirst of Muslims through following the teachings of prophet Muhammed (PBUH) which contributed to individual's growth. (Tamuri & Ajuhary, 2010). Imam Al-Ghazali defines Islamic education as a journey whereby a talented Muslim surmount difficulties on the basics of the knowledge of religion and the knowledge of the righteous servants of Allah. Following this pathway, notable Islamic thinkers have brought about great achievements which empower the Islamic educational system. (*Pendidikan Islam Dan Pengaruhnya Di Malaysia /Hj. Abdullah Ishak. – National Library, n.d.*). The Elements of Islamic education can be illustrated as follows:

- 1- Providing high quality disciplines that produce knowledgeable and righteous characters (Ibid).
- 2- Conceptualizing the Islamic culture and making knowledge accessible for all learners. (Abu Bakar, M. A, n.d. *Ruh Al- Tarbiyah wa- al- Talim. Egypt. Isaal- Bab al- Halabi*).
- 3- Highlighting the importance of educational syllabus advancement.
- 4- To engage learners in literature teachings that will help the continue studying. (*Islam Reformis : Dinamika Intelektual Dan Gerakan / Azyumardi Azra | Perpustakaan Universitas Islam Negeri Sultan Syarif Kasim Riau, n.d.*).
- 5- To establish a connection between international educational institutions that always receive good acknowledgment. (Othman, 1995, pp. 1880–1940).

1.1.3 Quran preservation from the early years of Islam until Today:

The prophet Muhammed (PBUH) was the first man to memorise the Quran, moreover, he transmitted this religious duty to his companions who in turn continued following his pathway in memorising the H.Q and other prophetic practices. This process of memorising the Quran led to the preservation of its sanctity until the present day. The prophet Muhammed (PBUH) believed on Quran as a source of Islamic legislation to guide his Ummah to the right way, therefore, he has been the successful leader and guide for his Um-

mah. Quran memorisation was an easy task for the prophet Muhammed (PBUH), his companions and the Arabs latter on because Quran was revealed in stages so that it facilitated transmitting and understanding its content. (Al-Hafiz, 2002). In addition, Allah has endowed the Arabs with

a strong memory capacity that enables them to memorise and remember everything related to their culture and religious such as history, family, poetry and every day memonts (*At-Tibyan Fi 'Ulum Il-Qur'an: Shaykh M. Ali al-Sabuni. ARABIC*, n.d.). Accordingly, the number of Quran memorisers has increased over time. The prophet Muhammed (PBUH) did not insist on preserving the H.Q through rote learning it only, but he recommended his followers to record it on the palms, animals skins, pieces of wood and stones. This noteworthy role started with Ali Karama Allahu Wajhah, Mu'awiya, Ubay ibn Ka'b and Zayd ibn Thabit who found the method of recording the quranic verses helpful for memorising Quran easily (Qattan, 1992). Among those who successfully memorised Quran by heart were: Ibn Mas'ud, Ubayy bin Ka'b, Mu'adh bin Jabal, and Salim the freed slave of Abu Hudhaifah." whom the prophet (PBUH) described in his saying: "Take the Quran from four people" (*Jami` At-Tirmidhi 3810 - Chapters on Virtues - كتاب المناقب عن رسول الله صلى الله عليه وسلم - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)*, n.d.). Other Quran memorisers were stated by Abu Ubayda in his book al – Qiraat were the group of Caliphs who emigrated to Medina: Talha, Saad, Ibn Mas'ud, Hudhaifah, Salim, Abu Hurairah, Abdullah al- Sa'ib, Abdullah bin Zubair, Aicha, Hafsa and Ummu Salamah. The other followers (Ansar) were: Ubada bin al-Samit, Mu'az, Majma' bin Jaryah, Abu Fudalah and Maslamah bin Mukhalid (Mol, n.d.).

During the period of Caliph AbuBakr, the number of Quran memorisers decreased because they were martyred in the battle of Yamamah against apostates led by Musaylamah al- Kadab. (Al-Sobuni, 1999) Therefore, Umar Ibn Khatab believed that the death of Quran reciters would lead to lose the authenticity of the Quran. He brought up his concern to Caliph Abu Bakr and suggested to collect and compile the Quran into a single book. After considering its advantages and seeking guidance from Allah, Abu Bakr appointed Zayd ibn Thabit to gather and compile the Quran into sheets which have been used until the time of Caliph Uthman (Hafiz et al., 2016). At the time of the Caliphs, a massive Islam conquests and expansions started. The prophet's companions, especially, those who memorised the Quran played a significant role in teaching conquered states how to

read the Quran in their own style (Qattan, 1992). As a result, the number of Quran memorisers has increased, particularly, after the positive development that led to the function of Quranic institutions.

The history of Muslims has witnessed exemplary role models who were responsible for studying, interpreting and teaching the principles of Islam. Muslims argue that Quran serves as the Fundamental source of knowledge, encompassing all domains including worship, social, economics, politics and legal matters. Their interpretations of Aristotle was, respectfully preserved, beneficial for the Early Modern Europeans. In Persia, Muslim intellectuals had a significant role in the advancements of Mathematics, mainly, in Algebra. Whereas other scientists contributed to the development of astronomy and geography. (ADEA, 2012; Ali, 1987). They definitely changed and enlightened the whole world. They derived their inspiration from verses of the Quran. Allah promises that he will raise the position of those knowledgeable people. “God will raise up, by many degrees, those of you who believe and those who have been given knowledge: He is fully aware of what you do. (Surah Al-Mujadila; 11).

1.1.4 A Brief Overview of Scientific Miracles in Quran :

The Holy Quran is not regarded as a scientific book, but rather as a book of signs and miracles in which it addresses over a thousand scientific matters. As Allah creates human being with an innate desire and curiosity to explore and understand the purpose, origins, conscious, morality, the nature of human being and the whole universe existence, Quran has always been the only glorious source that provides and uncovers knowledge about human existence and the mechanisms of the natural world. Exceptional and extraordinary aspects of the Quran called “Quran miracles” are regarded as the source of guidance for scientists’ contributions. They are believed to be the signs of Quran divine origin and an evidence that it is the word of Allah. All what is described by the holy Quran, 1400 years ago, have been proved in accordance with modern advancements of the 20th century.

When Quran was revealed in the 7th century, the Arab society beliefs were based on superstitious and groundless concepts which lack logical reasoning when dealing with scientific issues (Shahrizat, n.d.). Their interpretations of this universe system were leg-

ends inherited from the previous generations based on assumptions, speculation or subjective opinions. They assumed, for instance, that the sky was supported by the mountains. These mountains were situated at both ends of the earth which was, according to them, flat (Shahrizat, n.d.). In fact, Quran definitely disproved these beliefs in Surah Sad. Allah said:” Allah is He who raised

up heavens without any support....” (verse 2, 38). At that time Arabs could know little about astronomy, biology or physics. Interestingly, when Quran was revealed, various aspects were encompassed including: the creation of human being and the universe, fulfilled prophecies, scientific insights, the structure of the atmosphere and the ecosystem through which life on earth is possible.

Quran illustrates the supernatural phenomena of seas and highlights several advantages bestowed upon human beings through it. Allah said:” And he it is who has subjected the sea that you eat there of fresh tender meat, and that you bring fourth out of it ornaments to wear. And you see the ships plowing through it, that you may seek of his Bounty and that you may be grateful. (Surah an- Nahl 16:14). The sun’s bath around the Milky Way Galaxy, the splitting of the moon, earth’ stability and balanced ecosystem have been interpreted and confirmed through scientific researches. These facts were stated, by Quran, 1000 years before science discovered it. Allah said:” And it is He who created the night and the day and the sun and the moon; all in an orbit are swimming” (Quran, 21:33). Astronomers also discovered that light coming from the moon is just a reflection of light reaches from the sun which is the only source of light and heat in the solar system (Shahrizat, n.d.). This fact, indeed, was thoroughly explained in Quran:” do not you see how he created seven heavens in layers, and placed the moon as a light in them and made the sun a blazing lamp? (Quran, 71: 15-16). Furthermore, contemporary scientific discoveries in the field of astrophysics have stated the theory of Big Bang as a scientific interpretation of the universe origin. This theory explains a massive explosion phenomenon that brought about the formation of subatomic particles, atoms and ultimately galaxies, stars and other astronomical objects. National Aeronautics and Space Administration mission (1992) in searching for further arguments in order to prove that this universe have arisen from nothing. NASA utilized the Cosmic Background Explorer Satellite (COBE) which detected residual traces of the Big Bang (Books, n.d.). Additionally, the concept of time and space has been recently proven by the German- born theoretical physicist Albert Ein-

stein through his development of Relativity in the 20th century. Compared to the conventional understanding of time as a flexible concept, Albert Einstein argued that time changes depending on the surrounding circumstances such as space, travel speed and gravity. He also added that time and space are interchangeable. This significant explanation was mentioned in Quran verses that was revealed in 610 AD. It described

the duration of the evolution of the universe in 6 days which was explained by the scientists as 6 distinct periods accounting for the relativity of time (Books, n.d.). Allah said” He directs the whole affair from heaven to earth. Then it will again ascend to Him on a Day whose length is a thousand years by the way you measure” (verse, 70:4).

1.2 Context of Quranic schooling in Algeria:

Quranic schools have a rich long standing history in Algeria. Quranic schooling has played a key role in transmitting theology and fostering a strong Islamic identity among the Algerians. Here is a brief overview of Quranic schools history context before and during the colonial period.

1.2.1 Quranic schooling in the pre- colonial context:

The early military conquerors contributed to the widespread of Islamic culture and religious advancement across Africa and the whole world. After the death of prophet Muhammed (PBUH), Islamic culture successfully expanded due to several economic, political and the most significant is the educational factors. Islamic advances played a vital role in sharpening the field of education. The construction of the first Q.S started during the Umayyad Caliphate of 661- 750 A.D. Caliph Umar bin Abdul Aziz sent 10 Muslim scholars to expand Islamic principles and values (Ben Ahmed Tidjani, , 1983. - p. 13). Furthermore, Ibn Khaldoun declared that companions of the prophet Muhammed (PBUH) and those Muslim scholars were the first teachers who who successfully spread the message of Islam, Sunnah and Arabic basics which became the official Language of Barbarians in Al-Kairouan (Ben Ahmed Tidjani,Kuttabs in Nedrouma from 1900 to 1977-Algeria-National office for university publications, 1983. - p. 13). The old educational institutions involved Kuttabs, mosques, public and private libraries and castles (Ibrahim Al Obeidi Tawzari, The History of Education in Tunisia, P.97). Islam expansion in Algeria became

a religious duty for the Algerians who in turn transmitted Islam from one generation to the next one. Islamic education served as an essential component that represented Algeria's identity, Islamic and cultural heritage.

1.2.1.1 Mosques:

Throughout the history of Muslims, mosques were associated with education (**Wani & Maqbool, 2012**) The first mosque dates back to 653AD in Medina. Few centuries later, nearly all mosques became linked to an elementary school for boys and girls who joined these schools at the age of five. They started writing the 99 beautiful names of Allah and memorised a verse from Quran. After that, they learned Arabic Language basics. (**Haider, 2021**). A mosque is a sacred place where Muslims pray, learn and memorise the Holy Quran. It is also an Islamic educational institution and a place where refugees are safely welcomed (Dr. Zaghoul An- Najjar- Al-Falah Library, First Edition 1980, Kuwait.- p. 176).

1.2.1.2 Kuttabs (Quranic schools):

The kuttab was established as an educational instrument at the beginning of Islam's development. It was based on teaching reading, memorising and studying Arabic poems. This institution was the gateway for students to attend higher education (**Muhtar, 2021**) The Salaf Ibn Sahnoun Muhammed Al-Maliki preferred to use the word "Maktab" instead of "Kuttabs". They are small neighbourhood basic schools located within the vicinity of mosques. There, children memorise the Holy Quran and learn the basics of Islamic Education. (Ben Sahnun Muhammed, 1972, Algeria- p. 64).

1.2.2 Quranic schooling in the colonial context:

The French came and invaded the state in 1830. This occupation was not only due to political and economic objectives. Furthermore, it had cultural and religious background, the colonizer insisted on imposing Christianity, the colonial education and language through closing or destroying mosques. Some were converted into churches and

some others were sold to Jewish. Muslim scholars were forbidden to lecture or practise any religious activity in mosques. Though this destruction policy caused harsh massacres, the Algerians fought for the main pillars, of the country, which are: Islam, Arabization and National identity. Among them were the young who had graduated from Quranic schools and Zaouias. They were Imams and Quran memorisers who in turn bore the responsibility for expanding the Islamic

values and principles. In addition, they had a key role in awakening the Algerians' national consciousness after the French colonizer caused an educational destruction in mosques and public schools too.

1.2.2.1 The role of Quranic schools:

Quranic schools played a vital role during the Algerian war of independence. When the French colonizer deprived the young Algerians of education. They started joining Quranic schools and Zawyas where they practised religious activities such as worshipping, reciting, memorizing the Holy Quran, learning more about Sunnah and religion. Zawyas were also places where Algerians sought knowledge and learned defensive strategies and how to be a successful leader. Moreover, mosques were used to provide medical care for injured Algerian militants, others were used to dispense supplies and food to those in need. Furthermore, mosques served as educational institutions where young Algerians learned about their religion, history and cultural heritage. They also were encouraged to glory in their national identity.

1.2.2.2 Zaouias

Zaouias are religious and spiritual institutions, they were established with Sufism, led by revered spiritual leader, during the Ottoman reign as a result of backwardness, ignorance and widespread of ascetism among Muslims. Zaouias serve as places of worship, spiritual guidance and Quran memorisation using wood boards to write Quran verses and memorise them by heart. Besides its educational and cultural functions, zaouias are regarded as centers for the poor, refugees and the Algerian soldiers during the war of independence (Ben Ahmed Tidjani, 1983. - p. 13).

1.2.2.3 Writing wooden boards

The prophet Muhammed (PBUH) said:” Bind knowledge through writing” (‘Sahih Al Jami - Hadith n°4434’, 2017). The prophet highlighted the significance of expanding knowledge through recording it. Writing wooden boards have symbolized the old classical system of Quranic education since the early years of Islam. In the past, Quranic schools and zaouias in Algeria used these boards in which Quran teachers or memorisers themselves write a passage from Quran using a handmade wooden pen and black ink, then memorise it by heart. After learners completely memorise the passage, they wash it using clay in order to write and memorise new verses.

1.3 The Impact of Quran Memorisation on Educational Achievements:

The process of memorizing the Holy Quran started with the prophet Muhammed (peace be upon him) and continued with his companions and righteous until the present day. Memorizing the Holy Quran by heart can be described as encoding the text of Quran with careful attention, ensuring the encoded information is securely stored in memory, this information then is stored for later retrieval through repeatedly practising and reciting the text of Quran again and again to reinforce the process of memorizing the Quran (Nawaz & Jahangir, 2015). For centuries, Muslim scholars have analysed and drawn much attention to underlying the concept of teaching in the Quran. Similarly, numerous researchers in non-Muslim societies have addressed the intellectual benefits of Quran memorisation. These researchers scientifically explained how memorisation can enrich an individual’s cognitive skills and overall aptitude. However, due to struggling to cope with everyday life and placing much importance on other academic disciplines, Muslims often neglect their cultural heritage and dismiss the value of Quran which can help their children in improving their intellectual abilities. According to the statistical analyses of the Islamic Republic of Pakistan, the number of Quran memorisers in 2010 has decreased by 10% in 2020 because the educational system did not place great emphasis on Quran memorisation, in comparison with other interdisciplinary fields (Gulamhusein & Momanyi, n.d.). The process of Quran memorization promotes various cognitive skills, leading to the development of an individual’s abilities. Since the brain is an essential organ which is responsible for human development and skill acquisition; Quran memorization does not only enhances one’s memorization ca-

pabilities but it also improves knowledge retention, concentration span, consistency, performing under pressure and the ability to resist distraction. As a result, Quran memorisation can readily empowers the individual's ability to acquire other intricate skills and talents (Gulamhusein & Momanyi, n.d.). Memorisation has always been the foremost component of learning in the Arab culture. Muslims memory strength has enabled them to acquire knowledge rapidly and retain it in a short length of time. This capacity has prepared them to receive the Quran effectively and incorporate its glorious into their hearts (Ushama, 2006)

In light of reviewed memorisation methods, it has been proved that various practices are included when it comes to implement memorisation strategies. Among these practices, the technique of “ memorise and repeat” is recognized as the most substantial in which students recite and then memorise the selected verses by heart in a regular manner. Consequently, repetition guarantees the newly memorised verses or pages are perfectly stored in memory (Dzulkifli & Solihu, 2018). Quran memorisation can positively enhance mental health, which is regarded as the crucial part in learning performance. Extensive research has been conducted to evaluate the impact of the Quran on human psychology. It has demonstrated a positive association between Quran and mental health of those who memorise the Holy Quran; they have better mental health particularly in terms of depression, sleep disorders, anxiety and social functioning. The more verses they memorise, the better their mental health (Mahjoob et al., 2014). As memorising the Quran is a process linked to the concept of training and automaticity, it requires regular recitation and memorisation of the selected verses. Thus, it seems to be a challenge in which an individual's mental capacity is enhanced for further learning and memory based-tasks; this practice can lead to a remarkable improvement in one's academic performance. According to (Boyle, 2004) who conducted a research on the effects of memorising Quran by heart on later academic performance. An overall positive impact has been resulted in students' academic achievements and social cultural life before and after rote learning the Quran. Another research study have been conducted on the role of family in shaping a child's early education. Miedel and Reynolds (1999) argued that family is the primary source of transmitting Islam values and principle which are regarded as a child's early education. These basic teachings has a positive impact on a child's later academic success.

It has been the most common traditional memorisation method since the time of the prophet Muhammed (peace be upon him). It depends on repetitive recitation and

memorisation by heart without necessarily understanding the meaning of words. Memorisers receive guidance from a teacher who monitors them, corrects their pronunciation errors and then reviews their memorisation for further reinforcement of the selected verses or pages. Quran rote learning is considered a significant accomplishment and is highly valued in Muslim communities.

1.3.1 Educational Achievements

Cai and Cao (2019) argue that educational achievements should not be regarded as students' performance in schools only. It should cover various aspects of knowledge,

competence and literacy development. Educational achievements involves: knowledge, attitudes, values and skills. Bloom (1956) Li and Chai (2018) defines educational achievements as learners' examination scores obtained during a certain learning process in which teachers assess the teaching process and learners' performance in school.

Conclusion:

As Islam went hand in hand with scholarship and knowledge, mosques and Quranic schools have positively contributed to spiritual and social development, cultural heritage preservation and educational improvement as well. Many Quran verses urged people to seek knowledge and acquire wisdom by which Muslims reflect upon the signs of Allah in the universe and recognise the significant of their existence. Prophetic traditions also encouraged to pursuit knowledge as a means of spiritual stability and mental growth in all aspects of life. In addition, Scholars and scientists have placed huge emphasis on the positive relationship between Quran memorisation and the development of education which is a crucial tool in building nations. In this chapter, the role of Quranic schools throughout the history of Muslims is highly respected. This significant role includes a balance between religious teachings and broader academic subjects. Moreover, Quran memorisation has been covered as the main factor behind the educational success of learners as it prepares and enhances their memory capacity and other cognitive skills. Memorising the Holy Quran also increases learners' educational motivation which extremely helps in acquiring high academic achievements.

**CHAPTER TWO:
METHODOLOGY AND DATA ANALYSIS**

TABLE OF CONTENTS

Introduction	20
2.1 Methodology and procedures	20
2.1.1 Research design	20
2.1.1.1 Research questions	22
2.1.1.2 Research hypotheses	22
2.1.1.3 Research objectives	22
2.1.2 Research setting	23
2.1.3 Population	23
2.1.4 Sample	23
2.1.5 Research instruments	23
2.1.5.1 Teachers' interview	24
2.1.5.2 Pupils' interview	24
2.1.5.3 School results	25
2.2 Data Analysis and Discussion	25
2.2.1 Data analysis of teachers' interview	25
2.2.2 Data analysis of pupils' interview	28
2.2.3 Data analysis of pupils' results	31

2.3 Summary and interpretations of the findings	35
2.4 Conclusion	36

Introduction:

Quranic schooling is still occupying a very significant place in the Algerian community and is perceived to be a source of holistic inspiration that is associated with spiritual, good moral upbringing of a child and later academic performance. Experts in both religion and education fields place a huge emphasis on the importance of joining Quranic schools of high quality and its positive contributions to educational achievements of learners. This chapter discusses the most important part in this research. It describes the research methodology used for the current study. In more details, the researcher outlines the research design that was chosen for the purpose of the study, the research approach and method were followed. The chapter also represents the research setting where the study was conducted, who the participants are, how they will be sampled and the tools used in gathering data to answer the research questions and test the different hypotheses. Additionally, this section provides detailed explanations of data analysis and final conclusions.

1.4 Methodology and Procedures:

A mixed method approach was used to conduct this research study including population, sampling, methods of data collection and analysis,

2.1.1 Research Design:

Both quantitative and qualitative research methods are integrated in this study. Creswell and Tashakkori define mixed method research as an approach that helps a researcher to collect and analyse both quantitative and qualitative data (Tashakkori & Creswell, 2007). In recent years, mixed method research design becomes common in research because it assists in obtaining valid results, detailed and reliable data in order to answer the research questions and accomplish its objectives (Almalki, 2016). Teddlie and Tashakkori identifies four types of mixed method research designs: 1) Triangulation design, 2) embedded, 3) explanatory and 4) exploratory. This research paper most appropriately employed the triangulation design which helped the research to understand the research problem better. Triangulation design is defined as the process in which a researcher gathers both quantitative

and qualitative data simultaneously, analyses numerical results and qualitative findings separately, then makes interpretations of results (Tashakkori & Teddlie, 2003).

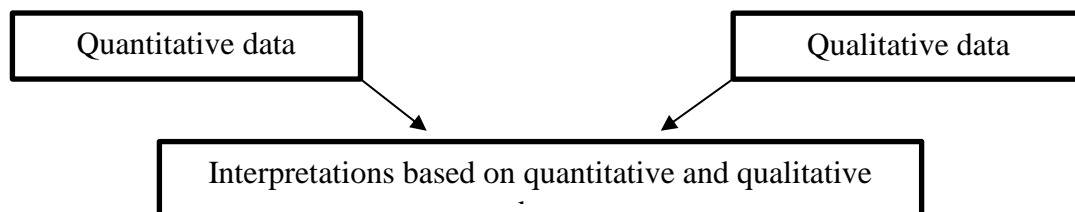
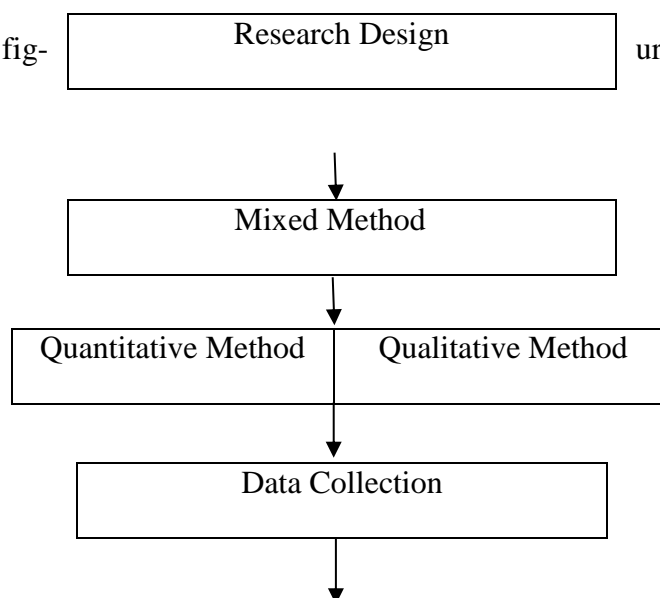


Figure 2.1: Triangulation Design (Tashakkori & Teddlie, 2003)

The research design of this study is illustrated in the following figure:



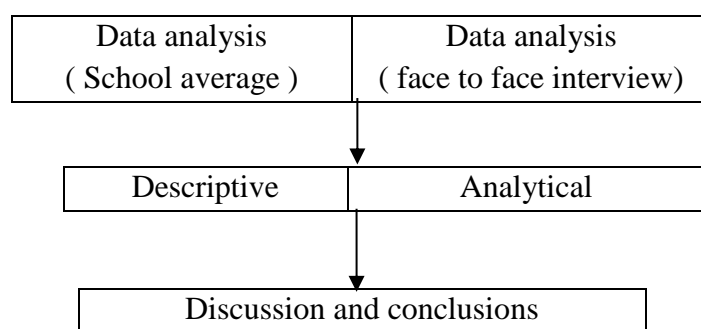


Figure 2.2: Mixed method research design

2.1.1.1 Research Objectives

The current research study includes descriptions of two objectives: **1)** the primary objective which is to determine the significant correlation between Q.S and pupils educational achievements.**2)** The secondary objective is to identify the factors that

positively affect pupils' learning outcomes.

2.1.2 Research Setting:

This research study was conducted at Hassiba Ben Bouali and Zahra Middle Schools, Laghouat. The total number of learners in Hassiba Ben Bouali M.S is 644 pupils; 340 boys and 324 girls. The number of teachers is 31 in both schools. The reasons behind choosing both schools is because their locations are suitable for the researcher and the huge number of Quran memorisers at Hassiba Ben Bouali.

2.1.3 Population

The population refers to a total set of people, objects or subjects that possess a set of characteristics. (*Population – Statswork*, n.d.). The target population of this research is defined to include middle school pupils and two groups of teachers from two different schools. The total number of the target population in Hassiba Ben Bouali M.S is 664 learners and 31 teachers; 31 teachers in Zahra M.S.

2.1.4 Sample

The sample size of 70 pupils from Hassiba Ben Bouali M.S having age range from 10 to 14 years old. They are divided into two groups from two levels; 1st and 3rd M.S :

The experimental group comprises of 35 Quran memorisers who were willing to participate in the research. The control group includes 35 pupils who do not join Q.S. This group was selected using systematic sampling by selecting every 2nd person on a list of the population. The total number of teachers was selected: 3 teachers from Hassiba Ben Bouali and 2 teachers from Zahra M.S to bring about different perspectives of the current research. The researcher has mainly intended to choose the teachers of Literature and Islamic Education subject matters because they are the best ones to identify the main factors

behind Quran memorisers' academic excellence through their moral behaviours, Arabic language proficiency, hand-writing, the way they deal with different learning situations and problems.

2.1.5 Research Instruments

For the purpose of this research, the mixed method was used by administering two main research instruments which are: face to face interviews and pupils' school average. Alsaawi (2014) states that there are several types of face to face interviews constructed as follows: 1) structured interview, 2) unstructured interview, 3 semi-structured interview, and 4) focus group interview. The Researcher used the type of semi-structured interview which contains a set of open-ended questions planned in advance; the interviewer gives the participants the chance to express their opinions and go deeper into specific subjects. (*Semi-Structured Qualitative Studies | The Encyclopedia of Human-Computer Interaction, 2nd Ed., n.d.*).In this research Semi- structured interviews were specifically used to reflect on the nature of the problem – pupils and teachers' opinions towards Q.S. Data from the interviews were coded and analyzed using analytical research. 2) Pupils school average was also used as a research instrument in order to collect quantitative data. The researcher collected data in terms of statistics- pupils' scores in certain subject matters. Data from pupils' school average was analyzed using descriptive statistics.

2.1.5.1 Teachers' Interview

Semi- structured interview was held with 10 expert teachers of Literature and Islamic education. One of them has a PHD degree in Modern Critical Studies and who has recently participated in the National Virtual Conference about the role of Quran memorisation on the educational achievement and success in the Algerian schools. Her interventional study was on the effects of Quran on learners' linguistics proficiency. The teachers were interviewed in order to have a better view about the significance of Quranic schools. The researcher reformulated three basic interview questions and each question has a set of sub- questions in order to provide further details and specific explanations that assist with the current study.

2.1.5.2 Pupils' Interview

The interview with pupils was divided into two sections. Section A refers to general information of Quran memorisers, among them Quranic school schedule and years of experience with Quran memorisation. Section B focuses on their experiences with Q.S.

A total of 35 pupils who regularly attend Q.S and each one of them have memorised a number of Quran chapters (Surahs) by heart. They really had a strong desire to participate in this beneficial project in order to share their experiences, opinions and suggestions about the importance of joining Q.S. The questions were presented in Arabic to facilitate the interview process and learners can freely express their opinions.

2.1.5.3 School Results Analysis

School results were used in order to collect statistical data including both groups: 1) The experiment group which consists of 35 Quran memorisers and 2) The control group which involves 35 pupils who do not memorise Quran. The researcher gathered their scores in order to represent two main aspects: 1) Whether or not a significant difference existed between the control and experimental group. 2) Identify common areas between both Quran memorisers interview responses and their scores. The researcher used this instrument to accomplish the main objective of this study.

2.2 Data Analysis and Discussion

The interview is an important data collecting instrument through which the interviewer and the interviewee engage in a verbal communication. It is a conventional tech-

nique used in qualitative research design to examine people's attitudes, feelings and beliefs (Alamri, 2019).

2.2.1 Data analysis of Teachers' Interview

Q1 To what extent is rote learning essential for acquiring high academic achievements?

SQ 1 Does rote learning have an effect on pupils' academic achievements?

SQ 2 Does rote learning improve pupils' cognitive skills?

SQ 3 Does rote learning enhance a pupil's memory capacity?

SQ 4 In which subject matters do pupils have better learning outcomes?

Teachers of Literature and Islamic education responded with "yes" for the first three sub questions. They argued that rote learning is an important factor that enhances pupils' memory capacity and other cognitive skills. They provided their answers with different characteristics of those who memorise the Holy Quran by heart.

- Quran memorisers have unique capacity of memorising and retrieving information exposed to them.
- Quran memorisation enhances and varies pupils' lexis especially in their native Language. This capacity enables them to express themselves effectively.
- Quran memorisers are fluent in Arabic Language.
- They have a good hand writing.
- They are well-organized and punctual.
- They can easily cope with different problem- solving situations inside and outside school.
- They actively interact within the learning process.
- They are curious and eager to learn.

For the last sub question, the participants' opinions were different:

P1 opinion: Quran memorisers are competent in both memorisation and comprehension subject matters depending on a learner's desire. This fact is clearly indicated in Appendices 3 and 4

P2 opinion: According to participant2 and what appendix 5 shows, Quran memorisers are better successful in memorisation subject matters.

P3 opinion: Quran memorisers are good at memorisation subject matters even if those learners do not have a strong desire to study them and they are good at comprehension subject matters depending on their interests.

Ps 4 and 5 opinion: Quran memorisation positively affects the 5 domains of Language which are phonology, morphology, syntax, semantics and pragmatics.

Q2 How are Quranic schools valuable for effective schools and education improvement?

S.Q1 Should memorising the Holy Quran be integrated within school curricula?
(suggestions)

All participants concurred that Quranic schools are valuable for effective schools and educations but this effectiveness depends on the quality of these Q.S. They also suggested to take priority of integrating Quran memorisation over other subject matter and it is better

to be implemented in primary schools, middle schools and secondary schools.

S.Q2 What do pupils benefit from regular attendance at Quranic schools?

S.Q3 Does Quranic schools shape and preserve pupils' intellectual and culture life?

Participants confirmed that Quranic schools provide Islamic education, values and principles which are beneficial for learners' self -control, shaping their national identity, preserving their intellectual, culture life and Arabic Language.

P3 asserted that memorising the H.Q regularly enhances the brain cells, this phenomenon is regarded as one of the scientific miracles in Quran. As a result, Quran motivates pupils to seek knowledge and discover new facts that a have a relationship with their daily experiences. In addition, those who do not regularly attend Q.S experience school average decrease.

P5 suggested compulsory education at Q.S especially in summer holidays with a great emphasis on the use of Quran wood boards as an effective tool that helps learners in memorising Quran and improve their hand- writing.

Q3 To what extent is positive motivation important for being a successful memoriser?

S.Q1 should parents motivate or oblige their children to join Quranic schools?

All participants strongly agreed on the role of parental guidance and advice as the most influential factor leading to positive motivation among pupils in learning Quran.

S.Q2 Should parents look for Quranic schools that offer quality education?

Participants demonstrated that parents should look for official Q.S that offer high quality education including: memorising Quran by heart with an emphasis on teaching pupils the basic rules of pronunciation and explaining the meaning of verses, Islamic Jurisprudence, prophetic traditions and sayings.

S.Q3 Should Quran teachers use different methods to help pupils understand and memories the Holy Quran?

Teachers of Literature and Islamic Education signified the importance of using different methods in teaching Quran and other subjects.They also illustrated a set of characteristics that shape a successful Quran educator:

- A successful educator should be competent, punctual and work- hard to motivate his/ her learners
- He / She facilitates the process of Quran memorisation; starting from easy to difficult
- He / She uses different strategies and methods that facilitate memorising Quran.
- Quran teachers should not discuss political issues.
- Quran teachers should adopt “repetition “as a basic method to memorise the selected verses effectively.

+2.2.2 Data Analysis of Pupil’s Interview.

This study counts on a semi- structured interview with Quran memorisers in which they were invited to answer questions depending on their experience with Quran memorisation. The first section was devoted to general information in which the researcher asked them about their Quranic school schedule and years of experience with Quran memorisation.

1. Section A: General Information

Q1 When did you join Q.S?

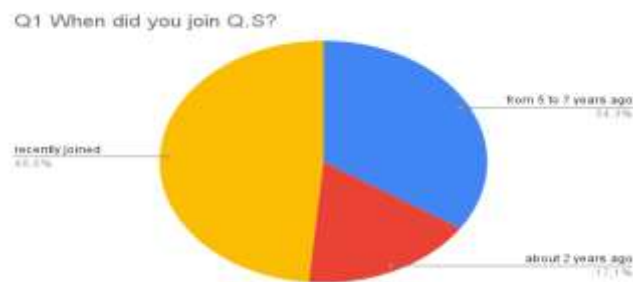


Figure 2.3: Quran memorisers experience

The graphic above shows that 34,3% of Quran memorisers have experienced the longest period at Q.S. 17,1% learners have started Quran memorisation since 2021 and 48,6% of them have recently joined Quranic schools.

Q2 How often do you go to Q.S?

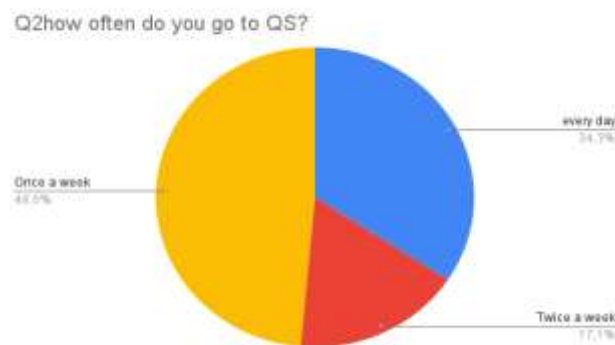


Figure 2.4: Quranic School Schedul

Figure 2 indicates that 34.3% of learners are consistent with Quran memorisation.

2. Section B: Experience with Quran memorisation

Q1 What are other subject matters you study at Q.S? (Besides Quran memorisation).

The majority of learners study different religion subjects besides Quran memorisation. This includes: stories about prophets and companions, Islamic Jurisprudence, prophetic traditions and sayings.

Q2 What different methods does your Quran teacher implement?

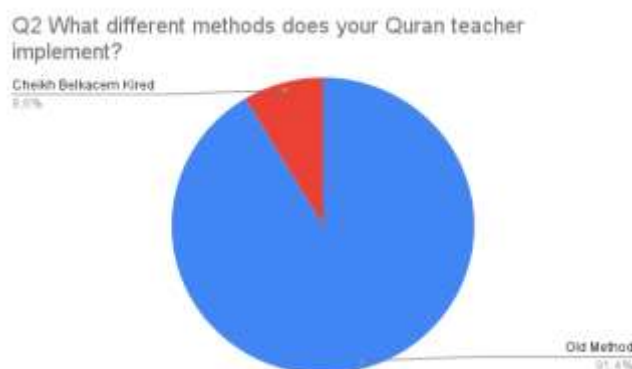


Figure 2.5 Quranic Schooling Methods

Figure 2.5 shows that 91,4% of participants answered that their Quran teachers use the old method in teaching Quran and Sunnah called the indoctrination through which a teacher starts reading a verse from Quran and asks his/ her learners to repeat it many times. After they go home, they repeat it individually until they completely memorise it. Finally, memorisers review the repeated verses in front of their teacher who monitors their pronunciation and corrects their errors. Those who did not memorise will be punished. So, this method depends on repetition only.

8.6 % of Learners declared that they memorise Quran and prophet sayings through the method of Cheikh Belkacem Kired which combines both old and modern methods

whereby learners can memorise Quran in 9 months. This method includes several stages: 1) learners sit around their Quran teacher who reads some verses from Quran, explain and interpret their meanings. 2) Learners, then read the selected verse loudly one by one. They repeat reading several times in order to implement both pronunciation and punctuation rules. 3) Learners start the process of memorising the selected verses or pages individually through loud repetition for several times. 4) Memorisers view Quran verses in front of their teacher with a strong emphasis on pronunciation rules.

Q3 What did you benefit from memorising the holy Quran in your educational career? (Mention the different areas of your success).

Participants' responses shared common advantages of Quran memorisation including the following:

- Fluency in Arabic Language
- Quran enriches my vocabulary
- It sharpens my memory and increases its capacity.
- It develops self- control
- Quran memorisation improves my brain skills including reasoning and solving mathematic problems.
- It prompts my psychological stability and lowers depression.
- It boosts concentration and focus.

2.2.3 Data Analysis of Pupils' results

The researcher utilized pupils' school average in certain subject matters including memorisation subjects (Islamic Education, History, and Citizenship Education) and comprehension subjects (Literature, Science). She chose exam scores mainly because they are the most reliable in terms of their evaluation criteria.

Participants	Memorisation Subject Matters			Comprehension Subject Matters	
	IE	History	Civic. E	Literature	Science
P1	20	20	20	20	18
P2	18	20	20	20	17

P3	7	10		13	10
P4	8	8	12	6	10
P5	18.5	20	6	18	14
P6	10	8	20	14	10
P7	19.5	20	7	16	10
P8	8.5	12	18	15	10
P9	17.5	20	14	19	19
P10	13.5	15	20	16	10
P11	8.5	14	10	15	11
P12	19	13	11	7	10
P13	12	10	19	13	16
P14	17.5	20	16	16	17
P15	13	9	20	10	11
P16	17.5	20	17	14	18
P17	12	5	20	12	12
P18	13.5	10	18	12	13
P19	6.5	6	16	9	12
P20	15	6	9	10	11
P21	19.5	20	11	17	18
P22	13.5	11	20	14	17
P23	18	17	18	15	13
P24	20	20	17	16	15
P25	20	20	17	17	20
P26	15.5	10	3	12	1.5
P27	18	12	16	13	12
P28	17	14	14	15	16
P29	20	20	17	18	19
P30	20	20	17	18	18
P31	20	20	17	18.5	19
P32	19	20	17	16	19
P33	19.5	20	20	20	20
P34	15	18	18	16	13
P35	13	11	16	12	13

Table 2.1: Experimental Group Exam Scores

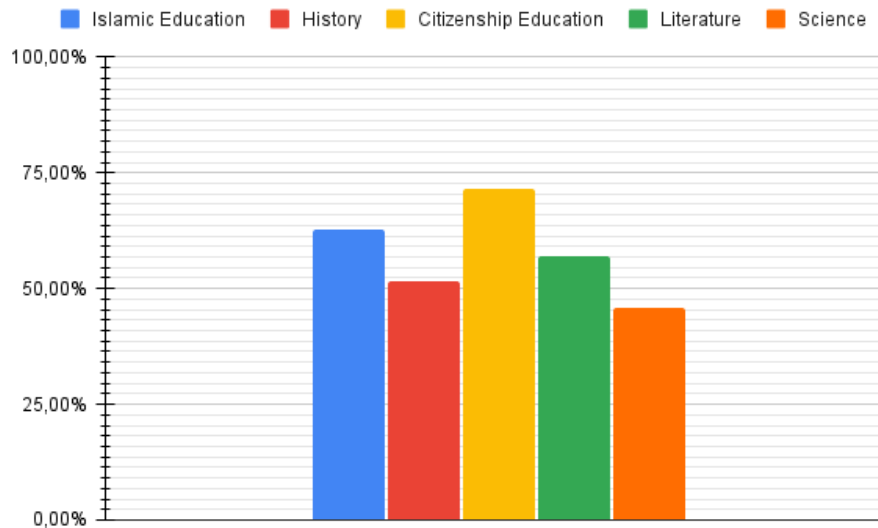


Figure 2.6: Experimental Group Exam Results

It is evident from the graphic above that Quran memorisers in this research study are generally excellent but a slight difference can be indicated when comparing their performance in memorisation subject matters with their performance in comprehension subject matters, pupils got better averages in memorisation subject matters.

Participants	Memorisation Subject Matters			Comprehension Subject Matters	
	I.E	History	Civic. E	Literature	Science
P1	5.5	9	9	4	3
P2	1	10	7	6	2
P3	19	20	20	20	18.5
P4	15.5	15	15	16	10
P5	11	11	16	13	7.5
P6	7	8	9	9	3
P7	12	14	17	16	7.5
P8	15	12	13	13	8
P9	4	6	10	4	2
P10	12	12	13	15	10
P11	20	20	14	19	14.5
P12	13	20	18	14	11
P13	14.5	12	15	10	13
P14	5.5	8	17	10	10
P15	4.5	7	16	12	10
P16	2	16	17	07	12
P17	17.5	8	16	12	12
P18	7	6	8	11	11
P19	12	5	9	13	13
P20	8.5	8	12	10	10
P21	8	9	13	7	10
P22	4.5	10	9	9	10
P23	8.5	9	10	8	9
P24	15	12	12	13	14
P25	20	17	18	19	17
P26	18	13	18	17	14
P27	16	13	17	12	13
P28	16	16	12	10	9
P29	11	12	10	6	12
P30	18	11	16	17	17
P31	16	15	15	13	10
P32	18	7	18	17	14
P33	15	20	20	12	09
P34	11	17	13	16	14
P35	18	14	20	19.5	18

Table 2.2: Control Group Exam Scores.

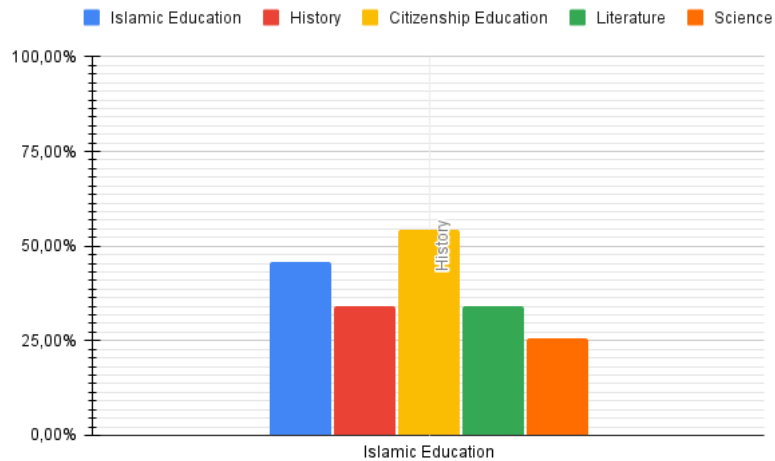


Figure 2.7: Control Group Exam Results

The data provided in figure 2.7 demonstrate that the selected participants who do not attend Quranic schools have low averages especially in subject matters that are related to Quran such as Islamic Education and Literature.

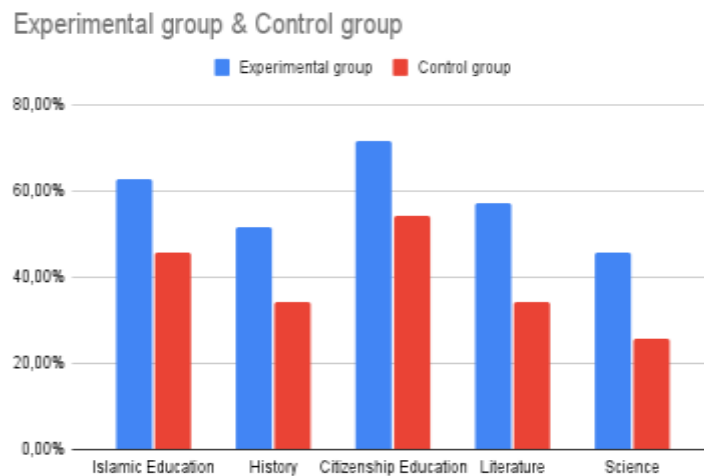


Figure 2.8: Experimental Group Vs. Control Group

Based on the findings above, the experimental group got the highest school results in all subject matters compared to the control group results. As a result, the second hypothesis is confirmed.

2.3 Summary and Interpretations of the Findings

The interview with teachers revealed that rote learning Quran has a positive impact on learners' memory capacity in terms of storing and retrieving information. They also tackled the aspect of Arabic language as a fundamental aspect of individuals' cultural identity. So the issue of spoken and written language preservation is firmly related to Quran preservation. Accordingly, writing wood boards, instead of books, were suggested as an essential tool that enhances learners' hand- writing.

Furthermore, Quran pique pupils' interest to seek knowledge and learn more about their Islam through which they will be set back on the right way and will able to take the right decisions in both social and educational life. The interviewees' answers highlighted the importance of enhancing the quality of these Quranic schools and the necessity of keeping them under control of trustful experts.

Pupils' interview denoted that, besides the spiritual role of Q.S, educational achievements in terms of language proficiency and memorisation subject matters are always the central aspects affected by Quran memorisation. The participants' responses are similarly related to teachers' perspectives towards Q.S.

Pupils' exam scores were analysed in order to find out Quran memorisers aspects of success compared to what they have stated depending on their experience and to identify areas of differences between both experimental group and control group in terms of their academic performance. Data analysis confirmed the second hypothesis: **H2**.Learners who rote learning Quran have better educational achievements compared to those who do not.

2.4 Conclusion

This chapter was devoted to a description of empirical phase, two research instruments were addressed to middle school teachers of Literature and Islamic Education and pupils who were divided into experimental group and control group. The results were discussed each separately in order to: 1) identify Quran memorisers' areas of success depending on both data analysis of teachers and pupil's interview. 2) compare the educational outcomes of the experimental group with school results of the control group. Findings have confirmed teachers' perspectives towards the positive effect of Quran memorisation on certain academic subject matters. The other academic aspects couldn't be confirmed through pupils' results only; they need further experimentation. Findings have also indicated that Quranic schools of high quality play a vital role in shaping learners' positive attitudes and increasing their academic outcomes in relation to different factors behind this positive effect such as: rote learning, positive motivation and written wood board.

General Conclusion

Education has been an essential and fundamental pillar of nation- building and progress. Like other Muslim communities, Algeria adopts both Islamic education and public schooling which are of great importance in shaping individuals' discipline, culture and identity. However both operate with distinct curriculum framework, they have several principles in common. Many research studies have been conducted to highlight the significant role of Quranic schools in improving the quality of public schools. Since Quran memorisation is considered the central concern in these schools, the present study was designed to determine the positive effects of rote learning in enhancing middle school pupils' academic achievements.

The process of rote learning requires reverence and mindfulness which basically enhances concentration and focus on words, their pronunciation and correct order to successfully accomplish the process. This mental discipline is an integral part of the learning process as it helps pupils to focus their attention and mental resources on a certain subject matter. Furthermore, it develops pupils' comprehension of the topic at hand to better achieve desired learning outcomes.

The structured nature of Quran memorisation involves consistent repetition which provides Quran memorisers with a systematic approach to memory training including the ability to consolidate what have been learned, retrieve and apply them to solve problem situations in written or practical tasks. Based on this significant fact, the majority of Quran memorisers could achieve the highest exam results in memorisation subject matters compared to those who are not.

One of the major compelling conclusions that emerged from this study is that regular attendance in Quranic schools is beneficial for the preservation of pupils' Islamic heritage and their identity. Cultural knowledge that pupils acquire in Quranic schools enables them to perform better in Islamic education subject matter exams and tests. In addition, being consistent with Quranic schools offers the opportunity to improve pupils' language proficiency in both written and spoken context. This includes the ability to interpret Arabic literary texts and use classical Arabic fluently with less phonological, lexical and syntactic errors. This paper has argued that rote learning affects pupils' academic performance in Literature subject matter.

Furthermore, pupils' willing to join Quranic schools increases their desire to memorise Quran by heart. Throughout the process of rote learning with interpreting the meanings of Quran verses, pupils become aware of the importance of seeking knowledge to understand the universe around them and its positive reflections on their academic achievements.

As with the majority of studies, the design of the current study is subject to a number of limitations. First, the scope of this study was limited in terms of time constraint. The research was conducted over a space of one semester which is not enough due to the complexity and significance of the research topic. It is suggested that future researchers would better monitor the experimental group performance throughout three semesters in order to reach better results. Second, the sample was limited to pupils and teachers only. Moreover, the researcher ignored the fact that Quran teachers should take part in this trustworthy investigation. Finally, this work was also limited by the lack of observation which is an essential part of the study. It provides a better understanding of how Quran memorisation process and Quranic schools quality affect pupils' academic achievements in terms of enhancing other cognitive skills, particularly, logic and reasoning. In that case, pupils' exam results were not sufficient to confirm this fact; it was better to expose Quran memorisers to certain scientific problem solving experiences in order to evaluate their academic performance and identify key results which might support teachers' perspectives in the interview.

Despite the limitations of this study, further research is highly recommended to investigate the factors behind Quran memorisers' academic fail. Some Quran memorisers have low average or experience a decrease in their academic outcomes due to certain social circumstances or learning environment that negatively affect pupils' educational career.

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Appendices

Appendix 1

Teachers' Interview

Q1 To what extent is rote learning essential for acquiring high academic achievements?

SQ 1 Does rote learning have an effect on pupils' academic achievements?

SQ 2 Does rote learning improve pupils' cognitive skills?

SQ 3 Does rote learning enhance a pupil's memory capacity?

SQ 4 Which subject matters do pupils have better learning outcomes?

Q2 How are Quranic schools valuable for effective schools and education improvement?

S.Q1 Should memorising the Holy Quran be integrated within school curricula?

(Suggestions)

S.Q2 What do pupils benefit from regular attendance at Quranic schools?

S.Q3 Does Quranic schools shape and preserve pupils' intellectual and culture life?

Q3 To what extent is positive motivation important for being a successful memoriser?

S.Q1 should parents motivate or oblige their children to join Quranic schools?

S.Q2 Should parents look for Quranic schools that offer quality education?

S.Q3 Should Quran teachers use different methods to help pupils understand and memories the Holy Quran?

Appendix 2

Pupils' Interview

Section A: General Information

Q1 When did you join Q.S?

Q2 How often do you go to Q.S?

Section B: Experience with Quran memorisation

Q1 What are other subject matters you study at Q.S? (Besides Quran memorisation).

Q2 What different methods does your Quran teacher implement?

Q3 What did you benefit from memorising the holy Quran in your educational career? (Mention the different areas of your success).

Appendix 3

School results of an excellent participant in all subject matters

Level: 1st M.S

المواد	معدل التقييم 20/التقديرات	التقييم (1)	التقييم (2)	معدل التقييم 20/الأسبوع	الإجمالي 40/	المعدل الفصلي 20/	معدل المادة	التقييم	الملاحظات التربوية
اللغة العربية طسي المحيرة	20,00	20,00	--	20,00	34,00	18,00	2	36,00	نتائج ممتازة
اللغة الأجنبية	معدل	معدل	--	معدل	معدل	معدل	معدل	معدل	معدل
اللغة الفرنسية بن عمر حيوه آمال	20,00	20,00	--	20,00	39,00	19,67	1	19,67	Excellent travail
اللغة الإنجليزية عمراني ماركه	19,00	20,00	--	19,50	40,00	19,83	1	19,83	excellent
التربية الإسلامية أموس نسحة	19,00	20,00	--	19,50	40,00	19,83	1	19,83	نتائج ممتازة
التربية المدنية روائع حياة	19,00	20,00	--	19,50	40,00	19,83	1	19,83	نتائج ممتازة
التاريخ والجغرافيا روائع حياة	19,00	20,00	--	19,50	40,00	19,83	2	39,67	نتائج جيدة
الرياضيات شبح استعمار	19,50	20,00	--	19,75	40,00	19,92	2	19,83	
مع الطبيعة والحياة يومين فاطمة الزهراء	19,00	16,50	--	17,75	33,00	16,92	1	16,92	
مع التكنولوجيا والتكنولوجيا بن عرفة مائة خليفة	20,00	20,00	--	20,00	40,00	20,00	1	20,00	نتائج ممتازة
المطويات	معدل	معدل	--	معدل	معدل	معدل	معدل	معدل	معدل
التربية التشكيلية بقوة حورالله	18,00	18,00	--	18,00	36,00	18,00	1	18,00	نتائج ممتازة
التربية الموسيقية	معدل	معدل	--	معدل	معدل	معدل	معدل	معدل	معدل
ت البدنية و الرياضية دعني محمد أمين	18,00	18,00	--	18,00	36,00	18,00	1	18,00	نتائج ممتازة وحققا
عدد التقييمات 0 سا				المجموع العام		267,58	14	19,11/20	المعدل الفصلي : 19.11/20
ملاحظات عامة									
المعدل السنوي : /									
امتياز									

Appendix 4

School results of an excellent participant in all subject matters

Level: 3rd M.S

الملاحظات التربوية	المجموع	معامل المادة	المعدل العملي /20	الإختبار 40	معدل التقييم المستمر /20	الفرص (2) /20	الفرص (1) /20	معدل تحصيل النشاطات /20	المواد
تمتازة واصل	55.25	3	18.42	36.00	19.25	--	19.50	19.00	اللغة العربية أحرص فتحة
معنى	معنى	معنى	معنى	معنى	معنى	--	معنى	معنى	اللغة الأمازيغية
Exellente	39.33	2	19.67	39.00	20.00	--	20.00	20.00	اللغة الفرنسية بن تاتي بن تاتي
excellent	19.17	1	19.17	38.00	19.50	--	20.00	19.00	اللغة الإنجليزية محي أقدام
تمتازة واصل	19.08	1	19.08	38.00	19.25	--	19.50	19.00	التربية الإسلامية أحرص فتحة
	20.00	1	20.00	40.00	20.00	--	20.00	20.00	التربية المدنية دمانة يوسف
	40.00	2	20.00	40.00	20.00	--	20.00	20.00	التاريخ والجغرافيا دمانة يوسف
نتائج ممتازة واصل	60.00	3	20.00	40.00	20.00	--	20.00	20.00	الرياضيات حقيدل سارة
نتائج ممتازة	40.00	2	20.00	40.00	20.00	--	20.00	20.00	ع الطبيعة والحياة قطشة الطاهر
نتائج ممتازة جدا	38.00	2	19.00	37.00	20.00	--	20.00	20.00	ع الفيزيائية والتكنولوجيا داودي فاطمة الزهراء
معنى	معنى	معنى	معنى	معنى	معنى	--	معنى	معنى	المعلوماتية
نتائج ممتازة	18.00	1	18.00	36.00	18.00	--	18.00	18.00	التربية التشكيلية توفيق حزالله
معنى	معنى	معنى	معنى	معنى	معنى	--	معنى	معنى	التربية الموسيقية
معنى	معنى	معنى	معنى	معنى	معنى	--	معنى	معنى	ت المدنية و الرياضية شيق صفي المنين
المعدل العملي : 19.38/20	348.83	18	المجموع العام			عدد الغيابات 0 سا			

Appendix 5

School results of an excellent participant in memorisation subject matters

Level: 3rd M.S

الملاحظات التربوية	المتوسط	معامل المادة	المعدل النسبي 20/	الإختبار 40/	معدل التقييم السنوي 20/	الفرص (2) 20/	الفرص (1) 20/	معدل التقييم الشهائات 20/	المواد
نتائج جيدة	37.50	3	12.50	21.00	16.50	--	16.00	17.00	اللغة العربية أدب قبة
معنى	معنى	معنى	معنى	معنى	معنى	--	معنى	معنى	اللغة الأمازيغية
Bien	22.67	2	11.33	22.00	12.00	--	10.00	14.00	اللغة الفرنسية بن شالي بن شالي
under average	7.75	1	7.75	10.00	13.25	--	11.50	15.00	اللغة الإنجليزية عنى انشام
نتائج جيدة	14.83	1	14.83	29.00	15.50	--	15.00	16.00	التربية الإسلامية أدب قبة
	19.33	1	19.33	40.00	18.00	--	18.00	18.00	التربية المدنية دمانة يوسف
	34.67	2	17.33	34.00	18.00	--	18.00	18.00	التاريخ والجغرافيا دمانة يوسف
نتائج مقبولة	32.00	3	10.67	20.00	12.00	--	10.00	14.00	الرياضيات حيدل سارة
نتائج جيدة	30.33	2	15.17	28.00	17.50	--	17.00	18.00	مع الطبيعة والحياة فضة الطاهر
نتائج جيدة	28.00	2	14.00	26.00	16.00	--	15.00	17.00	مع التكنولوجيا والتكنولوجيا داودي فاطمة الزهراء
معنى	معنى	معنى	معنى	معنى	معنى	--	معنى	معنى	المعلوماتية
نتائج ممتازة	18.00	1	18.00	36.00	18.00	--	18.00	18.00	التربية التشكيلية نورة حرزالله
معنى	معنى	معنى	معنى	معنى	معنى	--	معنى	معنى	التربية الموسيقية
معنى	معنى	معنى	معنى	معنى	معنى	--	معنى	معنى	تربية التربية والرياضة شبن صفي الثمن
المعدل النسبي : 13.62/20	245.08	18	المجموع العام			عدد الغيابات 0 سا			

Résumé

Le Coran sert de livre sacré et de source précieuse de guidance pour l'humanité. Le processus de mémorisation du Coran a commencé avec le prophète Mohammed (que la paix soit avec lui), ses compagnons, et s'est étendu pour devenir le rôle des écoles coraniques au fil des générations dans le but de préserver l'exactitude du Coran et de considérer son impact potentiel sur divers aspects de la vie humaine. Cette étude vise à examiner l'impact positif de la variable indépendante, la mémorisation du Coran, sur la variable dépendante, les résultats scolaires des élèves, qui se reflètent dans leur compétence linguistique, leur capacité de mémoire et leur motivation positive à apprendre. Étant donné que l'objectif de cette étude est d'analyser le rôle significatif des écoles coraniques par rapport aux résultats scolaires des élèves, le travail adopte une approche mixte qui correspond à la nature de l'étude. L'échantillon de l'étude est composé de 70 élèves de l'école secondaire Hassiba Ben Bouali et de 10 enseignants de littérature et d'éducation islamique des écoles Hassiba Ben Bouali et Zahra. Les données provenant des enseignants et des élèves ont été collectées et analysées à l'aide d'entretiens semi-structurés. Les résultats scolaires des élèves du troisième trimestre de l'année scolaire 2022/2023 ont été analysés à l'aide de statistiques descriptives. Les résultats montrent que les mémoriseurs du Coran ont de meilleurs résultats scolaires en termes de compétence linguistique, de capacité de mémoire et de motivation positive par rapport à ceux qui ne le sont pas. En raison des perspectives positives offertes sur l'effet du Coran sur la performance éducative des élèves, des recherches supplémentaires sont vivement recommandées dans ce domaine.

تلخيص:

يعتبر القرآن الكريم كتاب الله المقدس ومصدر توجيه وارشاد البشرية الى الطريق الصحيح. بدأت مرحلة التعليم القراني مع سيد البشرية و الصحابة رضوان الله عليهم ثم امتدت عبر الأجيال لما لها من أهمية و تأثير على حياة المسلمين في شتى المجالات, سعيا منها للحفاظ على القرآن الكريم من أي تحريف او تغليب. تهدف هذه الدراسة للكشف عن التأثير الإيجابي لحفظ القرآن الكريم على التحصيل العلمي و على وجه الخصوص المهارات اللغوية, تقوية الذاكرة و التحفيز من أجل التعلم لدى تلاميذ المرحلة المتوسطة. و من هنا جاءت هذه الدراسة للبحث في مدى تأثير القرآن الكريم على التحصيل العلمي من وجهة نظر عينة البحث المقدره ب 70 تلميذا مقسمة الى 35 حافظين للقران الكريم و 35 غير حافظين للقران الكريم يدرسون في متوسطة حسيبة بن بو علي. شملت أيضا عينة البحث 5 أساتذة يدرسون في كل من متوسطة حسيبة بن بو علي و الزهراء. و من اجل تحقيق هدف الدراسة تم الاعتماد على المنهج الوصفي التحليلي و بالنسبة لأدوات الدراسة تمثلت في نتائج التلاميذ للموسم الثالث من العام الدراسي 2023/2022 و المقابلة شبه منتظمة مع كل من الأساتذة و عينة حفظة القرآن الكريم. وقد خلص البحث الى ان عينة التلاميذ الحافظين للقران الكريم تتفوق في تحصيلها الدراسي على عينة التلاميذ غير الحافظين للقران الكريم من عدة نواحي تتمثل في التحصيل اللغوية, مهارة الحفظ السريع و التحفيز الإيجابي للتعلم. نظرا لأهمية موضوع البحث, قدم الباحث توصيات من اجل استمرارية البحث في هذا المجال.