MEMORIZATION AS A LEARNING STYLE: A BALANCE APPROACH TO ACADEMIC EXCELLENCE

Muhammed Yusuf [a]
[a] Universiti Kebangsaan, Malaysia
[a] Corresponding author: kuanademola@yahoo.com or kuanademo@gmail.com

Abstract: The concentration of this study is upon 'memorization' as a learning style, using qualitative research methodology. The research practice did not ignore the students themselves as being the key members of any learning organizations, neither the Islamic perspective as a religion and culture of learning that has adopted the 'memorization approach to obtain knowledge for centuries, nor the Western point of view that contributes much to the 'memory and memorization field. Indeed, this included the research findings of Asian research about Chinese students' memorization and their academic achievement. Within this combination-designed scope, it is assumed that better understanding of memorization will be provided for educators and students as well. The research addresses the following Questions: 1) to what extent the students use memorization as a learning style? 2) What are the students' reasons for using memorization? 3) What aspects do they memorize? 4) How do they memorize? The findings of this research indicated that memorization is related to the research participants' academic achievements. Further, it considered as an effective tool for brain empowerment, illustration enhancement, and oration feature. Indeed, it is believed that memorization itself is not a tragic or bad practice, and the beauty of memorization appears when the memorizer tries to understand what he had memorized. The traditional Islamic scholars such as Imam Shafi also believed that knowledge is not that which we keep in our house, note book, power point, lap top, rather, our knowledge is that which we are able to keep in the heart and always accessible:"

قلبي وعاء له لابطن صندوق	علمي معي حيثما يممت ينفعني
أو كنت في السوق كان العلم في السوق"	إن كنت في البيت كان العلم فيه معي

Keywords: Memorization, learning style, balance approach academic achievement

I. INTRODUCTION

Before the rise of modern education, knowledge for ancient generations was mainly in verbal language, and in oral poetry. The writing skills had not yet become fully developed or publicly adopted. Accordingly, the 'memorization' method was the most accessible means of possessing knowledge. Memorization was not only a great practice among ancient people, but it was also a crucial characteristic of knowledgeable and intellectual personalities. Therefore, audiences would surround the ancient master of words and knowledge as modern audiences do gather nowadays in the circle of a perfect philosopher. Some researchers and the present pedagogy had labeled 'memorization' negatively, and according to their view, 'memorization' is a backward element for learners [30]. On the other hand, the new trends of other researchers have recently made some positive stand towards 'memorization'. For them, 'memorization' is an effective individual and intercultural learning style [6], [38], [12]. In addition, we do not know much about how students themselves perceive 'memorization'. If this assumption is acceptable, how can we build a shared vision for learning-organization while the students' perspective is absent? Can we comprehensively explain the reasons behind students' willingness to memorize by dismissing their voice? Thus, with regard to 'memorization', Islam can provide religious and cultural evidence, empirical, practical, and researchable information. Unfortunately, scholars do not yet offer the richness methods or empirical explorations on how Muslims manage to memorize the Holy Book Al-Qura'n and others. Hence, one of the aims of the present research is to slightly bridge those gaps. Besides that, another

aim of this research was to investigate how the participants utilized 'memorization' method as a learning style, and to explore whether the selected students related their academic achievements to the 'memorization' practise or whether they viewed their good performance as a result of other multiple methods of learning.

II. LITERATURE REVIEW

The 'Learning Style' of each person plays a great role in the utilization of memory [29], [9], [10]. In order for individual students to master the collective and random information which is gathered from outside, and because of the different nature of individual learning styles, students empower themselves by using several methods for information-mastering such as writing down points for memorisation or record; by asking questions, and by reading, and spending time in study, plus seeking help from others. Some learners also use 'memorization' as one of their learning styles and as an effective tool to master new knowledge. Using 'memorization' as a learning method differs from one student to another and from one society to another.

Perspectives on 'memorization' could be grouped into two broad dimensions. The first dimension does not recognize 'memorization' as a good practise for students, and therefore, Asian students have often been criticized as being passive and imitative learners because they do memorize [5]. As a substitute, another Western researcher specified that "Students from Malaysia, Singapore, and Hong Kong appear to be much more inclined to rote learning. Such an approach does not help problem solving". They wrongly perceived Asian teachers as authoritarians who encourage students to listen and memorize learning materials [6], [39] . Even some of them go further and claim that the Chinese educational system is rooted into memorization [24]. Obviously, Euro-American psychologists also consider memorization as a negative practice, which leads to lower level of creativity among Sudanese students [19]. However, [9], [10] and [38] suggest "intensive and considerable research activities are necessary before Western researchers could make such academic allegations and for them to comprehensively appreciate the different approaches to learning". In another investigation about why Chinese students don't participate in Classroom discussion in American Universities, Chan [9] argues that different culture values between Westerners and others could be considered as a key solution to the misconception about 'memorization' of international students in the West. For example, the culture of silence, dignity, and avoidance of 'loss of face' may influence Chinese

students or others to withhold expression of their opinions and focus on learning rather than broadcasting them. Also, they may be thinking about making sure that their answers are correct before expressing them, in order to avoid any academic embarrassment in contrast to the Western culture that relies on individualism and independency of opinion.

A growing volume of literature on 'learning style' yields another dimension which considers 'memorization' as an effective learning style and this group of researchers supported their point of view with research findings that show a significant relationship between 'memorization' and students' achievement in mathematics and science courses [29], [26], [16], [14]. Besides, Baumgart & Christine [5] argue that the achievement of Asian students in the Western sector of the world, is itself the evidence of the value of 'memorization' and according to Watkins & Biggs [39], if memorization is not helpful for better performance: "How can Chinese learners be so successful academically when their teaching and learning methods appear to be so focused on rote memorization?". "Why is it that this well–documented achievement by Asian students has occurred despite Western perceptions that the methods of learning used are perceived as contrary to those deep structure methods that are espoused as integral to high achievement in Western societies?" [5], [21]. However, the remarkable achievements by the people who are known for 'memorization has forced some researchers to raise meaningful questions about whether some cultural aspects such as 'memorization' can actually contribute to students' academic achievement and that the Western perspective of Asian and Sudanese learners is a lack of cultural understanding of 'memorization' or is it just an ego-centric domain of Western researchers? We may conclude here that, being a passive or imitative learner is not necessarily related to 'memorization' itself. Several researches of the methods used, by which learning and knowledge are assessed, show different and inter-related methods across the cultures, such as memorization, group learning, and lots of reading. As a matter of fact, being an imitative learner can be related to the lack of integrated learning styles but not to the 'memorization' method.

III. ISLAMIC MEMORIZATION: THEORY AND PRACTICE

1. Memorization motive

Reviewing the existing literature on Islamic education indicates various elements as learning attributions such as Atta--huub (Preparedness and Steadiness for

Learning), Al-himmatu (learning desire or Self-Motivation for Learning), Attawakkulu (Total Devotion and Complete Reliance on Allah), Al-hifsu (Memorization), Al-qonahatu (self-satisfaction), Al-warahu (Godliness, Piousness and high selectiveness), Al- Ih-tramu (A considerable respect for knowledge and knowledgeable person), Al-istimuraru (continuity), Attadarruju (step by step or gradual learning), AL-itqanu (mastery and Proficiency of Knowledge), and Al-ikh-ti-yaru (Selection and Suitability of Learning Materials and lecturers).

As I have stated within the introduction of this study that most of the ancient generations did not enjoy the reading and writing skills. Most of them were totally verbal in their expression. This situation is also applied to the Arabs before the arising of the Islamic message. Noticeably, the prophet Muhammad (peace of Allah be upon him) was among the people who could not read and write. Because of this reason, the only way for them to possess retention of information was to memorize. Memorization for them was not only an ordinary practice, it was also a fundamental trait and the character of a knowledgeable person. Memorization as a culture of learning had been continuous in the pre- Islamic time. A poet among Arabs was an honoured person within his ethnic group since he would be able to promote his tribe and protect them from other tribe, not with his written book but with his intellectual brain through verbal expression that produced beautiful words. Therefore, poetry in the Arab history is the only one of its kind that shows Arab traditional respect for the older order and is always kept in the mind. Memorization as a mainstay of the Arab culture of learning has enhanced the Arabs' ability by use of memory to learn fast and imprison information for a short period. The memorization practice has prepared them to further receive the Holy book- Al- Qur'an and internalize its wonderful information into their hearts. For the purpose of the encouragement of memorization, Al-Bukhari and Muslim narrated that the Prophet Muhammad (blessing be upon him) said "The example of the person who knows the Qur'an by heart is like the owner of tied camels. If he keeps them tied, he will control them, but if he releases them, they will run away" [4]. Islamic memorization techniques have also introduced effective emotional motivation to energize the Muslims for the Qur'anic memorization. Some of these spiritual and emotional motivation methods stated as follows: 1) Memorization of the Holy Quran is a purification of the heart, mental health, emotional stability, and Allah's guidance. Muslims believe that memorization of Quran will enable them to receive النور الإلهي "" the spotlight and the guidance of Allah. Meanwhile, for Muslims to

obtain the blessings of God, they have to be in mental stability and in the state of physical purification, which means (1) to perform ablution before reciting the Holy Quran. (2) Love and belief in God and His books. Qur'an is one of the books of God which need to be mastered. Love of the Holy Book Qur'an is required for Muslims since humans remember what they love, and what they love about the beloved book of Allah is that knowlege of it which purifies the human heart. (3) "Call out for the reading of Qur'an" - . Islam encourages Muslims for assimilation of the Qur'an's meaning and cry out for that, surely we cannot cry simply, unless for what we really love and believe in. Obviously, some Muslims do cry while reciting the Qur'an. 4) Persistent and occasional recitation such as reading the Qur'an for help of Allah and his blessings, five times daily prayers, Qur'an reading in Ramadan and Friday prayer. 5) Group recitation of the Qur'an, for example, the followers of the prophet Muhammad (peace of Allah be upon him) recited Qur'an for him and he also recited Qur'an for them especially for Ibn Mashuhd. This practice is well known and recognized among Muslims and Islamic institutions. 6) Among things that encourage Muslims to memorize the Qur'an is that Qur'an itself is a wonderful book in its methodology, vocabulary, and grammar. All of these components and other mechanisms have energized some Muslims to memorize Qur'an completely or partially. Thus there follow some brief explanations on how Muslims manage to memorize the Holy Book from the time of the prophet (S.A.W.) up till today.

2. Memorization features in the Islamic educational system

Actually, Islamic memorization is an advanced project and database of knowledge that combines the memorization of the Holy Qur'an, Al-hadith, social poetries, and other knowledge. Memorisation method is well recognized and acceptable in the Islamic education as a way of learning. For illustration, Islamic educators have always viewed memorization as an effective learning method. They composed almost all available knowledge in their time into poetry forms in order for learners to personalize it, and in order for it to be available for them to access and exercise wherever they were. The traditional Islamic scholars such as Imam Shafi also believed that knowledge is not that which we keep in our house, note book, power point, lap top, rather, our knowledge is that which we are able to keep in the heart and always accessible:"

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Additionally, some Muslim scholars advise Muslims to stay away from sin because weak memorization could be related to plenty of sin. Accordingly, Imam Shafi seeks advice of Waqih (his teacher or lecturer) about his poor memorization of knowledge. Waqih advised Imam Shafi to stay away from sin because knowledge is a spotlight and the guidance of Allah النور الإلهي "" and it will not stay in the memory of a sinner [2]. In another situation, Waqih informed Ali bin Khashram that staying away from sin helps to obtain powerful memorization [1].

Further, the Islamic memorization project is more advanced, up to a stage that intellectual Muslims try to compose and convert the complex rules of Arabic grammar, Islamic law, learning motivation, history and events into poetry to make them easier for beginner-students, medium learners, and senior lecturers to memorise. Indeed, the Islamic memorization project has contributed tremendously to the Islamic educational developments and it has enhanced the students' memory. Henzell-Thomas [13] argues that "We live in an age where loud-mouthed and vacuous opinions based on no real knowledge are increasingly shouting down the meaningful thoughts of people who actually know something and have something of substance to say. One of the reasons for this is that memory is no longer valued in our secular culture, so people are not taught to substantiate their opinions by reference to the knowledge they might have stored in memory… Muslim schools have traditionally kept alive the faculty of human memory, especially through memorization of sacred text". The technical design and word order, variety of patterns and cues, the prosodic metrical and rhyming, various poetic devices of songs, poems, and music were "actively stimulated in the brain" and found to directly enhance mathematics and language learning of gifted children and also those with learning difficulties. "Some of these, after all, are what facilitate the learning of the Qur'an" [13]. Theoretically, information about what we have experienced breaks into our mind and brain through our five senses: sight, sound, touch, smell and taste, although, individual differences and social influences have played a great role in utilizing the above channels to learn new things or to receive uncountable daily information. The theory also emphasized that the human mind could be empowered by memorization, and in its turn could enhance human knowledge [35], [7], [3]. Intensive and scientific research is needed to show the impact of the Qur'an reading and memorization on cognitive development and learning enhancement.

3. Islamic memorization tips

The Islamic memorization project encourages a memorizer to embrace the following features of effective memorization: 1) Aims and objectives; A memorizer must memorize because he wants to serve Allah (S.A.W.), empower his memory, and liberate human beings from their ignorance, not to oppress or tyrannize them academically. 2) Self-satisfaction with memorizer's entire personal life, this could lead to emotional stability and physical preparation. 3) Honey consumption, and the eating of sustainable and healthy foods or being in a state of controlled diet. 4) Daily habit and hobby. 5) Islamic education emphasizes systematic memorization skills. For example, a memorizer should memorize a small portion of information followed by big and bigger parts. 6) Any memorizer is expected to memorize a book in each of their own specialization. Achieving this could simplify memorization of any other related information in the respective major. 7) Teaching others a memorized data stabilizes information into corporate long -term memory. 8) A memorizer is motivated to apply the memorized data or information into their daily life. 9) A memorizer should confirm the memorized data through recitation or through remembering activities. 10) A well designed monitoring of memorization according to individual or group needs. 11) Upon the memorizer's plan and effective implementation of memorization skills, a memorizer must completely rely on Allah and seek His absolute blessing.

IV. RESEARCH METHODOLOGY

Research Design:

Qualitative research is an exploratory approach, applied to investigate phenomena in their natural settings. Therefore, this research is mainly applying 'library research' method, which are:- the reading and analyzing of scholars' written works upon the concept of memorization as a learning style. The qualitative method also was applied to explore participants' points of view on memorization.

Participants:

The participants of this study were 3 master students from the Kuliyyah of Islamic Revealed Knowledge and Human Developments (IIRKH) the International Islamic University Malaysia (IIUM). Two of the participants attended Al-Azhar University for their first degree and they graduated from that distinguished and eminent university with a general grade "very good" which is quite difficult for many students to achieve from the mentioned university. One of the participants also graduated from Sudan with "good" grade. I selected the participants based on my belief that the participants were the right people to be interviewed. I felt that those students

may have rich and practical information with reference to memorization because they had attended those of the Islamic Schools and Universities which recognized memorization as a learning style and persuaded their students to memorize. When this research was conducted, all participants were studying in the International Islamic University where its teaching and learning methodology do not only rely on memorization method. Hence, based on the participants' past and present experiences, this research could attain unique and complete information on memorization, and participants would be able to compare and contrast both methods of learning, and finally, be able to envision and visualize the effectiveness of memorization which had been an integral part of in their academic achievements.

Data Collection:

The information was collected from the participants during the Semester II of the Academic Year 2003-2004. Data collection was in the form of normal conversations, field notes, tape recording, and through in-depth interviews. I completed the field notes after each interview which were two hours in duration. In addition, I applied an open-ended protocol to make sure that the interview coverage was completely conducted. Each participant's interview began with a broad, open-ended question. I used the prepared and written protocol interview question when I needed to guide the participants into the main focus of the research. Sometime, I interrupted the participants' conversation for the purpose of clarification. For example, when Edi informed me that he could memorize 50 pages in a day, I interrupted him with a question of how he managed to do that?

Data Analysis and Interpretation Procedure

The researcher applied processes of data reduction which is used in a qualitative research to unite pieces of information into a range of categories, and also used coding method to place different information from different persons into the appropriate place. Indeed, the processes of data reduction and coding allowed me to obtain better understanding of the whole or pieces of the data. The researcher used the written protocol interview questions only when he needed to steer the participants to focus on the points of interest of the research. Triangulation method also was applied which is about using multiple sources for data collection and to compare between a variety of views and beliefs. However, the researcher used some effective methods to gather loaded information such as in-depth interviews and informal conversations with 3 participants; field notes, and open-ended interview protocol. The researcher applied Member-

checks procedure to secure the research accuracy and validity. After a wide-ranging data examination and evaluation I sent the feedback of the interview copy to the participants and asked them if the data interpretations truthfully reflected their views, beliefs and accurately manifested their perspectives about memorization as a learning style. Obviously, member checks created an added chance for the participants to comment on the data analysis which was very optimistic, and this helps me to enhance the interpretations.

V. FINDINGS AND DISCUSSION

The students in this study demonstrated their views and beliefs on memorization that critically played an important role in their academic achievements. Research findings signified the memorization as a learning style although most participants had the same opinion that memorization is more for a specific area of study and it must be in-line with the understanding. The findings stated as follows:

Preferred teaching method and individual learning style

The findings of this research showed that each individual student had his own learning style with which to respond to the information supplied to him. A learner may possess more than one single method of learning. Sometime, the learner may like better a learning method for one specific course, and use multiple learning methods for others. Besides, different students may apply different or comparable and analogous learning styles for the same task. According to Edi who responded to my interview question about his individual learning technique, he emphasized that he was an individualistic student, and he preferred to study alone without any interruption, even having a single word from others will bother him. Also, he did not like too much reading because he might lose reading concentration. Therefore, if a lecturer recommended a book for him to read, he could focus on reading for some hours only, but if he had many references to cover by checking-up on them, he could lose patience with that. The reason why he preferred the traditional method of learning and its institutions, was, he said that: "I like Al-Azhar University method of teaching rather than the International Islamic University Malaysia method of instruction because the former university (Al-Azhar) method suits my learning style". All the participants did love to interact with their lecturers and listened carefully during the lecture hours but they did not like much interaction with other students after class lecture. They could also be grouped into the 'goal-oriented' students who aimed to learn everything they could from the lecturers and focused more upon

obtaining the best possible grade. A good lecturer, according to them was someone who always gave students the chance to ask questions for the purpose of clarification. The reason for that was that it made them love a narrative lecturer, as being someone who could really produce knowledgeable and competent students. Edi laid emphasis upon this point, and he made a comparison between a mother's behaviour and a lecturer's effectiveness and consciousness by saying: "We have to understand that learning is the result of deep interaction between students and lecturer. Teachers need to react like a mother who used to respond to her young child, even when she did not understand what he wants, and a mother sometime, will help her child to pronounce aloud what he intended to say, because of her concern with his inability at his particular age to do so correctly by himself.

All participants did not like to take part in group discussion after class. In contrast, the lecturer method of teaching made them learn better, Shafiq expressed his deep love and liking towards a lecturer that always socialized his class with acceptable jokes. Actually, students referred to such class as being a 'lively class', and, as such, it had great impact on students' achievements. Shafiq responded: "I like a lecturer who gave many examples to his class and tried to socialize with his class and paid serious attention to his students' learning styles and in showing them the way that they could learn better. During lectures or students' presentations, I really love to discuss issues, and it is an effective learning method for me". One of the research findings was that some students are enjoined multiple learning methods, their individual learning style being always changeable. Abdul Razaq said: "My learning styles are different from one course to another. For example, I like independent reading in Geography, History, and Language courses. I like group discussion in Mathematics courses. My learning strategies are different from one level of learning to another, at university level I like a lecturer who used to prepare his lecture before class and give many examples, applying various and appropriate method of teaching"

Reasons for Memorization
The research findings yielded that, through memorization practise, students learn to be confident and efficient both as orator and expert presenter. Accordingly, the participants did not memorize purely for a better result. In its place, they viewed memorization as a major way to possess knowledge, and they did not view a perfect lecture as a result of a lecturer's understanding and preparation only, but it also involved his memorization approach. A

knowledgeable and literary lecturer did not become a conversant presenter overnight. Becoming an intellectual lecturer is a result of consistent reading and intended memorization or is a result of persistent reading efforts that might result in non- intentional memorization practice. Edi, in responding really shows the effectiveness of memorization and the wisdom behind: "I want to be the master of knowledge by placing knowledge into my heart. As a lecturer, if you have memorized what you know, then students can be influenced by you and hope to become like you. If you try one day, to compare between two competent and well organized lecturers, but one of them who is used to memorize what he has learnt and the other who did not, - absolutely, you will have a special preference for the one who memorized his lecture. Yes of course, he will frequently deliver to you, boxes of knowledge that sometimes may cost you years before you can unlock and come across the meaning or importance of them. Such a person as this, are the real lecturer of value and they should be expected to be found in the educational setting, because they can really impact upon their students, successfully and successfully create learning behaviour in their students' daily lives".

Shafiq proposed to parents and educators that they should introduce 'memorization' method to their children, although according to him, not all information can be memorized, and therefore, we had to be a selective memorizer. Furthermore, all participants agreed that what we had memorized could be retrieved later. Even sometime, it might look like forgotten information, but it was not, - " the accumulated and saved information will reflex back by one way or the other". Moreover Shafiq stated: "… If you want your children to be competent speakers and flexible personalities in various fields of knowledge, try to espouse them to memorization method. It may seem to take take some time for forgetful children to do so, actually it is not so. By memorization, that information which has been saved fresh in their memories can be retrieved by them easily during the time of need. Essentially, memorization is useful for children in their later life". Edi also acknowledged that memorization was just like a portable mobile or hand phone. Memorization might convert you to become an information reference and confidante among your classmates: "Memorization really helps me to develop my memory functions. Most important, I did not forget what I learnt in the primary and secondary school, and the whole picture of what I learnt in my 4 years at Al-Azhar University are still in the back of my memory, for example, in one of my class discussions at (IIUM), one student asked me whether I have

(Jinn) that always send information to me, but I responded that, the matter is not a matter of Jinn or Astro TV, the matter is a matter of memorization. If you would like to be a remarkable student, then please memorize what you have learned and what you continue to learn".

Memorization influence in the participants' academic achievements
The participants of this research strongly agreed that memorization played a significant role in their academic performance. Edi for example, associated his university success with memorization and some students of Al-Azhar University failed to graduate because they failed primarily to acclimatize and adapt their memorization method: "I do not like to articulate that memorization plays an important role in my academic achievements, rather, I would strongly emphasize that memorization is the prime element of my academic successfulness. I can memorize all courses, even the mathematics course, whether I understood the lessons or not. You can see that many students fail to finish their study at Al-Azhar University because they fail at the first stage to personalize and internalize the knowledge into their heart. When I was at Al-Azhar University I was capable of memorizing 50 pages every day! At the first stage, I will try to summarize and the 50 pages will provide a Summary which consists of 5, 7 or 10 pages. At the second stage, I will memorize my entire summary. In the examination, I will write out the whole summary as if it was sent to me in the same way as the Qur'an was revealed to Prophet Muhammad" (peace of Allah be upon him).

Shafiq, was another responder who accredited that memorization was the back-bone for his academic success. Memorization was one of the important factors which could enable a student to be in the group of 'best students' and in the competent circle: "I can confidently state that memorization has to do with students' academic achievements. For example, memorization placed me in the group of fast learners; those who were successful students academically, and proficient speakers publicly". Abdul Razaq also made emphasis of the same point, by giving an example of manifested results of one of the International Islamic University Malaysia students (IIUM). He viewed the obvious result of that student as the outcome of memorization effectiveness: "I do believe in the impact of memorization upon a student's academic achievements. Let me give you one living example at this University (IIUM). I have a friend whom Allah has given a strong and powerful memory, and he can memorize things for short periods. His commanding memory qualified him to be among the best students. Because of this evidence plus my personal experiences I can say that, memorization is very good for a student to achieve a better performance".

Individual Method of Memorization
The participants developed and adapted an 'organized memorization' method. The participants agreed on the fact that to establish interest in memorization before memorizing will enable the person to memorize easily, and the memorized data will be saved perfectly and retrieved simply. The establishment of love, interest, and emotional stability before memorizing, was just like being in love with a number of things such as the ally boy, your companion, and your only one and closest son. Constantly you would remember them because of the unique relationship between you and them which had been successfully established, and this might reach a stage of indivisibility, that meant they became part of your life. Abdul Razaq said: "Before I can memorize, I must establish my interest and associate my love with what I'm intending to memorize. That means I have to be in a state of emotional stability before any attempt to memorize is made". The details of the individual participants' method of memorization are stated as follows:

Edi's method of memorization
1) According to Edi, it is very difficult for him to understand his lessons well without memorization. He had to summarize the whole lesson first, and then follow that by memorizing the summmary. According to him, with the blessing of God, it is very rare for him to forget what he had memorized.
2) He first had to locate a quiet place. He used to memorize early in the morning and it must be after sleeping. He could not memorize during the day time.
3) He had to stick to a specific amount of time for his daily memorization. Let's say he decided to memorize ten Ayat (verses) every day, he must memorize those ten Ayat daily and not go beyond it.
4) He used to memorize within the method of daily conversation, reading aloud, and without pleasant-sounding, music, and melodic voice.

Shafiq's method of memorization
Shafiq developed 12 methods for Qur'anic memorization, and some of them were informed:
1) Identify verses you like to memorize.
2) Before you sleep at night, try to familiarize yourself with them by reading and conceptualizing their meanings into your heart.
3) Try to wake up for Subhu (morning prayer for Muslims) because the blessing of God is in the early morning and you will find your memory fresh and energized to memorize.
4) Try to memorize the verses in order (consecutively, from 1 to 2 and onward).

5) Read all verses together until you feel comfortable with what you have memorized.

6) Create a comfortable time for yourself (20-30 minutes) after Zuhr and Asar prayers to retrieve what had been completely memorized in the morning.

7) Try to sum up once, what you had memorized for the whole week.

8) Try to recite for *Ustaz* (teacher), an expert listener or your friend who can arbitrate and judge your memorization and reading at the same time.

Razaq's method of memorization

1) Before Razaq could memorize, he must establish his interest and associate his love with what he intended to memorize. That means, he had to be emotionally stable before any attempt to memorize.

2) He could try to understand the meaning of the words, and the whole picture of the lesson must be understood too.

3) He would read and re-read the data several times.

4) He would start to memorize the information.

5) Finally, he would retrieve what he had memorized again and again.

Testing rival explanations

I tried to adapt accuracy and trustworthiness behaviour during the data collection period and throughout the interpretation stages. To increase the credibility and validity of the research findings, the testing of rival explanations was performed. I measured the possibility that the participants' responses towards memorization practice might contain some exaggerations or could have been due to my presence in the research setting. Patton [28] gives an illustration of that. This may perhaps generate a nimbus or halo result so that [in my case, the participants] are encouraged to "show off'" and energized to respond excellently. However, these assumptions could be true to the earlier stage of this research, but my deep interaction and close human relationship with the participants enabled them to remain close to me. Actually, by the time I spent additional hours with the participants to make some points more understandable, they dealt with me normally, as they deal with their classmates. Nevertheless, my experience as one of the Al-Azhar University graduates also helped to dismiss any impression by them that I was only a 'visitor' to the university.

VI. CONCLUSION OF THE RESEARCH

The participants of this study used memorization method as a learning style, and they strongly associated their academic achievements with the memorization practice. Although, Edi's memorization method was more related to his talented and exceptional memory, to the extent that his memory did not need much preparation before memorizing. This extraordinary brain allowed him to memorize any courses, and whether or not with further understanding. On the other hand, Shafiq, who successfully memorized Al-Qur'an was more organized in developing methods of memorization compared to the others. Further, Razaq's method of memorization emphasized more upon the meaning of his study and understanding the whole picture of the data before any attempt to memorize was made. This research identified that two students applied the same method of learning style but they differed in terms of individual practices. For example Edi and Shafiq used to memorize within their studio, (private living quarters). Shafiq can memorize with pleasant-sounding, musical, and melodic tone, but Edi memorized with using his ordinary conversational voice. Most of the participants emphasized the need of understanding of the given data and themselves being in a state of emotional stability before memorization was made. This could help them to memorize better. On the other hand, we could generally generate from the participants' responses, the following principles before their memorization attempt was made – namely:

1) A general understanding of the intended data to be memorized.

2) Emotional stability.

3) Determination and Persistence.

4) Recognition of memory capacity.

5) Selection - in separating that which needed to be memorized from that which did not. Also, a memorizer needed to select a suitable 'tone' (state of mind) for himself. 6) Finally, a memorizer needed to locate a suitable environment and time to memorize.

The principles which were generated as set out in the above texts could be developed to form an effective model for memorization techniques to be applied by other students. As a matter of fact, educators need to develop and design special techniques to be used by students for the purpose of enabling and improving memorisation by them. We need to be selective, by associating understanding and critical thinking with the memorization approach. Doing this may enable students to be in the intellectual, immutable, and fast learners 'group. As enunciated by Edi, in his submission above-"Please memorize what you know"

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