# The Relationship Between Al-Quran Recitation Frequency and Elderly's Memory Retention in Lhok Bengkuang Village of Tapaktuan District, South Aceh

**Jundillah Alkairi**
Universitas Islam Negeri Ar-Raniry Banda Aceh
*Email: 160303009@student.ar-raniry.ac.id

**Abstract**: Reciting Al-Quran has become part of Muslim daily practices as a form of worship not only to obtain rewards and to seek tranquility through dzikr (remembering God) but also to comprehend its meanings. The routines of reading the Al-Quran have been done by various groups of age including elderly women in Al-Munawwarah mosque who also learn tahsin (Quranic recitation) diligently to read the Al-Quran properly. This study aims to investigate the relationship between Al-Quran recitation routines and memory retention of elderly women in Al-Munawwarah mosque in Lhok Bengkuang village, Tapaktuan district. The researchers used a quantitative approach to conduct this study with field research as a means to collect data. This data collection was conducted by distributing questionnaires to the respondents of the selected sample. Then the data were analyzed by using SPSS to examine the correlation or level of significant relationship between Al-Quran recitation frequency and elderly women's memory retention. The results of the study show that a significant interrelationship or inferential correlation value of 0.008, with a coefficient correlation value of 0.710 was obtained. The value was less than alpha (0.05), thus, it can be concluded that there is a significant relationship between the routines of reading the Al-Quran and cognitive function.

**Abstrak:** Al-Qur'an dalam kehidupan sehari-hari muslim menjadi bacaan dengan tujuan ibadah, umat muslim membaca Al-Qur'an agar mendapatkan pahala, menenangkan hati sebagai zikir dan juga menyelami maknanya. Rutinitas membaca Al-Qur'an ini dilakukan oleh berbagai kalangan. Wanita lansia di Masjid Al-Munawwarah yang juga melakukan hal tersebut secara khusus, dan serius belajar tahsin agar bacaan Al-Qur'an yang dibaca mereka benar. Pada penelitian ini melihat pada fenomena pembacaan Al-Qur'an oleh sekelompok perempuan lansia di Masjid al-Munawwarah, Gampong Lhok Bengkuang, Kecamatan Tapaktuan, maka diteliti bagaimana hubungan daya ingat pada lansia, dan aktivitas membaca Al-Qur'an tersebut, peneliti melakukan penelitian ini dengan pendekatan kuantitatif, jenis penelitian lapangan (field research). Pengumpulan data dilakukan dengan membagikan kuisioner kepada responden yang telah diperoleh melalui teknik pengambilan sampel, setelah data kuisioner diperoleh baru diolah menjadi jadi database berupa tabel dan angka dari hasil olah SPSS, untuk melihat korelasi atau tingkat hubungan, dan selanjutnya dianalisa. Hasil penelitian dapat dilihat nilai keterhubungan atau korelasi yang secara inferensia pada penelitian ini nilai signifikansi yang diperoleh sebesar 0,008 dengan nilai koefisien korelasi 0,710. Nilai tersebut lebih kecil daripada alpha (0,05), sehingga dapat disimpulkan bahwa terdapat hubungan yang signifikan antara peran membaca Al-Qur'an terhadap fungsi kognitif.

**Keywords:** *Relation, Al-Quran Recitation, Memory Retention*

**Introduction**

Human beings are considered the most perfect creation of Allah among all His creations, as stated in the Quran: "Verily, we created man in the best form." The clear superiority of humans lies in their intellect and emotions. Intellect, or what is commonly known as human intelligence, is the tool for thinking. This process of thinking occurs due to stimuli received from the senses, which then give rise to various feelings and thoughts.[1]

Al-Ghazali defines intellect as one of the most important dimensions of humanity, where intellect as a tool for thinking plays a crucial role in the essence of life. According to Al-Ghazali, the potential of intellect is classified into several types, including practical intellect and theoretical intellect. The practical intellect's function is manifested in the form of behavior, while the theoretical intellect is characterized by the ability to comprehend immaterial and abstract concepts.[2]

Memory is part of theoretical intellect; memory itself is the process of recalling information from experiences and learned knowledge that is stored in the brain in the form of conscious and unconscious memories. From this background, the author has found an interesting phenomenon in real life. One of the phenomena discovered is that elderly individuals who have a habit of regularly reciting the Quran have stronger memory abilities and fluency in language when engaged in conversation.

The problem identified by the author is that, broadly speaking, based on the general genetic theory of science, it is known that every human will experience biological and psychological decline. This includes conditions such as cognitive decline in the elderly. However, the author's observations contradict this theory, thus sparking interest in conducting research on the study of living Quran, "The Role of Quranic Recitation as Memory Enhancer in the Elderly," with two research subjects: elderly women who regularly recite the Quran and elderly women with infrequent Quranic recitation habits.

This research was conducted at Masjid al-Munawwarah, Gampong Lhok Bengkuang, Tapaktuan District. From the initial survey results, the researcher found that there is a tahsin program held twice weekly by elderly mothers, guided by one tahsin teacher. This piqued the researcher's interest in further investigating to determine the

---

[1]Fuadi, "*Peranan Akal Menurut Pandangan Al-Ghazali*", *Jurnal Substantia*, Vol. 15 No.1 (2013): 85.

[2]M. Yasir Nasution, *Manusia Menurut Al-Ghazali* (Jakarta: Grafindo Persada, 1996), 97.

correlation or relationship between Quranic recitation and memory reinforcement in the elderly.

Previous research in the thesis written by Nurul Hidayah Andraini, entitled "The Influence of Memorizing the Qur'an with the Tabarak Method on Improving Qur'an Memorization in Early Childhood". This thesis discusses the improvement of brain memory, in which the researcher used the quantitative analysis method with the statistical analysis formula of correlation analysis. The results of this study state that the Tabarak method is effective in improving memorization memory in early childhood. [3]

The initial research that served as the foundation for the researcher's work stemmed from a thesis by Nova Lestari, titled "The Relationship between the Intensity of Quranic Recitation and Cognitive Function in Elderly Individuals in the Working Area of Ciseeng Sub-District Health Center, Bogor Regency 2012." This study employed a cross-sectional methodology. Its findings demonstrated a correlation between the intensity of Quranic recitation and cognitive function. The distinction between the researcher's study and Nova Lestari's lies firstly in the researcher's focus on elderly women as research subjects and, secondly, in the specific categorization of elderly women based on their frequency of Quranic recitation, either regular or infrequent.

Another study that the researcher can also reference and consider for further research is authored by Mukarramah in a thesis titled "The Relationship between Physical Activity and Intensity of Quranic Recitation on Cognitive Function in the Elderly." This study explored three relationship variables, including physical activity, in addition to Quranic recitation intensity. The final analysis examined the correlation or relationship among the three relationship indices that exhibited proximity. The research was conducted in the Sangiasseri sub-district, South Sinjai district, and South Sulawesi province. [4]

Regarding journals as reading materials, the researcher came across a journal authored by Murisal and Dian Arianti, titled "The Effect of Quranic Recitation on Increasing Adversity Quotient in Siti Khadijah Dormitory Students." This journal

---

[3]Nurul Hidayah Andraini, "Pengaruh Menghafal Al-Quran Metode Tabarak Terhadap Peningkatan Memori Menghafal Al-Quran Pada Anak Usia Dini", (Skripsi Fakultas Psikologi, Psikologi, Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2018).

[4]Mukarramah, "Hubungan Aktivitas Fisik dan Intensitas Membaca Al-Qur'an Terhadap Fungsi Kognitif Lanjut Usia", (Skripsi Fakultas Kedokteran dan Ilmu Kesehatan, Universitas Islam Negeri Alauddin Makasar, 2016).

discusses an experiment involving the habit of Quranic recitation among female students, demonstrating its impact on enhancing their intelligence in confronting difficulties.[5]

The researcher also came across an article by Zakaria Anshori titled "The Habit of Quranic Reading and Its Implications on the Intellectual Intelligence of Students." This article offers a broad explanation of Quranic reading and its influence on the IQ (intellectual quotient) and EQ (emotional quotient) of students who regularly engage in Quranic reading, based on interview results.[6]

Additionally, a journal authored by Kellyana Irawati and Ferika Madani, titled "The Duration of Quranic Reciting and its Relationship with Cognitive Function in the Elderly," aims to delineate the correlation between the duration of Quranic reciting and cognitive function in the elderly attending the Elderly Posyandu (integrated health post). This study employs a cross-sectional correlation methodology and utilizes purposive sampling to select elderly respondents.

Data collection utilized the mini-mental state examination questionnaire. Data analysis employed the Spearman rank test with significance values.[7] The journal is closely aligned with the researcher's current investigation, which focuses on finding correlations. However, in this thesis, the researcher will add several supporting factors in addition to duration to further examine and maximize the study of Quranic recitation activities. In this study, the researcher will incorporate supporting variables such as the initiation period of Quranic recitation, frequency, and intensity.

Another journal authored by Listiani Amana and Santi Esterlita Purnamasari, titled "The Effectiveness of Listening to Qur'an Recitations on Reducing Depression Levels in the Elderly," This journal employed parametric statistical analysis techniques. The results obtained in this journal explain that listening to Qur'an recitations among the elderly contributes to reducing depression levels. Additionally, the findings from the trial

---

[5]Murisal dan Dian Arianti, "Pengaruh Membaca Al-Qur'an Terhadap Peningkatan Adversity Quotient pada Siswi Asrama Siti Khadijah", *Jurnal Al-Qalb*, Jilid 10, No. 2 (2018)

[6]Zakaria Anshori, "Kebiasaaan Membaca Al-Qur'an dan Implikasinya Terhadap Kecerdasan Intelektualitas Mahasiswa", *OSF Prenprints* (UNIDA Gontor, 2021).

[7]Kellyana Irawati dan Ferika Madani, "The Duration of Reading Al-Qur`an with Cognitive Function in Elderly", *Mutiara Medika: Jurnal Kedokteran dan Kesehatan,* Vol . 19, No. 1 (Januari 2019): 21.

conducted by Ahmed Al-Qadhi also support this, as mentioned in Ibnu thohir. [8] However, this study does not yet elucidate how long this depression reduction effectiveness persists.

The upcoming research is not a replication of previous studies. It is based on the literature review previously discussed and various scholarly works that the researcher has read. The distinguishing factor between this research and those conducted by previous researchers lies in the area or location to be studied, as well as the case studies. This research focuses on the subject of elderly women who actively recite the Qur'an regularly, as well as on the elderly who rarely recite the Qur'an.

This has been evidenced by an experimental study measuring short-term memory ability, wherein the results indicated a significant difference in memory ability obtained from the free recall test in the experimental group before and after being exposed to Quranic recitation for 15 minutes, unlike the control group given a placebo (distraction medium) in the form of reading stories about animals, where there was no significant difference before and after.[9] This study further strengthens the results that there is a significant relationship between the duration of Quranic recitation and human cognitive ability.

The initial design of the upcoming research is to examine two criteria of samples that are somewhat related to a certain aspect, which will be evaluated based on the analyses to be applied. Moreover, the sampling techniques employed by the researcher include quota sampling and purposeful sampling.

**Result**

In univariate analysis, we will examine the data presented from the perspective of frequency. This analysis will serve as a reference for hypotheses related to the correlation between variables. Below is the presentation of the frequency tabulation of Qur'an recitations conducted by the mothers who are the subjects of the study.[10]

---

[8]Listiani Amana dan Santi Esterlita Purnamasari, "Efektivitas Mendengarkan Bacaan Al-Qur'an Terhadap Penurunan Tingkat Depresi pada Lansia", *Jurnal Ilmiah Psikologi,* Jilid 17, Nomor 1, (2015).

[9]Kellyana Irawati dan Ferika Madani, "The Duration of Reading Al-Qur`an with Cognitive Function in Elderly", *Mutiara Medika: Jurnal Kedokteran dan Kesehatan,* Vol. 19, No. 1 (Januari 2019): 21.

[10]Norfai, *Analisis Data Penelitaian (Analisis Univariat, Bivariat dan Multivariat),* (Jawa Timur: Qiara Media, 2021), 28.

1.  Frequency of reciting the Qur'an

    The frequency of reciting the Qur'an among all respondents shows that there are 4 respondents (20%) who recite the Qur'an once a week. Furthermore, there are 3 respondents (15%) who recite the Qur'an only once a month, while 7 respondents (35%) recite the Qur'an 2-4 times a week, and 6 respondents (30%) recite the Qur'an more than 4 times a week. This indicates that among all respondents, those who recite the Qur'an with an intense frequency, namely 2 to 4 times a week, are the most dominant in this study. On the other hand, those who recite it once a month (the least frequent) are the minority in the table, accounting for only 15% of the respondents, or only 3 individuals out of the total respondents.

2.  Intensity of Reciting the Qur'an

    The categorization regarding intensity in this study is divided into two parts, namely, regular and infrequent, based on the theoretical framework and operational definitions established in this research. Based on the table above, it can be observed that among all respondents, 10 individuals (50%) fall into the category of regular reciters of the Qur'an, while another 10 individuals (50%) fall into the category of infrequent reciters of the Qur'an. Thus, the categorization between regular and infrequent in the research findings divides the respondents evenly into two categories: half of the respondents (50%) are categorized as regular, while the other half are categorized as infrequent in terms of their routine in reciting the Qur'an.

    Furthermore, as another reinforcement among the frequency variables, it is necessary to also examine and track when respondents began the activity of reciting the Qur'an. The data mentioned above and below will be interrelated and reinforce each other, such as the relationship between regularity, intensity, and frequency of reciting the Qur'an. Additionally, it is also influenced by the time when respondents started reciting the Qur'an in their lives, which serves as an explanatory factor for the correlation between research variables related to memory and the reciting activities of the respondents. The time span divided in the following table is categorized into 4 categories: (1) children, (2) teenagers, (3) adults, and finally (4) the elderly. The establishment of these categories is based on the selection and criteria for each category mentioned.

3. Start of Regular Reciting Qur'an

In this study, there are 3 individuals (15%) who fall into the category of having started to recite the Qur'an regularly since childhood. Furthermore, 8 individuals (40%) began reciting the Qur'an regularly since adolescence, and there are 7 individuals (35%) who started reciting the Qur'an regularly since adulthood. Only two individuals (10%) have begun reciting the Qur'an regularly since old age. It can be concluded that the most dominant respondents in this study started reciting the Qur'an regularly since adolescence. The lowest percentage indicates respondents who started reciting the Qur'an regularly only when they were elderly, comprising only 2 individuals.

4. Duration of Reciting the Qur'an

The duration of reciting the Qur'an by the respondents. In this study, there are 4 individuals (20%) who recite the Qur'an for a duration of 10 minutes. 8 individuals (40%) recite the Qur'an for a duration of 20 minutes, 5 individuals (25%) recite the Qur'an for a duration of 30 minutes, and 3 individuals (15%) recite the Qur'an for more than 30 minutes. It can be concluded that the most dominant respondents in this study have a Qur'an recitation duration of 20 minutes. Looking at the four tables in the univariate analysis presented above, starting from the frequency of reciting, intensity (regular or infrequent), the start time of regular reciting, and the duration of reciting the Qur'an, data that overlap and relate to each other are found.

This can be observed from the most common category: the respondents classified as regular, as mentioned in the table, totaling 10 respondents, or 50% of all respondents. Furthermore, descending into the analysis of Qur'an recitation frequency among the respondents, it is noted that 6 respondents (30%) are known to have the highest recitation frequency (>4 times a week). Additionally, for those who started reciting the Qur'an since childhood (earliest among others), there are 3 respondents (15%), and for the duration most commonly performed by 3 respondents (15%) as well.

The data read represents categorization based on regularity, earliest start, highest reciting frequency among others, and longest duration among others. Overall, the possibility of integration between one data set and another, at least for 3 respondents (15%), is considered the purest sample based on the overall criteria of coverage (frequency, intensity, start time, and duration). This is mentioned because the categories are closely related, as mentioned earlier; certainly, those who started reciting the Qur'an

first (in childhood) have a more regular intensity compared to others. Rationally, this is also the case when associated with frequency and duration categories. Thus, the categories serve as reinforcement for grouping whether the respondents recite the Qur'an regularly or not.

5. Cognitive Abilities

In this study, 4 individuals (20%) have very good cognitive abilities, 9 individuals (45%) have good cognitive abilities, 5 individuals (25%) have poor cognitive abilities, and 2 individuals (10%) have very poor cognitive abilities. It can be concluded that the most dominant respondents in this study have good cognitive abilities, with the lowest percentage being 10% of respondents with very poor cognitive abilities.

By analyzing the cognitive table above, focusing on the positive statement in the "very good" percentage, it is found that this percentage data is encompassed by the previous data, where respondents categorized as generally regular account for 50% (10 respondents), including the data mentioned in the cognitive table indicating that very good cognitive performance is found in 20% (4 respondents).

Bivariate analysis is useful for examining the correlation between variables. After analyzing respondent data with univariate analysis, this section will present how the variables in this study are related.  If the significance value is smaller than alpha (0.05), it can be said that there is a correlation between variables. Conversely, if the significance value is greater than alpha (0.05), it can be concluded that there is no correlation between variables.

The correlation coefficient value between the variables of Qur'an recitation role and cognitive function is 0.710. This value falls into the strong category, which means that if the role of Qur'an recitation increases, cognitive function will also increase. Conversely, if the role of Qur'an recitation decreases, cognitive function will also decrease.  Based on inferential testing, the obtained significance value is 0.008. This value is smaller than alpha (0.05), so it can be concluded that there is a significant relationship between the role of reciting the Qur'an and cognitive function.

**Discussion**

In the univariate analysis, it has been mentioned that the intensity of Quranic recitation is closely related to the cognitive function ability of the respondents. Testing of

cognitive function is presented based on questionnaires distributed to the respondents, the content of which is highly related to memory capacity.

Previously, in the presentation of data on the frequency of Quranic recitation, it can be inferred that at least 15% of the respondents have a very close intensity with the activity of reciting, judged from the correlation between the existing data on recitation duration, start time, and other frequencies. Similarly, with the cognitive abilities of respondents showing very good performance as previously mentioned, which includes 20% of the respondents, and in the correlation analysis between variables in bivariate analysis, the percentage of correlation between variables indicates the truthfulness of the hypothesis "There is a correlation between variables" ($H_1$).

The data read certainly cannot be taken at face value, thus requiring analysis to explain it. It can be seen in the characteristics of the respondents and the values given by the respondents regarding the "duration of Quranic recitation." The duration answered by the respondents cannot be interpreted as it is, but rather as an average result because aspects of duration and starting time of Quranic recitation by the respondents have other intercepts that affect the duration of recitation and since when they started reciting the Quran. Similarly, for those who have just started reciting the Quran among other respondents, they certainly have their own considerations in answering the questionnaire posed by the researcher.

The correlation between variables demonstrated by the data in this study is not interpreted as one variable causing another. The correlation intended here is the existence of research results showing that the habit of reciting the Qur'an and the memory capacity of the research subjects are correlated, which can be explicitly read in the tabulation of the presented data. This does not imply causality, but rather the continuity of data as evidence of the truth of the hypothesis. In the analysis process, the data, read as correlations, is further rationalized by the researcher through inter-variable analysis, thereby revealing how there is an interconnection between the variables found through triangulation between data and relevant literature studies, so that the correlation can be sharpened with other study analyses.

This is also supported by the writings of Rachmawaty, which mention that in regulating breath while reciting, other languages do not have standardized rules for regulating breathing. However, in the Qur'an, it is very meticulous and precise. A person

reciting the Qur'an is not allowed to recite or stop arbitrarily. There are rules to be followed so that the reciter must regulate their breath and pause momentarily to refrain from breathing.

This condition can also be assumed from research results related to the condition of 'Intermittent Hypoxia', where moderate levels early in life can accelerate brain development and enhance abilities, which are associated with increased neurogenesis and synaptic plasticity affecting memory.[11] Related to this, it can be observed that, as a natural course, individuals entering old age will experience a decline in functions, including brain function, as also mentioned in the Qur'an, Surah Yasin, verse 68.

وَمَن نُّعَمِّرْهُ نُنَكِّسْهُ فِي ٱلْخَلْقِ ۖ أَفَلَا يَعْقِلُونَ

*And he to whom We grant long life We reverse in creation; so, will they not understand?*

This corresponds with testing conducted on a group of elderly individuals. Adaptation to moderate intermittent hypoxia can enhance cerebral oxygenation and hypoxia-induced cerebrovasodilation, thereby improving short-term memory and attention in elderly patients.[12] Other research also mentions that aside from preserving cognitive function from diseases such as dementia and depression, reciting the Qur'an for a minimum of 15 minutes can enhance an individual's short-term memory.[13]

This is evidenced by an experimental study measuring short-term memory ability, where the results showed a significant difference in memory ability obtained from free recall tests in the experimental group before and after being given the treatment of reciting the Qur'an for 15 minutes, unlike the control group given a placebo (distraction media) in the form of reading stories about the animal world, where there was no significant difference before and after.[14] This study further strengthens the result that there is a

---

[11]Meng, S. X., Wang, B. and Li, W. T., "Intermittent hypoxia improves cognition and reduces anxiety-related behavior in APP/PS1 mice", *Brain and Behavior*, Vol. 2, No. 10, (2020): 10.

[12]Wang, H, Shi X., Schenck, James R., Ross, S.E., Shande Chen, "Intermittent Hypoxia Training for Treating Mild Cognitive Impairment: A Pilot Study", *American Journal of Alzheimer's Disease and other Dementias*. Vol. 35, (2020): 8.

[13]Etsem MB, Julianto V, "The Effect of Reciting Holly Qur'an toward Short-term Memory Ability Analyzed Trough the Changing Brain Wave", *Jurnal Psikologi*, Vol. 1, No. 8, (2011): 21.

[14]Kellyana Irawati dan Ferika Madani, "The Duration of Reading Al-Qur`an with Cognitive Function in Elderly", *Mutiara Medika: Jurnal Kedokteran dan Kesehatan,* Vol. 19, No. 1, (2019): 21.

significant relationship between the duration of reciting the Qur'an and human cognitive abilities.

Considering several previous studies related to the same theme, including those discussed in the literature review of this research, and examining the results from the data presented in this study that refine variables and several aspects of the classification of Quranic recitation intensity and its correlation with memory in elderly women, it can be concluded that someone who has a good intensity in reciting the Qur'an will also have better cognitive function and memory, even though they are categorized as elderly. This also makes sense when we observe the phenomenon where scholars and individuals who consistently recite the Qur'an properly do not experience senility even in old age. Thus, it can be concluded that people who consistently recite the Qur'an correctly will reduce the risk of senility.

Speaking of memory, humans indeed have a natural tendency to forget, but in this case, although shifting from the format discussed regarding dementia or senility, forgetfulness in humans is a natural trait, which on one side is a gift and on the other hand is something undesirable. If we talk about the terms forgetting, being forgotten, and being forgotten, the Qur'an has several keywords with those words, but what the researcher wants to discuss is related to verse 19 of the Qur'an, Surah al-Mujadalah.

ٱسْتَحْوَذَ عَلَيْهِمُ ٱلشَّيْطَٰنُ فَأَنسَىٰهُمْ ذِكْرَ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ حِزْبُ ٱلشَّيْطَٰنِ ۚ أَلَآ إِنَّ حِزْبَ ٱلشَّيْطَٰنِ هُمُ ٱلْخَٰسِرُونَ

*Satan has overcome them and made them forget the remembrance of Allah. Those are the party of Satan. Unquestionably, the party of Satan - they will be the losers.*

In a person's life, having frequent instances of forgetfulness is indeed detrimental, especially for a Muslim who forgets about Allah. Certainly, the verse mentioned speaks clearly about Satan causing humans to forget about Allah rather than material things, as asked in the questionnaire instrument in this research. However, it can be partially understood that humans inherently possess the trait of forgetfulness, while, on the other hand, forgetfulness is also a part of Satan's influence.

In the opening interpretation of Surah Al-Baqarah, Ali Ash-Shabuni in the tafsir *ṣafwatu al-tafāsīr* quotes a hadith of the Prophet regarding the command to recite Surah

al-Baqarah. The Prophet mentioned that Satan flees from a house in which Surah al-Baqarah is recited, and it also serves as protection against magic.[15]

Satan, whose task is to make humans forget, will not feel comfortable in a home where the Qur'an is recited. In addition to the scientific discussions mentioned earlier regarding 'Intermittent Hypoxia', where moderate levels early in life can accelerate brain development and increase abilities, which are associated with increased neurogenesis and synaptic plasticity, we also need to understand how Islam, through the Qur'an and hadith, speaks about the causes of forgetfulness. From a religious aspect, the cause of human forgetfulness is mistakes, which are the work of Satan, and the most effective way to repel Satan is by reciting the Qur'an. On the other hand, the Qur'an is a blessing from Allah, a mercy, and a favor for those who believe. This favor cannot be fully enjoyed if a person experiences significant forgetfulness, especially in spirituality.

The cognitive aspect tested for its correlation with Qur'an recitation activity in this research serves as new evidence and reinforces what is believed by Muslims, as well as strengthening previous related research. The final analysis presented can be summarized as follows: the connection and compatibility between readings and quantitatively processed data, based on questionnaires designed to answer the hypotheses built on the research questions. This correlation is relevant when viewed from the aspects of health and psyche, as explained in the literature that focuses on health and mental scope.

Similarly, another correlation can be drawn regarding how religion explains that the cause of forgetfulness experienced by humans, especially the elderly, is a combination of human nature and the natural state of aging. On the other hand, religion also mentions external influences such as Satan causing forgetfulness in humans; thus, reciting the Qur'an can act as a deterrent from forgetfulness. As the Qur'an is described as a reminder, which is then rationalized by medical scientific studies, moderate intermittent hypoxia can enhance cerebral oxygenation and hypoxia-induced cerebrovasodilation, thereby improving memory and maximizing cognitive function in elderly Qur'an reciters.

---

[15]Muhammad 'Alī al-Shabūnī, *Shafwatu al-Tafāsīr*, (Beirut: Dār Al-Quran al-karīm, jilid.1 1981), 30.

**Conclusion**

After conducting structured research using scientific methods and quantitative data processing to determine the relationship between reciting the Qur'an and memory (cognitive function) in elderly women in the village of Lhok Bengkuang, the results show that the correlation between the variables of reciting the Qur'an and cognitive function is 0.710.

This indicates that the correlation between variables is strong, and if the role of reciting the Qur'an increases, cognitive function will also increase. In terms of inference, the significance value obtained in this research is 0.008. This value is smaller than alpha (0.05), so it can be concluded that there is a significant relationship between the role of reciting the Qur'an and cognitive function.

Regarding the frequency and intensity of reciting the Qur'an among the respondents, generally, 50% of the respondents, or 10 out of 20 respondents, fall into the category of routine reciters. Six respondents (30%) recite the Qur'an more than four times a week; three respondents (15%) started reciting the Qur'an since childhood (earliest among others); and three respondents (15%) spend the most time reciting the Qur'an. Cognitive test results indicate that 4 respondents (20%) have excellent cognitive abilities, and 9 respondents (45%) have "good" cognitive abilities. Good cognitive abilities or memory among respondents have a strong correlation with the routine of reciting the Qur'an.

**Bibliography**

Al-Shabūnī, Muhammad 'Alī. *Shafwatu al-Tafāsīr*. Beirut: Dār Al-Quran al-karīm, jilid.1. 1981.

An-Nawawi. *At-Tibyan fii Adabi Hamalatil Quran*. Jakarta: Maktabah At-Turmusy Litoturots, 2021.

B, Walgito. *Pengantar Psikologi Umum, dalam, Edisi Revisi*. Yogyakarta: CV. Andi Offset, 2010.

Bunging, Burhan. *Penelitian Kualitatif*. Jakarta: Kencana, 2009.

Depag RI, *Al-Quran dan Terjemahan*. Jakarta: Naladana, 2006.

J Moleong, Lexy. *Metodologi Penelitian Kualitatif, dalam, Edisi Revisi*. Bandung: Remaja Rosdakarya, 2010.

Katsir, Ibn. *Tafsir Ibn Katsir.* Jilid II. Terjemahan, Salim Bahreisy dan Said Bahreisy, Surabaya: Bina Ilmu, 2015.

Maryam. Dkk. *Mengenal Usia Lanjut dan perawatannya*. Jakarta: Salemba Medika. 2008.

Mubarak, W, I dan Chayatin, N. *Ilmu Keperawatan Komunitas Pengantar dan Teori*. Jakarta: Salemba Media, 2009.

Nisfiannoor, Muhammad. *Pendekatan Statistika Modern untuk Ilmu Sosial*. Jakarta: Salemba Humanika, 2009.

Norfai. *Analisis Data Penelitaian (Analisis Univariat, Bivariat dan Multivariat)*. Jawa Timur: Qiara Media. 2021.

Panduan Penulisan Skripsi Fakultas Ushuluddin UIN Ar-Raniry, Darussalam-Banda Aceh, 2019

Riduwan. *Skala pengukuran variabel-variabel penelitian.* Bandung: Alfabeta, 2007.

Soedarso. *Speed Reading: Sistem Membaca Cepat dan Efektif*. Jakarta: Gramedia Pustaka Utama, 2004.

Sukardi. *Metodologi Penelitian Pendidikan (Kompetensi dan Praktiknya)*. Jakarta: Bumi Aksara, 2009.

Sukirno. *Sistem Membaca Pemahaman yang Efektif*. Purworejo: UMP Press, 2009.

Syarbini, *Amirullah dan Jamhari Sumantri. Kedahsyatan Membaca Al-Qur'an*. Bandung: Ruang Kata, 2012.

Tarigan, Henry Guntur. *Membaca sebagai suatu Keterampilan Berbahasa.* Bandung: Angkasa, 2008.

Tim Redaksi, *Kamus Besar Bahasa Indonesia*.

Yasir Nasution, M. *Manusia Menurut Al-Ghazali*. Jakarta: Grafindo Persada. 1996.