

Thematic-Based Text Structure Analysis as a Function of Text Memorization: Surah Yasin

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ABSTRACT

Within the context of text memorization, one of the techniques that may assist memorization is by breaking the text into thematic-based categories, which technique is known as text structure analysis. The purpose of the present study was to analyze the text structure of Surah Yasin, the 36th chapter in the Holy Quran with the objective to use the processed text structure as a scaffold for memorization for the *surah* (chapter). Surah Yasin was selected using purposive sampling as the text to be analyzed in this study. The data for this study were collected in two categories, namely macro proposition and micro proposition. Latent content analysis was used to analyze the selected text employing a three-dimension thematic-based text structure analysis approach. The themes yielded from the analysis were validated by two Quran exegesis experts. As many as 25 themes emerged from the content analysis of the selected text with a total of 227 micro propositions. Each theme comprises an arbitrary number of verses ranging from 1 to 9 verses. The findings are discussed

within the perspective of how Surah Yasin can be effectively memorized together with understanding its meaning, using the three-dimension thematic-based text structure analysis approach. The implications of the findings of the current study are also extended to non-religious scripts.

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INTRODUCTION

It is the faith of the Muslims that the Quran is a reserve of guidance comprising history and reminders that assist their livelihood in this world as well as in the Hereafter (e.g., Nawaz & Jahangir, 2015). Hence, the Quran becomes an important book of knowledge and education for the Muslims. As such, the Quran should be preserved. One way of preserving the Quran is by memorizing its content. Ancient Islamic scholars used memorizing of Quranic scriptures as a method to preserve knowledge (Ariffin et al., 2013). This shows that memorizing the Quran has been used as a prevalent method for knowledge preservation so that the preserved content of the Quran can be passed on to future generations without any alteration (e.g., Ismail, 1990). If no one memorizes the Quran, in the case of the extinction of the printed Quran, which may be due to endless possible reasons, the Quran will not be able to be passed on to future generations or it may be altered. Therefore, Quranic memorization provides a secure storage for the preservation of the Quran. Although continuing the same practice and purpose for Quranic memorization since ancient time, numerous techniques since then have been developed to expedite the success of the memorization process including enhancing its efficiency and retention.

The emergence of various techniques is also due to the challenging process of Quranic memorization that involves the requirement of having certain skills such as the knowledge of the Arabic language,

which includes phonological processing or the *tajweed*, Arabic grammar as well as semantic knowledge, of which knowledge is believed to assist the memorization process (Yahya, 1994). Due the complexity of the Quranic language and the amount of content to be memorized, in general, the techniques of Quranic memorization, including the popular Turkey Method, can be summarized as being very behavioristic rather than cognitive in nature since the existing Quran memorization techniques are primarily based on the structural linguistic approach, which involves drilling and reinforcement of the repeated Quranic verses over time (e.g., Ahmad, 2006; Ariffin et al., 2015; Muhammad, 2005), of which technique is also influenced highly by one's ability to memorize (Ariffin, 2012). Moving away from the structural linguistic approach for Quranic memorization, the current study attempted to develop another technique of Quranic memorization using thematic-based text structure analysis as a function for Quranic text memorization. Rationally, the provision of a scaffold in terms of text structure analysis reduces the dependency on one's ability in memorization because the scaffolding compensates the deficiency in memorization ability.

Many studies have examined text structure for various purposes (e.g., Dempster & Reddy, 2007; Hebert et al., 2016; Pyle et al., 2017; Sáenz & Fuchs, 2002; William, 2018). However, regardless of the specific purpose, the general purpose of text structure analysis is often geared towards ease of reading, better understanding and

information retaining of texts (e.g., Burke et al., 2015; Gajria et al., 2007; Jones et al., 2016). Hence, analyzing the text structure of expository texts has received a great deal of attention of many reading researchers (e.g., Hall et al., 2005; Meyer et al., 2010, 2011; Wijekumar et al., 2012, 2014; Williams et al., 2007, 2009, 2014) in comparison to narrative texts especially religious scriptures. Therefore, the current study attempted to analyze the text structure of a religious scripture in terms of the organization of propositions in the text with the purpose of using the outcome of the analysis as a scaffold for the memorization of the selected text.

In analyzing text structure, many text analysis strategies have been used. Among the strategies of text analysis is text mapping, which involves the mapping of text propositions in the form of graphic organizers of which readers display and organize important textual features (e.g., Garwood et al., 2017; Stagliano & Boon, 2009). However, text mapping assumes that readers have the required skill in information literacy since they have to discriminate between text propositions that are considered important and of secondary importance. In addition, text mapping may be a compatible tool to analyze or recognize the structure of expository texts but not for narrative texts. Nonetheless, within the context of narrative texts such as religious scriptures, text structure analysis strategy such as text mapping that eliminates propositions perceived to be of less importance, is considered to be unsuitable

to be utilized since every proposition in a religious scripture such as the Holy Quran is deemed as equally important.

Therefore, a more suitable text structure analysis approach that takes the whole text into account should be employed. One text structure analysis that allows the inclusion of the whole text in the form of themes is thematic analysis. According to Braun and Clarke (2006), thematic analysis enables the identification of rich, detailed and complex description of patterns within the data. Therefore, the present study analyzed the selected religious scripture using thematic-based analysis approach.

METHODOLOGY

The present study is a pioneering study of a larger research. The purpose of the study was to develop the scaffold for the memorization of Surah Yasin, the 36th chapter in the Holy Quran by analyzing the text structure of the selected chapter. For the purpose of this study, the thematic-based analysis of the text structure was based on three text structure dimensions (3D), namely the text propositional structures, the themes and the pattern of verse distribution for each theme. In order to develop the scaffold for Surah Yasin, the study was guided by the following research questions, which were formulated based on the three text structure dimensions:

Research Question 1: What is the propositional structure of Surah Yasin?

Research Question 2: What are the themes that emerge from Surah Yasin?

Research Question 3: What is the theme-based pattern of verse distribution in Surah Yasin?

Instrument and Sampling

The Holy Quran was the instrument used in the present study since the selected *surah* or chapter examined in this study is contained in the Holy Quran. Surah Yasin is the 36th chapter out of 114 chapters in the Quran. This surah was revealed in Mecca after the revelation of Surah al-Jinn. The surah is named Yasin because it starts with the Arabic letters *ya* (ي) and *sin* (س) (Al-Sabuni, 1989). This surah comprises 83 verses.

Surah Yasin was selected using purposive sampling as a text to be analyzed in this study. There are, among others, several rationales why Surah Yasin was purposely selected for this study. First, the content of this surah is significantly concerning the matters related to *akidah* or belief, which is one of the *Taqwa* traits that is most frequently emphasized in the Quran for Muslims to ensure its sustenance in order for one to remain a Muslim (e.g., Sidek, 2017, 2018). It is acknowledged that other surahs apart from Surah Yasin also mentions *akidah*, one element of *Taqwa*. However, Surah Yasin has a significant importance over other surahs because it contains all pillars of Islam (*tawheed*, prophethood, justice and resurrection) that it is hailed as the Heart of the Quran as stated in the hadith by Al-Tirmidhi (1963), "Everything has a heart and the heart of the Quran is Yasin. Allah SWT will record anyone who recites Yasin as having recited the Holy Quran ten times." Hence, this pioneering

study purposely selected Surah Yasin as the sample of the study.

Second, there are so many hadiths of the Prophet Muhammad P.B.U.H concerning the significant of reciting this surah in various occasions (e.g., al-Darimi, n.d.; al-Nasa'i, 1991; al-Suyuti, 2002). Therefore, within the context of frequency of recitation, comparatively, this surah is most frequently recited other than the first surah of the Quran, which is the Fatihah of which the frequent recitation is especially due to its mandatory status in the daily five compulsory prayers.

Third, based on a preliminary survey conducted on this surah, despite Surah Yasin being frequently recited, it is a phenomenon that many Muslims do not memorize this surah as a whole although some are able to recall parts of the surah. In addition, the finding of the preliminary survey also indicates that those who memorize this surah, do not understand the meaning of the verses in this surah. Since Quran is revealed for mankind to use as guidance, the situation Surah Yasin being frequently recited, but not memorized and understood, is a loss for the Muslims because without understanding, the guidance revealed in the surah cannot be grasped and utilized to benefit the reciter. To reiterate, as mentioned earlier, *akidah* is an element of *Taqwa*. Since Surah Yasin is heavily loaded with verses related to *akidah*, hence, missing the required understanding of verses in Surah Yasin might affect a Muslim's sustenance of *akidah*, which is the foundation of Islam. Without maintaining such foundation, the entire faith could collapse.

Data Collection

Since this study examined the classification of propositions in the selected text to unravel the propositional structure, inclusive document review method was employed without any content elimination. Hence, all 83 verses in Surah Yasin were utilized as the data of the study. Nonetheless, the *basmallah* verse (*bismillahirrahmanirrahim*) was not included since this verse generally serves as the opening recitation for all surahs in the Quran with the exception for Surah at-Tawba.

To answer the research questions in this study, content analysis was conducted by reviewing the selected document. Considering that the current study involved script examination, content analysis was the most suitable to be utilized as in past studies of similar nature (e.g., Al-Hammadi & Sidek, 2015; Bengtsson, 2016; Erlingsson & Brysiewicz, 2017; Hussain, 2010; Karcic, 2006; Mahir & Sidek, 2011; Mohammed & Sidek, 2015, 2016; Sidek, 2011a, 2011b, 2012b, 2013; Sidek & Abdullah, 2013). The data for this study were collected in two categories, namely macro proposition and micro proposition because the propositional structure of a text comprises of these two categories. The macro propositions were formed by grouping verses that were inferred to suggest similar or connected propositions. The micro proposition(s) at each individual verse level in each macro proposition group were formed by dissecting individual proposition in each verse.

Dissection of one group of verses from another was determined by marking the

last verse in that group that was inferred to suggest a similar or connected proposition as the previous verse(s). The next group of verses was considered to emerge when the subsequent verse was inferred to suggest a different macro proposition than the previous verse. As to provide a clearer understanding of the data collection procedure, a few data collection samples are provided. For example, the first verse of Surah Yasin as shown below comprises alphabets with the meaning established as unknown within the context of Quranic exegesis:

Verse 1: Yasin

Meaning: Yasin

Hence, verse 1 in Surah Yasin was categorized as a group by itself. Another example is verse 11 of which the meaning of the verse is,

You can only warn him who follows the reminder and fears the Beneficent Allah in secret; so, announce to him forgiveness and an honorable reward

Similar to verse 1, verse 11 was also categorized as a group by itself since its micro propositions are disconnected from the macro proposition of the previous and subsequent verses. Another example, verse 49 to verse 50 as shown below were inferred to suggest that their micro propositions are interconnected:

Verse 49: I swear by the Quran full of wisdom

Verse 50: Most surely you are one of the messengers

Hence, verses 49 and 50 were categorized as in the same macro proposition group. Since the micro proposition of verse 50 is disconnected from the micro proposition of verse 51, verse 50 was assigned as the dissecting marker that denotes the emergence of a new group of macro proposition data. In grouping the verses, selected sources of *tafseer* or exegesis by Ibn Kathir (2000) and Al-Jalalyn (2013) were used in confirming the alignment between the interpreted micro propositions for each individual verse by the *mufassirin* or exegesis experts and the micro propositions of the verse inferred by the researcher. As such, a more accurate inference could be made.

The reviewing, dissecting and proposition marking procedures of the verses were repeated several times to ascertain the reliability of data inference, categorization as well as the dissection procedure, since reliability measure is necessary to ensure

consistency in construct measurement (e.g., Long & Johnson, 2000; Noble & Smith, 2015). The data collection was completed within the period of approximately four weeks. At the end of the data collection period, a list of macro propositions and micro propositions were acquired. Table 1 exhibits the examples of the organization of the data, which yielded a list of organized data to be analyzed in this study.

Data Analysis

Manifest content analysis was conducted in analyzing the frequency of the macro propositions in the selected text to answer research questions 1. Past studies used manifest content analysis to examine patterns in documents in numerical representations (e.g., Hsieh & Shahnnon, 2005; Sidek, 2010). The macro propositions elicited in the selected text were organized in individual tables according to their respective themes using the deductive category application approach as suggested by Mayring (2000).

Table 1
Samples of data organization

Verse number	Verse Group	
	1	2
1	Ya Seen (<i>dm</i>)	
2	I swear by the Quran full of wisdom	
3	Most surely you are one of the messengers	
4	On a right way	
5	A revelation of the Mighty, the Merciful (<i>dm</i>)	

Key: *dm* = Macro proposition dissecting marker

Each theme was numbered sequentially in order to know the propositional structure of the selected text and the themes that would emerge from the text as well as the nature of verse distribution for each theme.

A coding method was devised in analyzing the macro and micro propositions as shown in Table 2 and Table 3.

The chunking method was used to dissect the micro propositions and a slash sign (/) was used to denote the separation from one micro proposition and another as shown in Table 3.

To answer research question 2, latent content analysis in the form of thematic analysis was selected as the tool to analyze the propositions in the selected text. Thematic analysis is commonly used for qualitative study (e.g., Castleberry & Nolen, 2018) to examine a deep structure (e.g., Bengtsson, 2016). Thematic analysis used in analyzing the data in this study is in the context of categorization of elements as used in past studies of similar nature (e.g., Ibrahim, 2009; Mihut, 2014; Perry, 2014; Raslie & Keong, 2017; Sidek, 2011b, 2012a, 2014) of which elements in the current study

Table 2
Samples of macro proposition data coding

Verse number	Verse	Coding Scheme
1	Ya Seen	G ₁ X ₁
2	I swear by the Quran full of wisdom	G ₂ X ₂
3	Most surely you are one of the messengers	G ₂ X ₂
4	On a right way	G ₂ X ₂
5	A revelation of the Mighty, the Merciful	G ₂ X ₂
6	That you may warn a people whose fathers were not warned, so they are heedless	G ₃ X ₃
7	Certainly, the word has proved true of most of them, so they do not believe	G ₃ X ₃
8	Surely, We have placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft	G ₃ X ₃
9	And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see	G ₃ X ₃
10	And it is alike to them whether you warn them or warn them not: they do not believe	G ₃ X ₃

Key: G = Verse group; X = Macro proposition; G₁ = Verse group 1; X₁ = Macro proposition for verse group 1; G₂ = Verse group 2; X₂ = Macro proposition for verse group 2; G₃ = Verse group 3; X₃ = Macro proposition for verse group 3

Table 3

Samples of micro proposition data coding

Verse Group (G _n)	Verse number	Verse	Number of Micro Proposition(s) (Verse Level)	Number of Micro Proposition(s), Y _y (Group Level, G _n)
G ₁	1	Ya Seen	1	G ₁ Y ₁
G ₂	2	I swear by the Quran/ full of wisdom/	2	G ₂ Y ₅
	3	Most surely you are one of the messengers/	1	
	4	On a right way/	1	
	5	A revelation of the Mighty, the Merciful/	1	
	6	That you may warn a people/ whose fathers were not warned/ so they are heedless/	3	
G ₃	7	Certainly, the word has proved true of most of them/ so they do not believe/	2	G ₃ Y ₁₅
	8	Surely, We have placed chains on their necks/ and these reach up to their chins/ so they have their heads raised aloft/	3	
	9	And We have made before them a barrier/ and a barrier behind them/ then We have covered them over/ so that they do not see/	4	
	10	And it is alike to them/ whether you warn them or warn them not/ they do not believe/	3	

Key: G = Verse group; n = Group number; Y = Micro proposition; y = Total of micro propositions for the respective verse group (G_n)

are in the form of text propositions. The micro propositions of each verse in each data group were analyzed to determine the macro proposition or theme for each verse group. A theme was inferred for each verse

group based on the general proposition that was considered to encapsulate the micro propositions of the verses in each verse group as a whole.

To answer research question 3, directed content analysis was conducted because the purpose of unraveling the frequency of the macro propositions in the selected text was to analyze the design of the distribution of the proposition in the selected text. Past studies that examined the design of the structure of a certain content used directed content analysis (e.g., Curtis et al., 2001; Hickey & Kipping, 1996; Potter & Levine-Donnerstein, 1999). The analysis for research question 3 involved the frequency count of the number of verses under each theme

Validity Procedure

The list of data group was rated by two Quran exegesis experts using a two-point Likert scale indicating agreement or disagreement of the verses groupings as well as the themes assigned to each data group. The two experts were also requested to use the selected sources of *tafseer* or exegesis by Ibn Kathir (2000) and al-Jalalyn (2013) as their references in the validation procedure. Discrepancies that emerged in the validation procedure were solved via discussions and consensus. The validity index for the verses

groupings and the assigned themes are 0.93 and 0.91 respectively.

RESULTS

The results of the study are presented in three parts based on the research questions pursued in this study; Macro proposition frequency, themes and the nature of distribution of verses in each data group.

Text Propositional Structure

RQ1: How many propositional structures are there in Surah Yasin?

The analysis for the frequency of the macro propositions was tabulated in order to exhibit the frequency of the macro propositions in the text examined in this study as shown in Table 4.

Table 4 shows that the verses in Surah Yasin can be dissected into 25 groups of verses of which each group was consolidated into one macro proposition amounting to 25 macro propositional structures formed from a total of 227 micro propositions. In order to demonstrate the structure of micro propositions in Surah Yasin, Figure 1 was generated.

Table 4

Text propositional structure

Verse Group (G_n)	Verse number	Number of Micro Proposition
G_1	1	1
G_2	2 - 5	5
G_3	6 - 10	15
G_4	11	4
G_5	12	3

Table 4 (Continued)

Verse Group (G_n)	Verse number	Number of Micro Proposition
G_6	13 - 19	21
G_7	20 - 28	21
G_8	29 - 32	10
G_9	33 - 36	14
G_{10}	37 - 40	12
G_{11}	41 - 44	11
G_{12}	45 - 48	17
G_{13}	49 - 50	6
G_{14}	51 - 54	12
G_{15}	55 - 58	8
G_{16}	59 - 62	8
G_{17}	63 - 64	4
G_{18}	65 - 67	5
G_{19}	68 - 68	3
G_{20}	69 - 70	8
G_{21}	71 - 73	9
G_{22}	74 - 75	4
G_{23}	76	3
G_{24}	77 - 79	10
G_{25}	80 - 83	13

Total number of verse group = frequency of macro propositions = 25
Total number of micro propositions = 227

Key: G_n : G = Verse group; n = Verse group number

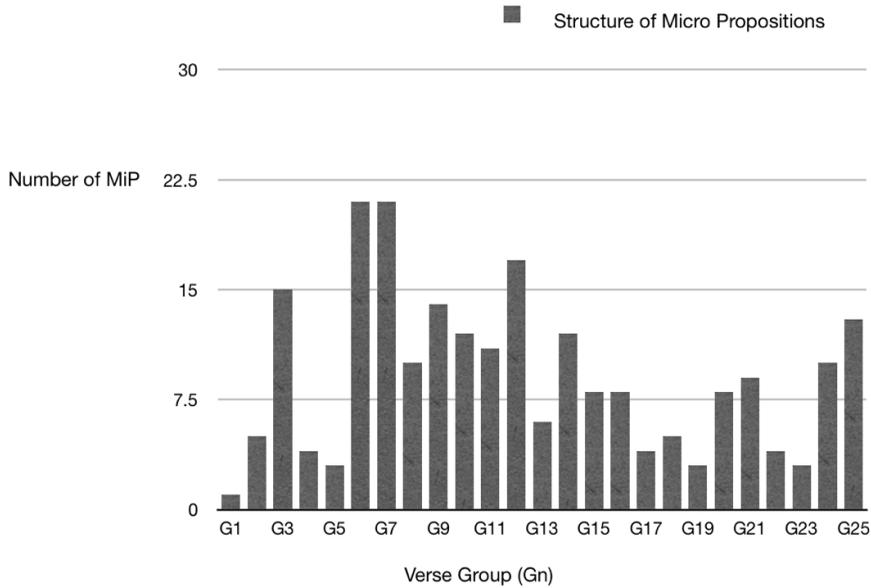
Figure 1 shows that verse groups G_6 and G_7 are most highly loaded with micro propositions that is 21 micro propositions in each group in comparison to other verse groups. Several verse groups have micro propositions between 10-19 (G_3 , G_8 - G_{12} , G_{14} and G_{24} - G_{25}) while the micro propositions for the rest of the verse groups are between 1-9.

Themes

Research Question 2: What are the themes that emerge from Surah Yasin?

Thematic analysis was conducted in grouping the verses in the selected text. Gist-based approach was used in determining the theme for each verse group. The themes were inferred based on the micro propositions in the verse group as well as the interpretation

of the verses in the two selected sources of *tafseer*, namely al-Jalalyn and Ibn Kathir. There are 25 themes that emerged from the analysis as presented in Table 5.



Key: MiP = Micro Proposition

Figure 1. Structure of Micro Propositions

Table 5
Themes in Surah Yasin

Verse Group (G _n)	Verse number	Theme
G ₁	1	Unknown Meaning
G ₂	2 - 5	Allah Confirming the Truth of the Quran and the Prophet
G ₃	6 - 10	The Condition of Disbelievers
G ₄	11	The Condition of Believers
G ₅	12	Allah SWT Records Everything Man Do
G ₆	13 -19	The Dialogue between Allah’s Messengers and the Disbelievers
G ₇	20 - 28	The Story of Habib An-Najjar
G ₈	29 - 32	The Fate of Disbelievers
G ₉	33 - 36	Earth as a Sign of Allah SWT as The Creator
G ₁₀	37 - 40	Universe as a Sign of Allah SWT as The Creator

Table 5 (Continued)

Verse Group (G _n)	Verse number	Theme
G ₁₁	41 - 44	Allah's Mercy on the Continued Existence of Mankind by Saving Those Sailing on Prophet Nuh's Ark
G ₁₂	45 - 48	Mankind are Arrogant
G ₁₃	49 - 50	Recompense for Those who are Arrogant
G ₁₄	51 - 54	Resurrection Day
G ₁₅	55 - 58	Dwellers of Heaven
G ₁₆	59 - 62	Reminder not to Follow Satan
G ₁₇	63 - 64	Dwellers of Hell
G ₁₈	65 - 67	Condition of Disbelievers on the Day of Judgment
G ₁₉	68	Age as a Sign of Allah's Creation
G ₂₀	69 - 70	Quran as a Reminder
G ₂₁	71 - 73	Cattle as a Sign of Allah's Creation
G ₂₂	74 - 75	Idols Cannot Assist Disbelievers
G ₂₃	76	Allah SWT Consoling the Prophet
G ₂₄	77 - 79	Disbelievers in the Truth of the Hereafter World
G ₂₅	80 - 83	Allah's Response to Disbelievers on Resurrection Day
Total number of verse group = Total number of themes = 25		

Pattern of Verses Distribution

Research Question 3: What is the nature of verse distribution for each theme in Surah Yasin?

In analyzing the pattern of verses distribution, the total number of verses for each verse group is listed as presented in Table 6.

Table 6
Frequency of verses in each group verse

Verse Group (G _n)	Verse number	Number of Verses
G ₁	1	1
G ₂	2 - 5	4
G ₃	6 - 10	5
G ₄	11	1
G ₅	12	1

Table 6 (Continued)

Verse Group (G_n)	Verse number	Number of Verses
G_6	13 - 19	7
G_7	20 - 28	9
G_8	29 - 32	4
G_9	33 - 36	4
G_{10}	37 - 40	4
G_{11}	41 - 44	4
G_{12}	45 - 48	4
G_{13}	49 - 50	2
G_{14}	51 - 54	4
G_{15}	55 - 58	4
G_{16}	59 - 62	4
G_{17}	63 - 64	2
G_{18}	65 - 67	3
G_{19}	68	1
G_{20}	69 - 70	2
G_{21}	71 - 73	3
G_{22}	74 - 75	2
G_{23}	76	1
G_{24}	77 - 79	3
G_{25}	80 - 83	4

Table 6 demonstrates that the number of verses for the 25 verse groups ranges from 1 to 9 in an arbitrary pattern from G_1 to G_{25} . In order to see the pattern more clearly, Figure 2 was generated.

Figure 2 shows that 40% of the verse groups comprises 4 verses (G_2 , G_4 - G_8 , G_{14} - G_{16} , G_{25}). Verse groups G_6 and G_7 are outliers with 7 and 9 verses respectively. Five groups comprise 1 verse only (G_1 , G_4 - G_5 , G_{19} , G_{23}) while 4 verse groups G_{13} , G_{17} , G_{20} , and G_{22} are with 2 verses. Verse

groups G_{18} , G_{21} , and G_{24} carry 3 verses in each group.

DISCUSSION

The investigation in this study was guided by the three dimension-framework, namely the text propositional structure, the themes and the pattern of the distribution of verses for each theme. For the analysis of macro and micro propositions, the findings show that Surah Yasin comprises 227 micro propositions that were grouped into 25 macro propositions. This analysis that

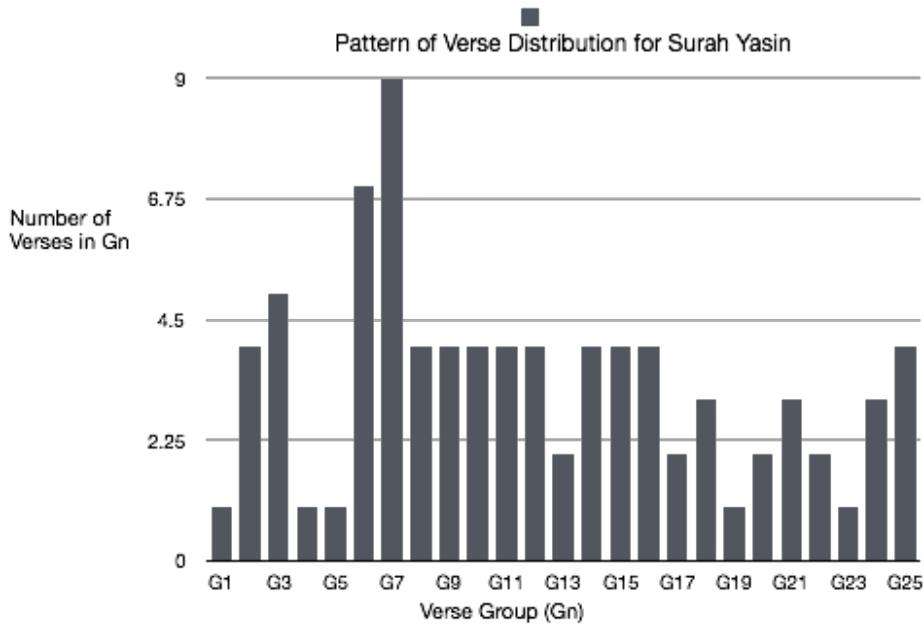


Figure 2. Pattern of verse distribution

breaks down the entire Surah makes the Surah more manageable for the purpose of memorization. The analysis of the structure of micro propositions may assist in memorization because it provides the picture of the number of small ideas in each verse. By knowing the number of micro propositions in each verse, a memorization system can be planned for each verse mathematically using the counting approach. Each micro proposition can be treated as one part or small idea of the verse. For example, in verse 2, G_2 , Surah Yasin, there are 2 micro propositions. Anyone who wishes to memorize verse 2 will know that there are two parts or small ideas contained in verse 2. Verse 2 is an example at a more simplistic level involving only 2 micro propositions. Taking a more complex structure of micro propositions such as the ones in verse

18, G_6 , Surah Yasin, in which there are 5 micro propositions, which means 5 parts or small ideas. With this information, one can evaluate the best approach to memorize the verses that is whether to memorize all micro propositions in the verse at once or only memorize one micro proposition at a time. Such decision can be made by one designing his or her memorization approach system taking into account one's ability, resources and constraints.

Besides using the micro proposition structure as a scaffold for memorization, the macro propositions provide a divisive structure that sets the boundary for each big idea for each verse group in the Surah. A marker dissecting approach can be employed using the macro proposition structure of the Surah. For instance, verse 2 is the marker of the beginning of verse

group, G_2 and verse 5 is the marker of the ending of verse group, G_2 , of which verse 5 also plays a role as a dissecting marker that flags the emergence of the next verse group, G_3 with verse 6 serving as the marker of the beginning of verse group, G_3 . This way, the memorization becomes more focused as the big or macro ideas are compartmentalized to reduce cognitive overload. This condition is in line with the cognitive load theory (e.g., Atkinson & Shiffrin, 1968; Sweller, 1988, 2006), which theory is in alignment with the Islamic Asha'irah theory of learning (e.g., Makdisi, 1962; 1963) that uses the rationale of sciences. Besides overcoming cognitive overload, using compartmentalized structure also enables the allocation of cognitive resources to a specific targeted input. The more cognitive resources allocated in memorizing a particular input, the higher the chances for the input to be efficiently memorized. Past studies have shown the effects of directed cognitive resources allocation (e.g., Kuldass et al., 2014; Tamarit et al., 2018).

Each macro proposition was labeled as a verse group with an assigned theme yielding 25 themes. At the skin-deep level, the themes may seem to be disintegrated although if closely pondered upon, the themes are actually interconnected. In order to clarify this claim, examples are imperative as they provide an evidential argument. As an example, the interconnection between the theme for verse group G_1 and the theme for verse group G_2 is discussed. The first theme (G_1), which comprises the first verse that is 'Ya seen', was given the theme 'Unknown

Meaning' because the meaning of 'Ya seen' has been established since its revelation as forever unknown to other than Allah Subhanahu Wa Ta'ala (SWT). The theme for the second verse group (G_2), was inferred as 'Allah SWT Confirming the Truth of the Quran and the Prophet'. At the surface level, the relationship between these two themes seems to be non-existent. However, when pondered upon, the relationship between the theme for G_1 and the theme for G_2 becomes apparent. To clarify, it is a general knowledge that the nonbelievers do not believe that the Quran was revealed to the Prophet s.a.w. As stated in the Quran in Surah al-Furqan (The Criterion), in verse 4 and 5, the nonbelievers claim that the Quran was written by the Prophet s.a.w. himself despite the fact that the history of Islam has clearly established that the Prophet s.a.w. was an illiterate (e.g., Gunther, 2002). If such a claim of the nonbelievers is true, then the Prophet s.a.w. would have known the meaning of the verse in G_1 . On the contrary, the fact is that even the Prophet s.a.w. himself who conveyed this verse to mankind, did not know the meaning of the verse 'Ya seen' in G_1 . Therefore, the verses in G_2 are, by the analysis of logic, cannot be falsified with the revelation of the verse in G_1 composed at the forefront of Surah Yasin as the preamble to scientifically support the truthfulness of the subsequent verses 2-5 in G_2 . Outside Surah Yasin, such relationship can also be seen between verses that are alphabetic in nature and the subsequent verses. For instance, between the first verse of Surah al-Baqarah and the subsequent

verse (verse 2). Another similar relationship is between verse 1 Surah Ali-‘Imran and the subsequent verses, verses 2-3.

To further demonstrate the coherence framework among the themes in Surah Yasin, providing adequate examples is considered necessary. Hence, the interconnection between the theme for G_2 and the theme for G_3 , as well as the interconnection between the theme for G_3 and the theme for G_4 are discussed. Upon the confirmation of the truth of the Quran and the Prophet as presented by the verses in G_2 , Allah SWT describes the conditions of disbelievers in G_3 as the result of their refusal to believe despite the irrefutable logic of the truth as presented in the previous discussion of the interconnection between the themes for G_1 and G_2 . Upon the description of the conditions of the disbelievers, Allah SWT describes the conditions of the believers who accept Allah’s confirmation of the truth of the Quran and the Prophet. From these examples, it can be concluded that as varied as the themes may seem to be, they are coherently related in one intact thematic structure within the Surah.

Besides using the micro and macro propositions as well as the themes as memorizations scaffolds, the pattern of verses distribution was also analyzed as it is also a part of the three-dimension framework or 3D for Surah Yasin. In this study, the pattern of distribution of verses in Surah Yasin as unraveled in each verse group emerges as arbitrary ranging from 1-9. The number of verse(s) in each verse group serves as a scaffold in the

form of numerical memorization tool of which tool enables one to self-regulate the awareness for any verse that is skipped upon recall. Studies have shown that the use of mnemonic device positively affects memorization (e.g., Fritz et al., 2007; Putnam, 2015; Scruggs & Mastropieri, 2000). The segmentation of Surah Yasin based on themes serves as a mnemonic device because it provides specific structural framework that reduces a long text into smaller sub-text with a specific theme. Such structure enables one’s cognition to use the surah’s propositional structure, themes and frequency of verses as a collective scaffold not only for memorization of, but also for recalling the verses in the surah.

CONCLUSION

The aim of the current study was to develop a scaffold for the memorization of Surah Yasin based on the framework of three dimensions of which framework is applicable in analyzing the text structure of the entire text of the Quran. The findings of the present study show that thematic-based text structure analysis had yielded a concrete and clear framework that can be systematically utilized as a scaffold for the memorization of Surah Yasin. Within the context of the Quran, not only for Surah Yasin, a similar approach can also be used for other *surahs* in the Quran for the same purpose. Besides Quranic texts, future studies can investigate the use of the three-dimension (3D) thematic-based analysis to analyze the structure of conventional texts, both expository and narrative, since the text

structure framework used in the current study focuses on the organization of text propositions in a comprehensive, systematic, scientific, useful and concrete manner to be used as a tool for text memorization.

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