



Managing Standardize Memorizations Strategy in Tahfiz Centres: A Guideline for Quality Performance in Qur'anic Memorization

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Abstract

At present, numerous Tahfiz centres have been developed in Malaysia. Indeed, the increase of huffaz can be observed. However, the quality of huffaz memorization is still being questioned, a study has shown that numbers of huffaz feel unsure with their memorization. One of the main factors lead to this circumstance is lack of good management strategy in the Tahfiz centres. Thus, there is a need to standardize managing strategy indicators for memorizing Qur'an among all Tahfiz centres. The purpose of this study is to provide standardized managing strategy that can be implemented to all Tahfiz centres in memorizing Qur'an. Method used in this study is literature searches, numerous studies related the memorization strategies were combined and analyze. From the review analysis, it has been found that a good management in huffaz process must full fill four strategies; Purifying intentions, Talaqqi, Musyafahah, and memorizing in mind and writing. As conclusion it is hope that this standard can be used to monitor the status of the Tahfiz educational system and to track how it changes over time.

Keywords: Managment, Strategy, Tahfiz & Al-Qur'an.

Introduction

The preservation of the Qur'an continues until today. The most important thing is that the Qur'an is preserved in the heart of the huffaz who are sincere, pious and ascetic. Their role is very important, proven by the history that those who memorized and appreciated the content of the Qur'an were able to create a great civilization (Abdul Muttalib Hussain, 2003).

The efforts to increase the Qur'an generation are well received by the community. Currently, the Tahfiz al-Qur'an institutions and tahfiz classes are everywhere whether in the Arab world or A'jam or in Malaysia. Malaysia is known for its enthusiasm to hold a Qur'anic recitation at an international level since 34 years ago. Simultaneously with the opening of this program, the first Prime Minister has suggested for the establishment of the Qur'anic memorization courses. In 1966, the suggestion from Tunku Abdul Rahman has been realized at the National Mosque (Ismail Masyhuri al-Hafiz, n.d). This idea was also made as a result

from the visit of the Rector of the University of al-Azhar, Sheikh Mahmud Syaltut at the opening of the National Mosque.

This Qur'anic Studies class was conducted for the first time with a total of eight students. They were among those who successfully meet the requirements set by Haji Mohd Nor with scholarship from their respective state governments (Maimun, 1993).

This Tahfiz class has flourished from time to time and received an encouraging response from the Muslim community. In 1986, this class has been placed in Malaysia Islamic Center which was equipped with classrooms, administration rooms and lecturer rooms. Students who enrolled in this class were provided with accommodations and expenses supported by the central government.

Until 1991, the Tahfiz al-Qur'an institution in the Islamic Centre has produced 117 diploma holders in Malaysia and Thailand. In addition, several state governments have also established Tahfiz al-Qur'an institutions in their respective states. Among the listed Maahad are;

1. Maahad Tahfiz al-Qur'an Majlis Agama Johor.-1966
2. Maahad Tahfiz al-Qur'an negeri Terengganu.-1984
3. Maahad Tahfiz al-Qur'an negeri Kedah.
4. Maahad Tahfiz al-Qur'an Masjid Sultan Idris Syah II, Ipoh, Perak.-1986
5. Maahad Tahfiz al-Qur'an Negeri Melaka.-1987
6. Maahad Tahfiz al-Qur'an Yayasan Islam, Kangar, Perlis.-1989
7. Maahad Tahfiz al-Qur'an Masjid Negeri Selangor-1990. (Ismail Masyhuri al-Hafiz, n.d)

Most of the teachers and principals of tahfiz institutions in every state are graduates of the institute of al-Qur'an Islamic Centre, Kuala Lumpur. Besides that, there are also private classes for Qur'anic memorization established by individuals or particular organizations because there is a demand from parents and local community. These classes usually use pondok system. The expenditures of private tahfiz classes are supported by parents, Muslim community and philanthropists. This has proven that the attention of Muslims in Malaysia towards the development of the Qur'anic memorization is very large (Ismail Masyhuri al Hafiz, n.d).

At present, numerous Tahfiz centres have been developed in Malaysia. Indeed, the increase of huffaz can be observed. However, the quality of huffaz memorization is still being questioned, a study has shown that 60% of huffaz feel unsure with their memorization. One of the main factors lead to this circumstance is lack of good management strategy in the tahfiz centres. Thus, there is a need to standardize managing strategy indicators for Tahfiz centres which can be used to monitor the status of the Tahfiz educational system and to track how it changes over time.

Literature Review

Based on the results of the readings and studies made, there are some studies about the Qur'an that have been conducted by a number of previous researchers, whether at undergraduate level, postgraduate level, journal research or books. Many aspects of the Qur'an such as memorization, qira'at, recitation, tarannum and others have been studied. It

has been found that some studies have been done in relation to memorization.

Among these studies are the study of Abdul Mutalib Hussain (2002/2003) entitled "The Study of tahfiz al-Qur'an: a study in the Institute of Tahfiz al-Qur'an Wal Qira'at, Penang", a research of the Bachelor of Usuluddin, Islamic Studies Academy, University of Malaya (session 2002/2003). This study has discussed on the system of Qur'anic studies conducted in the Institute of Tahfiz al-Qur'an Wal Qira'at, Penang. Only some findings have been made from the study as the researcher only wrote and described what and how the educational system of this tahfiz institution was implemented. It covered the discussion of the academic system, learning system, examination system, structure of the courses, classification of the courses and others.

Meanwhile, another study on the Qur'anic memorization has been conducted by Masahuri Sampe entitled: The Effectiveness of the Qur'anic Memorization: A Study in the Institute of Tahfiz al-Qur'an al-Itqan, which is also a study of the Bachelor of Usuluddin, Islamic Studies Academy, University of Malaya (session 2001/2002). The study focused on the method applied by this tahfiz institution. It examined the key factors of the effectiveness of memorizing the Qur'an in this tahfiz institution which has been considered as effective by some people. The researcher has used a questionnaire method to students, interviews with teachers and parents of the students of this tahfiz institution.

In the study, Masahuri Sampe (2001/2002) has concluded that the main factor of the effectiveness of memorizing the Qur'an in the Institute of Tahfiz al-Qur'an al-Itqan is the memorization method developed by its founder, Ustaz Shafie. According to this method, the students will be given a reading assignment called nazirah¹ before given repetition exercise according to the schedule provided to each student. The schedule will be recorded at home by the parents or guardians of the students who at the same time assist in memorization process. The memorized verses will be recited to muhaffiz teacher in the class the next day.

Therefore, it is very important for this study to examine the memorization methods used in MTAQPC and whether such methods differ from the methods used by the Institute of Tahfiz al-Qur'an al-Itqan. Either the memorization method of Masahuri Sampe in both tahfiz institutions has the similarities or differences, definitely there are still some gaps in terms of mawdu' as this study did not examine the effects of memorization towards students' excellence as suggested by this research proposal.

Md. Romzi Abdullah (1999) also wrote in "Tahfiz Al-Qur'an and Its Function in Producing Competent Huffaz: A Specific Study in The Institute of Al-Qur'an Kubang Bujuk, Kuala Terengganu," who focused on integrated and effective methodology in helping students to memorize the Qur'an in a short time which has been used by the Institute of Al-Qur'an Kubang Bujuk and explained the system applied to strengthen the students' physical and mental so that it can produce huffaz who possess good character and appreciate the Qur'an in their life. This can help the researcher to develop the ideas in writing this dissertation based on the method implemented.

Ahmad Dasuki Hashim has discussed in his writing "The Difference between Private and Government Tahfiz Institution: A Study in Al-Qur'an Institute in Kuala Lumpur and Darul Qur'an, the Islamic Development Department (JAKIM). He argued that the differences between both tahfiz institutions were in terms of background as well as management and

learning systems implemented. This can help the researcher to study more on the background and learning system used in the MTAQ.

Besides that, Suhaimi Sulaiman (2008) has argued in his Master's dissertation entitled "The Faith Understanding of the Students of the Institute of Tahfiz Al-Qur'an Wa Al-Qiraat Pulai Chondong, Kelantan." He has focused on the aspects of the students' understanding of faith rather than from the point of students' excellence in the school. However, this dissertation has helped many writers to know about the background of MTAQ in details.

Meanwhile, Abdul Rahman al-Qari Bin Abdullah has studied in his Master, Islamic Studies Academy, University of Malaya (2003) entitled: "Reading the Qur'an according to Qira'at Nafi ': A Study in the Institute of Tahfiz al-Qur'an Wal Qiraat, Pulai Chondong, Kelantan ". This study focused more on Qiraat reading application according to Qira'at Nafi' in this tahfiz institution, and it did not cover the aspects of Qur'anic memorization and its impact on any aspect of students life or in learning process in this institution.

Thus, with the existence of this gap, it is recommended to do a study to identify the strategy in Tahfiz Centres towards Quality Performance in Al-Qur'an Memorization. Therefore, this study was conducted to investigate standardize strategy in Tahfiz Centres towards Quality Performance in Al-Qur'an Memorization.

Priority and advantages reading and memorizing Al-qur'an

Reading the Qur'an is a noble practice let alone when one is able to memorize it. God has promised several benefits and advantages to those who read the Qur'an. Allah mentions in versus al-Fatir (22): 29-30 "Indeed, those who recite the Book of Allah and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a profit that will never perish, That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative". Prophet Muhammad also declares that the greatest persons among Muslim is those who learn and teach the Holy versus. This based on the hadith Narrated from Uthman (ra) from the Prophet (sas) who said: "The best of you is the one who learns the Qur'an and teaches it."

Moreover, Allah has promise a great bounties and blessing towards people who memorizing Qur'an. Allah honour and rewards' greatly received by those memorizer. All this promised were record in the Prophet Muhammad Pbuh saying; Narrated from 'Abd-Allaah ibn 'Amr that the Prophet (peace and blessings of Allaah be upon him) said: "It will be said to the companion of the Qur'aan: Recite and rise in status, recite as you used to recite in the world, for your status will be at the last verse that you recite." (Al-Tirmidhi and Abu Dawood)

Concerning the virtue of the hafiz who memorizes the Qur'aan, Narrated from 'Aa'ishah that the Prophet (peace and blessings of Allaah be upon him) said: "The likeness of the one who reads Qur'aan and memorizes it is that he is with the righteous honourable scribes. The likeness of the one who reads it and tries hard to memorize it even though it is difficult for him, he will have two rewards." (al-Bukhaari). The prophet said, "It will be said to the person who memorized Qur'an, Read, ascend, recite with slow, rhythmic chanting just as you used to recite in the worldly life. For verily your position in paradise will be at the place of the last verse that you recite"(Abu Daud and At Tirmidhi).

In additions Prophet pbuh also mentions that: “Fasting and the Qur’aan will intercede for a person on the Day of Resurrection. Fasting will say, ‘O Lord, I deprived him of food and desires during the day, so let me intercede for him.’ The Qur’aan will say, ‘O Lord I deprived him of his sleep at night, so let me intercede for him.’”

It is clearly explain that learning and teaching Qur’an is the greatest work in this world. And the previous Muslim nations has successfully prove that there are the greatest nation when they memorize the holy versus of Qur’an. Narrated From Abdullah ibn Amr that the Prophet pbuh said: It will be said to the person of the Qur'an, "Read and ascend and recite as you used to recite in the world for your level is at the last verse which you read". Narrated from Abu Musa Al-Ash-ariy who said that Allah's Messenger (sas) said: Part of Allah's ennobling [of individuals] is his honouring of the Muslim elder, the bearer of the Qur'an who neither goes to excess nor neglects it and his honoring of the just ruler.

Ibn Masood (ra) said: It is appropriate to the bearer of the Qur'an that he be known for his nights while the people sleep, his days when the people are eating, that he be sad when the people rejoice, that he cry when the people laugh, that he be quiet while the people play in discussion and his humility though the people are arrogant. He should not be neglectful, forgetful, loud nor angry.

All the evidence above clearly indicate that priority is given to those who memorize the Qur’an is different from other human and said the advantage of someone who read the Qur'an either understand or vice versa. If they can memorize, understand it and practice its teachings they certainly get a higher dignity. Scholars mention several other advantages such as strengthening memory and mind.. Therefore those hafiz has a permanent memory power and sound, have extensive knowledge, often get success in their studies, his soul became quiet.

Methodology

In this study literature searching was used to collect all the data for finding. Literature search or know as meta-analyses are becoming common in pure science and social science study (Deeks, Altman & Bradburn, 2008; De Laet, et al., 2005; Palmatier et al., 2006; Patrick et al. 1994; Vartanian et al, 2007; Wolff & Lixendoom, 1997). This technique was functional in this study to observations of the association practical strategies in memorizing Qur’an. The standardize managing strategy indicators for memorizations Qur’an have appeared in the literature. This application, like meta-analyses of randomized an observational study of previously published studies were applied. Standard procedures were followed in accumulating and assessing research studies for the meta-analysis (Patrick et al. 1994). Referencing searches were conducted on articles published between 2010 and 2014. The Google scholar was used to trace articles referenced in studies previously.

Findings

Purifying intentions

The purification of intention or Niyah play importance roles in managing a good strategy in memorizing Qur'an (Asma Arshad, 2011; Dzulkifli et al. 2014; Elhadj 2012; Olivry, 2014). There is big significant towards quality of Qur'anic memorizations when Muslim put their intentions clearly for the sake of Allah. Asma Arshad (2011) declares that pure and sincere intentions will contribute towards successful quality of memorizations. It is interrelated with the pleasure from Allah swt., when Muslim have a clear missions before they began the memorizations process, thus it will make their plans goes smoothly as they received barakah from Al Mighty. This matter was clearly mentions by Prophet Muhammad pbuh; Narrated 'Umar bin Al-Khattab (May Allah be pleased with him), reported: Messenger of Allah (ﷺ) said, "The deeds are considered by the intentions, and a person will get the reward according to his intention. So whoever emigrated for Allah and His Messenger, his emigration will be for Allah and His Messenger; and whoever emigrated for worldly benefits or for a woman to marry, his emigration would be for what he emigrated for".

Talaqqi and Musyafahah

The rote word of Talaqqi is arabic words, it is taken from the words of the students face to face or deal with the teacher (Academic Infatih, 2011). While Musyafahah is defined as from mouth to mouth (students learning the Qur'an by observing lip teachers to obtain the title proper articulation) (Academic Infatih, 2011). In this stages learner will learn the fundamental stages of memorizations, whereby they will correct and improved the Qur'anic recitations. The practice of Talaqqi and Musyafahah, are importance in order to make sure learner memorizing correct verses of Qur'an. According to Yasir Qadhi (2009) it is importance in for a learner to learning tajweed from someone who has Ijaaza. This will help learners to follow teacher who knows how to pronounce the vowels and words appropriately and directly contribute towards good recitations of the Qur'an. The practice of Talaqqi and Musyafahah was acknowledge as importance practical part in gaining a good quality of Qur'anic memorizations (Bidin, Mansor & Manaf, 2014; Hashim & Tamuri, 2012; Ibrahim & Abdullah, 2013; Ibrahim, Mohd Yusoff, & Razak, 2011; Ibrahim & Lateh, 2014; Mustafa & Basri, 2014; Khoeron, 2012).

Memorizing in mind and writing.

The next strategy is stages related to the memorizations process. The memorizations proses in mind and heart should be done systematically, from verses to next verses consistency (Atwell et al, 2011; Kiling, & Burlbaw, 2011; Yusof, 2010)..Memorizations with understanding the meaning of versus will help learner manage the memorizations process easily (Atwell et al, 2010; Haris et al, 2011). This matter clearly mentions Yasir Qadhi (2009) in his witing on step memorizaing Qur'an;

“Memorize with the meaning: read the translation before you start and try to match the Arabic words with their meanings, surround yourself with recitation: listen to the Qur'an. Before you start memorize, listen to what you are about to memorize. Find a recitation buddy: get a friend, a family member or someone you know who will listen to your recitation every day. Be consistent. Don't try to go to another surah if you find it difficult

and stick to the order. That way, you will have the satisfaction of having completed a juz rather than leaving some portions here and there.

Ideally, all these process able to manage a systematic memorizations strategies. Despite of the strategies still incomplete until learner able to write the memorize versus accurately as stated in Qur'an. After all this completed, thus a quality performance in al-Qur'an memorization

Conclusion

The purpose of this study is to provide standardized managing strategy that can be implemented to all Tahfiz centres. Method used in this study is literature searches, numerous studies related the memorization strategies were combined and analyze. From the review analysis, it has been found that a good management in huffaz process must full fill four strategies; Purifying intentions, Talaqqi, Musyafahah, and memorizing in mind and writing. Limitations this study only focus on the three stages for quality performance which are excluded the process in maximizing result of memorizations for long periods. Thus this issues should be discussed in others paper.

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