

# Preliminary Study of Hafazan Methods for Diploma Level Students at Tahfiz Study Institutions

Mohd Hakim Mothar Rijan\*, Mohd Asmadi Yakob, Ahmad Rozaini Ali Hassan, Mohd Yadman Sarwan, Nasharuddin Mohammad

Universiti Teknologi MARA, Malaysia

\*Corresponding Author

DOI: <https://dx.doi.org/10.47772/IJRISS.2025.903SEDU0058>

Received: 19 January 2025; Accepted: 27 January 2025; Published: 27 February 2025

## ABSTRACT

Memorizing the Quran is an act of worship and one of the processes of interacting with the Quran. It has begun to gain a place in today's educational institutions. It is implemented with various methods by referring to their respective learning methods. However, different methods of memorizing the Quran affect students' memorization achievement. The study examined what memorization methods are often implemented in Tahfiz institutions and what is often practised by students. The initial study was conducted on 33 Diploma Tahfiz al-Quran wal Qiraat program students at the Islamic University of Melaka. The study analysis was conducted based on the analysis of previous studies and descriptive analysis by studying the mean frequency based on SPSS version 23 software. The study found that the methods implemented by the students in memorizing the Quran were at a high level, with an overall mean of 3.79. The tasmiq memorization method in front of the teacher and the method of memorizing using the same manuscript showed the highest mean, recorded at 4.58 and 4.33 respectively. The study hopes that the memorization methods in tahfiz institutions are diversified to achieve better performance levels.

**Keywords:** Diploma Level Students, Hafazan Methods, Tahfiz Study Institutions

## INTRODUCTION

Quranic tahfiz education in Malaysia officially began with the establishment of Maahad Tahfiz al-Quran Wal-Qiraat. Initially, this maahad was a unit in the Islamic Affairs Division, Prime Ministers Department, Kuala Lumpur. With this establishment, studies in the field of Quranic tahfiz began at the National Mosque Lecture Hall on March 1, 1966, with several pioneering students of 8 people. Since then, the development of Quranic memorization activities in Malaysia began with each state taking responsibility for establishing a Quranic tahfiz maahad under the supervision of the state government. Meanwhile, private tahfiz maahad began in 1981 with the establishment of Maahad Tahfiz wal Qiraat in Jeram, Selangor. The following year, Madrasatul Quran Kubang Bujuk in Terengganu was established. Furthermore, the establishment of private tahfiz maahad continued to grow throughout Malaysia from time to time until now, responding to the call that there was a need for a group of Quranic memorizers based on the words of Allah S.W.T in surah al-Ankabut: 49:

*Rather, the Qur'an is distinct verses [preserved] within the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers. (al-Ankabut: 49)*

There are several unique features in the Quran that make this learning method unique. Among these unique features is the quality of memorization. To achieve good memorization, a Quran memorizer needs to have a strong memory and high discipline while also emphasizing understanding. This quality requires organized rules, a conducive place, and the supervision of a skilled teacher. With this, students will be able to memorize well and consistently maintain their memorization after graduating from any tahfiz educational institution.

Various types of tahfiz institutions exist in Malaysia, whether they offer full-time tahfiz studies or studies that integrate tahfiz and academics. The current reality shows that the model of tahfiz and academic integration studies is encouraging development. All parties are making this effort, whether the private sector, the state government, or even the federal government, which has jointly developed this tahfiz and academic integration model. The Ministry of Education Malaysia (KPM) has developed the Integrated Tahfiz Curriculum (KBT), which is increasingly being implemented nationwide. At the same time, Darul Quran JAKIM remains at the forefront of this education by offering study programs at the certificate and diploma levels.

According to Wan Mohamad (1997:17), modern Tahfiz al-Quran education means an organized structure covering management, curriculum and infrastructure facilities. The central or state government organizes this modern education. Meanwhile, traditional Tahfiz education means education that needs to be better organized regarding administration, curriculum and infrastructure facilities, such as the Pondok education system. Typically, this traditional education is managed by individuals or private individuals.

## STUDY PROBLEM

Teaching and learning methods are an essential process in conveying knowledge to students. The tahfiz teaching and learning process, with perfect methods and techniques and regular assessment, will produce learning outcomes in line with the goals and objectives outlined (Hashim & Tamuri, 2012). The learning process is essential because it is seen as the main factor in achieving quality education to produce excellent students (Asmawati & Rahman, 2007; Habib, 2007).

The memorization method for tahfiz learning is critical because it is a structured process of transferring memory into the soul of the memorizer. Some Quran memorizers follow specific methods and techniques, and some are not exposed to specific methods. These memorization methods greatly influence student excellence, as evidenced by the study of Muhaidi Mustaffa (2010), stating that the correct memorization method is a factor in the excellence of tahfiz students—meanwhile, Noor Atiqah Abd. Rahman (2010) stated that rules, discipline, teaching staff and memorization manners are related to the excellence of Quran memorization.

In the practice of the tahfiz teaching and learning process, Mohamad Marzuqi Abd. Rahim (2008) thinks this al-Quran teaching and learning process, which includes talaq, ibadah, weekly testing, writing verses, understanding verses, and skills in using teaching aids, is not fully practised.

A study conducted by Zainora Daud (2012) argues that improvements to the implementation of the learning process need to be made to further increase the effectiveness of teaching in this maa had. Therefore, a follow-up study was conducted to review the memorization methods practised in tahfiz institutions and to study the implementation of memorization methods among tahfiz students at the Diploma level.

## STUDY QUESTIONS

The questions in the study conducted are as follows:

1. What are the memorization method that is often implemented among students at Diploma level in tahfiz institutions.
2. What are the level of implementation of the memorization method among students at Diploma level in tahfiz institutions.

## OBJECTIVES OF THE STUDY

The study was conducted based on several objectives to be achieved, namely;

1. Studying the memorization method that is often implemented among students at Diploma level in tahfiz institutions.
2. Analyzing the level of implementation of the memorization method among students at Diploma level in tahfiz institutions

## SCOPE OF THE STUDY

The study was conducted by referring to past studies conducted by previous researchers through articles and books. The initial study on the memorization methods of diploma-level students was carried out on students of the Diploma Tahfiz al-Quran Wal Qiraat program at the Islamic University of Melaka.

## FAMOUS MEMOIR METHODS IN MALAYSIA

Several famous memorization methods are practised in Tahfiz institutions in Malaysia. The methods implemented and practised depend on the influence of the early bearers or founders who established the institution. Among these memorization methods are the Deobandy memorization method, Panipati, Turkish Method, Indonesian Method, Luh Makkah Method, and Malaysian Model of Memorization.

### Indian Pakistani Memorization Method (Deobandy)

The Doebandy Method from India The word Deobandy refers to the Deoband region located in the Uttar Pradesh district of India. This region is known as Al-Jami'ah al-Islamiah Dar al-'Ulum Deoband. This study centre was established on 15 Muharram 1283H, corresponding to May 30, 1867M. The idea of establishing this madrasah arose after the beginning of British colonialism in India and the disappearance of Islamic rule from the Indian continent (Faisal et al., 2009). The Deobandy memorization method began to penetrate Malaysia, starting with the establishment of Maahad Tahfiz in 1981 (Sedek et al., 2016).

This method is closely related to the Tabligh congregational dakwah movement. They have brought tahfiz teachers from India under their management to become instructors in Maahad Tahfiz. Until now, this method has been used in several existing tahfiz centres. This method uses several methods (Sedek Ariffin, 2011; Abdul et al., 2005). In general, this deobandy method uses the following techniques:

a. Preparation before memorizing
b. Sabak (New Memory)
c. Para Sabak (Weekly Memorization)
d. Ammokhtar (Overall memorization)
e. Halaqah Dauri
f. Syahadah Hafiz

### Panipati Memorization Method

The Pakistani method is also known as the Panipati method and is quite popular among tahfiz students in Pakistan. Panipati was the first teacher to pioneer this method in Pakistan, and he comes from a region called Panipati. This method is quite effective in producing authoritative huffaz. Overall, this memorization method includes several techniques that are practised in the process of memorizing the Quran. ( Sedek Ariffin, 2014 ) These memorization techniques are as follows

a. Sabak (New Memory)
b. enam sabak,
c. sabki ,
d. separa,
e. mutlaah,
f. Tertib Wifak,
g. Dastar Bandi

Jamiah Darul Quran is a Muslim University in Faisalabad, Pakistan. It is one of the universities located in the city. This university offers Islamic Studies and Tahfiz al-Quran programs to Pakistanis and foreigners. This

memorization method was first practiced at Maahad Tahfiz al-Quran Lorong Alif Jitra Kubang Pasu, Kedah Darul Aman, in 1989. At the initial stage, 10 students participated in the memorization program at this man, guided by Maulana Umar, a teacher from Pakistan.

### Turkish Memorization Method

Quran memorizers from Turkey practice this Turkish memorization method. In this method, the first stage is to guide each child to be able to read the Quran well so that it is by the rules in the science of tajwid. After that, they memorize it in parts, namely memorizing per-juz from 1 juz, then into ten sheets, and from 10 sheets divided into 15 lines, then only a memorizer begins the memorization process from the last page of juz one. This process is carried out continuously and always starts from the last page of each juz until the Quran memorizers can complete their memorization of 30 pages. Sheikh Sulaiman Hilmi Tunahan founded this Turkish Ottoman method. He was an Islamic figure who lived during the reign of Mustafa Kamal Ataturk. He preached and established a madrasah secretly because, at that time, spreading the Islamic message was prohibited. He was once imprisoned because he was considered to be against the government. However, thanks to prayer, patience, effort, hard work and support from his students, he finally established a boarding school called Sulaimaniyah. He lived in three periods, namely the period of the Ottoman Turkish Caliphate as a student, the period of the Ottoman Turkish Caliphate as a teacher and the period of the transition of the Ottoman Turkish Caliphate to the Turkish State (Hervina, 2018). This method was later brought from Tahfiz Tuba Kiz Quran Kusu Suadiye Istanbul, Turkey (Sedek, 2011). In general, this method from Turkey includes several techniques that are practised, namely:

a. Khatam Ten Times
b. Chi (New memory)
c. Zor Pismis
d. Kolay Pismis
e. Tekrar
f. Tekrar Hepsi Seyfa
g. Has

### Cirebon Indonesia memorization method

This memorization method is one of the methods available in Malaysia. Ustazah Maesun Binti Talmad pioneered this memorization method. This method is based at Maahad Tahfiz al-Husni Batu 20 Jeram Kuala Selangor. Memorizing the Quran according to this Indonesian method starts from juzuk 30 to the first juzuk. It will make it easier for students because the verses in the final juzuk are shorter and more accessible to memorize. In general, the memorization method that is implemented is as follows:

a. Hifz al-Jadid (New Memory)
b. Al-Hifz al-Usbu'iy (Weekly Memorization)
c. Al-Hifz al-Qadim (Repetition of Old Memorization)
d. Syahadah Hifz al-Quran

### Quran Memorization Method LUH

This memorization method is practiced at the al-Khairiah Madrasah in Makkah al-Mukarramah. Students who had studied there brought this method to Malaysia, but their number was small, and they needed a specific madrasah to practice this memorization method. The speciality of this method, called LUH, is that students need to listen to the recitation of the Quran, ideally from a tasmik teacher, before memorizing it. This method is practised based on how the Prophet Muhammad (PBUH) took the recitation from the angel Jibril (AS) when the revelation was revealed to him. In general, this memorization method from Makkah practices the following techniques:

- |                       |
|-----------------------|
| a. Tasmi' LUH         |
| b. Reverse Memory     |
| c. Reverse Repetition |
| d. Memory Test        |

## Malaysian Model Memorization Method

Darul Quran JAKIM compiles this Malaysian Model Quran Memorization Method and includes general methods carried out in Malaysia's Darul Quran and Maahad tahfiz. The methods in learning tahfiz al-Quran generally include talaqqi and musyafahah, tiktirar, kefahmat, tasmik, tadarus and kitabah.

1. Talaqqi and Musyafahah, the talaqqi and musyafahah methods aim to ensure that students; reading and memorization follow the rules of tajwid and the level of fluency in the Quran. The teacher will play a role in ensuring that the students; reading is correct and students need to emulate their teachers reading.
2. Tiktirar, the tiktirar method is a method that requires students to repeat the recitation of verses until they can memorize them well. This method is the primary method in memorizing the Quran.
3. Comprehension: The comprehension method requires students to understand the sentences and meanings of their memorized sentences. This understanding will help them remember and strengthen their memorization.
4. Tasmik, the tasmik method is also needed because students need help verifying their own memorization. Therefore, the tasmik method evaluates their memorization. Their teacher is the best assessor of their memorization.
5. *Tadarus: The tadarus method is memorizing and reviewing memorization in student groups. The process of reviewing each other's memorization will occur.*
6. Kitabah, the kitabah method is a method of writing verses of the Quran which will be a support method for students to remember their memorization.

Nor Musliza Mustafa (2014) explained that past studies have shown that memorization methods and techniques have been used to achieve the noble goal of memorizing the Quran continuously and maintaining memorization in the hearts of Quran memorizers. Among the methods and techniques of memorizing the Quran that have been presented are Talaqqi, Musyafahah, Takrar, Tadarus, Semaan, Tasmik, Tashil, Tarkiz, Tarsikh, Tafaqqud and Murajaah, comprehension and writing.

For the terms tadarus, semaan, tashil, tarkiz, tarsikh, tafaqqud and murajaah, Nor Musliza Mustafa, and Mokmin Basri (2014) provide references. The tadarus method with its partners confirms memorization, strengthening and evaluating memorization by looking at the mashaf. The Semaan method is the opposite, done without looking at the mashaf. The Tashil method is to read quickly until you pass the problematic words and master the makhraj of the letters.

The Tarkiz method refers to concentrating on reading. One tries wholeheartedly and maximizes the intellect to recall what has been retained or embedded in memory. The Tarsikh method strengthens reading by detailing memory, restoring memorization through sound, and illustrating memorized verses by involving much repetition to help memory retention.

The Tafaqqud method checks the recitation by repeating the verses that have been memorized and comparing them to the mashaf to ensure their authenticity. This includes consistency in the writing of the Rasm Uthmani mashaf. The Murajaah method is a method of repeating verses that have been memorized continuously without difficulty.

## PRELIMINARY STUDY OF HAFAZAN METHODS

An initial study was conducted on 33 students of the Diploma in Tahfiz al-Quran Wal-Qiraat of the Islamic University of Melaka. The study was conducted using a survey form with relevant question items. The study



findings were analyzed using SPSS version 23. The following are the findings of an initial study on memorization methods among students of the Diploma in Tahfiz al-Quran wal-Qiraat of the Islamic University of Melaka.

	Mean	Std. Deviation	N
B1 I memorize the Quran using a structured method and memorization process.	3.88	1.023	33
B2 The rules at the institution help me excel in memorization.	3.55	.971	33
B3 Teachers often encourage me to excel in memorization.	4.09	.980	33
B4 I practice good manners in memorizing the Quran	4.15	.712	33
B5 I implement the Talaqqi al-Quran method in memorizing the Quran.	3.97	1.075	33
B6 I implement the Tasmik method in memorizing the Quran.	4.58	.792	33
B7 I implement the Murajaah method in memorizing the Quran	3.82	.846	33
B8 I practice with friends to strengthen my memory	3.45	.971	33
B9 I memorize using the methods taught by the teacher	3.88	.960	33
B10I memorize by listening method	3.24	1.200	33
B11 I memorize using various methods (I do not have a specific method)	3.73	1.153	33
B12 I am able to memorize the Quran at a set rate every day.	3.97	1.015	33
B13 I memorize using the same Mushaf	4.33	.957	33
B14 I memorize using a large manuscript.	3.48	1.176	33
B15 I write the verses I memorized in a writing book	3.58	1.200	33
B16 I am convinced that memorizing is the best method for understanding the meaning of the Quran's verses.	4.27	.944	33
B17 I read the translation of a verse before memorizing it.	3.33	1.109	33
B18 I read the interpretation of a verse before memorizing it.	3.27	1.180	33
B19 I practice understanding verses in the process of memorizing the Quran	3.52	1.149	33

#### Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Method Of Memorization	33	2.37	4.47	3.7943	.49379
Valid N (listwise)	33				

## ANALYSIS OF STUDY FINDINGS

In examining past studies covering popular memorization methods, the study concluded that several important methods are agreed upon to be implemented in memorizing the Quran. These methods are:

a. Tasmik memorization
b. New Memorization Review
c. Old Memorization Repetition
d. Performance Test

Meanwhile, an initial study on this student at the Islamic University of Melaka found that the implementation of memorization methods was high, with a mean frequency of 3.79. The highest level of implementation was Reading memorization (tasmik) with a teacher and using the same Quranic manuscript, which represented the highest mean, recording 4.58 and 4.33, respectively.

## SUMMARY

Various forms of memorization methods are implemented involving strategies, approaches, methods, techniques and activities to produce effective teaching and learning. A combination of strategies, approaches, methods, and techniques must be used to improve the memorization of the Quran. Various memorization methods and techniques practised in this country can be selected and implemented according to the suitability and situation of implementing the memorization of the Quran. Compliance with memorization methods, in general, can affect the performance and quality of memorization of students.

The methods in the tahfiz learning process are seen as an effective way to memorize the Quran. Initial studies found that diploma-level students implement methods either specifically or generally to memorize the Quran. The variety of these methods helps achieve effective and quality memorization according to the suitability of the place and learning environment.

## APPRECIATION

This paper is one of the outputs from the Yayasan Rafulin Holdings Sdn Bhd Grant through a study titled ‘Tahap Penguasaan Kefahaman Al-Quran Dalam Pencapaian Prestasi Hafazan Pelajar Tahfiz’. Appreciation goes to the Yayasan Rafulin Holdings Sdn Bhd on the awarding of this research grant.

## REFERENCES

1. Ariffin, S. Abdullah, M., Mohd, & Ahmad, K. (Eds.). (2014). Implementation of Panipati Method on Memorization the Quran in Malaysia: A study in Tahfiz Institute. ITMAR-14, 1, 406–413.
2. Azmil Hashim dan Ab Halim Tamuri. (2012). Persepsi pelajar terhadap kaedah pembelajaran tahfiz al-Quran di Malaysia. *Journal of Islamic and Arabic Education*.4(2), 1-10.
3. Azmil Hashim, Ab Halim Tamuri, Misnan Jemali. (2013). Latar Belakang Guru Tahfiz Dan Amalan Kaedah Pengajaran Tahfiz Al-Quran Di Malaysia. *The Journal Of Islamic Education*. January 2013, Vol. 1 Issue 1.
4. Azmil Hashim, Ab Halim Tamuri, Misnan Jemali & Aderi Che Noh. (2014). Kaedah Pembelajaran Tahfiz Dan Hubungannya Dengan Pencapaian Hafazan Pelajar. *Journal of al-Quran and Tarbiyyah*.
5. Binti Wan Jusoh, W. K., Bin Abdul Rahman, A., Bin Wan Abdullah, W. N. ., & Binti Mohammad Nor Abdullah, N. H. . (2020). Kaedah Menghafaz Al-Quran Yang Diaplikasi Oleh Para Pelajar Darul Quran, JAKIM. *Jurnal KIAS*, 8(1), 18 - 35.
6. Darul Quran JAKIM. (2018). Gaya Pembelajaran, Kaedah, Teknik Dan Proses Hafazan Al-Quran. Dalam *Perkembangan Pendidikan Tahfiz : Darul Quran Perintis Dinamik* (p. 22).
7. Hashim, A., & Tamuri, A. H. (2012). Persepsi Pelajar Terhadap Kaedah Pembelajaran Tahfiz al-Quran di Malaysia. *Journal of Islamic and Arabic Education*, 4(2), 1–10.

8. Islam, M. J. K. (2020). Sejarah Dan Perkembangan Pendidikan Tahfiz Al-Quran Di Malaysia (Edisi II). Darul Quran JAKIM.
9. Jasmi, K. A. & Che Noh, M. A. (2013). Sejarah, Kaedah, serta Model Pengajaran dan Pembelajaran al-Quran (History, Methods, and Models of Teaching and Learning of the Quran) dalam Bengkel Pemulihan dan Pengayaan Pengajaran dan Pembelajaran (PdP) al-Quran SRA JAWI (Remedial and Enrichment Workshop for Teaching and Learning Quran SRA JAWI). Di Lecture Hall, Masjid Negara, Jalan Perdana 50480, Kuala Lumpur on 28-29 October 2013, pp. 1-17.
10. Kaedah Hafazan Al-Quran Model Malaysia Teras Panduan Penghafaz Al-Quran (2019) Darul Quran Jakim
11. Kamarul Azmi Jasmi Mohd Aderi Che Noh. Sejarah, Kaedah, Serta Model Pengajaran Dan Pembelajaran Al-Quran. Fakulti Tamadun Islam Universiti Teknologi Malaysia. Fakulti Pendidikan. Universiti Kebangsaan Malaysia
12. Kh. Ahsin Sakho Muhammad.(2015). Mendeapani Kepelbagaian Hafazan di Indonesia: Beberapa Metode Tahfiz al-Quran di Indonesia (Kertas Simposium Pendidikan Tahfiz Nusantara di Institut Latihan Islam Malaysia Bangi, 1-3 Jun 2015)
13. Mustafa, N. M. (2014). Perbandingan kaedah hafazan al-quran tradisional dan moden: satu kajianawal. Proceeding of the Social Sciences Research ICSSR 2014, 2014(June), 827–834.
14. Nor Musliza Mustafa, Mokmin Basri, Sedek Ariffin. Gaya Pembelajaran Pelajar Dalam Proses Hafazan Dan Kefahaman Makna Al-Quran : Satu Tinjauan, Kolej Universiti Islam Antarabangsa Selangor, Universiti Malaya normusliza@kuis.edu.my, mokmin@kuis.edu.my, sedek2001@um.edu.my
15. Perkembangan Pendidikan Tahfiz : Darul Quran Perintis Dinamik © Hak Cipta Darul Quran Jakim 2018.
16. Rohana Zakaria, Shahrudin Pangilun, & Shahrudin Saad. (2018). Elemen Tadabbur al-Quran dalam Kursus I'adah Hifz al-Quran Pengajian Tahfiz al-Quran dan al-Qiraat KUIS. 4th International Conference on Islamiyyat Studies, September, 194–202.
17. Sabit fathoni, Teknik Menghafal Al-Qur'an Secara Cepat, (Semarang: Mutiara Aksara, 2015)
18. Sedek Ariffin /ITMAR-2014 Prosiding Kertas Penuh/Jilid-1,406-413 Dr. Persidangan Antarabangsa mengenai Trend Inovatif dalam Penyelidikan Akademik Pelbagai Disiplin ” (ITMAR- 2014) 408
19. Sedek Ariffin & Siti Sarah Wahidah Wahid. (2014). Kajian Metodologi Hafazan al-Quran. Universiti Malaya. Kuala Lumpur. Ms. 114
20. Sejarah Dan Perkembangan Pendidikan Tahfiz Al-Quran Di Malaysia : Edisi II (2020) : Darul Quran Jakim
21. Sedek Ariffin & Zulkifli Mohd Yusoff . 2017. Metodologi Hafazan al-Quran .Universiti Malaya
22. Sejarah Dan Perkembangan Pendidikan Tahfiz Al-Quran Di Malaysia : Edisi II (2020) Darul Quran Jakim
23. Wan Khalijah binti Wan Jusoh Ahmad bin Hj. Abdul Rahman Wan Nasyruddin bin Wan Abdullah Nur Hanisah binti Mohammad Nor Affandi . Kaedah Menghafaz Al-Quran Yang Diaplikasi Oleh Para Pelajar Darul Quran, Jakim
24. Zainora Daud. 2012. Keberkesanan Amalan Tri-Kurikulum Di Maahad Tahfiz Kerajaan Negeri : Kajian Awalan