

Teachers' Perception and Implementation of The *Talaqqi* and *Musyafahah* Methods when Teaching and Learning the Al-Quran Under the *Tamayyuz* Program

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ABSTRACT

Back Ground: *Talaqqi* and *musyafahah* are face-to-face learning methods that involve direct transmission of knowledge from teacher to student. In the context of reciting the al-Quran, this act was inherited from the Archangel Gabriel (PBUH) and later implemented by Prophet Muhammad (PBUH) to the following generations, and the practice has continued until today. This method should be applied during teaching and learning sessions in al-Quran recitation classes. However, the current school education system is burdened with a congested academic curriculum and various other non-academic programs that has posed challenges in implementing *talaqqi* and *musyafahah* when teaching the al-Quran. This issue also affects students enrolled in al-Quran memorising (*tahfiz*) programs.

Objective: This study aimed to examine teachers' perception regarding the implementation of *talaqqi* and *musyafahah* in the Tamayyuz program as well as learning the al-Quran by Tamayyuz students, in addition to also analysing teachers' views and suggestions for improving the program.

Methods: The design of this study was a combination of qualitative and quantitative approaches. The data collection method for the qualitative study used the methods of document analysis and interview. Meanwhile, the data collection method for the quantitative study used the questionnaire and performance test instruments. The compiled data were analyzed using Statistical Package for Social Sciences (SPSS 23.0) via Crosstab analysis.

Results: Findings indicate that most teachers have a positive perception of the *talaqqi* and *musyafahah* methods used in teaching and learning the al-Quran in schools, while the majority of Tamayyuz teachers also practiced this method in their al-Quran teaching sessions. However, several issues in its implementation were identified, such as a lack of teaching skills for demonstrating proper recitation and limited exposure to effective *talaqqi* and *musyafahah* techniques. Furthermore, students were burdened with heavy academic loads and tight schedules that posed challenges when fully engaging with these methods.

Conclusion: Findings of this study can help relevant parties improve the effective implementation of *talaqqi* and *musyafahah* methods in the Tamayyuz program, ultimately contributing to students' excellence.

Keywords: Tamayyuz program, implementation, *talaqqi* and *musyafahah*, huffaz, Quranic recitation, Teachers' Perception

INTRODUCTION

Tajwid scholars agree that al-Quran recitation cannot be learned solely through explanations or by referring to books. Instead, they must be acquired through the *talaqqi* and *musyafahah* methods, which refers to direct learning from a teacher. Hence, if this process is not properly implemented, it may produce students and *huffaz*

(al-Quran memorizers) who are able to recite the al-Quran, but have not fully mastered the recitation that has been passed down through a continuous chain (*sanad*) from the time of Prophet Muhammad (PBUH). Quranic recitation (*qiraat*) is a *sunnah muttaba'ah* (holistically inherited from the Prophet (PBUH) without any exception, even down to a single alphabet), and it is mandatory and obligatory to accept and practice this *sunnah* (Hayyan, 1993).

According to Ghazali (2001), to effectively teach and learn the al-Quran, as well as to truly internalize its message, it requires repeated practice through *musyafahah*, both in person and in groups. Therefore, to ensure accurate recitation of the al-Quran, learning must follow the *talaqqi* and *musyafahah* methods, as taught by the Prophet (PBUH). On the other hand, learning the al-Quran based on *ijtihadi* or self-interpretation or self-study could lead to errors in recitation and this is considered sinful until it is corrected through *talaqqi* guided by a qualified religious teacher (Taufiq, 2006).

According to the teaching guidelines issued by the Malaysian Ministry of Education, the *talaqqi* and *musyafahah* system is one of the pedagogical approaches that must be practiced in Quranic education (Fauziah, 2003). Teaching the al-Quran is a core subject in the Tamayyuz Class Program because recitation and memorization of the al-Quran are the main goals of the program, which is what sets it apart from regular academic classes. However, at the same time, the learning and memorising of the al-Quran in the Tamayyuz Program has to compete with other compulsory subjects. It also faces another challenge, such as an expanded syllabus, compared to mainstream classes. This is because the Tamayyuz Program implements the *Kurikulum Bersepadu Dini* (KBD), which includes subjects such as *Usul al-Din*, *Al-Syariah*, *Al-Lughah al-'Arabiyyah al-Mu'asirah*, *Manahij al-'Ulum al-Islamiyyah*, and *al-Adab wa al-Balaghah*, in addition to regular subjects for PMR and SPM examinations (Islamic Education Division, Ministry of Education Malaysia, 2015). With a heavily loaded syllabus, compulsory co-curricular activities and limited instructional time, there is a concern that the implementation of *talaqqi* and *musyafahah* may face challenges.

One of the challenges that hinders students from mastering Quranic reading skills is the expanded *Tilawah al-Quran* curriculum. In addition, the large number of students in each class and the limited time allocated also contribute to the weak mastery of Quranic skills (Mohd, 2008).

BACKGROUND OF THE TAMAYYUZ PROGRAM

The Tamayyuz Program was first introduced in Sekolah Menengah Agama (SMA) Marang in 2009. Its introduction resulted from the combined ideas of the then Commissioner for Religious Affairs of Terengganu, Y.M. Dato' Haji Shaikh Harun bin Shaikh Ismail, and Dato' Razali bin Idris, who served as the President of the Parent-Teacher Association (PIBG) at SMA Marang. Dato' Razali was also the pioneer of the Quran Memorising Program in Terengganu's religious secondary schools in 2006. This initiative was further enhanced for achieving higher academic excellence in students driven by the importance of thoroughly learning and memorizing the al-Quran, and was officially named the Tamayyuz Class Program. The program was formally launched in 2010, with an initial enrolment of 32 Form One students. The program was a collaboration between the school and the PIBG in its early stages (Zabidah, personal interview, July 13, 2017).

The program soon caught the attention of the Education Division of the Department of Religious Affairs Terengganu (JHEAT). Consequently, in 2011, all schools under the supervision of JHEAT were required to establish Tamayyuz Classes. From 2010 to 2015, the Tamayyuz Classes were only offered to Form One through Form Three students; however, the program was extended to include students up to Form Five from 2016 onwards (Tamayyuz Program Guidelines, Education Division, JHEAT, 2017).

The main goal of establishing this class was to strengthen the Muslim community (*ummah*) through memorising and internalising the al-Quran, as well as to nurture a generation that possess a noble character based on the teachings of the al-Quran (Abdul, 2010). This goal is reflected in the objectives of the Tamayyuz Class Program, as follows:

1. To produce a Quranic generation in a civilized society

2. To enhance the level and ability of students to memorise the al-Quran
3. To shape students' noble character through memorising the al-Quran
4. To make the al-Quran a guide in the daily lives of Muslim students
5. To improve students' academic achievement and their ability to contribute to society

RESULTS

Teachers' Perception Regarding the Implementation of *Talaqqi* and *Musyafahah*

Several key indicators were selected to measure teachers' perception and views on the *talaqqi* and *musyafahah* methods. This included the meaning of *talaqqi*, the process of performing *talaqqi*, improvement in Quranic recitation, student's motivation and enhancing memorising skills through the *talaqqi* approach. All five of these items form the core content and foundation of teachers' perception regarding the *talaqqi* and *musyafahah* methods. A Four-point Likert scale was used for this purpose, with measures of 1 (Strongly Disagree), 2 (Disagree), 3 (Agree), and 4 (Strongly Agree).

Table 1: Percentage Distribution of Teachers' Perception Towards *Talaqqi* and *Musyafahah*

Scale Indicator	Strongly Disagree		Disagree		Agree		Strongly Agree	
	Total	%	Total	%	Total	%	Total	%
<i>Talaqqi</i> dan <i>Musyafahah</i> must be performed in front of the teacher	0	0		0	2	18.2	9	81.8
Performing <i>talaqqi</i> using only <i>tasmi'</i> is insufficient	0	0	1	9.1	4	36.4	6	54.5
Improving al-Quran reciting skills through <i>talaqqi</i> and <i>musyafahah</i>	0	0	0	0	2	18.2	9	81.8
<i>Talaqqi</i> and <i>musyafahah</i> enhance a student's motivation	0	0	0	0	2	18.2	9	81.8
Al-Quran memorising skills can be improved through <i>talaqqi</i> and <i>musyafahah</i>	0	0	1	9.1	1	9.1	9	81.8

According to Table 1, the majority of respondents (nine respondents or 81.8%) strongly agreed with the item, "*Talaqqi* dan *Musyafahah* must be performed in front of the teacher". This indicates that they agree that *talaqqi* and *musyafahah* must occur directly between the student and the teacher, and cannot be effectively carried out with friends or through online platforms like *YouTube*. The same number of respondents (nine or 81.8%) also strongly agreed with the items, "Improving al-Quran reciting skills through *talaqqi* and *musyafahah*", "*Talaqqi* and *musyafahah* increase student motivation" and "Al-Quran memorising skills can be improved through *talaqqi* and *musyafahah*".

These results suggest that teachers have a clear understanding of the *talaqqi* and *musyafahah* concept, as well as their positive impact on al-Quran reciting skills, motivation to learn and memorising ability. Whereas for the item, "Performing *talaqqi* using only *tasmi'* is insufficient", the majority (six respondents or 54.5%) also strongly agreed with this item. All five of these items represent key aspects in a teacher's understanding and

perception of the *talaqqi* and *musyafahah* methods. The analysis shows that teachers recognize the importance of implementing these methods in Quranic instruction to ensure that students can correctly read and memorize the al-Quran.

In reference to the items, “performing *talaqqi* using only *tasmi*’ is insufficient” and “al-Quran memorising skills can be improved through *talaqqi* and *musyafahah*”, only one respondent (9.1%) disagreed. This may be due to the respondent’s basic academic background in the field of *Syariah* at the undergraduate level, which may have resulted in a weaker grasp of the *talaqqi* and *musyafahah* concepts.

Overall, it can be concluded that the majority of teachers have a positive perception of the *talaqqi* and *musyafahah* methods when applied to the teaching and learning of the al-Quran in schools. However, there was a slight drop in the percentage (54.5%) of those who “strongly agree” with the item, “performing *talaqqi* using only *tasmi*’ is insufficient”. This may be due to limited exposure among teachers, especially those without a background in Quranic studies, concerning the correct techniques of *talaqqi* and *musyafahah*.

Implementing The *Talaqqi* and *Musyafahah* Methods when Teaching and Learning the Al-Quran

Several relevant methods and techniques were identified for assessing the implementation of the *talaqqi* and *musyafahah* methods in the teaching and learning of the al-Quran. A Four-point Likert scale was used to achieve this objective, with the measurement scale being 1 (Never), 2 (Rarely), 3 (Frequently), and 4 (Very Frequently).

Table 2: Percentage Distribution of Respondents Based on the Implementation of *Talaqqi* and *Musyafahah* Methods in the Teaching and Learning of the al-Quran

Scale Indicator	Never		Rarely		Frequently		Very Frequently	
	Total	%	Total	%	Total	%	Total	%
I begin my lessons by letting students listen to recitals of the al-Quran	5	45.5	5	45.5	0	0	1	9.1
I establish learning targets before I begin the <i>talaqqi</i> and <i>musyafahah</i> process	1	9.1	5	45.5	4	36.4	1	9.1
I practice the <i>talaqqi</i> and <i>musyafahah</i> methods every time I begin a new memorisation (<i>hafazan</i>)	0	0	0	0	4	36.4	7	63.6
I will <i>tasmi</i> ’ with a student when the student begins a new memorisation (<i>hafazan</i>)	0	0	0	0	2	18.2	9	81.8
I will <i>tasmi</i> ’ each previous memorisation (<i>hafazan</i>) with the student (<i>muraja’ah</i>)	0	0	2	18.2	3	27.3	6	54.5
When carrying out the <i>talaqqi</i> I emphasise on the <i>kalimah</i> that is related to specific recitations of Imam Hafs’, such as <i>isymam</i> , <i>roum</i> , <i>tashil</i> and <i>imalah</i>	0	0	2	18.2	5	45.5	4	36.4
The time allocated for each memorisation (<i>hafazan</i>) subject is adequate for implementing the <i>talaqqi</i> dan <i>tasmi</i> ’ programs for each new memorisation (<i>hafazan</i>)	0	0	4	36.4	3	27.3	4	36.4

I encourage students to <i>tasmi'</i> previous memorisations (<i>hafazan</i>) with their friends	0	0	1	9.1	7	63.6	3	27.3
I encourage students to listen and learn the al-Quran from <i>YouTube</i> and audio recordings	4	36.4	3	27.3	2	18.2	2	18.2
I use teaching aids to attract the student's attention when carrying out <i>talaqqi</i>	4	36.4	4	36.4	2	18.2	1	9.1
I encourage students to <i>talaqqi</i> with their friends during group learning activities	2	18.2	3	27.3	5	45.5	1	9.1
I apply the <i>talaqqi</i> and <i>musyafahah</i> methods outside the classroom in order to create a varied teaching and learning atmosphere	6	54.5	3	27.3	1	9.1	1	9.1

According to Table 2, the item, "I begin my lessons by letting students listen to recitals of the al-Quran" shows that the majority of respondents (five respondents or 45.5%) were at the "never" scale, and five (45.5%) respondents were at the "rarely" scale. Only one respondent (9.1%) was at the "very frequently" scale. This indicates that most teachers did not start their teaching and learning sessions by letting students listen to recitations of the al-Quran, whether through audio, video or the teacher's own recitation.

As for the item, "I establish learning targets before I begin the *talaqqi* and *musyafahah* process", the majority of respondents (five respondent or 45.5%) selected "rarely", while four respondents (36.4%) reported doing so "frequently". This suggests that the teaching objective is not always a priority for the respondents in every lesson. Meanwhile, for the items, "I practice the *talaqqi* and *musyafahah* methods every time I begin a new memorisation (*hafazan*)", "I will *tasmi'* with the student when the student begins a new memorisation (*hafazan*)", and "I will *tasmi'* each previous memorisation (*hafazan*) of the student (*muraja'ah*)", the majority of respondents (seven respondents or 63.6%), nine respondents (81.8%) and six respondents (54.5%), respectively, said "very frequently". This indicates that most teachers do practice the *talaqqi* and *musyafahah* methods when teaching and learning the al-Quran with their students.

In addition, this descriptive analysis also shows that the majority of respondents (five respondents or 45.5%) "frequently" used the *talaqqi* method by emphasizing specific recitation terms related to Imam Hafs', such as *isymam*, *roum*, *tashil* and *imalah*, while four (36.4%) reported "very frequently". This suggests that most teachers understand the special recitations according to Imam Hafs' and emphasise them when teaching their students. However, a small number of respondents (two respondents or 18.2%) neglected this important aspect. This issue should be addressed and improved by teachers to ensure that students engage in proper *talaqqi*, especially when mastering Imam Hafs' specific recitations, so that they accurately learn the recitals from their teachers.

Next, for the item, "I encourage students to *tasmi'* previous memorisations (*hafazan*) with their friends", the majority of respondents (seven respondents or 63.6%) selected "frequently". This shows that most teachers encourage students to practice *talaqqi* with their friends. This will help students to consistently retain their memorization through peer-based *tasmi'* activities, since the time allocated for practicing *tasmi'* with the teacher in class is limited.

Similarly, for the item, "I encourage students to *talaqqi* with their friends during group learning activities", the majority of respondents (five respondents or 45.5%) chose "frequently". This method is permissible as long as the students accurately recite the al-Quran in terms of the *tajwid*, fluency and pronunciation of alphabets, to prevent errors when learning with friends. Therefore, students with strong recitation skills should be trained to guide those who are weaker.

As for the item, "I encourage students to listen and learn the al-Quran from *YouTube* and audio recordings", four respondents (36.4%) chose "never" and three (27.3%) chose "rarely". This may be due to teachers' understanding that using *YouTube* and audio recordings is insufficient for implementing the *talaqqi* and *musyafahah* concept, which then requires direct involvement by teachers. In addition, the boarding school environment as well as the prohibition of bringing smartphones to school may contribute to the difficulty of implementing this method due to limited internet access. As for the item, "I use teaching aids to attract the student's attention when carrying out *talaqqi*", four respondents (36.4%) chose "never" and another four (36.4%) chose "rarely". This indicates that the majority still use traditional methods when teaching the al-Quran, which could be due to a lack of creativity among teachers, as well as limited resources and facilities provided by the school management.

Whereas for the item, "I apply the *talaqqi* and *musyafahah* methods outside the classroom in order to create a varied teaching and learning atmosphere", the majority of respondents (six respondents or 54.5%) stated that they had "never" applied it. This indicates that teaching the al-Quran is generally confined to classroom settings.

Therefore, it can be concluded that the majority of respondents apply the *talaqqi* and *musyafahah* methods when teaching the al-Quran, at the very least by using the *tasmi'* method for new memorization by students. This finding supports the study by Norhisyam Muhammad (2019) study, which found that there was a heavy usage of the *talaqqi* and *musyafahah* methods when teaching *al-Qur'an wa al-Hifz*. His research involved students participating in the SABK *Kurikulum Dini* program in Perak.

This is evident as six out of the twelve selected items were rated as *frequently* or *very frequently*. However, at the beginning of a teaching session, most teachers did not begin by playing a recorded recital or reciting the al-Quran themselves to students as only 9.1% did so. One possible reason for this could be that teachers lack the skills to recite the al-Quran, as well as the limited instructional time allocated for implementing the method. In terms of teaching aids, the negligible use of audio and video resources, and the minimal time for teaching outside the classroom, reflect a lack of initiative by teachers to diversify strategies for teaching the al-Quran that could attract students' interest. This is clearly shown in Table 3.13, where three of the items were rated under the "never" scale. This may be due to a lack of facilities, such as electronic devices and internet access as well as the absence of an al-Quran laboratory. Nevertheless, this does not mean that all teachers are limited in their approach. A small number still show creativity when applying these methods, which is evident from the responses by some teachers who rated the items as *frequently* and *very frequently*.

Teachers' Views and Suggestions

Based on the analysis of the respondents (teachers), nine (81.8%) agreed that the implementation of *Talaqqi* and *Musyafahah* methods can be fully implemented and practiced when teaching and learning the al-Qur'an. Meanwhile, the remaining two respondents (18.2%) had disagreed. This shows that although there are challenges and limitations in efforts to flawlessly teach and learn the al-Quran, the respondents have shown a strong commitment in applying the *talaqqi* and *musyafahah* methods. Their views regarding the issues and obstacles they face in trying to implement these methods for the benefit of their students were also taken into account, as shown in the analysis results in the table below.

Table 3: Percentage distribution of respondents (teachers) according to problems and obstacles they faced when implementing the *Talaqqi* and *Musyafahah* methods

Scale Indicator	Yes		No	
	Total	%	Total	%
The surrounding environment is not conducive (facilities, hostel, teaching aids)	3	27.3	8	72.7
Teachers lack exposure regarding effective <i>talaqqi</i> and <i>musyafahah</i> techniques	6	54.5	5	45.5

Students are burdened with numerous curriculum activities that distract them from learning the al-Quran	6	54.5	5	45.5
The time allocated for learning the al-Quran is limited and inadequate for fully implementing <i>talaqqi</i> and <i>musyafahah</i>	7	63.6	4	36.4

According to Table 3, one of the issues with the highest percentage of respondents (seven respondents or 63.6%) is the limited and inadequate time allocated for learning the al-Quran, which hinders the full implementation of the *talaqqi* and *musyafahah* methods.

Based on students' daily schedule, the time allocated for *tasmi'* together with the teacher is one hour in the morning and two and a half hours at night, totalling three and a half hours of *tasmi'* per day. Other issues and obstacles identified include teachers' lack of exposure to effective *talaqqi* and *musyafahah* techniques and the heavy academic workload of students due to an overloaded curriculum (each cited by six respondents or 54.5%). The burden of an overloaded curriculum is closely related to the amount of time available for learning the al-Quran. Students are unable to fully concentrate on learning the al-Quran, even during the time designated for memorization and *tasmi'* lessons because their minds are distracted by other issues. This issue can be addressed by providing students with exposure, motivation and guidance on effective memorization techniques, retention strategies and proper time management.

Teachers are given insufficient exposure to effective *talaqqi* and *musyafahah* techniques and this has led some to believe that their methods are correct, when in fact the implementation may be flawed. This affects the effectiveness of using these methods when teaching the al-Quran. The school, with the support of relevant and interested parties, should organize specific training programs for *Tamayyuz* teachers so that proper al-Quran teaching methods can be practiced more systematically, and ultimately achieve the true objectives of establishing the *Tamayyuz* class.

The obstacle with the lowest percentage was related to a non-conducive environment (facilities, dormitories, teaching aids etc.), with only three respondents (27.3%) agreeing, while the remaining eight respondents (72.7%) disagreed with this statement. This finding suggests that the school environment is already conducive and provides students with a comfortable atmosphere, especially suited for teaching and learning the al-Quran.

Among the other issues raised was that students' lack of exposure to proper memorization techniques. This could issue could arise because not all teachers have a background in Quranic studies and may lack exposure to the actual *talaqqi* and *musyafahah* techniques, as discussed in the second item in Table 3.14. Furthermore, sharing of skills amongst teachers also plays an important role in ensuring the successful implementation of *talaqqi* and *musyafahah*. Teachers must build close and strong collaborations so that any arising issue can be resolved together. Workshops to enhance teachers who teach the al-Quran involving experts in the field should also be held periodically to expose teachers to proficient and latest instructional systems in the field of Quranic education.

CONCLUSION

Overall, the teachers have a positive and constructive perception toward the implementation of *talaqqi* and *musyafahah* methods. The findings also indicate that these methods have been effectively applied in the teaching and learning processes during the *Tamayyuz* classes, in accordance with the methodology practiced by the Prophet Muhammad (SAW) on the Companions in efforts to convey the recitation of the al-Qur'an to the next generation. The passage of time does not pose a barrier for teachers and students to implement this method, either by practicing traditional approaches or various modern tools and technologies, such as audio, video and *YouTube* etc., as long as they do not contradict the true concept of *talaqqi* and *musyafahah*.

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