

الجرنال السنوي لدار القرآن Jurnal



DARUL QURAN

BIL. 22 • TAHUN 2018/1440 • ISSN 2229-9130

1. **Pedagogi al-Quran Terhadap Rasulullah SAW dan Kaitan dengan Aspek Pemeliharaannya**
Abd Rahman Abd Ghani
2. **Pengamalan Ilmu Tajwid dalam Pengajian Talaqqi al-Quran Bersanad**
Mohd Hasbie Al-Shiddieque Ahmad, Khairul Anuar Mohamad
3. **Waqaf Qabīḥ pada Ru`ūs Al-Āyi yang Diperselisihkan oleh Para Ulama' Fawāṣil**
Abd Muhaimin Ahmad, Sabri Mohamad, Haziyah Hussin
4. **Analisis Elemen Al-Qira'at dalam I'jaz Al-'Ilmiyy**
Yusri Chek
5. **Ketokohan Hamka Selaku Mufassir Nusantara**
Muhammad Yusry Affandy Md Isa
6. **Sumbangan Syeikh Dr. Farid Al-Ansari dalam Majalis Al-Quran**
Rohana Zakaria, Mohd Farid Ravi, Khairul Anuar Mohamad
7. **Fenomena al-Taqdim Wa al-Ta'khir dalam I'Jaz Nabawiyy: Satu Kajian Dalam Hadith Empat Puluh Susunan Imam Nawawi**
Mohd Zuhdi Ismail
8. **Prospects and Potencies of Tahfiz al-Quran Education Through The Modenization in Malaysia**
Ahmad Zulfiqar Shah Abdul Hadi, Nik Md Saiful Azizi Nik Abdullah
9. **أثر الشاطبية ومكائنها في علم القراءات**
Abdelmohaimen Sayed Ali Abdel Majed
10. **مراحل تطور تحريريات القراءات القرآنية المتواترة: دراسة تاريخية**
Wan Muhammad Hafizuddin Wan Abd Halim, Sedek Ariffin, Abdollatif Ahmadi Ramchahi
11. **الخطاب الإسلامي في التسامح مع غير المسلمين**
Shumsudin Yabi



JURNAL
DARUL QURAN

Hak cipta terpelihara. Tidak dibenarkan mengeluarkan cetak mana-mana bahagian artikel, ilustrasi dan isi kandungan buku ini dalam apa jua cara sama ada secara elektronik, fotokopi, mekanik, rakaman atau cara lain sebelum mendapat keizinan bertulis daripada Ketua Pengarah, Jabatan Kemajuan Islam Malaysia, 62519 Putrajaya. Perundingan tertakluk kepada perkiraan royalti dan honorarium.

Diterbitkan oleh :

DARUL QURAN

Jabatan Kemajuan Islam Malaysia (JAKIM)

Jalan Hamzah Ampang Pecah

44000 Kuala Kubu Bharu

Selangor

Tel : 03-60635333 Faks : 03-60645497

www.darulquran.gov.my

ISSN 2229-9130

JABATAN KEMAJUAN ISLAM MALAYSIA

SIDANG EDITOR

PENAUNG

YBhg. Datuk Haji Mohamad Nordin bin Ibrahim
Ketua Pengarah
Jabatan Kemajuan Islam Malaysia

PENASIHAT

YBhg. Dato' Paimuzi bin Yahya
Tim. Ketua Pengarah (Pembangunan Insan)
Jabatan Kemajuan Islam Malaysia

KETUA EDITOR

Dr. Haji Nordin bin Ahmad
Pengarah Darul Quran
Jakim

PENOLONG KETUA EDITOR

En. Mohamad Zamri bin Mohamed Shapik

SETIAUSAHA

En. Yusri bin Chek

PENOLONG SETIAUSAHA

En. Muhammad Toriq bin Yaacob

PEMBANTU

En. Abdul Razak bin Mohd Zain

EDITOR

En. Mohamad Rahim bin Mohamed Abdul Rahman

En. Abdul Jalal bin Abdul Manaf

En. Ibrahim bin Abdullah

En. Yusri bin Chek

En. Mohd Zuhdi bin Ismail

Pn. Shahidah binti Shuib

En. Sukhairu bin Sulaiman

En. Safuan bin Hassan

En. Azhar bin Awang

En. Mohd Pakhrudin bin Abdullah

En. Ahmad Dasuki bin Hashim

En. Mohd Zainuddin bin Wan Yusoff

En. Ahmad Fuat bin Jamil

Pn. Najihah binti Abdullah

En. Sheikh Yaser Mohamed Abdou Mohamed Elatabata

Pn. Suhaida binti Che Samsudin

En. Zaharen bin Md. Zahir

En. Mohd Aishamudin bin Samsungei

En. Muhammad Haafizuddin bin Abirerah

En. Muhammad Fazli bin Ibrahim

En. Mohd Lutfi bin Jamel

En. Muhammad Saoki bin Abd Rahman Dalor

En. Sitti Aisha binti Monib

KANDUNGAN	Muka surat
Sidang Editor	iii
Kata Aluan Ketua Pengarah Jakim	vii
Kata Pengantar Ketua Editor	viii
1. Pedagogi al-Quran Terhadap Rasulullah SAW dan Kaitan dengan Aspek Pemeliharaannya Abd Rahman Abd Ghani	1
2. Pengamalan Ilmu Tajwid dalam Pengajian Talaqqi al-Quran Bersanad Mohd Hasbie Al-Shiddieque Ahmad, Khairul Anuar Mohamad	24
3. Waqaf Qabiḥ pada Ru'ūs Al-Āyi yang Diperselisihkan oleh Para Ulama' Fawāṣil Abd Muhaimin Ahmad, Sabri Mohamad, Haziyah Hussin	44
4. Analisis Elemen Al-Qira'at dalam I'jaz Al-'Ilmiyy Yusri Chek	66
5. Ketokohan Hamka Selaku Mufassir Nusantara Muhammad Yusry Affandy Md Isa	93
6. Sumbangan Syeikh Dr. Farid Al-Ansari dalam Majalis Al-Quran Rohana Zakaria, Mohd Farid Ravi, Khairul Anuar Mohamad	113
7. Fenomena al-Taqdim Wa al-Ta'khir dalam I'jaz Nabawiyy: Satu Kajian Dalam Hadith Empat Puluh Susunan Imam Nawawi Mohd Zuhdi Ismail	132

KANDUNGAN

Muka surat

8. **Prospects and Potencies of Tahfiz al-Quran Education Through The Modenization in Malaysia** 149
Ahmad Zulfiqar Shah Abdul Hadi, Nik Md Saiful Azizi
Nik Abdullah
9. **أثر الشاطبية ومكانتها في علم القراءات** 171
Abdelmohaimen Sayed Ali Abdel Majed
10. **مراحل تطور تحريرات القراءات القرآنية المتواترة: دراسة تاريخية** 194
Wan Muhammad Hafizuddin Wan Abd Halim, Sedek Ariffin,
Abdollatif Ahmadi Ramchahi
11. **الخطاب الإسلامي في التسامح مع غير المسلمين** 217
Shumsudin Yabi

PROSPECTS AND POTENCIES OF TAHFIZ AL-QURAN EDUCATION THROUGH THE MODERNIZATION IN MALAYSIA

Ahmad Zulfiqar Shah Abdul Hadi (PhD)¹

Nik Md Saiful Azizi Nik Abdullah (PhD)²

Abstract

Tahfiz al-Quran nowadays is one important components in Malaysian education. It also has become the major concern of parents especially Tahfiz education conducted by the central or state government due to its curriculum that prepares worldly and hereafter needs. This article specifically discusses the prospects and potencies of Tahfiz education in current situations in some aspects, namely education of Tahfiz in higher education level, career path for huffaz (those who memorise the Quran), challenges in current technology and enhancement towards Tahfiz education during and after being a hafiz al-Quran. This study is an experiment and review (observation) that uses the approach of collection. The results indicated that the prospect and potential of Tahfiz education with their graduates are high as well as in need of some improvements. This study should be expanded in various forms for the purpose of strengthening and collecting source of information related to Tahfiz al-Quran in the future.

Keywords: Tahfiz al-Quran, Tahfiz Education, Prospects And Potencies Of Tahfiz, Curriculum.

¹ Senior Lecturer at Faculty of Human Sciences, Sultan Idris Education University, Tanjong Malim, Perak, Malaysia

² Asst. Professor at Kulliyah of Education, International Islamic University Malaysia, Gombak, Kuala Lumpur, Malaysia

1.0 INTRODUCTION

The main goal of Tahfiz education is to produce huffaz who are competent in all fields as well as skillful, knowledgeable, practicing, righteous and efficient about knowledge of the Quran and can realize it in the society (Muhammad Ismail 2004). According to Azmil Hashim ³, the objective of Tahfiz curriculum is to produce students who not only memorize the Quran, but also understand Islam and possess good conducts. When there are such huffaz, it will instantly generate the necessary human capital in the community to face today's fast-growing modernization.

Based on the current situation, Tahfiz education has attracted new interest among parents for educational process of their children. Therefore, various parties namely the federal government, state governments, NGOs and privates have been striving to offer Tahfiz education at various levels. It starts from early childhood education in pre-school to the level of higher education⁴. Generally, Tahfiz education is divided into two categories, modern and traditional. Modern Tahfiz Education has an orderly structure, encompassing the side of management, curriculum and structural facilities. This Modern Tahfiz Education is organized either by the federal government or

³ Azmil Hashim (2010) *Penilaian Pelaksanaan Kurikulum Tahfiz al-Quran di Darul Quran Jakim dan Maahad Tahfiz Negeri*. Phd Thesis. Faculty of Education, UKM.

⁴ Ahmad Zulfiqar Shah Abdul Hadi & Mohd Abdul Nasir Abd Latif (2016) *Pengayaan, Pengukuhan Dan Pemulihan Dalam Pembelajaran Tahfiz Al-Qur'an: Kajian Di Beberapa Sekolah Tahfiz Terpilih Di Kelantan*. In : *Memperkasakan Generasi Penghafaz al-Quran*. Kuala Kubu Bharu: Darul Quran JAKIM.

state government. While Traditional Tahfiz Education is a poorly organized education in terms of administration, curriculum and infrastructures such as 'pondok' education system. Usually this traditional education is organized by individuals or privates⁵. According to Abdul Hafiz bin Haji Abdullah, there are seven specific differences between Modern Tahfiz Education and Traditional Tahfiz Education. They include learning style , building structures, location, communication, administration and financial management, admission requirements and in terms of examination, certification and recognition⁶.

The word modernization has been used to describe a process involving community or society in the development of modernity. This theory is used to explain the changes that are happening in the community due to fast and rapid changes in technology (Anderson, Margaret L.& Taylor, Howard F. 2013). Modernity according to western perceptions refers to traditional changes in the society that practices modern features such as receiving modern education and working in industrial and manufacturing field⁷.

⁵ Wan Mohamad B. Abd. Aziz (1997) *Pengurusan Maahad Tahfiz al-Quran: Pengalaman Darul Quran, Jabatan Kemajuan Islam Malaysia*. Journal of Darul Quran, 3rd Edition.

⁶ Abdul Hafiz bin Haji Abdullah (2003). Short term research: *Keberkesanan Kaedah Hafazan Di Pusat Tahfiz*. Skudai: Research Management Centre Universiti Teknologi Malaysia.

⁷ Mohd Yuszaidy Mohd Yusoff & Muammar GhadDaffi Hanafiah (2015) *Impak Media Baharu Terhadap Sistem Nilai Masyarakat Melayu Di Malaysia*. Malaysian Journal of Communication. Vol: 31(2).

2.0 LITERATURE REVIEW

There were very few research found in the hafazan class first before Malaysia Independence. However, in some of researchers found that the first class of pre-independence was pioneered by State Mufti of Kelantan, Dato' Haji Muhammad Nor bin Ibrahim who was also the first principal of the Tahfiz al-Quran Institute (now named as Darul Qur'an). He has initiated to create a Tahfiz al-Quran class as soon as he returned from Mecca in 1937⁸. After independence of Malaysia, memorizing the Quran is growing with the formation of ma'ahad Tahfiz al-Quran. Based on record, Tahfiz al-Quran Institute operating in the National Mosque Kuala Lumpur was the first Tahfiz institution established formally⁹. It was established on 1st March 1966 and organized by Branch of Dakwah Institute and Training under Islamic Affairs Division.

Upon completion of his service as a principal at Tahfiz al-Quran Institute, Dato' Hj Mohd Noor bin Ibrahim started with the establishment of the Maahad Tahfiz which was formerly known as the Tafaquh Studies Class located at Muhammadi Mosque, Kota Bharu (<http://www.e-maik.my>). The class was later expanded with the new name Class of Tahfiz Al-Quran Studies MAIK (1992) which then

⁸ Nordin Bin Ahmad, (2018). *Perkembangan Pendidikan Tahfiz: Darul Quran Perintis Dinamik*, Darul Quran JAKIM, Ampang Pecah, Selangor.

⁹ Afaf Abdul Ghafor Hameed, Adel M. Abdulaziz, Mohamed Abdullahi Nur & Muhammad Mustaqim Mohd Zarif. (2003). *Isu Semasa Pengajian: Quran Dan Sunnah*. Editorial Board, KUIM: Faculty of Quran and Sunnah Studies.

changed to Maahad Tahfiz Al-Quran MAIK (2007) until now¹⁰. In 1992, officially another Maahad Tahfiz Al-Quran (MTAQ) school was established. It exists as a result of the proposal made by the late Y.A.B. Tuan Guru Dato Nik Abdul Aziz bin Nik Mat after leading Kelantan as Chief Minister in 1990 and was given the responsibility of managing it under the Kelantan Islamic Foundation (YIK)¹¹.

The move was later followed by other State Governments such as the establishment of the IMTIAZ Secondary School in Terengganu, the Tahfiz Science and Technology Integrated School (MITS) in Selangor (2008), the Negeri Sembilan Tahfiz Al-Quran Institute (ITQAN) and Maahad Tahfiz Pahang (1996). In addition, MARA also took a similar step in 2009, MRSM Ulul Albab Programme, an integrated educational programme between Pure Science education and religious stream programme including Tahfiz al-Quran was introduced. Accordingly, in 2009 MRSM Kota Putra was selected as the first MRSM Ulul Albab, followed by MRSM Gemencheh in 2010 and MRSM Kepala Batas in 2011¹².

Now, Tahfiz education has begun to be one of the educational components in Malaysia. Apart from the existing Maahad Tahfiz in all states in Malaysia, now the government, through the Ministry of

¹⁰ <http://www.e-maik.my>.

¹¹ Noor Hisham Md Nawi, Nur Azuki Yusuff, Mohd Binyamin Che Yaacob dan Nasrul Hakim Salleh (2014) *Matlamat Dan Halatuju Sistem Pengajian Tahfiz Di Kelantan : Satu Pengamatan Awal*. Conference paper at International Conference and Exhibition on Islamic Education 2014.

¹² (www.mara.gov.my)

Education Malaysia (MOE), also introduced the Tahfiz education model. Starting in January 2014, MOE officially implemented Tahfiz Model Ulul Albab (TMUA) in several schools as a pioneer and is now held in every state at least one SMKA or SBP offering the TMUA curriculum.

3.0 INTEREST FACTORS OF TAHFIZ AL-QURAN EDUCATION

Malaysia's thriving development has brought many changes including the development of Tahfiz institution. All curriculum offerings are implemented depending on the arrangements made by the institution concerned. Based on observations and preliminary surveys, the implementation system that exists at the school or Tahfiz center under the government will offer a more integrated curriculum. This integrated and consolidated pattern is the key element of education in mainstream education. Hence, mainstream education concepts such as examination system, recognition and research at higher education have occurred in Tahfiz education. Now in Malaysia there are five forms of curriculum offering in tahfiz education:

- 1) Traditional method: Memorization, revision and fardhu ain knowledge.
- 2) Tahfiz Curriculum which includes memorization, tajwid, tarannum, tafsir and ulum al-Quran.

- 3) Religious Curriculum: It covers all or most of the religious disciplines such as tafsir, hadith, akidah, fiqh, history and philosophy of Islam.
- 4) Academic Curriculum: It refers to the KBSR or KBSM curriculum offered by the ministry either literary or science stream.
- 5) Co-curriculum: Outside classroom activities or activities such as associations, clubs, sports or skills.

1) **Tahfiz Al-Quran in The Context Of Parental Interest And Hope**

The interest of the community in religious education today is very high. This statement is made on the basis of high demand for parents to send their children to religious schools beyond the offer and the willingness of those who provide them. The latest trend is focused on memorizing al-Quran or Tahfiz al-Quran schools¹³. Parents see that if their children are able to memorize the Quran, they will gain many benefits and advantages not only in the world but also intercede in the hereafter¹⁴.

According to Dean of the Faculty of Human Sciences, Universiti Pendidikan Sultan Idris (UPSI) Dr Ibrahim Hashim in the

¹³ Noor Hisham Md Nawi et. al 2014, Nik Saiful Azizi et al. 2016.

¹⁴ Abdul Hafiz bin Hj. Abdullah & Nur Safazilah binti Maksom (2016) *Sistem Pengajaran Dan Pembelajaran Madrasah Tahfiz Al-Quran Darul Ta'Alim, Kg. Tengah, Kluang.*

interview¹⁵ stated that factor Tahfiz school is getting a place in the hearts of parents as his students have been educated since the beginning with al-Quran and religious knowledge, and also been educated by the teachers with adab as a Muslim. According to Abdul Rahman Abd Ghani¹⁶ says it is interesting to note that even though the number of Tahfiz schools is so numerous, we have never heard of any schools have to be closed due to lack of students. This indicator shows the parents of Muslims in this country are so interested and want to continue sending their children to study in these institutions.

The desire and idea of 'one house one hafiz' which was originally from Indonesia has now been absorbed into Malaysia. These ambitions and aspirations make the parents interested after they are exposed to remuneration reward in the hereafter¹⁷. In addition, with the integration of the curriculum with mainstream provide information to them that the Tahfiz education system is similar to other education systems in which the system of Tahfiz education is so organized from primary school until university level. This proved that this field is capable of producing individuals who excel in their career either in professional or educational fields.

¹⁵ Published on 11 December 2017

¹⁶ Abd Rahman Abd Ghani (2016) *Pembangunan Sistem Pendidikan Guru Tahfiz Di Malaysia Ke Arah Melahirkan Tenaga Kerja Terlatih*. In: *Memperkasa Generasi Penghafaz al-Quran*. Kuala Kubu Bharu: Darul Quran JAKIM.

¹⁷ According the hadith: *The bearer of the Qur'aan, if he regards what it permits as halaal and what it forbids as haraam, he will intercede for ten of his family members on the Day of Resurrection, all of whom deserved to enter Hell.* " ". (Ibn Majah, *Bab Fadl Man Ta'alaam al- Qur'an wa 'Allamah*, No. Hadith :212)

2) Potencies of Al-Quran Memorization As A Creative Memory And Pressure Theraphy

Hafazan (memorization) is a process used to store knowledge. Sharpening memory through memorization is the best way to preserve the memory and intelligence of the brain. Studies show that an individual who reads the Qur'an by understanding the meaning of the Qur'anic verse will feel peace of mind and increase intellectual ability¹⁸. According to Roche et al¹⁹ states that the prolonged memorization process and repeat memorization lessons can lead to sharpening memory.

Memorizing the Quran also can improve memory as the memory recurrence process improves the neuron synapse will emit stronger signal²⁰. Hence, by practicing to memorize the Quran will indirectly produce a sensible person and thus facilitate the hafiz of the Quran in learning other subjects. The various examinations claim in modern mainstream gives an advantage to those who recite the Quran because of the sharpness of intellect and high intellectual ability.

¹⁸ Norsiah, F., Siti Naqiah, S. & Nur Hurunain, A. (2014). *Identification of Dominant Wave During the of Islamic Education*, (Special Issue), 1–7

¹⁹ Roche, R. A., Mullally, S. L., McNulty, J. P., Hayden, J., Brennan, P., Doherty, C. P., Fitzsimons, M. et al. (2009). *Prolonged Rote Learning Produces Delayed Memory Facilitation And Metabolic Changes In The Hippocampus Of The Ageing Human Brain*. BMC Neuroscience, 10, 136. doi:10.1186/1471-2202-10-136.

²⁰ Ismarulyusda Ishak, Nor Malia Abdul Warif, Farah Wahida Ibrahim, Siti Nur Rasyidah Md Ramli, Sabri Mohamed (2016) *Kesan Bacaan Atau Hafazan Al Quran Terhadap Kesehatan Dan Tahap Kecerdasan*. In : *Memperkasa Generasi Penghafaz al-Quran*. Kuala Kubu Bharu: Darul Quran JAKIM.

In addition, modern world is full of challenges in life either from the economic and social point of view will lead to psychological stress and problems to humans. Sound therapy in Western medicine has been used to treat health problems such as depression, emotional stress, psychological problems, trauma and stroke recovery²¹. The potential of sound and melody from the Quran recitation can create one's emotion and psychology. For example, Umar Al-Khattab, before embracing Islam was a very fierce man but changed when he first heard the verses of the Qur'an recited by his sister²².

In addition, Mottaghi ²³ has studied the effects of the Quran reading on anxieties among athletes in Iran. It was found that athletes who listened to the Quran for 5 minutes before the race had shown lower anxiety than those who did not listen to the Quran. There is also a study that shows prayer, alms and reading Al-Quran can reduce fears and depression from the stress of life²⁴.

3) Prospects Of Tahfiz Al-Quran Education At Higher Education Level

²¹ Ismarulyusda Ishak et. al. 2016

²² Redha M. (1999). *Al-Farouk Omar Ibn AL-Khattab: The Second Caliph*. Beirut: Dar Al-Kotob al-Ilmyah.

²³ Mottaghi, ME, Esmaili, R and Rohani, Z. (2011). *Effect Of Quran Recitation On The Level Of Anxiety In Athletics. Quarterly of Quran and Madicine*. Summer 2011. Volume 1, Issue 1;1-4

²⁴ Husni MR, Lilie ZR, Farhaniza G, Saporo S Khatijah O. (2014). *Religious And Spiritual Coping Used By Student In Dealing With Stress And Anxiety*. International Journal of Asian Social Science Special Issue: International Conference on Teaching and Learning in Education, 2013 4(2), 314–319.

It is undeniable that the Tahfiz education system in Malaysia is now arguably achieving a high standard in line with other education systems. The curriculum offered either at the secondary level or at the higher level, are all developed by experts and has been in a standard quality. This is because all curriculum supply papers through the review and assessment stage from the Malaysian Qualifications Agency (MQA) and the Ministry of Higher Education (KPT) are to be certified before being offered to the public²⁵.

After finishing from the Certificate of Education Malaysia (SPM) students who are interested in the field of Tahfiz study apply to memorize the Quran at several IPTAs and IPTS in Diploma level. This tahfiz course is usually offered for 3 years with a 10 juzu' annual record. Among the IPTs offering the Tahfiz diploma programs are Darul Quran JAKIM and its branches in all states of Malaysia, KUIS, KUIN, KUIM, KIAS, MARSAH, USAS or private institutions such as Hafiz College and Tapah College Addin.

When they get a tahfiz diploma, they can apply to continue their studies in various fields, especially in Islamic studies offered at local or foreign universities. If they want to further their studies in the field of Quran tahfiz, in Malaysia there are three universities offering Bachelor's Degree in Tahfiz, UNISZA, KUIN and KUIS. While in the planning, UPSI will also offer Bachelor's Degree of Tahfiz Al-Quran

²⁵ Abdul Rahman Abd Ghani,2016. *Pembangunan Sistem Pendidikan Guru Tahfiz Di Malaysia Ke Arah Melahirkan Tenaga Kerja Terlatih.*

and al-Qiraat with Education which is expected intake of students starting from February 2019.

4) Career Prospects For Al-Quran Huffaz

Based on research, Tahfiz's central legacy and institutions have served in various public and private sectors. Most of them have ventured into religious professionalism and beyond. In the category of many religious professionals among the huffaz are appointed as the Imam of the state mosque, teachers, lecturers, religious officers of the military corps and so on²⁶. While in other professional fields also the preferred for huffaz like doctors, lawyers, engineers, architects, officers and so on. Even in the business and manufacturing sectors, there are huffaz going through it as a career.

The prospects of huffaz for getting jobs are higher because they have added value besides knowledge and skill that is memorizing the Qur'an in their mind. Being a general belief in society, they feel that people who memorize the Qur'an are seen as more trustworthy, honest and responsible. Hence they are also in the noble view of the community and it is a major attraction for public and private job interviewers to appoint them in positions other than those of sufficient and equal terms.

²⁶ Khairul Anuar Mohamad (2016) *Sistem Kawalan Kualiti Huffaz. Dalam buku Memperkasa Generasi Penghafaz al-Quran*. Kuala Kubu Bharu : Darul Quran JAKIM

4.0 RECOMMENDATION OF TAHFIZ EDUCATION IMPROVEMENT IN ENHANCING PROSPECTS AND POTENCIES

The tremendous development of Malaysia has brought a lot of changes in the lives of the people. It has also impacted the development of Tahfiz institutions. The latest shows that Tahfiz institutions are divided into three forms. First, Tahfiz institutions are still maintaining the traditional elements that only learn the knowledge of the Quran and fardu ain. Secondly, the Tahfiz institution that combines the knowledge of the Qur'an, qiraat and religious knowledge. And the third, the Tahfiz institution that combines Quranic knowledge, qiraat and science knowledge ²⁷. It exists as a result of modernization process that has formed the discipline knowledge smaller but growing slowly. This makes the efforts to shape the curriculum and the distribution of learning time is becoming more difficult. Similarly, the capability of students on the various disciplines of knowledge becomes more difficult because the study method of such knowlede is different.

1) Registration of Private Maahad Tahfiz

The private Tahfiz Institutions currently available in Melaysia as a whole need to be registered under the supervision of the authorities.

²⁷ Noor Hisham et al 2014. *Matlamat Dan Halatuju Sistem Pengajian Tahfiz Di Kelantan : Satu Pengamatan Awal*.

This registration is required to be in two situations. First, the level of study - primary, secondary and higher level. Secondly, according to the pattern of study - the traditional Tahfiz, Tahfiz religious studies and science Tahfiz ²⁸. This registration is necessary to facilitate monitoring of institutions in terms of administration, curriculum, teaching staff qualifications, student activities and infrastructure facilities. With systematic data it will be easier for the authorities to manage and solve the problems that arise.

In an Expert Group Discussion: Towards Empowering Islamic Education in Malaysia organized by the National Islamic Studies Alumni Council (MAPIK) 2017 at FPI UKM Bangi, JAKIM revealed that many Tahfiz schools in our country who did not want to be registered even though the government had set a total of RM 20 000 for the empowerment of the Tahfiz institution, but it still failed to attract the interest of the Tahfiz private institution management to be registered with the government, JAKIM. After being investigated by the JAKIM they stated that they were uncomfortable to be monitored and they wanted to move freely.

The fact in the pro and contra is that many of Tahfiz's managements and entrepreneurs will be benefited if they agree to register with JAKIM or Tahfiz NGOs. There are now two major bodies acting as the unity among all the private Maahad Tahfiz in

²⁸ Solahuddin bin Ismail (2016) *Institusi Tahfiz Di Malaysia: Prospek Dan Cabaran*. Article proceeding in Simposium Tahfiz al-Quran Peringkat Antarabangsa, Institut Latihan Islam Malaysia (ILIM) Bangi Selangor.

Malaysia, the Federation of the National Al-Quran Tahfiz Institution (PINTA) and Malaysian Society of Madrasah Tahfiz Al-Quran (PERMATA). Some of the things that can be shared are management experience, financial raising, offered curriculum and activities that can be built for the benefit of institutions and students.

2) Teacher's Pedagogical Skills

In order to strengthen and produce a powerful al-Quran Tahfiz PnP, there must be a mix and integrity between the strategies, methods, techniques, activities and noble manners²⁹. According to Abdul Rahman Abd Ghani states that to be an excellent Tahfiz teacher, one must be born in two areas of content and pedagogy. Proficiency in the content field means that a teacher needs to master the subject content related to the Qur'an. Among them is that a Tahfiz teacher needs to be fluent in the reading of the Qur'an and can read with the correct tajwid, as well as to master the theory of tajwid knowledge³⁰.

Skills in pedagogy field are a teacher needs to know about the techniques, strategies, approaches and methods of teaching. A Tahfiz teacher must have skills in the context of teaching especially in the process of delivering the objective of teaching and learning (R & D). It involves preparation, setting teaching objectives, classroom

²⁹ Sabri bin Mohamad et. al (2016) *Pembangunan Kurikulum Pendidikan Tahfiz: Prinsip Dan Kaedah Dalam Membina Kurikulum Tahfiz Al-Quran*. In : Memperkasa Generasi Penghafaz al-Quran. Kuala Kubu Bharu: Darul Quran JAKIM.

³⁰ Abd Rahman Abd Ghani (2016) *Pembangunan Sistem Pendidikan Guru Tahfiz Di Malaysia Ke Arah Melahirkan Tenaga Kerja Terlatih*.

activities, the use of teaching aids (ABM) or memorizing aids (ABH) and effective communication methods.

The current method of Tahfiz teaching focuses more on content only, while pedagogy is less exposed. Even though there are techniques and strategies carried out, it is just a traditional practice such as drills to the memorization and repetition and it applies most of the learning time. The Tahfiz teachers go to class and sit at the front waiting for the student to come and tasmik. Students who come to tasmik continue to read and be reprimanded in case of mistakes in their recitation. This method persists until the students finish to memorize 30 juz of the Quran.

Tahfiz education will be more interesting if it is inserted with pedagogical elements such as pre-set induction sets, using appropriate ABM such as laptops and LCDs, there is a two-way communication, cover and reflection. The teaching method will definitely be more effective because the emphasis is not on *talaqqi* and *musyafahah* alone. *Talaqqi* implemented through face to face or deal with teachers. *Musyafahah* mean that the word of mouth with lip-reading teacher watching to get the correct pronunciation of tajweed and makhraj (Nor Musliza Mustafa & Mokmin Basri 2014). All these elements should be implemented, as it only requires knowledge, determination and creativity from teachers³¹.

³¹ Abd Rahman Abd Ghani (2016) *Pembangunan Sistem Pendidikan Guru Tahfiz Di Malaysia Ke Arah Melahirkan Tenaga Kerja Terlatih*.

Among the efforts undertaken by the Tahfiz institution in the context of pedagogy is the collaboration between the Darul Quran JAKIM and UPSI and IPG to increase teaching skills as well as enhance the knowledge domain and new skills to provide DQ lecturers in accordance with the time circulation ³².

3) Technical and Vocational Skills

The government aims 33 per cent of the workforce in the highly skilled jobs category by 2015, and 50 per cent by 2020³³. Hence, Technical Education and Vocational Training (TEVT) has grown rapidly with many opportunities for public and private TEVT providers to attract school graduates to follow TEVT training and increase the number of skilled workers in the job market.

Based on this information, it would be a good added value if the TEVT project is integrated with the curriculum with Tahfiz al-Quran. Examples that can be applied are in Vocational College. The Tahfiz curriculum offered does not require the whole memorization of the Quran, but with the capability and syllabus that suit them. It may

³² Nordin Bin Ahmad (2015) *Memperkasa Darul Quran Ke Arah Memartabat Pendidikan Tahfiz Di Malaysia*. Article proceeding in Simposium Pendidikan Tahfiz Nusantara.

³³ Economic Planning Unit, Jabatan Perdana Menteri, Putrajaya. (2010) The 10th Malaysia Plan (2011 - 2015).

be targeted 3 juzu 'a year for 3 years and a half, making it a total of 10 juzu' throughout their study at Vocational College³⁴.

Whereas for the existing Tahfiz center, attention should also be given to the huffaz by giving the opportunity to learn some formal skills ie joint venture with technical groups. Currently, Darul Quran has been collaborating with the Ministry of Human Resources Skills Development Department by offering Malaysian Skills Certificate in Level 3 Mosque Management.

Additionally, there is a proposal to expand the field of Vocational Education and Training (TVET) to Tahfiz students run by the Community College. The Kelantan Islamic Foundation (YIK) has also begun offering a vocational program with Tahfiz at Maahad Tahfiz Al-Quran Darul Saadah Lilbanat (Women). It is conducted in a Semi Vocational way in the field of sewing and culinary.

3) Create a Certificate of Completion Memorizing the Quran recognized by the Government

Certificate ratings are an important part of modern society. It is a symbol of success after struggling with various tests and difficulties during study. It is also a 'tool' or 'symbol' to pursue higher education and get a suitable job (Solahuddin bin Ismail 2016). Without

³⁴ Now researcher is in the process of offering a tahfiz curriculum at Slim River's Vocational College as a pioneer.

recognition by the government or authority it is a mistreatment to students as world needs are measured on the basis of certificates obtained. Institutional certificate ratings are measured on the level of study whether certificates, diplomas or degrees. This dilemma needs to be resolved wisely as it involves the future of the students and the expectations of parents.

The fact is that most Tahfiz institutions have their special certificates which recognize and certify that their students have completed the Quran memorization. But the issue is that certificates awarded by them do not have the highest standards and special standards. Their certificates can be disputed either in terms of its quality and quality of the students. It therefore requires an authoritative third party review for example by JAKIM, IPTA (Institutes of Higher Education) or NGO to ensure that it is of the highest quality.

The government through JAKIM has offered the Tahfiz Malaysia Certificate (STM) to fulfill this requirement. Tahfiz Malaysia Certificate (STM) is an open test form offered to qualified individuals without having to study. It was introduced to recognize and certify the status of the Qur'an memorization among individuals who had recited 30 juzu 'al-Quran but did not obtain recognition from any institution. However, the willingness of Tahfiz students and centers to send their students there will be a huge challenge . So the

best way to do is, Tahfiz centers and institutions should register and make a certificate rating so that it is approved by the government.

4) Empowering Aspects of Language

Language is an important element in either human communication or to communicate with texts. The world is now seeing, the more languages being mastered will make it easier in learning and careers. Tahfiz education, which offers formal and modern learning, is probably no big deal in this context (although there is) but traditional learning usually experiences problems in this context.

The main language that should be emphasized in the context of Tahfiz education is Arabic. This is because Arabic is the language of the memorized Quran text. Without having proficiency in the Arabic language will produce huffaz that only knows to read the Quran without being able to understand, publicize and convey it to the community. As it is the main goal of Tahfiz education to convey the knowledge of the Quran to the community.

It also empowers the third language as an added value to huffaz. One of the languages that today's world prioritizes is English. Thus becoming the requirement for the huffaz to improve English either in communication or writing purposes. High competency and skills in English allow the huffaz to preach da'wah in a larger target and to raise huffaz' dignity as a capable person. Having good skills in

the English language will add great value in the career and future paths.

5) Creating The Concept of Tahfiz Tuition

The Tahfiz tuition concept is a new one introduced in Malaysia. Usually we find tuition classes only involve subjects offered in formal education at school. While Tahfiz education is usually linked to Tahfiz' full-time learning through Tahfiz center and institution. However, based on observations and experiences, this study suggests that Tahfiz education is offered part-time or in tuition classes (tuition). With part-time class offering it gives relaxation to the public at various levels following this Tahfiz class.

The part-time Tahfiz tuition classes will provide students with the opportunity to memorize the Quran with a more open and flexible timeline. The open syllabus is through the chosen surahs, 1 year old 3 juzu' and so forth. While flexible time refers to a schedule trip that runs either weekends, mornings or evenings, day or night depending on the negotiations made by the organizer. Examples of applications that have been applied are the offering of the Tahfiz Al-Quran Certificate (STAQ) under the UPSI Islamic Center targeting 1 semester 1 juzu with a 2-week tasmic class scheduling on Monday and Thursday nights. In addition, there is a tasmic class offering at 3 pm to 5 pm for secondary students who are also offered the Islamic Center in collaboration with the Suluh Budiman Alumni Association.

■5.0 CONCLUSION

The prospect and potency of Tahfiz al-Quran education in Malaysia is high. The Tahfiz Educational Policy launched by the government to produce 125,000 professional huffaz groups capable of mastering various disciplines has been the core to make the Tahfiz education into modernization. With this policy making Tahfiz education become one of the main trends of national education as well as the flow of science, literature and religion. With the integration of existing worldly knowledge with Tahfiz education and then incorporating the appropriate co-curriculum makes tahfiz education graduates more valuable either from the perspective of society, career or social.

The challenge for huffaz in the modernization is that when they face the community after they have completed their memorization or graduated from Tahfiz institutions. When it comes to memorizing, it becomes a big challenge for the huffaz to sustain their memorization after their work and family. Through his career, the essence of keeping the Qur'an from losing from memory, a hafiz of the Qur'an should always be accompanied by an atmosphere of memorization of the Quran. If a hafiz al-Quran interferes with the field that not relates to the atmosphere of the Qur'an it makes it quite difficult to revise the memorizing of the Quran. But undeniably, it relies heavily on trust and responsibility in taking care of the Qur'an. Therefore, every huffaz should make a daily routine to repeat the Qur'an so that the memorization process does not escape his memory.

The fact of modernization is just a change of age. For a person who has a strong and steady personality, the change of period or time will not make a person drift away. Even well-established people will take advantage of modernization either through technological change or innovation for the good of ourselves or tahfiz education specifically.

RUJUKAN

- Abd Rahman Abd Ghani (2016) *Pembangunan Sistem Pendidikan Guru Tahfiz Di Malaysia Ke Arah Melahirkan Tenaga Kerja Terlatih*. In : Memperkasa Generasi Penghafaz al-Quran. Kuala Kubu Bharu : Darul Quran JAKIM
- Abdul Hafiz bin Haji Abdullah (Ketua Penyelidik). (2003). *Penyelidikan Jangka Pendek: Keberkesanan Kaedah Hafazan Di Pusat Tahfiz*. Skudai: Research Management Centre Universiti Teknologi Malaysia.
- Abdul Hafiz bin Hj. Abdullah & Nur Safazilah binti Maksom (2016) *Sistem Pengajaran Dan Pembelajaran Madrasah Tahfiz Al-Quran Darul Ta'Alim, Kg. Tengah, Kluang..*
- Afaf Abdul Ghafor Hameed. Dr., Adel M. Abdulaziz. Dr., Mohamed Abdullahi Nur.Dr., Muhammad Mustaqim Mohd Zarif. (2003). *Isu Semasa Pengajian: Quran Dan Sunnah*. Editorial Board, KUIM: Faculty of Quran and Sunnah Studies.
- Ahmad Zulfiqar Shah Abdul Hadi & Mohd Abdul Nasir Abd Latif (2016) *Pengayaan, Pengukuhan Dan Pemulihan Dalam*

- Pembelajaran Tahfiz Al-Qur'an: Kajian Di Beberapa Sekolah Tahfiz Terpilih Di Kelantan.* In : *Memperkasa Generasi Penghafaz al-Quran.* Kuala Kubu Bharu : Darul Quran JAKIM
- Anderson, Margaret L. & Taylor. Howard F. (2013). *Sociology : The Essentials.* USA: Wadsworth
- Azmil Hashim (2010) *Penilaian Pelaksanaan Kurikulum Tahfiz al-Quran di Darul Quran Jakim dan Maahad Tahfiz Negeri.* Phd. thesis. Faculty of Education, UKM.
- Economic Planning Unit, Jabatan Perdana Menteri, Putrajaya. (2010) *Rancangan Malaysia Kesepuluh.* 2011 - 2015.
- Husni MR, Lilie ZR, Farhaniza G, Saporo S Khatijah O. (2014). *Religious And Spiritual Coping Used By Student In Dealing With Stress And Anxiety.* International Journal of Asian Social Science Special Issue : International Conference on Teaching and Learning in Education , 2013 4(2), 314–319.
- Husni MR, Lilie ZR, Farhaniza G, Saporo S Khatijah O. (2014). *Religious And Spiritual Coping Used By Student In Dealing With Stress And Anxiety.* International Journal of Asian Social Science Special Issue : International Conference on Teaching and Learning in Education , 2013 4(2), 314–319.
- Ismarulyusda Ishak, Nor Malia Abdul Warif, Farah Wahida Ibrahim, Siti Nur Rasyidah Md Ramli, Sabri Mohamed (2016) *Kesan Bacaan Atau Hafazan Al Quran Terhadap Kesihatan Dan Tahap Kecerdasan.* In : *Memperkasa Generasi Penghafaz al-Quran.* Kuala Kubu Bharu : Darul Quran JAKIM.

- Khairul Anuar Mohamad (2016) *Sistem Kawalan Kualiti Huffaz*. In :
Memperkasa Generasi Penghafaz al-Quran. Kuala Kubu
Bharu: Darul Quran JAKIM
- Mohd Jalil Ahmad , Noor Hisham Jalani, Annas Akhmal Hasmor
(2015). *TEVT di Malaysia: Cabaran dan Harapan*. Paper
article in Seminar Kebangsaan Majlis Dekan-Dekan
Pendidikan Awam.
- Mohd Yuszaidy Mohd Yusoff & Muammar GhadDaffi Hanafiah
(2015) *Impak Media Baharu Terhadap Sistem Nilai
Masyarakat Melayu Di Malaysia*. Malaysian Journal of
Communication. Jilid 31(2)
- Mottaghi, ME, Esmaili, R and Rohani, Z. (2011). *Effect Of Quran
Recitation On The Level Of Anxiety In Athletics*. Quarterly of
Quran and Madicine. Summer 2011. Volume 1, Issue 1;1-4
- Noor Hisham Md Nawawi, Nur Azuki Yusuff, Mohd Binyamin Che
Yaacob dan Nasrul Hakim Salleh (2014) *Matlamat Dan
Halatuju Sistem Pengajian Tahfiz Di Kelantan : Satu
Pengamatan Awal*. Proceeding article in International
Conference and Exhibition on Islamic Education 2014.
- Nor Musliza Mustafa & Mokmin Basri (2014). *A Preliminary Study
On Mobile Quranic Memorization For Remote Education
Learning Using Rfid Technology: Kuis As A Study Case*. Glit E-
Journal Language Practice & Information Technology
- Norsiah, F., Siti Naqiah, S. & Nur Hurunain, A. (2014). *Identification
of Dominant Wave During the Recitation of Al-Mulk Verse*

With (Without) Understanding Using Eeg Signal. The Online Journal of Islamic Education, (Special Issue), 1–7.

Nordin Bin Ahmad (2015) *Memperkasa Darul Quran Ke Arah Memartabat Pendidikan Tahfiz Di Malaysia*. Proceeding paper in Simposium Pendidikan Tahfiz Nusantara.

Norsiah, F., Siti Naqiah, S. & Nur Hurunain, A. (2014). *Identification of Dominant Wave During the of Islamic Education*, (Special Issue), 1–7.

Recitation of Al-Mulk Verse With (Without) Understanding Using Eeg Signal. The Online Journal

Redha M. (1999). *Al-Farouk Omar Ibn AL-Khattab : The Second Caliph*. Beirut: Dar Al-Kotob al-Ilmyah.

Roche, R. A., Mullally, S. L., McNulty, J. P., Hayden, J., Brennan, P., Doherty, C. P., Fitzsimons, M. et al. (2009). *Prolonged Rote Learning Produces Delayed Memory Facilitation And Metabolic Changes In The Hippocampus Of The Ageing Human Brain*. BMC Neuroscience, 10, 136. doi:10.1186/1471-2202-10-136.

Sabri bin Mohamad, Azmil bin Hashim & Hamdi bin Ishak (2016) *Pembangunan Kurikulum Pendidikan Tahfiz: Prinsip Dan Kaedah Dalam Membina Kurikulum Tahfiz Al-Quran*. In : *Memperkasa Generasi Penghafaz al-Quran*. Kuala Kubu Bharu : Darul Quran JAKIM.

Solahuddin bin Ismail (2016) *Institusi Tahfiz Di Malaysia: Prospek Dan Cabaran*. Article paper in Simposium Tahfiz al-Quran

Peringkat Antarabangsa, Institut Latihan Islam Malaysia
(ILIM) Bangi Selangor

Wan Mohamad B. Abd. Aziz (1997), *Pengurusan Maahad Tahfiz al-Quran: Pengalaman Darul Quran, Jabatan Kemajuan Islam Malaysia*. Journal of Darul Quran, Vol : 3.

<http://www.e-maik.my>

www.mara.gov.my

www.darulquran.gov.my/

Harian Metro (Published on 11 Disember 2017)