

ETIQUETTE FACTORS OF QURAN MEMORIZATION FOR TAHFIZ STUDENTS

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ABSTRACT

There are possible factors that affect Tahfiz students' performance in Quran memorization. One noticeable factor was due to lack of etiquette. This phenomenon has been discussed by Quran teachers. Thus, this study was conducted to identify the etiquette factors of Quran memorization practice for Tahfiz students in Maahad Tahfiz Sulaimaniyyah, Malaysia. A qualitative case study was conducted involving focus group discussion interviews with two experienced teachers. The interview was transcribed verbatim, and keywords were identified. Coding was also made to classify the transcribed data. The results were validated by two experienced inter-raters. The findings indicated nine themes that are classified into three categories: (1) Etiquette before memorizing the Quran, (2) Etiquette during memorizing the Quran, and (3) Etiquette after memorizing the Quran. Each of these categories consists of detailing the etiquette factors. These findings provide etiquette factors to be used as guideline for measuring tahfiz students' etiquettes when memorizing al-Quran.

Keywords: Etiquette of learning, Quran memorization, Tahfiz

ABSTRAK

Terdapat kepelbagaian faktor yang menjadi punca prestasi pelajar Tahfiz menghafal al-Quran terkecual. Salah satu faktornya yang cukup ketara adalah faktor adab. Fenomena ini telahpun dibincangkan dikalangan guru-guru al-Quran. Oleh itu, kajian ini dijalankan untuk mengenalpasti faktor-faktor adab ketika menghafal al-Quran dikalangan pelajar tahfiz khususnya di Maahad Tahfiz Sulaimaniyyah, di Malaysia. Kaedah kualitatif dengan kajian kes di jalankan. Temubual secara Focus Group Discussion (FGD) dijalankan kepada dua orang guru yang berpengalaman. Salinan verbatim telah ditranskripikan dan kata-kata kuncinya telahpun dikenalpasti. Untuk memproses data, pengkodan telah dibuat, dan untuk menganalisa datanya, pengkaji telah mengenalpasti tema-tema untuk diterokai. Hasilnya kemudian disahkan oleh dua orang pakar penilai yang berpengalaman. Hasilnya adalah sembilan tema yang di bahagikan kepada tiga kategori; iaitu (1) Adab sebelum menghafal al-Quran, (2) adab semasa menghafal al-Quran, dan (3) adab selepas menghafal al-Quran. Setiap kategori ini mengandungi faktor adab menghafal al-Quran yang telahpun diperincikan. Hasil kajian ini menyediakan factor-faktor adab yang dapat dimanfaatkan sebagai panduan untuk mengukur amalan adab pelajar tahfiz dalam menghafal al-Quran.

Kata kunci: adab belajar, menghafal al-Quran, tahfiz, amalan Ketika menghafal al-Quran

INTRODUCTION

Quran memorization (hafazan) stands above all subjects in Islamic education. It is considered the noblest achievement that a Muslim student can attain due to the status of the Quran itself as the first source of legislation in Islam. Allah SWT has stated in the Quran that Quran is made easy for everyone. Various efforts have been made to uphold the Quran including the establishment of Tahfiz schools in Malaysia to produce students who can recite and memorize the Quran properly. Earlier and contemporary Muslim scholars have done much research on memory, sensory memory, and short-term and long-term memory, even though some of them use different terminologies. For instance, Al-Farabi uses formative faculty to describe sensory memory while Al-Ghazali used estimative faculty to explain short-term memory. Another example would be Ibn Sina using storage or retrieval faculty to define long-term memory. Furthermore, Al-Ghazali, Ibn Sina and Al-Farabi have discussed how emotions could affect memory a long time before this connection was explored in modern psychology.

Knowing the significant of emotion memorizing al-Quran, tahfiz students spend a lot of times for memorizing Quranic verses from morning until evening as a daily routine. The practice is measured to ensure Tahfiz students can memorize according to a certain target. In common Malaysian practice, there are four stages hafazan practice including Sabak, Para Sabak, Mokhtar and Halaqah Dauri (Arifin et al., 2013). In the morning, students are usually required to memorize and submit a whole new page every day, commonly known as Sabak. In the afternoon, students are required to Para Sabak, which is to progressively retain the previous pages they have memorized. And in the evening, students need to sustain the complete Quran memorization and make sure the memorization is without mistakes. This practice is known as Mokhtar. When Tahfiz students have memorized the whole Quran, they can recite any part of the Quran and pair cross-check each other, in the practice called Halaqah Dauri. Such practices (Sabak, Para Sabak and Mokhtar) help to ensure that the readings are accurate as well as improve the smoothness of the memorization before submitting them to teachers.

With the number of efforts on tahfiz students' practice such as Sabak, Para Sabak and Mokhtar, earlier researchers have found that Tahfiz students face difficulties in practising hafazan (Mohamed, 2021; Hashim, 2017a; Hashim, 2017b; Nik et al., 2018). Early observation at Maahad Tahfiz Sulaimaniyyah (MTS) identified important etiquette factors that sustain the quality of Quran memorization practice among MTS tahfiz students. MTS teacher has also been mentioning publicly about etiquettes are factors that affects hafazan practice. However, the details are not specified. Thus, researchers sought to identify the etiquette factors of hafazan practice for Tahfiz students. The findings are expected to provide guidelines for anyone interested in utilizing etiquette factors for designing measurement tool, especially in relation to etiquette with Quran memorization.

LITERATURE REVIEW

In common Malaysian tahfiz schools, traditional method is applied (Yusoff *et al* 2018), where tahfiz students will sit with etiquette in front of the teacher, recite without looking and be monitored in terms of tajweed and articulation. Teachers will record their progress in the record book. Although this strategy has only four stages, each stage procedure requires students to do a similar learning strategy (repetition in large quantity) causing them to feel demotivated and wanting to speed up the process because they can already predict what will happen (low intellectual

curiosity) (Rahim et al., 2021). The teacher provides corrective feedback by demonstrating the correct pronunciation of tajweed and articulation. However, this feedback is given after much effort has been made by the student. The etiquettes that can be identified here are independent learning, persistent effort, and obeying the teacher. In Terengganu, Mohd *et al* (2022) asserts that etiquettes are practiced by tahfiz students to sustain their hafazan in a form of prayers (tarawih prayers, al-hajat prayers, and tahlil prayers). In Sabah, Bangsawan *et al* (2022) affirmed etiquettes are practiced by tahfiz students as persistence, responsibility, teamwork, punctuality, respecting teachers and discipline.

In Pakistan, Panipati is widely practised as the strategy for teaching hafazan (Yusoff *et al*, 2018). Hafazan is approached through a discipline-based strategy where the students wake up to perform sunat prayers in the early morning. Students are required to be in a group or halaqah memorization half an hour before dawn. During this time, they smoothen their new hafazan that would be recited after the dawn prayers. After dawn prayers, Tahfiz students are required to present their hafazan recitation to their respective teachers. The determination limit of hafazan is based on their ability as it is part of the learning etiquette. This strategy also requires the student to perform self-repetition. The accomplishment of new and previous hafazan, which occur in the morning, helps to sustain the student's motivation. Each stage is arranged with the teacher's constructive feedback, where the awareness is also increased through the punishment approach (behaviourist). In the afternoon session, the students are allowed to recite the Quran by looking, and not by memorizing (experiential learning). They also engage with the process of inquiry and reflection (by looking back to the Quran to cross-check their memorization). Motivation increases when the students are promised a grand reward at the end, in the form of a ceremony and certification (extrinsic motivation). This approach can produce a good discipline as awareness of mistakes has already been established at the early stage. The positive aspect of Panipati is the variety of teaching and learning strategies, which helps to maintain the student's performance and shortens the duration of the study. The etiquettes that can be seen are persistence effort, teamwork, motivation and determination, as well as experiential learning.

In Turkey (Diauddin & Agustina, 2022), Tahfiz students are required to complete the reading (Khatm) of the Quran a total of 10 times by looking at the holy book with tajweed. Each time, the teacher will monitor the reading to ensure the readings are correct in terms of fluency and Tajweed. Ensuring fluency and tajweed is also an etiquette of Quran recitation (Al-Zarnuji, 2003, Al-Nawawi, 2012) After passing the test in the fluency class, the students will be admitted to the hafazan class. This hafazan class uses a memorization strategy that requires students to memorize the Quran from the last page of each juzu (chapter) of the al-Quran. The memorization starts from the first juzu and ends with the 30th juzu, but the arrangement is in reverse in terms of pages. For example, on the first day, students will begin the memorization on the last page or the 20th page of the first juzu. Subsequently, for the second day, the students will memorize the last page of the second juzu. This is done onwards, which means that the student would have read the 30 juzu of the Qur'an, the last pages of each juzu, after 30 days. For the second cycle, the students will memorize page 19 in the first juzu, followed by page 19 in the second juzu the next day, and onwards until the 30th juzu. Subsequently, in the third cycle, this is done for the 18th page and onwards until the khatm of the Quran. This means that the students will go through 20 cycles in each juzu and on average the students need 600 days or approximately two years to khatm the whole memorization of the Quran. The Turkish system is very goal-oriented. It provides strategies for students to always see the target. Ten khatm at an early stage helps the acquisition, recording, organization, retrieval, display, and dissemination of information about Quran text (information

processing). It also paints a picture to the students about the achievable content to measure in the long term (learning goal). This system sets 10 khatm only in three months. This three-month duration works like sub-skills that give significant impact to another year of performance. As with the Panipati strategy, the Turkish strategy has seven stages and half of the stages are already done in the morning session, making the students feel less demotivated about doing the same activities from morning to afternoon. The difference is that the Turkish strategy requires students to memorize by following a round order, not juzu/surah order (chunking strategy). Using round order, the targeted amount is not 30 juzu, but 20 rounds only, less than the total amount (learning goal). In the afternoon sessions, students will smoothen their memorization to recite in juzu/surah order. Cognitively, this practice strategizes the mind in completing a task. From a behaviourist point of view, the changes in behaviour do not need punishment. Tahfiz students can respond to stimuli when they perform ten khatm at an early stage. The etiquettes that can be observed here are discipline, organization, and being objective-oriented.

Tahfiz students, regardless of any strategy and practice, technically use repetition to memorize the Quran by encoding the text, giving it attention (for pronunciation and articulation), storing it by maintaining the encoded information, and then retrieving the information from memory stores. The challenging part of the learning process is to sustain the student's motivation. The Turkish strategy suggests a systematic approach for achieving the hafazan targets, making the study duration more feasible. The other aspect to consider would be the motivation, to keep the students on track toward achieving their goals. The three practices suggest etiquette and efforts, where behaviour is driven by both internal and external factors such as etiquette for sitting, etiquette for learning, etiquette for reciting, corrective feedback from teachers, pair recitation, as well as reward. Hashim (2017a) affirmed that Tahfiz students' hafazan achievements are influenced by the etiquette of learning the Quran. This finding adds more understanding to the phenomenon other than difficulties of learning and learning methods, as discussed earlier.

METHOD

In this study, a qualitative exploratory case study was conducted to understand the factors that affect hafazan practice among Tahfiz students in Malaysia. According to Yin (2008), exploratory case studies are used to explore a phenomenon, which serves as an attractive option for researchers. General questions are intended to open possibilities for further examination of the observed phenomenon. The informants were two teachers from a Malaysian Tahfiz school, hereby called TS. The school was chosen because of its reputation as a well-established Tahfiz school. TS is a social organization established as a learning institution based on Islamic education where memorizing al-Quran is the foundation of curriculum. TS is centralized in Turkey for more than eighty years ago and it has more than ten thousand branches all over the world, including fourteen branches in Malaysia. The first informant was one of the branch schools' headmasters with three-year experience teaching Tahfiz students. The second informant was also one of the branch schools' headmasters with two-and-a-half-year experience teaching Tahfiz students. They both were Malaysian, and had gone through the same system of teaching and learning until they graduated from the MTS Turkey headquarters. It was believed that more than two informants could lead to the same pattern of answers because of their background similarities. The researchers wanted to investigate the design factors of the potential assistive technology for memorizing al-Quran among the Tahfiz students. The researchers applied anomaly detection to maintain the confidentiality of the informants' information. The codes used for the respondents were Informant 1 and Informant 2.

INFORMANTS

The informants in this research were two teachers from a Malaysian Tahfiz school, Maahad Tahfiz Sulaimaniyyah (MTS). The school was chosen because of its reputation as a well-established Tahfiz school. MTS is a social organization that runs Islamic education institutions that makes memorizing the Quran the foundation of its curriculum. MTS is based in Turkey for more than 80 years and it has more than 10,000 branches all over the world including 14 branches in Malaysia. The first informant of this research is one of the branch schools' headmasters with three years of experience teaching Tahfiz students. The second informant is also one of the branch schools' headmasters with two and a half years of experience teaching Tahfiz students. They both are Malaysians and have gone through the same system of teaching and learning until they graduated from the MTS headquarters in Turkey. It was believed that more than two informants could lead to the same pattern of answers because of their nature of background similarities. The researchers wanted to investigate what are the factors that affect hafazan practice for Tahfiz students. The researchers applied anomaly detection to maintain the confidentiality of the informants' information. The pseudonyms assigned to the informants were Informant 1 and Informant 2.

FGD PROCEDURE

This research applied the qualitative method using a case study and focus group discussion (FGD) to study the phenomena and encourage the informants to share their perspectives of issues, as well as their experiences, opinions, and attitudes (Magaldi & Berler, 2020). FGD is one of the qualitative research techniques that can be utilized to answer such questions (Gill & Baillie, 2018). Three interview questions were formulated based on the research questions. Semi-structured probe questions to introduce discussion topics, follow-up questions to explore further into the discussion topics, and exit questions were asked to ensure that researchers did not miss anything. These questions allowed the informants to provide rich data needed through their verbal responses, facial reactions, and bodily gestures. (Gill & Baillie, 2018). Member checking and triangulation were conducted to determine the transferability and credibility of the findings, as Renz *et al* (2018) suggested.

FGD interviews were conducted with two experienced teachers via Google Meet. It is a cross-platform video-conferencing application that can be used via mobile phones or computers. Google Meet has the features to enable the interviews to be set according to informants' convenience, especially during the COVID-19 pandemic. Moreover, a Google Meet can be used to record calls as audio or video. A set of interview questions have been systematically prepared for the FGD to answer the research questions. Gaining insights into the participants' views is one of the main benefits of conducting interviews (Magaldi & Berler, 2020). The interviewer was trained on how to conduct an FGD interview and each interview session lasted around sixty minutes.

The researchers sought permission in advance to conduct the FGD session. The two informants agreed to be interviewed before the appointment dates were set. During the FGD interview session, introductory questions, follow-up questions, probing questions and exit questions were systematically asked. Note-taking, audio recording, and video/screen recording were made to fully capture the data and to later perform data sources triangulation (Gill & Baillie, 2018). The recorded audio was transcribed verbatim and translated using professional service. After

the verbatim transcription was triangulated with the notes and recorded video, allowing the coding process to be more reliable and consistent.

The researchers used Kiger & Varpio (2020) thematic analysis to classify the data and present themes (patterns) that are found within it. Through interpretation, researchers can describe data in detail and relate it to a variety of subjects (Alhojailan, 2012). Furthermore, the researchers used thematic analysis to represent the level of response patterns or meanings of data related to existing research questions. To begin analysing the data, the researcher identified themes for further exploration stages. Then, the themes were listed to obtain all the information needed to answer the research questions. The process was done manually. Inter-rater reliability was measured with the help from two experienced inter-raters. The first inter-rater was a hafazan teacher with 12 years of experience teaching Tahfiz students. The second inter-rater was a hafazan teacher with 15 years of experience teaching Tahfiz students. The average percentage of inter-rater agreement was 90%.

FINDINGS

The findings are presented in three sections following the research questions. Every section presents themes and main ideas. The first section provides factors that affect tahfiz students before hafazan practices. The second section provides factors that affect tahfiz students while performing hafazan practices. The third section provides factors that affect tahfiz students after hafazan practices. These findings are based on the analysis of the interview transcript that has been transcribed, themed and inter-rated.

Overall, there are nine themes emerged explained below. The following findings describe all information about factors that affect Tahfiz students before hafazan practice. The research question was examined together with themes and main ideas, as shown in Table 1.

Table 1. The themes on the practices before memorizing Quran that can affect hafazan

Research Question 1	Themes
What are the practices before memorizing Quran that can affect hafazan?	<ul style="list-style-type: none">• Etiquettes before start learning• Etiquettes of handling the Quran• Etiquettes before reciting the Quran

The informants explained the factors that affect Tahfiz students before hafazan. The factors then become the three themes listed above.

Etiquette before starting learning

The informants describe that Tahfiz students' motivation can be gauged through the actions such as getting up early in the morning and sitting quietly in the classroom. It is also important for Tahfiz students to cleanse themselves internally and externally. Internally, Tahfiz students are encouraged to do dhikr, as a way to cleanse their inner self before memorizing the Quran. As for externally, they need to perform siwak (cleaning the mouth, usually with a tooth stick) and ablution (ritual purity state condition to respect the purity of the Quran).

Etiquette of handling the Quran

Among the etiquette of handling the Quran is to raise the Quran before sitting. When sitting down, lift or hold the Quran parallel to one's chest level. And once settled in the sitting posture,

put the Quran on Quran-holder or rehal that has a height level up to one's chest. If the rehal is lower than the chest (for example, the stomach), it is disrespectful to the Quran. Similarly, when carrying the Quran, it should be at chest level and not lower than that. The teacher described,

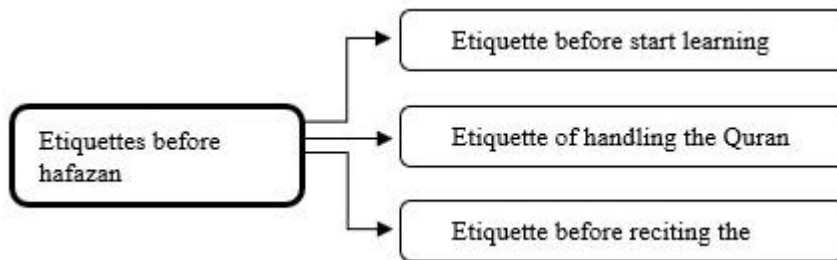
“When we sit down, first, we have to lift the Quran above. We just sit down. We just put on the rehal and the part we learned, and we got used to it in the dormitory and this thing also needs to be spread to the community, if possible, the rehal, when we sit it is as big as our chest, if we see in Malaysia, mostly, a handful of mosques, or even suraus, they put the rehal at the same level as the knee. Therefore, if in our dormitory, the way we sit when with the Al-Quran, we will hold the Al-Quran at chest level. We will sit first, then we will place the Qur'an on our rehal.”

They have a special rehal with a chest-level height. This etiquette was taught by a great teacher during the Ottoman Empire, Osman Ghani, who showed great respect for the Quran.

Etiquette before reciting the Quran

The first thing to consider before learning or memorizing is getting into the habit of reciting with the perfect articulation (Makhraj), observing the rules of recitation (Tajweed), and having fluency (Fasohah).

Figure 1: Etiquette factors before hafazan practice



The findings on the factors that affect Tahfiz students during the hafazan practice are described in Table 2.

Table 2. The themes on the practices during memorizing Quran that can affect hafazan

Research Question 2	Themes
What are the practices during memorizing Quran that can affect hafazan?	<ul style="list-style-type: none"> • Etiquettes with the teacher • Etiquettes of reciting the Quran • Organizing the content • Commitment

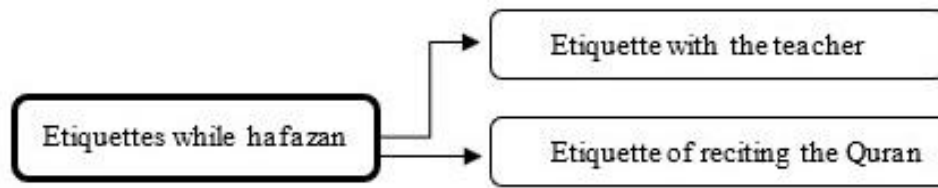
Etiquette with the teacher

One important etiquette the teacher mentioned was to focus on what the teacher says, pay attention with care, as well as obey the teacher's instructions.

Etiquette of reciting the Quran

When reciting the Quran, the voice level must be maintained. The ideal level is the level to which the reciter's ears can catch the letters and be able to read carefully. To reach that level, the mouth must be opened. Tahfiz students should not disturb the other students around them and recite at a level that can only be heard by only a few students next to them. The benchmark loud level is similar to an Imam, which is neither too loud nor too soft.

Figure 2: Etiquette factors during hafazan practice



Other factors during performing hafazan were found to be related to the technicalities of memorizing the Quranic verses. It is common at other Maahad Tahfiz to find Tahfiz students sitting down on the ground, Maahad Tahfiz Sulaimaniyyah encourages its Tahfiz students to close the gap between their legs by sitting down in tahiyyat awal posture. Informant 1 said,

“For manners, whilst with the teacher, while studying or in the classroom, the most important thing is that first of all, we need to sit in Tahiyyat Awal position because Tahiyyat awal is a necessary form of manners for those who worship or are in the class in front of them. There is a teacher. When our feet are hurt, then we can follow the way of Tahiyyat Akhir and we can replace with Tahiyyat Awal again when our feet have recovered because if we sit cross-legged, it is a sign that we do not respect the Quran and we do not respect the teacher in front of us. Also, we do not respect what we worship because showing our sincerity in that worship is by sitting according to Tahiyyat Awal. So that’s the first one. The second is in the classroom. When there is a teacher in front, first of all, we need to see the teacher, what he wants to convey, or if he does not convey anything, we need to learn as usual by keeping our manners, our manners. This time, when there is a teacher, our manners are not only focused on others, but the teacher as well, because maybe the teacher is calling us. But we did not listen. That is one of the things we need to pay attention to- in caring, in maintaining our manners together with the teacher.”

Sitting in tahiyyat awal posture was considered one of the most important signs of respect toward the Quran (by not exposing one’s legs to the Quran) as well as the teacher (by not pointing in the teacher’s direction with one’s legs). This sitting posture is commonly practised at Maahad Tahfiz Sulaimaniyyah and their students are to maintain the sitting position for hours. They can change it to tahiyyat akhir posture to relax the muscles and resume the tahiyyat awal position once they feel better.

Organizing the content

When memorizing Quran, Tahfiz students need to chunk the verses into shorter sections (for example, considering half a page as one achievement). The quantity depends on the surah, whether it has short or long verses. If one verse is long, then follow the markers to stop. Chunking into shorter sections is fine, but not too short, to ensure that Tahfiz students could see the connection among the verses. Repetition of the chunks is based on the student’s capacity as it can take up to fifteen or more times depending on their capability. Once the small chunks are fluently memorised, they are combined into bigger chunks until the whole verse is complete. Then, Tahfiz students need to check their recitation a day before submitting it to the teacher, including the Makhraj, Tajweed, and Fasohah aspects.

Informant 1 shared an important etiquette when memorizing the Quran which was to chunk the words according to the stop markers. When Tahfiz students found one long verse, they need to make sure that the ending of the chunked words was not hanging like an incomplete sentence. Thus, they need to observe the sign for the stopping places. He described,

“Wa ‘AsirruQawlakum ‘Awj-Haru Bih.” (Surah al-Mulk, second page, first line). That one, perhaps we can halve it, meaning that we take 5 verses, and distribute 5 words or 5

letters. *Wa 'AsirruQawlakum' Awij-Haru Bih. Only then the student memorizes. Then the student will continue to the next.*

Maahad Tahfiz Sulaimaniyyah follows the Turkey method of memorizing by cycles, not by pages or chapters as described earlier. This method is believed to strengthen the Tahfiz students' memorization and their ability to recall any page they are asked to recite.

Commitment

To monitor the hafazan, Tahfiz students jot down the mistakes based on the feedback given by their teacher. Corrective feedback is given when the students submit their hafazan by showing signals for each mistake. By doing so, both Tahfiz students and teachers can see the pattern of recitation mistakes of Makhraj, Tajweed, and Fasohah on different verses/surahs and strive to gradually improve the recitation.

The findings about factors that affect Tahfiz students after performing hafazan practice are shown in Table 3.

Table 3. The themes on the practices after memorizing Quran that can affect hafazan

Research Question 3	Themes
What are the practices after memorizing Quran that can affect hafazan?	<ul style="list-style-type: none"> • Confidence • Productivity

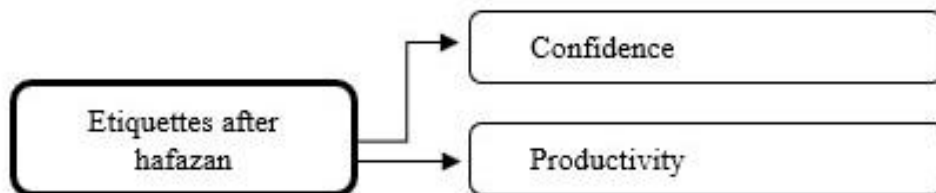
Confidence

After recognizing the pattern of mistakes, Tahfiz students need to pay attention to their fluency. Fluency can be obtained by performing khatm (complete recitation of a compilation of all the memorized verses) every day to get rewards as well as to make the mouth and the tongue accustomed to and flexible for Quran recitation. When the recitation is fluent, students will become more confident. For weaker students, it is suggested for them to recite together on the day before or more until they become confident. To gain more confidence, the expectation should be set lower to a half page, instead of a whole page submission per day.

Productivity

When the routine of hafazan is followed, Tahfiz students would find satisfaction with their hafazan achievements and be rewarded by Allah the Almighty for their Quran recitation. They are also technically trained to become sensitive in terms of thinking and lifestyle. Their brain activities improve in the long term due to the repeated practice of anticipating what is coming next. Furthermore, their lives become more positive with the intercessions of the glorious Quran.

Figure 3: Etiquette factors after hafazan practice



Maahad Tahfiz Sulaimaniyyah pays close attention to the khatm and views it as etiquette, to love the Quran is to perform khatm (complete recitation of the whole Quran) every day. However, Informant 2 mentioned that improving the recitation is most important because the

Tahfiz students cannot proceed to the next new memorization when they still have mistakes in their recitation. He elaborated,

“For the practice in improving the memorization for these students, first of all, we look at their reading. Because to start memorization, to start good memorization that is easy and fast is the first thing, we have to pay attention to their reading. If our reading is not fluent then our memorization will also be not good.”

The etiquette observable here was the persistent effort of improving recitation before proceeding to another level.

There could be more etiquette and practice to list, but as far as this case study is concerned, the listed factors are systematically proven to be parallel to the advice given by Islamic scholars, and they have been practised for more than eighty years. Thus, the researchers believe that the listed factors are useful as a checklist to measure Tahfiz students' performance and practices.

DISCUSSION

This study attempted to examine the factors of hafazan practice for Tahfiz students, including practice before, during, and after memorizing the Quran. The researchers developed the themes and categorised them according to the literature by important Islamic scholars. These categories are etiquette factors before memorizing the Quran, etiquette during memorizing the Quran, and etiquette after memorizing the Quran. Another extension of the 'etiquette during memorizing the Quran' category is the practice of hafazan.

Etiquette before memorizing the Quran

Many scholars have discussed the etiquette before reciting/memorizing Quran. In this study, the etiquettes factors identified as follows

1. Getting up early in the morning and sitting quietly in the classroom as these practices can purify the intention (ikhlas) in learning. This factor is aligned to Al-Zarnuji (2003), who asserts ikhlas as the starting point for learning.
2. Ritual purity or ablution (including mouth cleaning) is also what Al-Nawawi, (2012) and Al-Zarnuji (2003) emphasises before memorizing Quranic verses as to take care the holiness of al-Quran.
3. Dhikr is part of inquired etiquette factors by Al-Zarnuji (2003). It is also mentioned by Mohd, et al (2022) as practiced in Terengganu.
4. Keep the Quran at chest level when holding and sitting with the Quran. Al-Zarnuji affirmed that the Islamic community is rooted in etiquette. One unique practice that was to be found here different from other Maahad Tahfiz was placing the Quran on rehal (Quran holder) at the chest level (above stomach level) as etiquette to respect the Quran. MTS apparently has it's own rehal to practice this specific etiquette factor.
5. Perfecting the recitation in terms of Makhraj, Tajweed, and Fasahah are mentioned by Al-Nawawi (2012) and Al Zarnuji (2003) and usually practiced by every tahfiz school.

Etiquette during memorizing the Quran

The listed etiquette factors during memorizing the Quran based on this case study is to

1. Focus, pay attention and obey the teacher's instruction have been affirmed by Al-Nawawi (2012) and Al-Zarnuji (2003). They have been stated also by Yusoff (2018) for panipati

- method, Diauddin & Agustina (2022), turkey method, and Bangsawan *et al* (2022) Malaysia method.
2. Maintain a voice level that one's ears catch the letter as well as not disturb the other students around (Al-Nawawi, 2012), and committed to improving the recitation. Al-Nawawi (2012) recommended that one beautifies the voice and recites with a melodious fashion that does not exaggerate, where no letter is added or muffled. Maahad Tahfiz Sulaimaniyyah's system emphasizes the sitting posture.

Practice of Hafazan

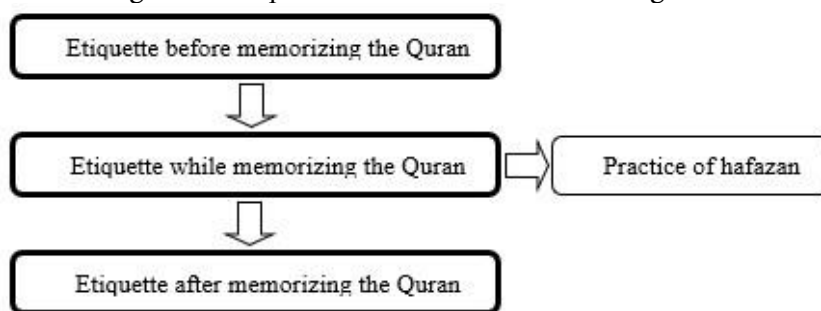
The practice requires Tahfiz students to organize the verses into small chunks for the drill-repetition technique (Al-Nawawi, 2012; Al-Zarnuji, 2003), by not disobeying the place to stop. The small chunks would later be combined into bigger chunks until the verse is complete. All the memorized verses are then combined up into a half page or one page depending on individual capacity. When fluency is achieved, the teacher will check on Makhraj, Tajweed, and Fasohah (Al-Zarnuji, 2003). To benchmark individual capacity, Al-Zarnuji advised that the length of the study for a beginner is the amount which he or she can memorise after two repetitions. In addition, Zakaria *et al* (2002) suggests to try ponder over (*tadabbur*) for the Quranic verses during memorizing.

Etiquette after memorizing the Quran

After memorizing, the listed etiquette factors after memorizing the Quran are to

1. Perform khatm (complete recitation of a compilation of all the memorized verses) and commit to practice consistently. This etiquette factor has been affirmed by Al-Nawawi (2012) and Diauddin & Agustine (2022) for Turkey method.
2. Gradually increase the quantity. Al-Zarnuji (2003) acknowledged that every day Tahfiz students should boost (the measure of) their recall by one word so that even if the duration and quantity of their increase, it would still be possible for them to recall the lessons by repeating the lessons twice. This is an effective way to achieve productivity, i.e., by increasing one's capacity gradually. This practices is commonly applied in every tahfiz school.

Figure 4: Etiquette factors of hafazan in categories



CONCLUSION

From the three research questions, the researchers found nine themes. The factors of hafazan practice for Tahfiz students can be classified into three categories; (1) Etiquette before memorizing the Quran (get up early in the morning and sit quietly in the classroom, ablution, dhikr, place the Quran at chest level, and perfecting recitation), (2) Etiquette during memorizing (focus, pay attention and obey the teacher's instruction, maintain the voice level, and drill-repetition according

to self-capacity), and (3) Etiquette after memorizing the Quran (complete reciting the memorized verses and gradually increase the quantity).

The nine listed factors have been obtained through a thorough study conducted at an esteemed Maahad Tahfiz. They are very specific and listed in the manner of three categories; (1) Before memorizing al-Quran, (2) During memorizing al-Quran, and (3) after memorizing al-Quran. Because of the specific category, these nine etiquette factors can be listed as an adab checklist that could potentially be measuring a relationship between the etiquettes related to Quran memorization and hafazan performance. It can be used to compare those who strive to observe the etiquettes related to Quran memorization and those who do not. These findings open up possibilities for further research. These factors can be used as a tool of measurement to evaluate the Tahfiz students' practice of etiquettes related to Quran memorization.

Further research could also investigate the application of specific etiquettes such as sitting posture, placement of the Quran at chest level on rehal, and any potential assistive learning tools or equipment that could support the hafazan process.

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