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Efforts of Malaysia to Preserve and Develop Institutions for The Teaching of The Noble Quran and Tajwid

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Abstract

This study discusses the efforts of Malaysia to support the teaching and learning of the Noble Qur'an and tajwid. The study employed the historical descriptive approach to observe and trace those efforts since the growth of interest in Arabic and the Noble Qur'an in Malaysia. They encompassed five areas: honoring the bearers and reciters of the Qur'an and giving attention to the institutions that serve this area; disseminating curricula in Arabic to madrasas, institutes, and universities; earning the rights to print the noble *mushaf*; and giving attention to education circles and missions. The research concluded that Malaysia has exerted greater efforts than other Islamic nations in the teaching of the noble Qur'an and tajwid and given them their due position.

Keywords: Science of Tajwid, Institutes for the Teaching of Al-Qur'an

Introduction

The science of tajwid is one of the most venerable and honorable sciences because of its attachment to the most venerable and sacred book, the noble Qur'an ('Abd Allah, 1997, p. 10). Tajwid in etymological terms means improvement (*tahsin*) (Ibn Manzur, 2004, p. 41). Tajwid etymologically is improvement, mastery (*itqan*), and proficiency (*ijadah*) (al-Sharidah, n.d., p. 5). Terminologically, it is to give each letter of the Qur'an its right (*haqq*) and due (*mustahaqq*). The right of the letter means to give its right in terms of its inherent attributes, such as *shiddah* (forceful articulation), *rakhawah* (softer articulation), and *qalqalah* (reverberation). The due of the letter means to give its right in terms of the conditional attributes that may be present in one case and absent in another (Abdelgelil et al., 2021), such as *tarqiq* (light articulation), *izhar* (default, clear articulation of a letter), and *ikhfa'* (concealed articulation) (al-Sharidah, n.d., p. 5).

It is worth noting that the development of this science has been ambiguous according to those who wrote about it in our time, despite the small number of what they wrote. Some of them said, while discussing the efforts of Arab linguists in studying phonetics ('Umar, 1971, p. 77), "The scholars of tajwid and *qira'at* [Qur'anic recitations] have contributed an undisputed volume to this field, but there is insufficient material for a study that allows us to trace its development and describe its stages until it became the independent science of tajwid."

Some modern authors of books in this science said, “Some of them said, ‘Tajwid was founded by the imams of reciters. The first to write on it was said to be Abu Muzahim al-Khaqani, and it was said to be Musa ibn ‘Ubayd Allah al-Muqri’ al-Baghdadi. Some said, “This science was written by the imams of reciters during the period of codification, when the Arabs mixed with non-Arabs and the language lost its purity, to preserve the Book of Allah the Exalted: “It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it [al-Hijr: 9].” The first to write on the subject independently was Musa ibn ‘Ubayd Allah ibn Khaqan al-Baghdadi, who passed away in 325 H (al-Walid, 1974, p. 17).

The Apostle of Allah (blessings and peace be upon him) used to recite the noble Qur’an as he was taught by Jibril (peace be upon him) from Allah (praised and exalted be He). The Apostle (pbuh) taught the companions (Allah’s pleasure upon them) as he heard from Jibril. The honorable companions taught their children-successors, may Allah bless them. The successors then taught those after them, and so forth until today and until the Qur’an is withdrawn from earth before the Final Day (al-Sharidah, n.d., p. 7).

After Arabs and non-Arabs embraced the religion of Allah in crowds, major mistakes (*lahn jali*) began to spread in Islamic societies. Islamic scholars—imams of recitations—then established the principles of tajwid to protect the tongue from errors in reciting the noble Qur’an. They based those principles on the pure *sunnah* and oral tradition of scholars who are experts in this science—after the companions and successors had recited the Book of Allah as it should be recited, based on sound Arabic, firm dialect, eloquence of tongue, quality of reception, and strength of memorization, without learning the principles or rules of tajwid (al-Sharidah, n.d., p. 7).

Preface

Islam and the Arabic language enjoy a lofty place, apposite for both, in the hearts of Malaysian Muslims. This is unsurprising because Islam is born in the heart of Arab, and the Malays love it deeply; they adhere to it and link their future and destiny to it. The status of the Arabic language among the Malays and the influence of Arabic culture on them can be clearly seen in the following:

1. The large number of Arabic vocabularies in the Malay language, which confirms the status of Arabic among Malays and their respect and even pride in it. Those who are familiar with written and spoken Malay can find an enormous list of vocabularies of Arabic origin. These resulted from the complete contact between the two languages through the movement of trade between Arab merchants.
2. Concern with reviving Arabic letters (*Jawi*) and teaching them to subsequent generations, despite the plot and deception of the British occupation, which tried to change everything that is related to Islam, be it people, space, or influence. One who visits Malaysia will notice that the banners, addresses, signs, and street signs and names are written in Arabic letters (*jawi*). Likewise, the tourist is welcomed at every Malaysian state with Arabic phrases of deep-rooted Islamic significance, indicating the profundity of Malaysia in Islamic civilization and its strong relations with other Islamic nations. These beautiful phrases were assigned by the Malaysian sultans as titles for their sultanate to seek blessings (Abdelgelil et al., 2020). They are: Dar al-Iman for the Sultanate of Terengganu; Dar al-Aman for the Sultanate of Kedah; Dar al-Na’im for the Sultanate of Kelantan; Dar al-Ta’zim for the Sultanate of Johor; Dar al-Ridwan for the Sultanate of Perak; Dar al-Ihsan for the Sultanate of Selangor; Dar al-Ma’mur for the

- Sultanate of Pahang; and Dar al-Khusus for the Sultanate of Negeri Sembilan, in addition to Dar al-Salam for the Sultanates of Brunei, Aceh, and Pattani.
3. Writing important information using *Jawi* on one side of the Malaysian ringgit banknote and using *Jawi* to write mottos on the official emblems of Malaysian states, and even on the coat of arms of the country itself. The national motto is written as *برسكوتو برتمبه موتو* (*bersekutu bertambah mutu*), which means unity is strength. For example, the emblem of Terengganu has disconnected *Jawi* letters to indicate the name of the state: ت ر غ ا ن و. Similarly, the emblem of Perlis contains its own name written in *Jawi*: "فرليس". The emblem of Kelantan contains the following phrase: "كرجأن" *كلنتن برسره كغد توهن*, which means that the government of Kelantan depends on Allah. The names of Kedah, Negeri Sembilan, Perak, and Pahang are written on their official emblems in Malay: نكري فهغ and نكري قدح, نكري سمبيلين, نكري فيراك. The final state adds a beautiful Arabic expression that is of great significance in the heart of the believers, written in disconnected letters: "ي ا ل ط ي ف". Additionally, the emblem of the police of Royal Malaysia Police bears on its crown the two words of *tawhid*, "الله محمد". The Sultanate of Brunei has on its emblem "الدائمون المحسنون بالهدى" ("always render service with God's guidance") بروني دار السلام.
 4. Naming their children with pure Arabic names. This is an important feature that distinguishes Malaysian Muslims from their Indonesian neighbors. Their attachment to Arabic names undoubtedly is a strong indication of their love of Arabic and Islam. Whoever loves God loves His Prophet, the Chosen One, may God bless him and grant him peace. Whoever loves the Arab Prophet, loves the Arabs. Whoever loves the Arabs, loves the Arabic language in which the best book was revealed over the best non-Arabs and Arabs. And whoever loves Arabic shall be interested in it and persist with it (Muhammad, n.d., pp. 363-364).

It is also possible to restrict the objectives and motivations to learn Arabic in Malaysia into three groups: religious, practical, and social motivations.

It is known that Arabic learners in every higher institution in Malaysia do not have similar motivations. Rather, their motivation and needs to learn Arabic vary. Therefore, the specific objectives of learning Arabic language in the programs of the educational institutions differ by the learners' motives and the needs and philosophy of society (Muhammad, n.d., pp. 327-328).

It also includes the achievement of tangible improvement in the linguistic performance of the educated individual, as a result of being subject to the influence of the learnings proposed by a particular method of education and implemented by teaching techniques, approved didactic methods, assessment and support methods, and interim, procedural and general goals. Meanwhile, development means the process of building and renewing the curriculum based on a solid plan with specific premises, in which the efforts of various specialists in curriculum development, philosophy of education, language sciences, psychology, sociology, and others are combined (Khawsh, 2006, pp. 20-21).

Importance of Tajwid, Ruling on Learning it, and its Features

The science of tajwid derives its importance from its link to correcting the articulation and recitation of Qur'anic words, in compliance with the command of Allah the Almighty, "and recite the Quran [properly] in a measured way [al-Muzammil: 4]." It is among the most honorable and best of sciences because it is associated with the Book of Allah the Almighty, which is our goal and path towards the pleasure of Allah (al-Walid, 1990, p. 10). For this

reason, the scholars of the past, may Allah be pleased with them, served and fostered it, whether through investigation and writing or reciting and teaching others to recite. Thus, the Noble Qur'an remains preserved in the hearts, recited in *murattal* (slow, careful pace) and *mujawwad* (melodic style of recitation), fulfilling the promise of Allah, praised be He, to preserve it.

The Importance of the Science of Tajwid is in the Following Aspects Learning the Arts of Recitation and Correcting the Tongue

The recitation of the Noble Qur'an differs from the recitation of others. It is the Book of Allah that requires the arts in reciting, known as the rules of tajwid, for example articulating the letters from their points of articulation (*makharij*), elongating (*madd*) in places of elongation, *ghunnah* (prolonged nasal sound) in its places, continuing (*wasl*) if the meaning requires so, and stopping (*waqf*) when the context necessitates so (al-Fuli, 2008, p. 28).

If the recitation is *mujawwad*, the reciter will enjoy it and recite more, without feeling bored from doing so throughout the day and night (Abu al-Faraj, 2001, p. 43).

The science of tajwid helps to correct the distortion of the tongue and train it to articulate literary Arabic (*fusha*). This contributes to the revival of the Arabic language and urgency to learn it, as most linguistic discussion cannot be entirely understood and practiced without being familiar with the syntax (*nahw*) and morphology (*sarf*) of the language.

Acquisition of Skills and Good Recitation

The goal of the science of tajwid is to protect the tongue from any error and mistake in reciting the Words of Allah the Almighty ('Abd Allah, 1996, p. 10).

A student may recite the Qur'an with tajwid (*mujawwad*) by learning it orally from his *mujawwad* teacher without knowing the topics of this science. In fact, oral learning is the basis of its acquisition. But by understanding the science, it would be easier to acquire *mujawwad* recitation orally, increase one's skills, and protect the received recitation from any doubt and distortion that may emerge (al-Mar'ashi, 5/11068).

Mastering the rules of tajwid provides the student with numerous important skills, among them: language and writing skills, helping him to recite the Noble Qur'an well, developing ideas, i.e., the cognitive aspect of human beings, acquiring eloquent methods of expression, and developing his aptitude to remember (al-Bina', 2009, p. 67).

It also gives him a language skill, which concerns the speed, accuracy, type, and quality of performance. It may vary according to the linguistic field and its objectives and nature (Shahatah, 1993, p. 67).

Demonstrating the Beauty of the Qur'an and Learning the Value of Mastering the Work

The student benefits from learning the rules of tajwid to demonstrate the beauty of the Noble Qur'an and instill the value of improvement in any work, seeing that it becomes a practical exercise in reciting the Qur'an in *mujawwad*. Learning the rules also correct the tongue from error to eloquence. It also enables the student to correctly recite the Noble Qur'an (al-Zaghibi, 2013, p. 188).

Tahsin (i.e., tajwid) in recitation is to fulfill the rights of letters in terms of their points of articulation and attributes, not by an additional matter by which the improvement occurs. This is regardless of the difference in the sounds of subtlety and roughness, which is something unrelated to the science of tajwid, although it helps to soften and refine the sounds to some extent (al-Hamd, 2002, p. 71).

Understanding the Book of Allah

Tajwid allows students to recite the Noble Qur'an with humility, clear accent, awareness of what they are reciting, and recognizing the main ideas of the recited verses, so that the benefit and desired goal are achieved (al-Sabi'i, 2009, p. 22).

Tajwid finds its importance as a method to protect the tongue from any mistake and error in the pronunciation of the Noble Qur'an during recitation. Tajwid also helps in understanding the Book of Allah and contemplating its meanings, "Do they not then reflect on the Quran? Or are there locks upon their hearts? [Muhammad: 24]". The Almighty says, "[This is] a blessed Book which We have revealed to you [O Prophet] so that they may contemplate its verses, and people of reason may be mindful [Sad: 29]." (al-Rayyan, 2013, p. 37).

Ruling on Learning Tajwid

It is compulsory for every Muslim reciter, male and female, as Allah says, "And recite the Quran [properly] in a measured way [al-Muzammil: 4]," and the Prophet peace be upon him said, "Recite the Qur'an with the melodies and sounds of the Arabs and refrain from the melodies of the doers of minor and major sins. Indeed, there will appear after me people who recite the Qur'an with musical melodies and in the manner of singers, monks, and wailing mourners. The Qur'an does not pass beyond their throats, mesmerizing only their own hearts and the hearts of those who are amazed with them ('Abd Allah, 1996, p. 10)."

Features of the Science of Tajwid

Divine Source and Goal

Because it is Allah the Exalted who revealed it to the Prophet Muhammad (peace be upon him) through Jibril (may Allah be pleased with him) in *mujawwad* and *murattal* and commanded His Apostle to recite it with these attributes (al-Daghamin, 1999, 16 150).

Comprehensiveness and Detail

Its rules encompass stopping (*waqf*), starting (*ibtida'*), and points of articulation and attributions of letters, through which specific rules are known, e.g., the rules of elongation, unvowelled *nun* (*nun al-sakinah*), nunnation (*tanwin*), and others. These rules appear in such detail, enabling the student to practice them without any vagueness or ambiguity (al-Daghamin, 1999).

Requiring *Talaqqi* (direct learning) and Listening

The science of tajwid has a particular nature. It cannot be mastered by merely acquiring its principles and rules, but it must be directly learned and listened from the mouths of those who are proficient in it. The skills of tajwid are dominated by motor skills and cognitive skills, where the articulator is used in a specific pattern. Thus, learning orally from others is the correct method for *mujawwad* articulation ('Ata, 2009, p. 282).

The method of learning and memorizing the Qur'an followed by reciters in the past continues to be followed today. The method relies on direct learning and listening from proficient sheikhs. The student listens to the recitation of his sheikh. Then, imitating his sheikh, he recites properly, and the sheikh closely listens to his recitation to make sure that he adheres to the principles of recitation and *tartil* and corrects him if he commits any error. The student then memorizes that amount by way of repeating and memorization until he memorizes the entire Book of Allah and receives a license (*ijazah*) of recitation and to teach others (*iqra'*) (Muslimi, n.d., p. 4).

Appropriate for All Students

Not all students are supposed to perform these rulings in a perfect manner. Rather, they vary in perceptions between those with a correct tongue and those whose tongue does not comply with them in comprehending these rulings (al-Daghamin, 1999).

Consistent Rulings and Principles

Because it comes from a divine source, its rulings and principles do not change from time to time and from a reciter to another (al-Daghamin, 1999).

Combining Theory and Practice

It is not restricted to the theoretical side of knowledge, but it must also be practiced and honed (al-Daghamin, 1999).

Objectives of and Conditions for Developing the Skills of the Tajwid Teacher

Objectives of Developing the Skills of the Tajwid Teacher

Undoubtedly, he must be careful in reciting the Qur'an and to always adopt the most correct methods and latest techniques in teaching the principles of recitation, so that students can understand them and are able to recite the Noble Qur'an in clear Arabic, free from the impurities of minor mistakes (*al-lahn al-khafi*). The past scholars, may Allah bless them, did everything in their capacity to make the recitation of the Qur'an free from such mistakes (al-Hamd, 2002, p. 77).

Because the renewed role of the teacher has increased the need and demand for him day after day, the scientific and professional interest in him during the service has become no less important than the interest to prepare him before the service. The ability and effectiveness of the educational system depends on the professional development of science and improving its performance and level through continuous training and development of training programs. In fact, they are considered as the appropriate guarantee to realize professional development and to instill clear and specific concepts in teachers about the ethics of the profession, its values, the integrity of its advancement, and strategies and plans for its development (Busharbak, 1999, p. 3).

Any work must have objectives that it strives to achieve and motives to drive the performance of the work. The motives and objectives of training include:

- Someone who join a job for the first time is provided with theoretical information for that job. He needs specific training to raise his level and provide him with new knowledge and skills to perform his work in a better way.
- Rapid development in science and technology and the emergence of new technological means require training on them, so that they can be used correctly to adapt to work.
- Increasing the effectiveness of the teacher and allowing him to use the best methods and the latest educational theories to help him perform his duties.
- To remedy the shortcomings of those who had not receive sufficient preparation before entering the teaching profession ('Arasan, 1982).

Conditions for the Development of the Skills of the Tajwid Teacher

In order for the training to be feasible, valuable and useful, it is necessary for each party to achieve the following:

- It must originate from the local reality and within the environment in which the teacher lives.
- It must be different from academic education because it is not concerned with imparting information, but presenting general issues for discussion, so that the individual gains the ability to find appropriate solutions.
- Including new techniques in training and designing programs that suit the quality of learners (trainees).
- Giving the trainee sufficient time to acquire the skill and educational adequacy in which he is trained.
- Provide qualified trainers for training
- The training program stems from the needs of the trainees themselves and what they require. This can be gathered through questionnaires or
- Conducting diagnostic tests to reveal weaknesses in basic concepts and teaching techniques.
- Providing necessary and appropriate educational materials for training so that the skill can be acquired in the correct manner.
- Existence of a theoretical framework as a reference framework for what the trainee has been trained on.
- The trainees should be homogenous.
- The trainer should be careful when dealing with trainees' weaknesses and mistakes for fear of discouraging them ('Arasan, 1982).

The Efforts of Malaysia to Preserve and Develop Institutions for the Teaching of Qur'an

Malaysia has exerted great efforts to advance the fields of Qur'an and tajwid. These significant efforts can be divided into five aspects:

Material and Moral Appreciation for the Bearers of the Noble Qur'an and Teachers of Tajwid and Qira'at

In most Malaysian states, for example Terengganu and Kelantan, among others, the memorizer (*hafiz*) receives a monthly salary of around \$300. It is given to honor and encourage more memorizers, as explained by the young memorizer, Wan Aslan Khairuddin.

Miftah saw that the honor given to the memorizers in Malaysia far exceeds the amount in Arab countries, and that the title of *al-hafiz* is an important privilege for its bearer. It is used when obtaining employment, leading prayers, and giving sermons. Moreover, the memorizer is appreciated in every social occasion and level.

Among the manifestations of this appreciation is the interest in competitions to encourage memorization and recitation. A Malaysian TV channel broadcasts a program called *Akademi al-Quran*, whose contestants are memorizers and reciters, "even if the awards are given based on the quality of the voice and melody during recitation, and not its proficiency", according to a memorizer, Ismail.

Another manifestation of the appreciation for Qur'an memorizers is that Malaysians, until the 1990s of the twentieth century, would refrain from marrying a girl who cannot read the Qur'an. At the same time, when young men came to propose a girl, her parents would give priority to the one who can read the Qur'an well and memorizes the most amount of it.

Giving Attention to Education Circles at an Early Age before School and Missions after Secondary School

Students typically go to *tahfiz* (memorization) madrasas after ten years old, after completing elementary classes in regular schools. In some places, children join *tahfiz* circles in mosques since they are six years old.

Not only that, but we also find some Malaysian universities, such as the International Islamic University, impose mandatory courses to improve the proficiency of its students in recitation. This is another manifestation of the interest in the Noble Qur'an, as indicated by a teacher in the Department of the Noble Qur'an at the Islamic University, Dr. *al-Hafiz* al-Jaylani ibn Tahami Miftah (from Tunisia), Speaking to *aljazeera.net*.

As for foreign education missions and government grants, the Ministry of Religious Affairs sends thousands of students to learn Arabic in Arab countries, such as Egypt, Saudi Arabia, Jordan, and Morocco. In Egypt alone, there are around 7,000 Malaysian students.

Increasing Attention in Establishing and Developing Systems for Religious Institutes and Madrasas

There are various forms and systems of madrasas and institutes concerned with teaching Arabic, the Noble Qur'an, tajwid, and recitation. They receive strong support from the federal and state governments, as well as the interest of the public.

The memorization committee overseeing the first institute of Qur'an memorization in Malaysia, which was founded in 1969 at the National Mosque in Kuala Lumpur, comprised of Egyptian reciters. They enjoyed much appreciation, honor, and hospitality. The committee were accompanied by the great memorizers and reciters of Egypt, including al-Husari, 'Abd al-Basit 'Abd al-Samad, and Muhammad Siddiq al-Minshawi.

A new scientific civilization appeared along with the Arabic religious madrasas under the influence of the currents of civilization renewal flowing throughout the Arab world at the time, especially Egypt and the Levant. Some Malay thinkers who were passionate in Islam and its global civilization graduated from several Arab universities, such as al-Azhar and the mihrab of the noble Haramayn. Some of these graduates returned from those castles of wisdom to their countries, and they began establishing madrasa after madrasa. The nation of Malay was then illuminated by modern scientific renaissance with its madrasa system.

There were many religious and Arabic madrasas and institutes established during that period that fulfilled their duties of proselytization, linguistic, and unification of the Malay nation. The most popular of them were Madrasah al-Hamidiyyah, founded by Sheikh Wan Sulaiman bin Wan Siddiq in 1914, and Madrasah al-Ma'arif al-Wataniyyah founded in 1933, both in Kedah. There is also *Maahad* al-Muhammadi in Kelantan, founded in 1915. Its name was Maahad Jamek Merbau al-Isma'ili, before it was changed to Maahad al-Muhammadi in 1957. There are two madrasas in Pulau Pinang. The first is Madrasah al-Mashoor al-Islamiah, founded in 1916, and the second is Madrasah al-Khairiah, founded in 1935. There emerged two madrasas in Melaka, the first is Madrasah al-Hadi, founded in 1916, and the second is Madrasah Maahad al-Islamiah, founded in 1937. There is also Maahad Haji Tayyib in Johor, founded in 1920. There also emerged in Perak two institutes. The first was Madrasah Idrisiah in 1922 and the second Maahad Al-Ehya' Assharif in 1935. There is also Madrasah Sultan Zainal Abidin in Terengganu, founded in 1936 (Muhammad, n.d., p. 267).

The madrasas, in their early years, depended on the donations of philanthropists and alms of Muslims, until the official of state governments began to oversee them. Every state saw the emergence of religious councils and Islamic and educational foundations that oversee

the madrasas. The state of Terengganu has three large institutions: Madrasa Administration, Terengganu Foundation, and Islamic Foundation. Each foundation supervises a number of Arabic religious madrasas and institutes for the memorization of the Noble Qur'an (Muhammad, n.d., p. 267).

Arabic religious madrasas spread across all states of Malaysia, depending on material donations, waqf funds, and zakat of Muslims. The religious councils of each state government then assumed the responsibility of directly overseeing and funding these madrasas. There are 1,187 madrasas across Malaysia. Arabic is taught as a core subject, and it is the language of instruction for religious subjects, such as Qur'an, hadith, *tawhid*, and *fiqh*.

Giving Attention to Arabic Language and Islamic Law Courses in Schools and Universities

Most Malaysian universities have opened three Arabic language departments of the methods of teaching Arabic, language, and literature. Additionally, there are compulsory courses in the faculty of Islamic sciences and secondary and primary madrasas. The students learn Arabic and al-Qu'ran and its tajwid as core subjects, in addition to various Islamic sciences such as *fiqh*, tafsir, hadith, and *'aqidah* in Arabic in numerous public and private secondary madrasas and institutes.

Giving Attention to Institutes of the Noble Qur'an and Printing of the Noble *Mushaf*

Malaysia respects the printing center in Madinah, but as a country that adheres to the principle of moderation, it also wants to contribute to the printing of the Noble Qur'an to highlight Malaysia in this field, as is the case in the Middle East and other countries.

Those responsible for publishing the Qur'an aspire to print five million copies annually in various cultures, with translations into their languages. The project successfully received the support of the government and the public. Most importantly, it succeeds in reviving the tradition of publishing the Noble Qur'an, with strict adherence to the 'Uthmani script and designing the pages and cover.

To accomplish this great objective, Malaysia began operating the Nasyrul Quran Complex as the official printer and binder of the Noble Qur'an in Malaysia. It is the second largest complex in the world, with a value of RM60 million (\$15 million). This complex does not compete with other printing companies, but it is for Malaysia's contribution to develop and support the printing of the Noble Qur'an at the global level.

The Yayasan Restu foundation was established in 1998 as a non-profit organization that aims to spread the Islamic message globally, strengthen the faith of Muslims, and reviving Islamic art in Malaysia.

This Center, with the support of the government and philanthropists, has transformed into a large Center in the fields of printing the Noble Qur'an and revival of Islamic art. It includes many education sessions for calligraphy and the gilding of the Qur'an, in addition to an exhibition for the sale of Islamic artworks.

The foundation also includes a college to teach Arabic language and Islamic arts, such as calligraphy, writing, and gilding, within intensive courses. What is interesting of the Center is the presence of a team to research ways of writing the Noble Qur'an according to different cultures. It studies cultures, colors, symbols, and the nature of life in societies before printing the Qur'an with the colors and cultural inscriptions of that society.

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Malaysia's contribution to develop and support the printing of the Noble Qur'an at the global level.

Conclusion

Malaysia has made great efforts comparable to Arabic-speaking countries in numerous aspects in the field of the Noble Qur'an and its tajwid. The most important of them are: material and moral encouragement and reinforcement; giving attention to, codifying, and supporting the role of Qur'an memorization; giving attention to the core learning subjects, where it made the Noble Qur'an, tajwid, and Arabic as core subjects in most stages of pre-university education, and established specific departments and courses on those subjects at the undergraduate and postgraduate levels; and giving attention to the writing of the Qur'an. Malaysia is unique in that it studies Islamic societies, customs, and traditions in non-Arabic-speaking countries, so that it can place this cultural information at the center of attention when printing specific Qur'an copies for those societies. This helps to bring the Qur'an closer to the interest of the members of those societies and to shorten their learning of the Qur'an and its tajwid.

Malaysia continues to tread the path of serving the Noble Qur'an, aiming to be one of its greatest guardians, transcribers, and publishers among the Arabic-speaking and non-Arabic-speaking Islamic countries. Therefore, the author recommends that researchers maximize their efforts to catalogue the global experience of Malaysia at the level of government and private institutions in the research, education, teaching, and duplication of the Noble Qur'an.

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