

## Contemporary Methods of Memorizing and Reciting The Quran in Malaysia: An Analysis

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### Abstract

This analysis involves the study of contemporary methods of memorizing and reciting the Quran. In this era, various approaches have emerged to facilitate the learning process of the Quran. This analysis will examine several of these methods, emphasizing their effectiveness, uniqueness, and impact in the context of Quranic education today. One method that has garnered attention is the incorporation of technology in the memorization and recitation of the Quran. This approach involves the use of mobile applications, interactive teaching software, and other digital tools that enable learners to access and memorize Quranic verses more efficiently. The analysis will investigate the strengths and weaknesses of employing this technology and its long-term implications for learning. Additionally, interactive and student-centered methods of memorization and recitation will be given consideration. This approach emphasizes active interaction between teachers and students, making the learning process more dynamic and enjoyable. The analysis will examine the effectiveness of these methods in terms of memorization achievements and understanding the meaning of Quranic verses. Psychological and cognitive aspects will also be incorporated into this analysis by examining how these methods can influence the cognitive development of learners, such as improving memory and awareness of the meanings of the verses. The analysis will also explore the relationship between these learning methods and students' motivation to continue memorizing and understanding the Quran. Encompassing technological, interactive, and psychological aspects, this analysis will provide a holistic overview of contemporary methods of memorizing and reciting the Quran. References to recent academic studies, articles in relevant journals, and primary sources will support each argument and finding derived from this analysis.

**Keywords:** Methods, Reciting, Memorizing, Al-Quran

**Introduction**

The Quran is the greatest miracle, containing various types of knowledge beneficial for the entire human race, especially for Muslims. Various efforts have been made by Muslims to preserve and uphold the Quran, including through memorization. Memorizing and retaining the Quran is also a crucial path in studying the knowledge related to the Quran. Imam al-Nawawi stated that those proficient in the Quran are individuals who can fluently recite and read the Quran well, regardless of their location. Allah's statement in the Quran in Surah al-Qamar, verse 17, translates to: "And We have certainly made the Quran easy to remember. So is there anyone who will be mindful?"

Learning the Quran through memorization emerged during the lifetime of Prophet Muhammad (SAW), particularly when he received the first revelation in the Cave of Hira. As we know from the sources, the Prophet was unlettered, unable to read or write. Due to this condition, the Prophet received the Quran from the Angel Gabriel by memorization and conveyed it to his companions in the same manner. The gradual revelation of the Quran facilitated Prophet Muhammad (SAW) in memorizing, understanding the content of the verses, and delivering it to his companions. The application of this gradual revelation process has persisted, becoming one of the methods in memorizing the sacred verses of the Quran, known as memorizing gradually (Al-Hafiz, 2001).

With the progression of time, the Muslim community has become increasingly aware of the importance and uniqueness of memorizing the Quran. Many parents choose to enroll their children in schools that offer Quranic memorization alongside other academic subjects (Hafiz, 2005).

The title of being a memorizer of the Quran holds a high position in the sight of Allah SWT and is esteemed by society. However, this honor comes with a significant responsibility to preserve and maintain the memorization of Quranic verses from being forgotten. To safeguard this memorization, memorizers must consistently review (murajaah) to ensure that their memorization remains intact (Murad, 1999). Nevertheless, this task can sometimes pose a significant challenge, especially for those who have completed their education in Quranic memorization schools. Therefore, Quranic memorizers must consistently engage in review, as it is crucial for enhancing the quality and durability of their memorization.

**Definition of Quran Memorization**

The term "hafalan" or memorization, linguistically, is derived from the Arabic word "hafaz" (حفظ), which means to preserve and remain in memory. Memorization, in this context, implies the act of reading or learning the sacred verses of the Quran repeatedly to ensure retention in memory (Kamus Dewan Fourth Edition). According to Mu'jam al-'Arabi al-Asasi, the word "hafaz" (حفظ) means to safeguard and control something to prevent it from being lost (Al-'Ayyid, 1989).

As per Meng (1997), the meaning of memorization can be summarized as recalling, preserving, controlling, and safeguarding what has been received or learned to prevent it from being forgotten or lost. Hasan (1994) categorizes memorization into three levels. The first level is immediate memorization that can be retained for a duration of two minutes or less. The second level involves short-term memorization that can last for several minutes,

while the third level encompasses long-term memorization, capable of retaining information acquired since birth.

### **Methods of Quranic Memorization in Malaysia**

#### **Darul Quran Jakim**



Darul Quran JAKIM Kuala Kubu Baru, Selangor

Darul Quran was established in 1966 after the first Prime Minister of Malaysia, Tunku Abdul Rahman, expressed a desire to develop a Quranic study center in Malaysia. Darul Quran is a Quranic memorization center under the Department of Islamic Development Malaysia (JAKIM), located in Kuala Kubu Baru, Selangor (Muhammad Toriq). As of today, there are 10 branches of Darul Quran throughout Malaysia, except in some states such as Terengganu, Perlis, Johor, and Pulau Pinang. Their students are required to memorize the Quran according to a specified period, covering 5 chapters for each semester, alongside studying other subjects. The duration of studies at Darul Quran is six semesters (3 years). As the students at Darul Quran are diploma students, they are allocated only 2 hours per day for Quranic classes. Nevertheless, they find leisure time between Maghrib and Isya' to review or memorize new verses.

#### **Maahad Tahfiz Al-Quran Terengganu (MTQT)**



Maahad Tahfiz al-Quran Terengganu

Maahad Tahfiz al-Quran Terengganu was established on April 15, 1984, inspired by the then Chief Minister of Terengganu. In its early stages, the school operated in Masjid Zainal Abidin before relocating to a rented building in Kampung Pengadang Baru until it moved to a new building, Kampus Padang Midin, Marang, Terengganu, in 1993. The educational system at MTQT follows the national curriculum of the Sijil Pelajaran Malaysia (SPM), Sijil Tinggi Agama Malaysia (STAM), and Syahadah. Students are required to complete the memorization of the Quran within 4 years, starting from Form Four to Form Six (upper secondary). The school has established the following memorization targets:

First Year: 7 chapters, starting from chapter 1 to chapter 7

Second Year: 8 chapters, starting from chapter 8 to chapter 15

Third Year: 9 chapters, starting from chapter 16 to chapter 24

Fourth Year: 6 chapters, starting from chapter 25 to 30

Students begin their Quranic classes from 8 am to 10 am to submit their memorizations and review new ones. In the afternoon, they review previously memorized content. In the evening, after Maghrib, they start memorizing verses that will be tested the next day. Students are required to review their memorizations for at least 3 chapters daily.

### **Maahad Tahfiz Al-Quran Wa al-Qiraat (MTAQ) Pulai Chondong, Kelantan**



Maahad Tahfiz Al-Quran Wa al-Qiraat Pulai Chondong, Kelantan

Maahad Tahfiz Al-Quran Wa al-Qiraat was established in 1992, conceived by Tuan Guru Dato' Nik Abdul Aziz bin Nik Mat, who was the Chief Minister of Kelantan at that time. The educational system at MTAQ combines three curricula, namely Quran and Qiraat, Arabic and Islamic studies, along with academic subjects. The Quran and Qiraat studies follow the curriculum set by the Qiraat Institute of Al Azhar, Egypt. Students are required to complete 11 semesters, equivalent to 6 years of education. The memorization curriculum for the Quran specifies memorizing 1 page daily, and students are given a period of 4 years to complete their memorization (Mustaffa, 2010). The memorization curriculum is as follows:

- Year One: 6 chapters starting with chapter 30 and four selected chapters (As-Sajadah, Yaasin, Ad-Dukhan, and Al-Mulk), then beginning from chapter 1 to chapter 5.
- Year Two: 8 chapters starting from chapter 6 to chapter 13.
- Year Three: 8 chapters starting from chapter 14 to chapter 21.
- Year Four: 8 chapters starting from chapter 22 to the end of chapter 29.
- Year Five: Students need to review 3 chapters per day.
- Year Six: Students need to review 3 chapters per day.

The memorization curriculum at this tahfiz institution starts with memorizing chapter 30 first, followed by continuing with chapter 1. Students are allocated 4 and a half hours per day for the Quran subject. They begin classes from 7:30 am to 9:00 am for reciting new memorizations, then review the new memorizations (sabqi) with a minimum rate of half a chapter. From 11:00 am to 12:00 pm, students are required to review old memorizations (manzil) of at least 2 chapters. The remaining 2 hours, from 8:00 pm to 10:00 pm, students copy verses (tahriri) for the page that will be recited the next day and memorize new

memorizations (sabaq). Before students recite their memorizations in front of the Quran teacher, they are required to perform talaqqi to ensure the correct pronunciation.

### **Sekolah Menengah Imtiaz Yayasan Terengganu**



Sekolah Menengah Imtiaz YT Besut

The first Imtiaz Secondary School was established in 1999 in Kota Putera, Besut, Terengganu. Imtiaz Secondary School is an Islamic school under the supervision of the Terengganu Foundation. The school was registered under the government-aided religious school category in 2007 and changed its status to a High-Performance School in 2010. As of today, the school has 8 branches across the state of Terengganu. The educational system introduced at Imtiaz is related to academic studies in pure sciences, memorization of the Quran, and religious studies through traditional texts (Rahim, 2018).

There are specific times allocated by the school for Quranic memorization, both in the morning and evening. Some students initiate Quranic classes immediately after the Fajr prayer, but these classes are initiated by the Quran teachers themselves to ensure their students smoothly recite the memorizations to be tested. From 8 am to 10 am, students submit their memorizations. In the evening session, after the Maghrib prayer until Isha, students are given time to memorize new verses or review old memorizations.

### **Conclusion**

In Malaysia, Quranic memorization is a significant aspect of religious education, facilitated by institutions such as Darul Quran JAKIM, Maahad Tahfiz Al-Quran Terengganu (MTQT), Maahad Tahfiz Al-Quran Wa al-Qiraat (MTAQ), and Sekolah Menengah Imtiaz under Yayasan Terengganu. Darul Quran, established in 1966, operates under JAKIM, with 10 branches across Malaysia, emphasizing a structured curriculum over a three-year period. MTQT, founded in 1984, follows the national curriculum, requiring students to complete Quranic memorization over four years. MTAQ, established in 1992, employs a comprehensive curriculum over six years, combining Quran and Qiraat studies with academic subjects. Finally, Sekolah Menengah Imtiaz, founded in 1999, evolved into a High-Performance School, boasting eight branches and integrating Quranic memorization within its academic framework. These institutions exemplify diverse approaches to Quranic education, reflecting Malaysia's commitment to fostering a deep understanding of the Quran.

Each institution's method reflects careful planning and consideration of students' academic responsibilities and religious obligations. Darul Quran emphasizes disciplined memorization alongside academic studies, acknowledging the importance of time management. MTQT's structured curriculum sets clear memorization targets over four years, encouraging consistent review and progression. MTAQ adopts an extensive six-year curriculum, dedicating

specific time blocks for memorization and incorporating varied teaching methodologies. Similarly, Sekolah Menengah Imtiaz, having evolved into a High-Performance School, showcases a commitment to both academic excellence and Quranic memorization. These approaches collectively demonstrate Malaysia's dedication to nurturing a generation proficient in both secular knowledge and Quranic understanding.

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