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Metacognitive Approach to Enhance Quranic Murajaah for Huffaz

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Abstract

The practice of murajaah of the Quran is fundamental for huffaz to retain what has been memorized and to strengthen the memorization of the Quran. To excel in murajaah, it requires self-encouragement and persistence. Given the limited research on murajaah and its significant importance, this paper discusses the metacognitive learning of murajaah al-Quran based on the conventional metacognition approach. The initial part of this paper features the characterisation of conventional metacognition and its relevance in Quranic murajaah. Furthermore, the paper explores the components of Quranic murajaah and examines its difficulty levels, ranging from fundamental to intermediate and advanced stages. In addition, the research focuses on designing tailored educational frameworks that address the cognitive challenges faced by huffaz. The F-A-R-A-H metacognitive murajaah approach presents an integrated and fostering comprehensive strategy for enhancing the murajaah process. Acknowledging the benefits of incorporating metacognitive principles in Quranic murajaah, this study advocates for the implementation of effective pedagogical methods that improve the metacognitive skills of huffaz and optimize the overall practice of Quranic memorization.

Keywords: Murajaah, Quranic Memorization, Huffaz, Metacognitive, Learning Strategies

Introduction

Quranic memorization pertains to the process of committing the Quran to memory. Within the context of this article, the terms hafiz (referring to a single male), hafizah (referring to a single female), or the huffaz (as the plural form) denote individuals who have fully memorized all thirty chapters of the Quran by heart. The term tahfiz education is used in reference to an educational framework designed to produce huffaz. Murajaah, which translates to "retaining Quranic memorization" in Arabic, signifies the practice of revising the content that has been memorized.

The tradition of tahfiz al-Quran has its roots deeply embedded in the earliest days of Islam, tracing back to the time when the Prophet Muhammad received the first revelation.

Memorization of the Quran served as a vital means of preserving knowledge, as emphasized during the initial stages of Islam. As documented in historical accounts, the method of memorization was a fundamental approach used by the Prophet Muhammad and his companions for the transmission of Islamic teachings. The divine event of revelation signified the central role of tahfiz education as a system to convey the Quranic teachings, solidifying its significance in the Islamic tradition. The emphasis on memorization has also served the critical purpose of preserving the integrity of the Quranic text, preventing any potential misinterpretation or corruption of its sacred verses verbatim (Ismail et al., 2019).

In the context of Malaysian secondary education system, the integration of ordinary academic and tahfiz education has yielded numerous huffaz who possess outstanding moral, intellectual, and academic qualities. Studies have indicated a notable positive impact on the academic performance of students engaged in Quranic memorization (Bahri et al., 2021) with an observed enhancement in creative thinking skills. Furthermore, the integration of tahfiz education aligns seamlessly with the core principles of the Malaysian National Education Philosophy and the Malaysian Islamic Education Philosophy, emphasizing holistic development based on the teachings of the Quran and the traditions of Prophet Muhammad. The transition to tertiary education and the continued commitment to murajaah al-Quran for these huffaz represent a significant responsibility, demanding unwavering discipline and dedication.

Huffaz who grasp the skills to murajaah effectively will be able to retain the memorisation of the Quran excellently (Hamid et al., 2023). The approach to murajaah is primarily self-directed, relying heavily on personal dedication and adherence to prescribed methodologies. While metacognitive studies have been widely explored in the realms of sciences (Gamby & Bauer, 2022), mathematics (Masud & Malik, 2023), and languages (Kartushina et al., 2023), the application of metacognitive principles in the context of murajaah remains largely unexplored. The absence of systematic metacognitive frameworks in this domain limits the potential for optimizing the learning process and impedes the comprehensive understanding of the Quranic text. In light of this, this paper presents metacognitive concepts in the context of murajaah al-Quran, underscoring their importance in addressing academic gaps and advocating for their exploration in student application.

Characterization of Conventional Metacognition Model

Characterization of conventional metacognition involves exploring the ideas proposed by well-known scholars such as (Flavell, 1976; Brown, 1978; Jonassen & Grabowski, 1993; Efklides, 2006). Metacognition is widely recognized as a complex concept Winne & Azevedo, (2022) that takes on various forms (Teng & Yue, 2023). This examination highlights the unique attributes found in traditional metacognition models. Grasping these attributes is crucial in helping to develop an approach to memorization, based on conventional metacognitive principles. Nine key features characterize conventional metacognition, including a structured hierarchy, distinct components, interconnections between these components, a feedback loop, recognition of individual differences, adaptability to diverse contexts, a focus on goals, continuous evolution, and practicality. The following analysis elaborates on these distinct characteristics of conventional metacognition:

a) Hierarchical Structure: The conventional understanding of metacognition follows a structure, where different aspects of metacognitive thinking are organized in layers or stages.

This structure includes elements like the knowledge component and the overall level of metacognition each connected. Explained through the interactions between various metacognitive components.

b) Components: Conventional metacognition is broken down into different components for systematic examination. The main components include knowledge about our thinking processes (metacognitive knowledge) strategies to control and regulate our thinking (control strategies) and our personal experiences.

c) Interconnections between Components: A key emphasis in metacognition is on the interconnections between these diverse components. It shows how our knowledge about thinking, control strategies and monitoring processes all interact with each other and have an influence on one another.

d) Feedback Loop: To illustrate the nature of metacognition conventional understanding uses a feedback loop. This loop explains how individuals continuously evaluate and adjust their processes based on feedback they receive and outcomes they achieve.
e) Individual Diversity: Conventional metacognition acknowledges the diversity among individuals when it comes to their abilities and strategies. Factors such as age, experience, cognitive style and personality are considered as sources of this diversity.

f) Situational Diversity: Conventional understanding recognizes that situational factors also play a role, in shaping processes. It suggests that these processes can vary depending on tasks, environments or personal objectives.

g) Goal-Oriented: One important aspect of metacognition is its goal-oriented nature. Conventional understanding of metacognition recognizes that the goals we set for ourselves play a role in how we approach metacognitive tasks. Whether our goal is to master a skill or to perform well it influences our behavior.

h) Continuous Development: Conventional thinking about metacognition takes into account that our metacognitive abilities evolve over time. As we grow older there are changes in how we develop and use our skills.

i) Practicality: Conventional understanding of metacognition has implications for fields like education, psychology and personal development. It offers techniques, for enhancing self awareness improving abilities and achieving better learning outcomes—all of which can be applied in real world situations.

The metacognitive characteristics are uniquely flexible, dynamic and responsive, enabling the incorporation of evolving perspectives within the field of Quranic murajaah (see Table 1).

Table 1
Analysis of key attributes of metacognition in the context of Quranic murajaah

Attribute	Description	Importance in Quranic Murajaah	Practical Application
Hierarchical Structure	Murajaah structured in layers or stages	High	Yes
Components	Breakdown of murajaah into fundamental elements for analysis.	High	Yes
Interconnections	Emphasis on the interconnected nature of murajaah components.	High	Yes
Feedback Loop	Integration of continuous assessment and adjustment in murajaah.	High	Yes
Individual Diversity	Recognition of diverse approaches among huffaz in murajaah.	Medium	Yes
Situational Diversity	Acknowledgment of the influence of various contexts on murajaah.	Medium	Yes
Goal-Oriented	Incorporation of specific aims to guide the murajaah process.	High	Yes
Continuous Development	Recognition of the ongoing evolution of murajaah abilities.	High	Yes
Practicality	Application of murajaah strategies in real-world settings.	High	Yes

The Process of Memorization and Murajaah

The process of memorizing verses from the Quran involves three main stages. These stages are ongoing and are aimed at producing proficient huffaz. First, the phase of learning new verses, where students commit fresh Quranic verses to memory. It is important to understand the Quranic knowledge before delving into this process. This involves the knowledge of tajwid, fasohah and makhraj. Students use various methods in this stage to memorize new verses depending on the abilities and strategies (Alaydrus, 2019).

Next, comes the stage of repeating previously memorized verses. Repetition is crucial at this point as it helps strengthen the memorization of the Quran. The more you repeat the verses, the easier it becomes to recall and recite them without any difficulty or at least with slight difficulty.

The third stage focuses on maintaining the memorization or the murajaah. This stage is crucial to preserve what has been memorized. For those who have memorized the Quran (huffaz), it is important to keep the verses in their memory. This can be challenging, especially at higher levels of education, where it requires discipline and consistency in the Quranic murajaah process. Huffaz have the responsibility to protect and maintain their memorization so that it stays in their memory. Therefore, they need to continuously perform murajaah practice to improve the quality of their memorization (Zaharah, 2020). Murajaah serves two main purposes: to retain what has been memorized and to strengthen the memorization in their memory. This is why the process of murajaah of the Quran is continuous for huffaz throughout their lives. The phase of murajaah is crucial in producing skilled huffaz, who are known for their exceptional ability to memorize the Quran.

Metacognitive Components in Quranic Murajaah

Metacognition comprises various elements encompassing diverse cognitive processes and abilities concerning self-awareness, self-monitoring, and self-regulation in the learning and recitation of the Quran by the huffaz. Several components serve as foundations for metacognitive learning in the murajaah of the Quran.

Metacognitive knowledge

Fundamentally, a vital aspect is metacognitive knowledge. this relates to the cognition of huffaz regarding their cognitive strategies that influence learning. It also consists of capacity of huffaz in comprehending task demands, identifying strengths and weaknesses, and learning techniques. For this purpose, huffaz need metacognitive knowledge such as planning, monitoring, evaluating and solving learning problem within the murajaah process (Alaydrus, 2019).

Metacognitive Regulation

Metacognitive regulation forms the second component. This entails the control of cognitive processes in order to maximize performance through proper assessment of learning. Huffaz have to set objectives, create strategies, track progress and apply changes in line with results. Huffaz are able to regulate their own learning process and problem-solving through metacognitive regulation. This in turn enables them to change their approaches, distribute resources appropriately, and so on (Hanafi et al., 2021).

Metacognitive Experience

Metacognitive experience is the third component which is also important in understanding metacognition. Huffaz reflect about their thinking process, the knowledge and the learning. In murajaah process, metacognitive experience encompasses an individual's perception of their comprehension level, belief in their abilities, and feelings of control or uncertainty during cognitive tasks. As huffaz often rely on their subjective experiences to evaluate their own learning and determine the effectiveness of their murajaah strategies, these experiences influence metacognitive assessment and decision-making (Latipah, 2022).

Levels of Metacognitive Quranic Murajaah

Metacognitive learning in murajaah process focuses on the development and understanding of intellectual abilities and skills in retaining the memorization of the Quran. Analysis of the metacognitive domain in Quranic murajaah process suggests that the domain is comprehensive and encompasses various interconnected cognitive processes.

Fundamental level

a) Knowledge and Understanding

This level involves the acquisition of information by the huffaz. In the context of murajaah, at this stage, huffaz need to recall previously memorized verses of the Quran. Knowledge and understanding represent the basic stage that signifies the huffaz ability to progress to the subsequent stages.

Intermediate level

a) Application: Application refers to the ability to use acquired knowledge in various situations. In the context of Quranic murajaah, huffaz must be able to recite any Quranic verse proficiently when tested or during the process of murajaah.

b) Analysis: Analysis involves the ability to deconstruct complex information into its components and recognize the relationships between the components. In the context of Quranic murajaah, huffaz can successfully identify which surah a recited Quranic verse belongs to.

c) Synthesis: Synthesis is the ability to integrate or combine different ideas to create innovative solutions. At this stage, in the context of Quranic murajaah, huffaz require creating ideas to help them remember as well as develop effective murajaah methods for themselves.

Advanced level

a) Evaluation

The capacity to make evaluations represents the highest level of metacognitive learning complexity. This includes taking decisions based on established criteria or following known standards. In this stage, huffaz can assess their ability to memorize based on their Quranic murajaah performance and develop strategies to improve the quality of memorization. In analyzing the various levels of metacognitive learning in Quranic murajaah, makes it clear that the process demands a holistic approach, including the knowledge acquisition, apply it, analyze, the capacity for synthesis, and the evaluate it thoroughly.

A thorough grasp of metacognitive processes within the framework of Quranic murajaah enables the creation of customized educational frameworks that address the unique cognitive requirements and difficulties that huffaz encounter. By identifying the diverse levels of metacognitive learning and understanding their importance in the Quranic memorization, researchers can further refine strategies and interventions to better facilitate the memorization and recitation of the Quran. Furthermore, this information can contribute to the development of effective pedagogical approaches and educational instruments that would foster the enhancement of metacognitive skills among huffaz and, ultimately, elevate the overall practice of Quranic memorization.

The F-A-R-A-H Metacognitive Murajaah Approach

A holistic model of Quranic murajaah is based on the principles of metacognitive learning, which emphasizes awareness of one's cognitive processes and their regulation by self-awareness. Each component of the model corresponds to a key aspect of metacognition in the context of Quranic murajaah. The F-A-R-A-H approach involves the ability to formulate, to advocate, to reflect, to apprehend and to harmonize).

Formulate: This involves creating a strategic plan for the murajaah process. It involves setting specific goals, preparing the murajaah schedule, and developing effective learning strategies tailored to each individual's unique learning style. It is easier to approach memorization tasks with a systematic and structured mindset when individuals have a clear and organized approach.

Advocate: Murajaah advocates should promote and support a learning environment aligned with the set objectives when advocating for the murajaah learning process. Engaging actively with the learning materials, seeking relevant resources, and creating a supportive learning environment are all essential to this. During the murajaah process, individuals can enhance their ability to comprehend and retain Quranic verses by advocating for a conducive learning environment.

Reflect: Huffaz's learning progress is assessed and introspectively assessed through reflection, which plays a crucial role in metacognitive learning. The process of reflection assists individuals in identifying their strengths and weaknesses in murajaah, identifying effective and ineffective learning strategies, and making informed decisions about how to improve. Huffaz can optimize their learning outcomes by reflecting on their memorization journey.

Apprehend: Understanding the murajaah process involves understanding its nuances and complexities. During this process, huffaz will gain an understanding of the underlying principles of effective memorization techniques, recognize patterns in memorization of Quranic verses, and interpret the connections between verses and chapters in the Quran.

Harmonize: To achieve a cohesive and balanced approach to Quranic murajaah, it is imperative to integrate all aspects of metacognitive learning. In order to optimize the learning experience, strategies, reflections, and understanding of the murajaah process need to be aligned. Huffaz can create an effective framework for Quranic murajaah by harmonizing the various elements of metacognitive learning.

Conclusion

In conclusion, the practice of Quranic murajaah is an essential process for huffaz, helping huffaz retain and strengthen the Quranic memory. Metacognitive principles need to be incorporated into the murajaah process, as well as tailored educational frameworks that address the cognitive challenges faced by huffaz. This study proposes a comprehensive approach to improving the murajaah process, so that the overall practice of Quranic memorization can be optimized by using the F-A-R-A-H metacognitive murajaah approach. Quranic murajaah emphasizes the importance of a systematic approach to enhance learning and retention of Quranic verses by understanding the interconnected components of conventional metacognition. Huffaz should incorporate the principles of metacognition into their educational frameworks so that the sacred Quran can continue to be preserved.

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