EVALUATION OF *TAHFIZ* AL-QURAN CURRICULUM

IN NUSANTARA

MUHAMMAD HAFIZ BIN SALEH

FACULTY OF EDUCATION
UNIVERSITY OF MALAYA
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MUHAMMAD HAFIZ BIN SALEH

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ABSTRACT

This study aims to evaluate the *tahfiz* al-Quran curriculum in Nusantara by adopting the Discrepancy Evaluation Model (Malcolm Provus 1971) and *Tahfiz* al-Quran Theory (Syukri & al-Auratani 2003). The objectives of this study are (i) to design the *tahfiz* al-Quran curriculum standards, which consist of three main aspects: the objectives of the *tahfiz* al-Quran curriculum, the process of memorising the Quran and the *hafiz* al-Quran standards; (ii) to evaluate the *tahfiz* al-Quran curriculum in terms of the *tahfiz* al-Quran curriculum objectives, the process of memorising the Quran and the *hafiz* al-Quran standards in selected *tahfiz* al-Quran institutions in Nusantara; (iii) to analyse the discrepancy between the designed *tahfiz* al-Quran curriculum standards with the actual performance achieved by the selected *tahfiz* al-Quran institutions; and (iv) to design a standard *Tahfiz* al-Quran curriculum model. This study involves four phases, which are: (a) the design phase, which uses document analysis and the Fuzzy Delphi Method (FDM) involving fourteen experts; (b) the evaluation phase, which uses a questionnaire and involves 260 respondents; (c) the discrepancy phase, which compares the designed *tahfiz* al-Quran curriculum standards with the actual performance achieved by the selected *tahfiz* al-Quran institutions; and (d) the development of a standard *Tahfiz* al-Quran curriculum model using the Nominal Group Technique (NGT), which involves fourteen experts in the field of *tahfiz* al-Quran. The questionnaire used in this study is reliable according to the Cronbach alpha test output, with the standardised item alpha being $\alpha = .953$. This study developed a standard *Tahfiz* al-Quran curriculum model which consists of six objectives of the *tahfiz* al-Quran curriculum, thirty-five processes of memorising the Quran and twenty-nine *hafiz* al-Quran standards and found that the achievement of the selected *tahfiz* al-Quran institutions in terms of objectives and memorising

process were high and moderate. In terms of the *hafiz* al-Quran standards'
achievement, it was found to be moderate. The researcher found six discrepancies
between the designed *tahfiz* al-Quran curriculum standards with the actual
performance achieved by the selected *tahfiz* al-Quran institutions. At the end of the
study, the researcher developed a standard *tahfiz* al-Quran curriculum model
comprising six objectives of the *tahfiz* al-Quran curriculum, thirty five processes of
memorising the Quran and twenty nine *hafiz* al-Quran standards that could serve as a
guide for the *tahfiz* al-Quran curriculum development or as an evaluation tool for
identifying the strengths and weaknesses of a *tahfiz* al-Quran curriculum.

Keywords: *Tahfiz* al-Quran, curriculum evaluation, Nusantara

PENILAIAN KURIKULUM TAHFIZ AL-QURAN DI NUSANTARA

ABSTRAK

Kajian penilaian kurikulum tahfiz al-Quran Nusantara menggunakan model yang diadaptasi daripada Discrepancy Evaluation Model (Malcolm Provus 1971) dan Teori Tahfiz al-Quran (Syukri & al-Auratani 2003). Objektif kajian ini ialah (i) merekabentuk standard kurikulum tahfiz al-Quran dalam aspek objektif, proses penghafalan al-Quran dan standard hafiz al-Quran, (ii) menilai kurikulum tahfiz al-Quran dalam aspek objektif, proses penghafalan al-Quran dan standard hafiz al-Quran di institusi tahfiz al-Quran yang terpilih di Nusantara (iii) menganalisis standard kurikulum dengan pencapaian sebenar institusi tahfiz al-Quran yang terpilih dan (iv) membina model standard kurikulum tahfiz. Kajian ini melibatkan 4 fasa iaitu (a) fasa rekabentuk standard menggunakan analisis dokumen dan Fuzzy Delphi Method (FDM) yang melibatkan 14 orang pakar, (b) fasa penilaian menggunakan borang soal selidik dengan melibatkan 260 pelajar tahfiz, (c) fasa menganalisis perbandingan di antara standard tahfiz al-Quran yang direkabentuk dengan pencapaian yang dicapai oleh institusi-institusi tahfiz al-Quran yang terpilih dan (d) fasa membina model kurikulum tahfiz menggunakan Nominal Group Technique (NGT) yang melibatkan 14 orang pakar di dalam pendidikan tahfiz al-Quran. Hasil daripada ujian keboleh percayaan ke atas borang soal selidik yang digunakan mendapati nilai Alpha Cronbach bagi item keseluruhan item adalah $\alpha = .953$. Dapatan kajian ini dapat menyediakan satu standard kurikulum tahfiz al-Quran terdiri daripada 6 objektif kurikulum tahfiz al-Quran, 35 proses menghafal al-Quran dan 29 standard hafiz al-Quran dan pencapaian min yang tinggi dan sederhana dari aspek objektif dan proses menghafal al-Quran serta min rendah dalam standard Hafiz

al-Quran. Dapatan kajian juga mendapati terdapat 6 item yang menjadi jurang perbezaan di antara standard kurikulum tahfiz al-Quran yang direkabentuk dengan pencapaian sebenar di institusi tahfiz al-Quran terbabit. Di akhir kajian, dapatan ialah pembinaan model standard kurikulum tahfiz yang mengandungi 6 objektif kurikulum tahfiz al-Quran, 35 proses menghafal al-Quran dan 29 standard hafiz al-Quran yang boleh menjadi panduan pembinaan kurikulum tahfiz dan juga menentukan kekuatan dan kelemahan kurikulum tahfiz di sesebuah institusi tahfiz.

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CHAPTER 1

INTRODUCTION

Introduction

This study is conducted to evaluate the *tahfiz* al-Quran curriculum in selected institutions in Nusantara. In this chapter, the researcher starts by describing the background of the study which covers the history of *tahfiz* education in Nusantara, the issues that occur in the *tahfiz* al-Quran education and the purpose of the study. This chapter includes the research objectives and the rationale of the study. Besides that, the researcher also explains the conceptual framework used as the guideline for conducting this study. All these are explained to give a comprehensive and holistic overview of this study to readers and other researchers. Meanwhile, the significance of the research, the scope of the study and operational definitions of this study are described before ending this chapter.

Background of the study

The *tahfiz* al-Quran education system in Nusantara is known to have begun in the early 19th century with the establishment of the first *tahfiz* school in Yogyakarta, Indonesia, namely, Pondok Pesantren al-Munawwir (Widyaningsih, 2010). Initially, *tahfiz* al-Quran education began individually at home, as well as in small schools (Malichah, 2013). As time passed, the *tahfiz* al-Quran education system gradually expanded. Currently, *tahfiz* al-Quran is no longer foreign knowledge in Nusantara. It

is among the education field which has grabbed the attention of society as being equivalent to the mainstream education (Murihah, *Hafiz*, Salleh, & Faeez, 2015).

In Malaysia, Tahfiz al-Quran education began officially in 1960 under the administration of Tunku Abdul Rahman Putra Al-Haj, the first Prime Minister. Tahfiz al-Quran education began at the Masjid Negara Lecture Hall, on the 1st March 1966 with eight students in the first class (Hashim, Tamuri, & Jemali, 2013). After the establishment of the Tahfiz and Qiraat Institution in Kuala Lumpur, every state in Malaysia began to plan and establish tahfiz al-Quran institutions in their respective states. Since 2013, *tahfiz* al-Quran education has been acknowledged as the national curriculum, under the name "Integrated *Tahfiz* Model and Ulul Albab *Tahfiz* Model" (Huffaz, 2016). While in Brunei, Tahfiz al-Quran education began officially in 1980 with the approval of His Majesty through a letter from the Sultan dated 11th March 1980 to implement a Tahfiz al-Quran Course.

Since the *tahfiz* al-Quran education has been introduced in Nusantara, it underwent the evolution process and transformation in terms of the curriculum, teaching and learning methods, and curriculum evaluation. However, the core objective of the *tahfiz* al-Quran education remains the same, which is to bring forth *huffaz* al-Quran (memorisers of the Quran) who are capable of memorising the Quran entirely, as well as preserving it from any exploitation (Syukri & al-Auratani, 2003).

To date, the estimated number of *huffaz* al-Quran that has been successfully produced in Malaysia is thirteen thousand (Huffaz, 2016). On the other hand, the estimated number of *huffaz* al-Quran in Indonesia is thirty thousand (Wiyarto, 2012). These figures indicate that the education of *tahfiz* al-Quran in both countries has been successful. Unfortunately, the specified figures do not mean anything if the quality of

the *tahfiz* students does not comply with the intended *tahfiz* al-Quran curriculum objectives. Even though the statistic implies that thousands of *huffaz* al-Quran were born in Nusantara, the previous studies showed that their Quranic memorisation comprehension level in terms of both recitation and writing is fragile (Shahrulkarnain, 2013; Hidayah, 2012; Azmil H. , 2010).

In summary, the researcher has detected that there are two arising issues in the *tahfiz* al-Quran curriculum. Firstly is the failure of the *tahfiz* students to comprehend Quranic memorisation (Aliyah, 2016; Shahrulkarnain, 2015; Pristiawan, 2013; Hidayah, 2012; Muhsinin, 2011; Azmil, 2010). Secondly is the failure of the students in memorising within the designated period (Masruroh, 2016; Muslikah, 2016; Husna, 2016; Pristiawan, 2013). These two issues have occurred due to several factors such as unclear *tahfiz* al-Quran curriculum objectives, the fragile Quranic memorisation and preservation technique, and inadequate time for memorising the Quran.

Considering that the on-going performance issue of *tahfiz* al-Quran institutions is serious and alarming, it is appropriate to evaluate the *tahfiz* al-Quran curriculum in this country and neighbouring countries. The aim of conducting this curriculum evaluation is to identify the objectives of *tahfiz* al-Quran, the implemented Quranic memorisation technique and the quality of the students that were produced. For that purpose, the researcher evaluates the *tahfiz* al-Quran curriculum at one selected *tahfiz* al-Quran institution from Malaysia; one from Indonesia; and another one from Brunei. The outcome of the evaluation should be submitted to the *tahfiz* al-Quran institutions so that the *tahfiz* al-Quran curriculum could be implemented based on the actual standards. If there are weaknesses in the

implemented curriculum, a recommendation for improvement should be addressed to them.

If no evaluation is conducted, there is probability that the quality of *huffaz* al-Quran produced will be worst, resulting in the inability to achieve the actual *tahfiz* al-Quran education objectives. The problem will be more serious if the *hafiz* al-Quran who does not meet the *hafiz* al-Quran standards is appointed as the teacher of the *tahfiz* al-Quran. If he or she is not able to memorise the entire Quran, how is he or she going to produce *huffaz* al-Quran who is capable of memorising the Quran? If this matter is not dealt wisely and earnestly, it is doubted that it will degenerate the *hafiz* al-Quran standard and eliminate the generation of the *huffaz* al-Quran who are able to preserve the Quran from any exploitation.

Problem Statement

The scholars have agreed that the purpose of *tahfiz* al-Quran education is to create a generation of *huffaz* that is capable of preserving the Quran from any exploitation. On this basis, some scholars have set the standard of a *hafiz*, i.e., he must be able to master the entire Quran by memorisation. As a measure of the standard, a *hafiz* must possess the ability to recite and write the entire Quran without looking at the *mushaf* (copy of the Quran) (Abdullah, 2011). Apart from that, a *hafiz* al-Quran must comprehend the *tajweed* knowledge and be capable of reciting the Quran with *tajweed* (al-Hamid, 2009). This is because reciting the Quran with *tajweed* is obligatory.

However, not all *tahfiz* al-Quran institutions have successfully produced *huffaz* who have met these designed standards. Previous studies have shown that several issues arise in the *tahfiz* al-Quran education. Among the issues are; *tahfiz*

students are not able to recite the entire Quran without looking at the *mushaf* (Aliyah, 2016; Shahrulkarnain, 2015; Pristiawan, 2013; Hidayah, 2012; Muhsinin, 2011; Azmil, 2010), *tahfiz* students failed to memorise the syllabus within the designated period (Masruroh, 2016; Muslikah, 2016; Husna, 2016; Pristiawan, 2013), *tahfiz* students are not able to write Quranic verses without looking at the *mushaf* (Marzuqi, 2016), *tahfiz* students failed to master the *tajweed* knowledge theoretically and practically (Subhi, 2015; Muna, 2012) and the weakness of the *tahfiz* students to perceive *Mutashabihat al-Lafzi* verses in the Quran (Azizul, 2014). *Mutashabihat al-Lafzi* verses are the verses that are similar or almost the same as another verse in terms of its pronunciation (Syukri & al-Auratani, 2003).

The main problem of the *tahfiz* al-Quran education is weak Quranic memorisation mastery. Several types of research conducted in Malaysia and Indonesia revealed that most of the *tahfiz* students failed the test of the *tahfiz* al-Quran, either in the *syafawi* test (oral) or in the *tahriri* test (written). This indicated that the performance of the *tahfiz* students produced is still weak and does not comply with the primary *tahfiz* al-Quran curriculum objectives.

The study conducted by Shahrulkarnain (2013) discovered the weakness in the quality of the *tahfiz* students' memorisation in Malaysia. He found that the performance of Quranic memorisation of the students who attended the Darul Quran's Programme of *Tahfiz* Certificate – IIUM is weak. Out of 60 respondents involved in the study, 43.3% of them failed in the memorisation test. Only one respondent received the rank of *mumtaz* (excellent), showing that only 1.7% of the respondents involved in the study had met the required standards of a *hafiz* (Shahrulkarnain, 2013).

The weakness in the quality of the *tahfiz* students' memorisation in Malaysia has also been discovered in a research by Azmil (2010). He found that the performance of *tahfiz* students at Darul Quran to be weak. Based on the oral test, 51% of the students failed while 59.7% of them are at a weak level in the comprehension test. The study also found that 70% of the students in the oral test could not answer questions accurately (Azmil, 2010).

A similar issue also occurred in Indonesia as reported by Aliyah (2016). Most *tahfiz* al-Quran students in MTs Negeri Jeketro Gubug Grobogan were unable to remember the Quranic verses that they have memorised. In fact, it is the most significant problem faced by the students. This statement is based on the test conducted, whereby 50% of respondents are unable to answer the questions given fluently, and some of them could not answer because they do not even remember (Aliyah, 2016).

A study by Hidayah (2012) also revealed the issue of the weak Quranic memorisation quality among the *tahfiz* students at Pondok Pesantren al-Hikmah Tugurejo Tugu Semarang. Based on her study, 62% of 50 *tahfiz* students who took the Quranic memorisation test obtained weak and severely weak result. In addition, weak Quranic memorisation mastery has a significant correlation with problems faced by the students while memorising the Quran, such as health problems, time and venue for memorisation, laziness and so forth (Hidayah, 2012).

The weak Quranic memorisation quality was also disclosed by Muhsinin (2011) in his study at Madrasah Ibtidaiyah al-Muk'min Sunan Prawoto. According to his research, most of the *tahfiz* students who have difficulties while memorising the Quran experienced deterioration in memorisation quality. Based on the research,

40% of the *tahfiz* students obtain poor results in the memorisation test (Muhsinin, 2011). Pristiawan (2013) also revealed the issue of weak Quranic memorisation among students from Sekolah Dasar Islam Terpadu Nurul 'Ilmi, Medan, Indonesia. It is based on the unsatisfactory results by the students while participating in the Musabaqah Hifzil al-Quran at school, district, state or national level (Pristiawan, 2013).

Whereas the research conducted by Hikmiyah (2015) noticed that *tahfiz* students at Lembaga Griya al-Quran Surabaya, Indonesia had faced an obvious Quranic memorisation problem. Most of them are unable to remember the memorised Quranic verses, especially at the end of each section (*juzu'*). In addition, the *tahfiz* students at Lembaga Griya were also confused while reciting the *Mutashabihat al-Lafzi* verses from the Quran (Hikmiyah, 2015).

Apart from that, another issue faced by *tahfiz* al-Quran students is the problem of not being able to complete the memorisation syllabus within the designated period. Studies and reports indicate that this problem has frequently occurred in *tahfiz* al-Quran institutions whether in Malaysia or Indonesia. As a result, students who have graduated from the *tahfiz* al-Quran institutions failed to memorise the entire Quran. Due to this problem, the *tahfiz* al-Quran curriculum objective in producing many *hafiz* al-Quran is unsuccessful.

The problem of *tahfiz* student performance was supported by the report of the activities from the department/agency and management of the state government of Kelantan in 2010, in which a total of 214 students from Form 1 to Form 4 failed to memorise 70% of the Quran as required. This resulted in the students' failure to memorise the entire Quran in the predetermined period of five years. The audit also

found that cases of student failure to memorise the entire Quran were continually increasing every year. In 2008, 21% of students failed to complete the memorisation of al-Quran, and the number continued to rise to 36% in 2009. In 2010, the number of the students who failed to complete their memorisation rose to 40%. The increasing number of students who fail to memorise the entire Quran within the designated period shows a weakness in the adopted curriculum. Thus, a review of the curriculum is required (Malaysia, Jabatan Audit Negara, 2010).

The same problem occurs in Indonesia as reported by Masruroh (2016). According to her research, the majority of *tahfiz* students in Madrasah Mu'allimaat Muhammadiyah Yogyakarta failed to complete the Quranic memorisation syllabus within the designated period. Based on her research, 47% of the students in the classroom XI at the madrasah were unable to achieve the designated memorisation target at the end of the semester (Masruroh, 2016).

A similar issue has also been discovered by Husna and Arifin (2016) in their research. Not all of the students who graduated from MITQ TBS Kudus, Central Jaya have succeeded in memorising the Quran entirely. Based on her interview with the school's administration, the estimated number of students who were able to memorise the entire Quran after graduation was 70% only. While the rest were only able to memorise at least 20 sections (*juzu'*) (Husna & Arifin, 2016).

A study by Pristiawan (2013) also addressed the same problem at Sekolah Dasar Islam Terpadu Nurul 'Ilmi, Medan, Indonesia. *Tahfiz* students were unable to achieve the memorisation syllabus. Based on his study, most of the *tahfiz* students at this school were unable to complete the memorisation syllabus within the designated period (Pristiawan, 2013).

Another issue in the *tahfiz* al-Quran education is the weakness of *tahfiz* al-Quran students in writing the Quran correctly through their memorisation. Meanwhile, one of the primary objectives of the *tahfiz* al-Quran curriculum is to bring forth *huffaz* al-Quran who are capable of writing the Quran without looking at the *mushaf*. Previous studies indicated that weakness in writing the Quran is a widespread issue among the *tahfiz* al-Quran students.

A study by Marzuqi (2016) raised the issue of weak Quranic writing among *tahfiz* al-Quran students in Malaysia. According to his research, 50 candidates failed Quranic writing test (*tahriri*) in the final examination. Although the number represents only 7.5% of the total sample, it is more than enough to imply that there are deficiencies in the education system of the *tahfiz* al-Quran in terms of Quranic writing. Meanwhile, based on the study conducted by him, 62.9% of the respondents stated that they are less and not proficient in Quranic writing. Besides, the findings of his research also indicated that 56.5% of the respondents are less proficient in the *rasm* Uthmani method. This shows that the issue of Quranic writing also takes place in the *tahfiz* al-Quran education in Malaysia (Rahim & Hashim, 2016).

In the *tahfiz* al-Quran education, the issue of weak *tajweed* knowledge mastery among the *tahfiz* al-Quran has also taken place. This issue should be taken seriously considering that the Quranic recitation with *tajweed* is an obligation. Moreover, one of the main *tahfiz* al-Quran curriculum objectives is to bring forth the *tahfiz* al-Quran students who are able to comprehend the *tajweed* knowledge theoretically and practically. Hence, such matter should not happen and need to be managed wisely. This is because a *hafiz* al-Quran responsibility is to recite the Quran with *tajweed* as taught by the Prophet.

One of the studies that discussed the issue of the weak *tajweed* knowledge mastery among *tahfiz* al-Quran students in Indonesia is written by Muna (2012). Based on her research, the *tajweed* knowledge among the *tahfiz* al-Quran students at Pondok Pesantren Tahfidhul Qur'an al-Husna Desa Sidomulya is weak with the average score of 55.8. Whereas their Quranic recitation is also weak with the average score of 40.9. This shows that those students lack of *tajweed* knowledge mastery theoretically and practically (Muna, 2012). The *tajweed* knowledge mastery issue among the *tahfiz* students was also mentioned in the research by Subhi (2015) relating to the rules of *waqaf* and *ibtida'*. Based on his study, the knowledge of the *tahfiz* al-Quran students at Institut al-Quran Terengganu about the rules of *waqaf* and *ibtida'* is at moderate level (Thaha, 2015).

Another related issue of the *tahfiz* al-Quran education is the *tahfiz* student's weakness in comprehending the meaning of the memorised Quranic verses. Meanwhile, understanding the Quranic verses is one of the Quranic memorisation processes which facilitate the memorisation. Besides that, it is also one of the *tahfiz* al-Quran education goals. However, there are several conducted research revealed that the *tahfiz* al-Quran students paid less concentration on their memorised verses.

Among the research outputs that focuses on the Quranic comprehension issue among *tahfiz* al-Quran students in Malaysia is written by Manaf (2015). According to his research, the comprehension level of the *tahfiz* students in Malaysia is moderate. Based on the writing test result, students were only able to provide the meaning of the words and stating the theme of the Quranic verses which were forwarded to them. However, when they were asked to translate the Quranic verses into Malay language, they were unable to carry out the task. One of the factors that cause the Quranic

verses comprehension issue to occur is due to the lecturers who did not guide the students in understanding the Quranic verses in the class (Manaf, 2015).

Among the studies that focus on *Mutashabihat al-Lafzi* verses comprehension issue in Malaysia is a study conducted by Azizul (2014). He has performed a study on the *tahfiz* al-Quran students at Institut al-Quran Terengganu. According to his research, 60% of the respondents in his study only have a slight knowledge regarding *Mutashabihat al-Lafzi* verses (Azizul, 2014). The same issue occurred in Indonesia as addressed by Naini (2017) and Ulfa (2014) in their research. According to Naini (2017), among the memorisation problems faced by the Madrosatul Qur'anil Aziziyah students is the weak comprehension of the *Mutashabihat al-Lafzi* verses (Naini, 2017). According to Ulfa (2014), the students of Pondok Pesantren *Tahfiz*ul al-Quran asy-Syarifah Brumbung Mranggen Demak faced difficulties in comprehending and differentiating between the *Mutashabihat al-Lafzi* verses in the Quran. According to her research, the students were often confused when reciting *Mutashabihat al-Lafzi* verses, and sometimes they move or connect to other verses unconsciously (Ulfa, 2014). This implies that the poor comprehension level on the verses of mutashabihat could result in weak memorisation.

Another issue in *tahfiz* al-Quran education is the weakness of institutions in expressing clear curriculum objectives (Nawi, Binyamin, & Salleh, 2014). The high ambitions triggered by its founders are not followed by a bright idea of thought and an organised work plan. This situation has a particular impact on the implementation aspect. Most of the issues and problems faced by the *tahfiz* al-Quran students were due to the absence of clear objectives and the lack of a standard that is capable of measuring the performance of the *tahfiz* education that they provide. On that basis,

this *tahfiz* curriculum evaluation study presents the objectives of *tahfiz* al-Quran education, as well as the design of *Hafiz* al-Quran standards to evaluate the quality of the products produced by any *tahfiz* al-Quran institution.

The results of these studies show that *tahfiz* respondents from Malaysia and Indonesia have not achieved the main *tahfiz* education objectives. This situation could be seen when most of the produced *huffaz* do not achieved the level of protecting the Quran from any exploitation and correcting the errors of the Quran when it is misquoted and miswritten. What is more worrying is their own ability to continue producing a generation of *huffaz* while not meeting the required standard of a *hafiz*. In fact, the failure to produce *huffaz* who meet the standards of a *hafiz* will not fulfil the requirements of *fardh kifayah* (collective duty).

The issue of *tahfiz* students failing to reach standards is of prime concern. This is because the costs required for *tahfiz* al-Quran education especially in Malaysia is enormous. In Darul Quran Malaysia, the total expenditure incurred by the government of Malaysia is RM12 million annually (Ahmad, 2015). Every student enrolled into Darul Quran Malaysia is exempted from any tuition fees. In fact, they are given an allowance of RM450 per month, which includes allowances for food and living expenses. However, the significant expenditure incurred by the Malaysian Government will not receive a fair return if a large number of *huffaz* released did not reach the required standard. If this trend continues without any action, it is afraid that the *tahfiz* curriculum at Darul Quran is considered as a failure for not being able to achieve the objectives of Quranic memorisation education that has been established.

The performance of *tahfiz* al-Quran in Brunei is not precisely known due to the lack of information and research that expose about the *tahfiz* education in that

country. There are researchers that focus on religious institutions in Brunei generally such as Yousif (2001) but not focusing on the *tahfiz* al-Quran curriculum in depth. It is a concrete factor to find out about their curriculum and performance by evaluating the *tahfiz* al-Quran institution in Brunei considering that this study is focused on *tahfiz* al-Quran curriculum in Nusantara.

Given the serious and worrying performance issues of *tahfiz* al-Quran students in Malaysia and Indonesia, a study is needed to evaluate the existing *tahfiz* curriculum in the countries in order to unveil the actual performance, starting from the goals and objectives of the *tahfiz* curriculum, towards the process of memorising the Quran along with the produced students' achievements. Together with the number of the students to be involved and the enormous cost that has been incurred by the Malaysian Government, *tahfiz* curriculum evaluation needs to be reviewed in order to avoid any shortcomings in the current *tahfiz* curriculum.

By carrying out an evaluation of the *tahfiz* curriculum, a standard *Tahfiz* al-Quran curriculum model could be designed. This model is expected to solve issues and problems mentioned in this study. Other than that, any weaknesses and deficiencies found could be rectified and enhanced. Also, a standard for *hafiz* al-Quran has to be drafted to ensure that every established *tahfiz* institution has clear goals to achieve the required standards.

Research Objectives

This study is conducted to evaluate the *tahfiz* curriculum practised by selected *tahfiz* al-Quran institutions in the Nusantara using Provus's Discrepancy Evaluation Model.

Therefore, the objectives of this study are divided into four main sections which are the design of a standard *tahfiz* curriculum, installation, process and product evaluation, discrepancy evaluation, and recommendation. The objectives are as follows:

1. The design of a standard *Tahfiz* Curriculum
   a. To identify the standard *tahfiz* al-Quran curriculum objectives.
   b. To identify the standard processes for memorising the Quran.
   c. To identify the *hafiz* al-Quran standards.

2. Installation, process and product evaluation
   a. To evaluate the *tahfiz* al-Quran curriculum objectives in the selected *tahfiz* al-Quran institutions in Nusantara.
   b. To evaluate the processes of memorising the Quran in the selected *tahfiz* al-Quran institutions in Nusantara.
   c. To evaluate the *hafiz* al-Quran standards in the selected *tahfiz* al-Quran institutions in Nusantara.

3. Discrepancy Evaluation
   a. To evaluate the discrepancies between the designed *tahfiz* curriculum objectives with the actual *tahfiz* al-Quran curriculum objectives in the selected *tahfiz* al-Quran institutions in Nusantara.
   b. To evaluate the discrepancies between the designed processes of memorising the Quran with the actual processes of memorising the Quran in selected *tahfiz* al-Quran institutions in Nusantara.

c. To evaluate the discrepancies between the designed *hafiz* al-Quran standards with the actual performances of *hafiz* al-Quran standards in the selected *tahfiz* al-Quran institutions in Nusantara.

4. Recommendation by the experts

a. To follow experts' recommendation either to change the designed *tahfiz* curriculum objectives or the actual *tahfiz* curriculum objectives in the selected *tahfiz* al-Quran institutions in Nusantara.

b. To follow experts' recommendation either to change the designed processes of memorising the Quran or the actual processes of memorising the Quran in the selected *tahfiz* al-Quran institutions in Nusantara.

c. To follow experts' recommendation either to change the designed standards of *huffaz* al-Quran or the actual performances of *huffaz* al-Quran in the selected *tahfiz* al-Quran institutions in Nusantara.

Research Questions

This study answers the following research questions. The questions are divided into four main sections as divided in the research objectives. The research questions to be answered by this study are as follows:

1. The design of a standard *tahfiz* al-Quran curriculum

a. What are the standard objectives in the *tahfiz* al-Quran curriculum?

b. What are the standard processes for memorising the Quran?

c. What are the *hafiz* al-Quran standards?

2. Installation, process and product evaluation

    a. What are the *tahfiz* al-Quran curriculum objectives in the selected *tahfiz* al-Quran institutions in Nusantara?

    b. What are the processes of memorising the Quran in the selected *tahfiz* al-Quran institutions in Nusantara?

    c. How are the *hafiz* al-Quran standards in the selected *tahfiz* al-Quran institutions in Nusantara?

3. Discrepancy Evaluation

    a. What are the discrepancies between the standard objectives in the *tahfiz* al-Quran curriculum with the actual *tahfiz* al-Quran curriculum objectives in the selected *tahfiz* al-Quran institutions in Nusantara?

    b. What are the discrepancies between the standard processes for memorising the Quran with the actual processes of memorising the Quran in the selected *tahfiz* al-Quran institutions in Nusantara?

    c. What are the discrepancies between the designed *hafiz* al-Quran standards with the actual performances of *hafiz* al-Quran standards in the selected *tahfiz* al-Quran institutions in Nusantara?

4. Recommendation by the experts

    a. What are the experts' recommendations if discrepancies exist between the standard objectives in the *tahfiz* al-Quran curriculum with the actual *tahfiz* al-Quran curriculum objectives in the selected *tahfiz* al-Quran institutions in Nusantara?

b. What are the experts' recommendations if discrepancies exist between the standard processes for memorising the Quran with the actual processes of memorising the Quran in the selected *tahfiz* al-Quran institutions in Nusantara?

c. What are the experts' recommendations if discrepancies exist between the designed *hafiz* al-Quran standards with the actual performances of *hafiz* al-Quran standards in the selected *tahfiz* al-Quran institutions in Nusantara?

Research Purpose

The main purpose of this study is to evaluate the *tahfiz* al-Quran curriculum in selected *tahfiz* al-Quran institutions in Nusantara. For that purpose, the researcher has to design a *tahfiz* al-Quran curriculum standard comprising the *tahfiz* al-Quran curriculum objectives, the processes of memorising the Quran and the *hafiz* al-Quran standards. The researcher obtained consent from the expert on the designed *tahfiz* al-Quran curriculum standard using Fuzzy Delphi Method. Then, the researcher evaluates the *tahfiz* al-Quran curriculum implemented in selected *tahfiz* al-Quran institutions in Nusantara. Based on the evaluation results, the researcher comes out with the discrepancies between the designed *tahfiz* al-Quran curriculum standard with the actual performance achieved by the *tahfiz* al-Quran institutions. The results should be presented to experts in the field of *tahfiz* al-Quran education to obtain their opinions whether to alter the designed *tahfiz* al-Quran curriculum standard or to improve the existing *tahfiz* al-Quran curriculum so that it can improve to the designed standard. The outcomes from their discussions are used to establish an ideal

tahfiz al-Quran curriculum. At the end of the study, the researcher developed a *tahfiz* al-Quran curriculum model that could serve as a guide for the development of the *tahfiz* al-Quran curriculum or as a measurement tool for identifying the strengths and weaknesses of a *tahfiz* al-Quran institution.

Rationale of the Study

The study was conducted to evaluate *tahfiz* al-Quran curriculum in selected institutions in Nusantara since there are issues occurring in *tahfiz* al-Quran institutions in Malaysia and Indonesia. The evaluation was conducted to see the effectiveness of *tahfiz* al-Quran curriculum conducted in Nusantara in achieving its stated objectives. Through evaluation, detail information could be collected, and the cause of issues regarding *tahfiz* al-Quran education could be identified. From there, recommendation could be proposed to the involved *tahfiz* al-Quran institution to solve the identified problems.

This study focuses on the *tahfiz* al-Quran curriculum based on previous studies that mention the weaknesses in the *tahfiz* al-Quran curriculum. Among the weaknesses are; *tahfiz* students are not able to remember the memorised verses (Aliyah, 2016; Shahrulkarnain, 2015), unable to memorise the syllabus which has been set within the prescribed period (Masruroh, 2016, Muslikah, 2016), unable to write the Quranic verses that they had memorised correctly (Marzuqi, 2016), unable to master *tajweed* knowledge (Subhi, 2015; Muna, 2012) and many more. Hence, the rationale for this study is to find out the cause of the weaknesses by evaluating the *tahfiz* al-Quran curriculum. Conducting a curriculum evaluation will enable the

researcher to explore and obtain the cause of the problems and how to deal with it (Bharvad, 2010).

For that purpose, the evaluation in this study is structured by applying the Discrepancy Evaluation Model developed by Provus. The rationale for using Discrepancy Evaluation Model is that its implementation steps are flexible and easy to understand. In addition, the Discrepancy Evaluation Model was chosen because the evaluation phases are in line with the objectives of this study.

In this study, the researcher combined the Discrepancy Evaluation Model developed by Provus with Syukri and al-Auratani's *Tahfiz* al-Quran theory. The rationale for choosing Syukri and al-Auratani's *Tahfiz* al-Quran theory is because the *hafiz* al-Quran standards are mentioned clearly compared to other *Tahfiz* al-Quran theories. This *tahfiz* al-Quran theory conforms to Discrepancy Evaluation Model where any evaluation conducted needs to have a clear product standard as a measure of what is being evaluated (Provus, 1969). In addition, the *tahfiz* al-Quran curriculum objectives and the memorisation process are also clearly stated in Syukri and al-Auratani's *Tahfiz* al-Quran theory. The objectives and the process evaluation in Discrepancy Evaluation Model are named installation and process evaluation. Therefore, the selection of Syukri and al-Auratani's *Tahfiz* al-Quran theory is rational because it is interconnected with the evaluation phases found in the Discrepancy Evaluation Model.

This study was conducted in selected *tahfiz* al-Quran institutions in Malaysia, Indonesia and Brunei as the majority of the people in these countries are Muslims. Recently, the Malaysian Government showed their concern towards *tahfiz* al-Quran education and elevated the position of *tahfiz* al-Quran education system as being

equal to the national education system. Apart from that, the Malaysian government has also planned to develop the National *Tahfiz* Education Policy to ensure that the landscape of *tahfiz* al-Quran educational institutions in this country continues to be fertile and the institutions are empowered. In Brunei, *tahfiz* al-Quran education received full support and sponsorship from the Sultan of Brunei. The support from the Sultan of Brunei indirectly shows that the *tahfiz* system has become the primary educational agenda in Brunei. In Indonesia, the number of *tahfiz* schools is the most and higher compared to Malaysia and Brunei. There are many studies conducted by university students related to *tahfiz* al-Quran institutions in the country. Hence, these three countries are ideally suited as locations for the study.

The samples of this study are *tahfiz* al-Quran students who have memorised the entire Quran. The rationale for selecting these students is because they represent the product of their institutions. In the Discrepancy Evaluation Model, there is a phase where the product will be evaluated. In this research, the products are the students who have finished memorising the entire Quran. On that basis, the sample was chosen among the *tahfiz* students who had finished memorising the entire Quran. At the end of this research, a standard *Tahfiz* al-Quran curriculum model has been developed. This model is expected to solve the issues and problems mention in this study.

Conceptual Framework of the Study

This study is an evaluation study of the *tahfiz* al-Quran curriculum applied in selected *tahfiz* al-Quran institutions in Nusantara using Provus's Discrepancy Evaluation Model. This evaluation model is chosen because it is one of the

evaluation models that have been recognised by the experts in the field of evaluation. It has also been used in various researches and evaluations, and its effectiveness has been proven. The Provus Discrepancy Evaluation Model is a five-stage approach that involves comparing performance (the actual) to standard (the ideal), investigating the validity of the program design, proposing adjustments to installation and process, assessing program product, and analysing cost.

Stage I of the evaluation consists of deriving the design from the program plan and ensuring that the design meets the objectives of the program. From the design, the standards are derived. The standards are used to evaluate other stages. Stage II evaluates whether the installation of various processes as stated in the program design is in place. At the III stage, the evaluator uses the standards to evaluate the procedures necessary for the production of the final products or suggests adjustment if there is any discrepancy, and finally, at Stage IV, the final product is analysed by comparing the product with the standards. The optional Stage V compares the cost of the program with other programs (Provus, 1969).
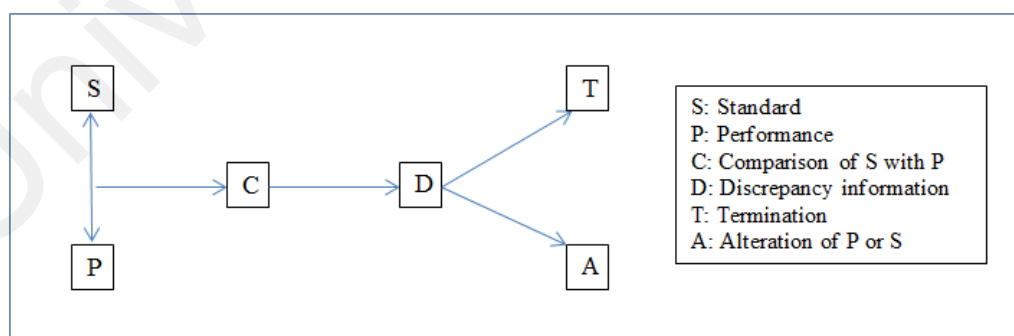
Figure 1.1 Discrepancy Evaluation Model Framework (**Provus, 1969**)

However, this study only involves four stages of evaluation namely design, installation, process, and product evaluation. Cost evaluation is not included in this study as the currency used for *tahfiz* al-Quran institutions in their respective countries differs from each other. The researcher chose to use this evaluation model because of these reasons:

1. Provus's Discrepancy Evaluation Model outlines five stages of evaluation that are clearly stated, making it easy for researchers to carry out each stage of the evaluation (Morra, 1974).

2. Provus's Discrepancy Evaluation Model outlines five flexible levels of evaluation so that researchers are free to use all the five levels or omit one or more of the existing evaluation levels based on the needs of the evaluation (Martinez-Martin, 1980).

3. Provus's Discrepancy Evaluation Model can show the discrepancy between the performance of a programme and the established standards. From there, a programme could continue as usual, with improvements, or terminated if significant flaws are revealed in the programme (Martinez-Martin, 1980).

4. Provus's Discrepancy Evaluation Model can connect researchers with the programme that is continuously being evaluated in ensuring the evaluation process run in a smooth and orderly manner (Richard, 1980; Marianne, 1984).

5. Provus's Discrepancy Evaluation Model could be used in various types of evaluations, either formative or summative, depending on the programme being evaluated (Melecio, 1992; Raphael, 2002)

6. Provus's Discrepancy Evaluation Model is designed to be flexible so that researchers could begin the process of evaluation at any stage, whether from the beginning or in any desired level (Martinez-Martin, 1980).

7. Provus's Discrepancy Evaluation Model gives freedom to researchers to either make comparisons between the actual performance of a programme with an existing standard or a standard designed by the researchers themselves (Wright, 1998)

8. The method of collecting data using Provus's Discrepancy Evaluation Model is open to either the quantitative or qualitative method or a combination of both (Gwynne Atwater, 2011)

Meanwhile, in terms of the *tahfiz* al-Quran curriculum framework, the researcher has chosen to use the *tahfiz* al-Quran theory by Syukri and al-Auratani combined with the *tahfiz* al-Quran educational theory by al-Qabisi and the *Hafiz* al-Quran standards by Imam al-Nawawi. This is because Syukri and al-Auratani's *Tahfiz* al-Quran theory covers the *tahfiz* al-Quran curriculum objectives and the Quranic memorisation process (Syukri & al-Auratani, 2003), the *Tahfiz* al-Quran Teaching and Learning Theory by al-Qabisi covers the Quranic memorisation process (al-Qabisi, 1986) and the *Hafiz* al-Quran standards by Imam al-Nawawi covers the *hafiz* al-Quran standards in general (al-Nawawi, 1994).
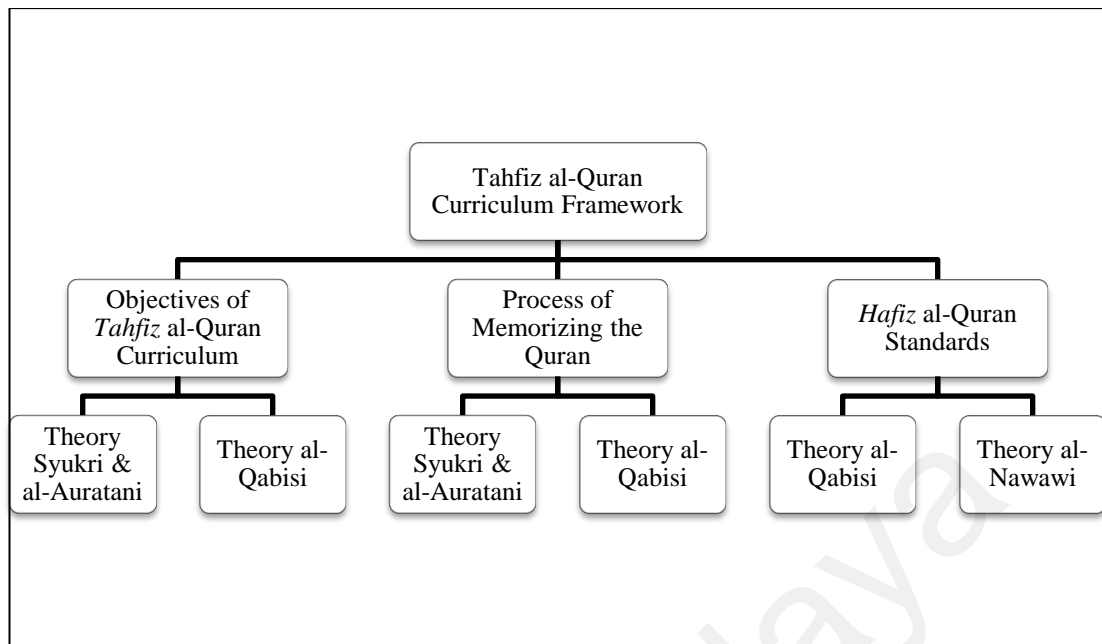
Figure 1.2 Tahfiz Al-Quran Curriculum Framework

According to al-Qabisi, the aim of the *tahfiz* al-Quran education is the development of the moral values among the students, (Normuslim, 2003). Al-Qabisi explained that the goal of *tahfiz* al-Quran education are (1) *Hifz*, which is, the students could well-memorised the Quran without looking at the *mushaf*, (2) *al-Wai'iy* (comprehension) which is, the students could feel and understand the recited verses so that it could be embedded deep in their soul, and (3) *Istirja'* which is to enable the students to recite the memorised verses fluently according to its order without looking at the *mushaf*. According to him, whoever possesses those three qualities is the best *Hafiz* (Ahwani, 1995).

Al-Qabisi (1955) introduced the Quranic memorisation techniques using various senses. The implementation of the senses while learning could improve the memorisation quality rather than using one sense only. It starts with (1) listening, (2) seeing, (3) reciting and (4) writing the memorised Quranic verses. The students could

memorise the Quran by looking at the *mushaf*, or by listening to the Quranic verses out loud, or by writing down the Quranic verses. However, the implementation of all senses, including the hand motions while memorising are the most effective way of strengthening the quality of the memorisation. It has to be paired with all four of the previously mentioned techniques simultaneously.

Imam al-Nawawi through his book entitled *al-Tibyan fi Adab Hamalat al-Quran* has pointed out two valuable points for the *hafiz* al-Quran, which is, the characteristic of the *Hafiz* al-Quran as well as the memory of the *hafiz* towards the Quranic memorisation (Murihah, Hafiz, Salleh, & Faeez, 2015). For the first point which is, the characteristic of the *Hafiz*: (1) they should always behave honourably as well as (2) not making the Quran as their source of income. Whereas the second point is, (1) *Hafiz* al-Quran should be consistent in repeating and reciting from the beginning to end of the Quran, (2) commonly reciting the Quran at night, and (3) preserving the Quranic memorisation.

The graphic below illustrates the *tahfiz* al-Quran curriculum framework as a guide in this study.

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                    ┌────────────────────┐
                    │    Design Phase     │
                    └────────────────────┘
              ┌───────────┬──────────────┬───────────┐
        ┌─────────────┐ ┌──────────────┐ ┌─────────────┐
        │ Tahfiz al-Quran │ │ Quranic Memorisation │ │ Hafiz al-Quran │
        │ Curriculum objectives │ │ Process │ │ Standards │
        └─────────────┘ └──────────────┘ └─────────────┘
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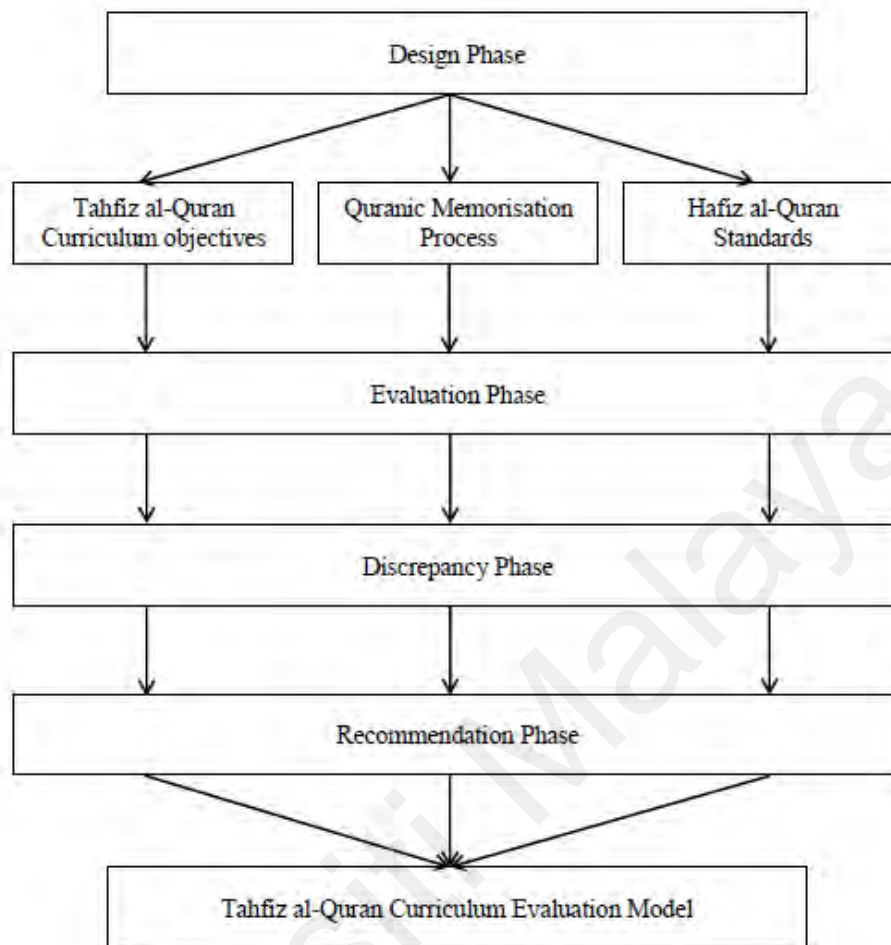
Figure 1.3 Research Conceptual Framework

The first evaluation phase of Provus' Discrepancy Evaluation Model is to design a *tahfiz* al-Quran curriculum standard that should be the benchmark for the evaluated curriculum. It consists of three major components which are the *tahfiz* al-Quran curriculum objectives, Quranic memorisation process and *Hafiz* al-Quran standards. This is the most detailed stage in the study as it involves the design of a *tahfiz* al-Quran curriculum standard, building the constructs and items, validation by experts, pre-testing, pilot study, and analysis of the validity and reliability of the

instrument. Once all of these are carried out, the next stage of the evaluation starts. To design a standard curriculum, Provus gives preference to the researcher to choose whether to use an existing standard such as the Standard of the National Association of Intelligent Children (Glass, 2001), the National Science Education Standards (Raphael, 2002), or to design of a new standard based on literature review (Henke, 2007).

For this purpose, the researcher decided to design the *tahfiz* al-Quran curriculum based on the literature review using the document analysis method proposed by Cohen (2007). The document analysis method was used to identify the major components in the *tahfiz*, such as the *tahfiz* al-Quran curriculum objectives, Quranic memorisation process and *Hafiz* al-Quran standards. This method is used to answer the research questions 1a, 1b, and 1c. Therefore, the selected literature is from books that became the primary reference in the field of *tahfiz* al-Quran, and related journals.

At the second phase, the researcher carries out an evaluation of selected *tahfiz* al-Quran institutions based on the standard *tahfiz* curriculum that was agreed by experts from stage one. The evaluation was done between the standard *tahfiz* curriculum and the actual performance that is taking place at selected *tahfiz* al-Quran institutions. The actual performance is derived from the data collected from the questionnaire which had been distributed to the respondents. The aspects that have been evaluated at this stage are the *tahfiz* al-Quran curriculum objectives, Quranic memorisation process and the *hafiz* al-Quran standards.

At this evaluation phase, the researcher used the survey method by distributing questionnaires to *tahfiz* students in order to obtain information about the

tahfiz al-Quran curriculum objectives, Quranic memorisation process and *Hafiz* al-Quran standards in the selected *tahfiz* al-Quran institutions. For that purpose, the researcher provided one set of questionnaires for *tahfiz* students. The results of such information are compared with the standard that has been designed in the initial stage of the study.

In the third phase, the researcher carried out a discrepancy evaluation by analysing the data collected from the *tahfiz* students. Any discrepancy found between the *tahfiz* al-Quran curriculum standards and the actual performance would be considered to be crucial information. It should be presented to the administration of the *tahfiz* al-Quran institutions at the end of the study as recommendations for improvements. These recommendations are one of the methods to deliver awareness about certain aspects that may have been overlooked by these administrations to be improved and thus to enhance the performance to a higher level.

At the final phase, the results of the *tahfiz* curriculum from each institution are presented. The critical information needed in this study is the discrepancies found between the *tahfiz* al-Quran curriculum standards and the actual performance. The identified discrepancies were forwarded to a group of experts in the field of *tahfiz* such as *tahfiz* teachers, *mudirs* (principals) of *tahfiz* al-Quran institutions, judges of national and international *tahfiz* al-Quran competitions, and *tahfiz* academicians using the Nominal Group Technique (NGT). The nominal group technique is a structured method for group brainstorming that involves contributions from everyone (Tague, 2004). These experts were gathered and discussed either to change the standard or to change the performance. The results from the nominal group technique should be forwarded to the *tahfiz* al-Quran institutions involved in order to overcome

the shortcomings and to have room to improve the performance and quality of their curriculum. At the end of this phase, a standard *tahfiz* al-Quran curriculum model has been designed as the end result from the previous phases.

Significance of the Study

This study is essential for the knowledge enhancement in the field of the *tahfiz* al-Quran education. Nowadays, countries in Nusantara have begun to seriously take into consideration regarding the high demand of the *tahfiz* al-Quran education. This scenario can be seen with the rapid growth of the Government's *tahfiz* al-Quran institutions and the private institutions. Therefore, the knowledge enhancement in the field of *tahfiz* al-Quran education is significant so that the individual involved in the world of *tahfiz* could gain benefits from it.

This study is essential to obtain the actual information on the achievement of the *tahfiz* al-Quran education in Nusantara. Among the information is: to what extent that the *tahfiz* students have implemented the right techniques of the Quranic memorisation and to what extent is the quality of the *hafiz* al-Quran in the Nusantara? By knowing the actual situation through the study, consequently, the improvements can be conducted if there are possible weaknesses.

This study is also important as the previous study has already raised the issues such as the *tahfiz* students who are not able to recite the entire Quran without looking at the *mushaf* (Aliyah, 2016; Shahrulkarnain, 2015; Pristiawan, 2013; Hidayah, 2012; Muhsinin, 2011; Azmil, 2010), the *tahfiz* students are incapable of writing down the Quranic verses without looking at the *mushaf* (Rahim & Hashim, 2016), the failure of the *tahfiz* students in finishing the Quranic memorization

according to the designated period (Masruroh, 2016; Muslikah, 2016; Husna, 2016; Pristiawan, 2013), the failure of the *tahfiz* students in comprehending the *tajweed* knowledge, whether it is theoretically or practically (Subhi, 2015; Muna, 2012) and the weaknesses of the *tahfiz* students in comprehending *Mutashabihat al-Lafzi* verses in the Quran (Azizul, 2014). Based on the stated issues, there is a significant reason to conduct this study, which is to pinpoint the source of the weaknesses of those issues. An evaluation research is one of the most convenient ways to solve those issues.

This study also has been carried out in order to design a *tahfiz* al-Quran curriculum evaluation model in the Nusantara so that it could identify the strengths and weaknesses of the implemented *tahfiz* al-Quran educational system. This study has adopted the Discrepancy Evaluation Model founded by Provus (1971). The advantage of this model is the designed standard that acts as the benchmark of the evaluated program. Through this method, the implemented process while memorising the Quran and their memorisation quality could be identified (Provus, 1969).

This study has combined the *tahfiz* al-Quran theory by Syukri and al-Auratani, the *tahfiz* al-Quran educational theory by al-Qabisi and also the standard of the *Hafiz* al-Quran by Imam al-Nawawi as a framework for evaluating the *tahfiz* al-Quran curriculum. Previously, no research has merged all of those three theories in evaluating the *tahfiz* al-Quran curriculum. So, this study is significant in order to see the outcomes resulting from the combination of the three theories in developing a well-structured and systematic *tahfiz* al-Quran curriculum evaluation model.

Since this study involved several *tahfiz* al-Quran institutions from various countries, the results of this study would allow the comparison of quality levels between them to be made. Good quality existing in any institution could serve as a guide to improve the current level of quality, while the present weaknesses could be used as an example so that it does not occur to any other *tahfiz* al-Quran institutions.

Scope of the Study

The curriculum evaluation in this study involves three selected *tahfiz* al-Quran institutions in Nusantara, covering only three countries. The *tahfiz* al-Quran institutions chosen for this study are:

Malaysia

The selected *tahfiz* al-Quran institution in Malaysia is the first *tahfiz* institution established by the Malaysian government. It is also the largest *tahfiz* al-Quran institution and has the most significant number of *tahfiz* al-Quran students. In addition, it also represents all the *tahfiz* al-Quran institution under the administration of the state government as they all use the same curriculum. Therefore, it is sufficient to study this *tahfiz* institution to represent Malaysia in this study.

Indonesia

The selected *tahfiz* al-Quran institute in Indonesia is the centre of Pesantren Daarul Qur'an located throughout Indonesia. It has branches throughout Indonesia which are located in Bandung, Yogyakarta, Semarang, Malang, Cirebon, Makassar and Surabaya. Therefore, it is sufficient to study this *tahfiz* institution to represent most *tahfiz* al-Quran institutions in Indonesia.

Brunei

The selected *tahfiz* al-Quran institution in Brunei is the first *tahfiz* al-Quran institution established by the government of Brunei. It is also the only institution offering full-time *tahfiz* al-Quran education in Brunei. Therefore, it is sufficient to choose this *tahfiz* institution to represent Brunei in this study.

The selection of the *tahfiz* al-Quran institutions are based on the level of education they offer, which is up to the certificate level or equivalent. In addition, the *tahfiz* al-Quran institutions are selected based on the stability of the *tahfiz* education in implementing the *tahfiz* curriculum for more than ten years. All *tahfiz* al-Quran institutions involved in this study apply an integrated study, which combines *tahfiz* al-Quran with academics.

Limitation of the Study

This study involves selected *tahfiz* al-Quran institutions in Malaysia, Indonesia and Brunei that can represent their country. Other countries such as Singapore and Thailand are excluded from the study. In Singapore, there is only one school offering a full-time *tahfiz* education which is Sekolah Ugama Radin Mas. However, this school is still new in offering *tahfiz* al-Quran education for full-time students and has not yet produced numbers of students who memorise the entire Quran. While Thailand is not involved in this study because of the differences in the language they use. Most of them speak Thailand language and are less fluent in Malay. For the following reasons, Singapore and Thailand are excluded from the scope of this study. Therefore, the findings can only be generalised to three countries instead of other countries within the Nusantara such as Thailand and Singapore.

The curriculum evaluation carried out at the selected institutions includes the *tahfiz* al-Quran administration in the selected institutions to obtain the primary *tahfiz* al-Quran curriculum objectives that they aimed to achieve. *Tahfiz* students who memorise the entire Quran are involved in this study to evaluate their memorisation of the Quran and to evaluate to what extent they reach the *hafiz* al-Quran standards. The samples of the study are selected among students who are learning at the certificate level and above only. Therefore, students who have not memorised the entire Quran and still learning at the primary and secondary schools are excluded from the scope of this study. Other than that, full-time tahfiz al-Quran institutions are not included in the scope of this study. The findings of this study could not be generalised to full-time tahfiz al-Quran institutions.

In conclusion, the findings from this study can only be generalised to *tahfiz* al-Quran institutions which combine between *tahfiz* al-Quran with academics at the certificate level and above in Malaysia, Indonesia and Brunei only.

Definition of Terms

Curriculum Evaluation

Curriculum evaluation is an activity of systematic (Margeret, 1996) and continuous collection of information on the implementation and effects of policy (Doll, 1986), programme, curriculum, courses and educational content, as well as other instructional materials (Gredler, 1996). Curriculum evaluation is carried out to identify the strength, weakness, and benefits of a curriculum, and to determine the cause of problems. In addition, curriculum evaluation can provide input on the

weaknesses that exist in the process of curriculum development. In this study, the evaluation of curriculum used the Provus's Evaluation Model.

Nusantara

According to the Fourth Edition of Dewan Bahasa, Nusantara means the Malay Archipelago. However, Nusantara in this study indicates Malaysia, Indonesia and Brunei.

Tahfiz **al-Quran Curriculum**

Tahfiz al-Quran curriculum refers to a process of learning the Quran by memorising all of the verses beginning from Surah al-Fatihah to Surah an-Nas (Abdullah, 2011). *Tahfiz* al-Quran also means memorising the entire Quran with the intention of preserving its text from any changes, addition, or subtraction, as well as storing it so that the Quran would continue to be spread to the next generations (al-Sayyid, 1992). In this study, *tahfiz* al-Quran curriculum refers to three elements which are the *tahfiz* al-Quran curriculum objectives, the process of memorising the Quran and the *hafiz* al-Quran standards.

Summary

This chapter describes some fundamental matters about this study, comprising the history of *tahfiz* education, the progression of *tahfiz* education in Nusantara, problem statement, objectives and research questions. In this chapter, the researcher has also explained the conceptual framework that serves as a guideline in conducting this study. The significance of the research, study limitation and operational definitions of this study are also described in this chapter.

CHAPTER 2

LITERATURE REVIEW

Introduction

The *tahfiz* al-Quran curriculum is based on three main elements; which are clear objectives, the process of memorising the Quran, along with clear *hafiz* al-Quran standards. By implementing these three elements seriously, the *tahfiz* al-Quran curriculum will successfully produce *huffaz* al-Quran who meets the given standards. However, some issues occur in the *tahfiz* al-Quran curriculum. Among the most significant issues raised is many *tahfiz* al-Quran students are not able to remember the whole al-Quran through their memory. This issue is undoubtedly related to the objectives of the *tahfiz* al-Quran curriculum and the process of memorising the Quran. To gain certainty, the researcher evaluates the *tahfiz* al-Quran curriculum to identify the cause of the issue.

For that purpose, in this chapter, the researcher explains three main aspects that are involved in the study, which are the aspects of the curriculum including its definition and its evaluation, the objectives of curriculum evaluation, and the curriculum evaluation divisions and evaluation models. The aspects of the *tahfiz* curriculum include the *tahfiz* curriculum, the objectives of *tahfiz* al-Quran education, the early history of *tahfiz* al-Quran education, and the process of memorising the Quran. The final aspect presents a review of previous studies that conducted curriculum evaluations using Provus's Discrepancy Evaluation Model and studies related to *tahfiz* al-Quran education.

The Definition of Curriculum

The term curriculum is derived from the Latin word *currere*, which means the route to a destination (Armstrong, 1989; Wiles & Bondi, 1984). However, the term curriculum nowadays does not refer to its original meaning anymore, but instead to an essential component in education (Al-Murabit, 2012). The use of the term curriculum in education began in the 19th century (Wiles & Bondi, 1984). Initially, the term curriculum was understood as students' experience (Olivia, 2005). Nonetheless, after a few decades, the understanding of the term curriculum evolved, and it is understood from different angles. Many other education experts define the term curriculum as learning contents, while there are others who define the term curriculum as a guideline for teaching, learning outcomes, and action plans (Lunenburg, 2011). The difference of views between experts in defining the term curriculum is due to different philosophical views, ideologies, beliefs, and also due to different understanding of the term among education experts (Olivia, 2005).

Education experts who define curriculum as students' experience view it from a broader point of perspective compared to other definitions (Olivia, 2005; Wiles, 2009). This is because every new thing that students see and learn in school is encompassed in the term curriculum, such as mastering new knowledge, practising ethical values and morals, as well as thinking and learning skills, either directly or indirectly (Goodlad & Su, 1992). According to this perspective, the experiences that the students obtain outside the classroom such as pranks and jokes among friends, playing, performing sports, and queuing to purchase foods and drinks in the canteen during breaks are also seen as part of a curriculum (Wiles, 2009; Doll, 1996).

Some education experts perceive the curriculum from different viewpoints, and they limit the definition of curriculum to the learning content only (Olivia, 2005). Nonetheless, this definition is arguably the most dominant among education experts. The learning content in question is the knowledge presented by the teacher to the student in the process of teaching and learning (Lunenburg, 2011). It is divided into three types, namely cognitive or mental skill, effective or attitude development, and psychomotor or physical skill (Scott, 2014). However, many believe that defining curriculum as a learning content is a narrow opinion because there are many other elements involved in the curriculum, such as delivery methods, teaching aids, and others (Kilbane, 2008).

Moreover, curriculum is also seen as guidelines for teaching and learning in schools (Scott, 2014). The teaching and learning guidelines are designed on how to deliver knowledge to students. Usually, these guidelines are regularly documented. It contains essential elements such as the teaching objectives, the syllabus, the scope of expertise, and the reference materials used in teaching (Glatthorn, Boschee, & Whitehead, 2006). In this context, curriculum can be understood as written and proper plans that cover the activities of teachers before, during, and after the process of teaching.

The term curriculum continued to evolve until it became a matter raised by education experts who narrowed the scope of the term curriculum to the learning outcomes (Lunenburg, 2011). They are the opinions that each curriculum intended to be produced should have clear learning outcomes and are measurable so that the process of teaching and learning can focus on the objectives. Even the selection of teaching activities is based on the targeted learning outcomes (Wiles & Bondi, 1984).

Viewing the curriculum from the learning outcomes' point of view has its relevance because the purpose of establishing a curriculum is to see the learning outcomes installed within the students, such as behavioural changes and gain of knowledge (Bloom, 1956). The curriculum evaluation is done easily with clear learning outcomes. Thus, each subject taught in school must have clear learning outcomes, so that the learning process could be carried out based on the specified learning outcomes (Mark, 2014).

In addition to learning outcomes, the term curriculum is also understood in a broader meaning, which is the action plan. The action plan consists of intended actions to be implemented deliberately. It starts with curriculum design, then to the implementation of the curriculum, and lastly with the evaluation of the curriculum (Lunenburg, 2011). This means that the school is responsible for designing an action plan that leads to the establishment of an education curriculum that has clear goals, structured learning content, and teaching and learning processes in an efficient manner that suits the targeted curriculum objectives (Wiles & Bondi, 1984). Furthermore, schools should be responsible for ensuring the implementation of the curriculum according to the designed action plan. After implementation, the school is also responsible for evaluating the curriculum so that improvements could be implemented if there are any weaknesses in the designed curriculum (Provus, 1971; Groot-Reuvekamp, 2014). All of these matters could work systematically and would be able to result in a quality curriculum with a clear action plan.

Of the five curriculum definitions presented, it is understood that a curriculum comprises several essential components. By understanding the components in a curriculum, the definition of curriculum becomes easier to

understand. The components of the curriculum are the teachers, the teaching methods and teaching aids used by the teachers, every action done by teachers either before, during, or after the process of teaching, the learning students, the reading materials, the learning contents, new experiences experienced by the students, the place and time used for the teaching and learning processes, and the apparent learning outcomes (Dillon, 2009). Consequently, any matter involving teachers, students, teaching methods, the teaching materials, the school, and learning outcomes are subject to the definition of curriculum.

Each curriculum has its direction, which makes them have their differences based on the rationale of their design (Young, 2008). Nevertheless, each curriculum has in common the same set of three phases, namely curriculum development, curriculum implementation, and curriculum outcomes. Curriculum development is the phase in which the rationale for designing the curriculum is described in official documents, such as the aim of developing the curriculum, the direction of the curriculum, the learning content, and so on. Next, the curriculum implementation is a phase in which teaching and learning are carried out by teachers and students. In this phase, the teachers' actions before, during, and after the teaching process are carried out as planned in the first phase. This phase also takes into account the materials used by students in the learning sessions, time and place of learning, and so on. The final phase is the phase of learning outcomes of the curriculum where students gain new experiences as learning outcomes as they go through the second phase. In this phase, evaluations and measurements are carried out to ensure that the effectiveness of the curriculum had been achieved (Groot-Reuvekamp, 2014).

In conclusion, the term curriculum could be understood more clearly when all the four views presented by experts are combined into a single integrated definition of curriculum, which is a plan designed by the educational institution that contains the actual learning opportunities within a specific time and place, a process that brings behavioural changes in students, and involves new experiences experienced by the students (Goodlad & Su, 1992).
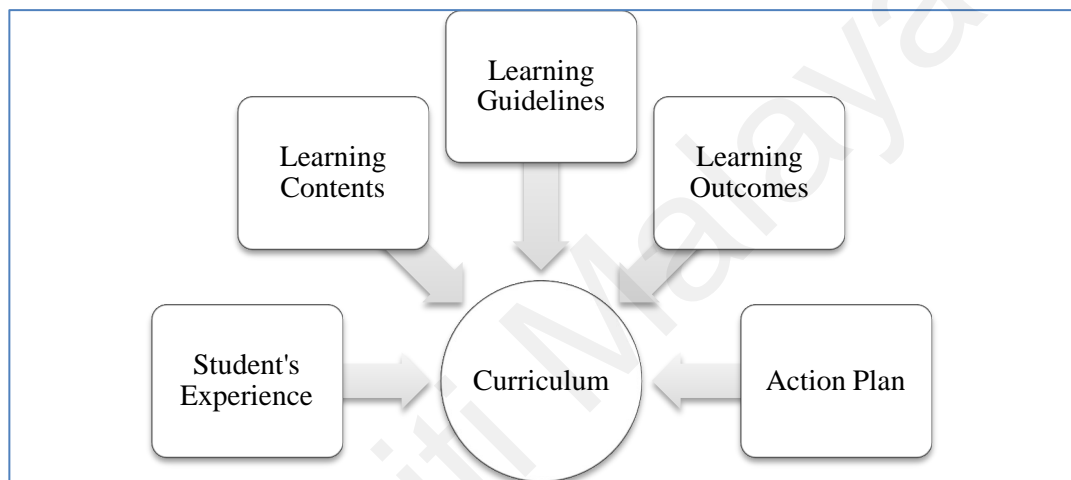
Figure 2.1 The Definition of Curriculum

Curriculum Evaluation

Curriculum evaluation is an essential element in curriculum development (Fradd, 1998). Many education experts claim that curriculum evaluation is a systematic (McNay, 2009) and on-going (Ronald, 1996) information collection activity on the implementation and the effects of the policy, programme, curriculum, courses, education contents, and other instructional materials (Gredler, 1996).

According to Gay (1985), curriculum evaluation is conducted to identify a curriculum's capabilities, weaknesses, advantages, and to determine the cause of a

problem (Gay, 1985). Moreover, curriculum evaluation could provide input on the weaknesses that exist in the process of curriculum development. Curriculum evaluation also serves to evaluate the effectiveness of a curriculum and its benefits in terms of financial allocation. Curriculum evaluation is also conducted to determine the extent to which the objectives are realised (Tyler, 2013). Besides that, Provus (1971) also argues that curriculum evaluation is conducted to see the difference between achievements and the defined standards.

Furthermore, curriculum evaluation also aims to study the success or effectiveness of any or all aspects of the curriculum, from the objectives' validity, the relevance, the order of the contents, and also the level of achievement of the set educational goals (Zuber-Skerritt, 1992). Cronbach (1963) believes that curriculum evaluation has three primary objectives, namely the improvement of the course, and making decisions towards individuals and administrations (Cronbach, 1963).

The evaluation study conducted could play a significant role in any type of education system including *tahfiz* al-Quran education. It could provide a basis for decision-making, formulating policies, assessing student achievements, curriculum evaluation, school accreditation, monitoring expenses, and improving educational materials and programmes (Worthen, Sanders, & Fitzpatrick, 1997).

The implementation of curriculum evaluation involves a variety of activities such as identifying the rationale and objectives of the evaluation, the aspects to be evaluated, the selection of evaluation models, the data analysis methods, finding interpretations, and taking appropriate action against the efficacy of the programme (Olivia, 2005). Al-Nishwan (1992) believes that three important things need to be

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evaluated in curriculum evaluation are curriculum goals and objectives, content, learning experience, and as well as the order and design.

When going through the process of curriculum evaluation, it is important for the evaluator to know the purpose of evaluation and to identify the critical information needed to help decision makers to consider whether to modify, improve, or terminate a programme (Provus, 1969). The outcomes of the curriculum evaluations will lead to further actions, which are to make decisions and considerations regarding a programme (Lee, 1998), to increase the quality of the curriculum that has been developed and implemented (Zuber-Skerritt, 1992), to improve or modify the curriculum (Ornstein & Hunkins, 1998), to consider altering the curriculum for further improvement (Salleh, 1996), to form a new curriculum (Zuber-Skerritt, 1992), or to terminate the programme (Provus, 1969).

Thus, curriculum evaluation is an action that should be taken by stakeholders (Stufflebeam, 2001) such as the curriculum's legislators and the institution's policymakers to produce a better curriculum. In conclusion, curriculum evaluation is an agent of change that would lead to education systems' reforms, especially in forming new curriculum (Zuber-Skerritt, 1992).

The Divisions of Curriculum Evaluation

Education scholars divide the evaluation into two which are formative evaluation and summative evaluation (Scriven, 1981). The formative evaluation aims to detect the weaknesses of a programme and to identify what could resolve these weaknesses when the programme is on-going (Brinkerhoff, 1983). According to Oosterhof (2003), the formative evaluation aims to determine the types of modifications that

need to be implemented by the teachers on the experienced learning environment, whereas Oliva (2005) considers formative evaluations are meant to improve programmes.

Trochim (2002) explains that formative evaluation consists of five types, which are: (1) the evaluation of needs that aims to identify the target groups, the importance, and the implementation of a programme; (2) measurements that aim to find out how was the evaluation method being carried out during the policy formulation of programmes; (3) the evaluation of the conceptual structure that aims to define a programme, the use of technology, the target group, and estimate the results of the programme; (4) the evaluation of the implementation that aims to monitor the implementation of the programme; and (5) the process evaluation that aims to evaluate the implementation of the programme. However, formative evaluation is suitable for evaluating a part of the programme or during the programme is running. It differs from summative evaluation where summative evaluation is able to evaluate a programme more thoroughly (Trochim, 2002).

On the other hand, summative evaluation is used to evaluate a product or measure the performance or the effectiveness of a programme (Brinkerhoff, 1983). Summative evaluation is to assess the accountability, certification, selection, or continuation of a programme (Scriven, 1981). In education, summative evaluations are often conducted at the end of the academic semester to evaluate whether the teaching strategies used should be maintained or changed. It can also give an overall picture of the student achievements that includes a wide variety of skills (Oosterhof, 2009).

According to Scriven (1967), the purpose of the summative evaluation is to measure the value and quality of a programme in order to take the necessary actions after the implementation. In addition, it is meant to observe the achievement of the programmes and then channel the information to the policymakers for them to change, modify, suspend, or maintain the programmes. It also seeks to measure the level of student's achievement after attending a programme (Hallinger, 1985).

Trochim (2002) describes the five types of summative evaluation as follows: (1) evaluation of results, whether the programmes have met the required objectives or not; (2) a meta-analysis evaluation which seeks to integrate findings from various studies to make a conclusion; (3) a secondary analysis evaluation that aims to re-examine the available information to present a new issue; (4) an impact evaluation that aims to evaluate the overall impact of the programmes; and (5) the evaluation of the effectiveness analysis and the cost allocation that aims to evaluate the programmes based on the effectiveness standard and the allocation cost (Trochim, 2002).

Razali Arof (1991) believes that both types of evaluations are essential in evaluating the programmes. However, there are several differences between those two. First, the approaches used during the evaluation exercises are different from each other. Second, the periods of time to conduct the evaluations are also different. Formative evaluations are carried out during the drafting phase of the curriculum to ensure that improvements could be made, if necessary, before the full implementation of the curriculum in schools (Arof, 1991). The results of formative evaluations could provide the opportunities to curriculum legislators either to improve, to terminate, or to continue with the curriculum. The summative

evaluations are conducted after the curriculum is drafted or after its adaptation in schools. Thus, evaluators should know which approach is more suitable to be used when executing an evaluation of a programme (Manap, 2003) depending on the purpose of the evaluation.

Curriculum Evaluation Models

Models are conceptual illustrations in designing an evaluation based on the particular purpose of the evaluation. Education experts designed many evaluation models, and most of them were developed to include programme evaluation (Borg, 1983). Each programme evaluator should make a sensible decision in choosing an appropriate model in order to achieve the real objectives of the evaluation in an orderly manner (Arof, 1991). Evaluation processes involve several important factors that should be considered before choosing an appropriate model, namely the rationale and objectives of the evaluation, the aspects to be evaluated, the time of executing the evaluation, the target group, the method of gathering information, and identifying the obstacles and advantages of the evaluation process.

Each evaluation model produces a different effect on the interpretation of results and findings from an evaluation. Education experts differ in their views on designing evaluation models. Some models were designed in a manner that is objective-, management-, customer-, and expertise-oriented (Thein, 2001; Raphael, 2002). In this section, a number of evaluation models and their functions are discussed.

Objective-Oriented Evaluation Model

Most models are designed in an objective-oriented manner. The models exhibit characteristics of summative assessments in which the evaluation is made after the programme is executed. Objective-oriented evaluations aim to see how far the defined programme objectives have been met. They are also widely used in the implementation of programmes, monitoring the results of those involved, and evaluating the needs.

According to Fitzpatrick (2004), objective-oriented designed models are easy to understand, apply, and implement. It also provides useful information to the programme executors (Fitzpatrick, 2004). Examples of objective-oriented evaluation models are Tyler's Evaluation Model (1942), Kirkpatrick's Four Levels Evaluation Model (1959) and Provus's Discrepancy Evaluation Model (1971).

Tyler's Evaluation Model (1942)

Ralph Tyler (1949) published one of the first books on curriculum development. Tyler's work laid the foundation for a behavioural approach to curriculum development. He was among the first to introduce the curriculum evaluation model. He made the objectives as the basis for the evaluation because he believed that precise and detailed objectives are essential for the success of evaluation. This model is also known as the Goal Achievement Model (Boonchutima & Pinyopornpanich, 2013). He based his methodology on emotions, feelings, beliefs, and knowledge of the students. Tyler focused on four aspects of curriculum formation that are identifying the educational purpose, determining learning experiences to achieve the purpose, organizing the learning experiences, and evaluating their effectiveness

(Overfield, 2010). Tyler realised that it is essential to know the students' interest so that it could be used as a guide in determining the learning objectives.

According to Tyler's evaluation model (1949), information are collected to ascertain the extent to which a programme has achieved the objectives targeted at the early stage. If all the intended objectives have been achieved, then that indicates that the programme conducted has been both successful and efficient. If the intended objectives have not been achieved, then that indicates that the programme is not successful and ineffective. Therefore, further action needs to be taken, as whether to renew the programme or terminate it (Tyler, 2013).

The model proposed by Tyler has become the basis for other evaluation models. Many believe that Tyler's Evaluation Model has an advantage in terms of the description of evaluation methods that are simple to understand. In addition, the process of gathering information is also clearly defined, and it eases the work of the evaluator to perform the evaluation process (Raphael, 2002). As a result, this model is often used by teachers, curriculum formulators, and professional evaluators with the aim of improving curriculum and their objectives.

However, there are also those who believe that Tyler's Evaluation Model has certain limitations, which have driven researchers to improve or modify the original model. Among the weaknesses that could be seen in the model is its stringency in evaluating the set objectives alone, and not taking into account the other learning outcomes (Thein, 2001). Tyler's Evaluation Model was also criticised in terms of conducting the evaluation where some elements such as the implementation of a curriculum are not taken into consideration and attention is only paid to the comparison between objectives and results (Fitzpatrick, 2004). However, many other objective-oriented models were criticised with the same view. Due to that, many

newly developed evaluation models have resulted in improvements of the Tyler's Evaluation Model. Among them are Provus, Metfessel and Micheal Evaluation Models (Boylan, 2001).

Kirkpatrick's Four-Level Evaluation Model (1959)

Kirkpatrick's four-level objective-oriented evaluation model was founded by Donald Kirkpatrick in 1959 and was published in the US Training and Development Journal. Later, the model was updated twice; in 1975 and 1994. The four levels of evaluation in Kirkpatrick's model are reaction criteria, learning criteria, behaviour criteria, and results criteria (Praslova, 2010). The following is descriptions for each stage: (1) the reaction, which measures the feedbacks of the participants at the end of a programme. It is formative-oriented where it measures the satisfaction level of the participants, covering the relevance of the programme objectives, the ability of the programme to maintain the interest of the participants, the quantity, the suitability of the activities, and others. The positive reaction from the students describe the quality of learning. (2) Learning, which measures what participants have learned from the training. The evaluation begins by defining specific objectives followed by a pre-test and a post-test. (3) The behaviour: which measures whether what was learned is being applied on the job. An excellent programme should get high scores on the post-tests. (4) Results: which measures whether the application of training is achieving results. They include an increase in productivity, improvement in quality, the increment in sales, cost reduction, accident rates reduction, turnover reduction, and increment of organisations profits (Tan & Newman, 2013).

According to Kirkpatrick (2006), there are four conditions for the change of behaviour, namely (1) the individual must have the desire to change, (2) the individual must know what needs to be done to change and how to make the change, (3) the individual must work in an environment that encourages change, and (4) the individual must be appreciated for showing change (Kirkpatrick, 2006).

Kirkpatrick's Four Levels Evaluation Model is practical, and there are many studies that use the evaluation model to date. However, this model was not free from the criticism of experts who assessed it. Among the shortcomings that could be seen in this model is its reliance on the first stage of evaluation, which is the evaluation of participants' satisfaction (Jain, 2014). The evaluation at this stage is said to give the least effect on the conducted evaluation. The second stage of the evaluation was also criticised, whereby the learning evaluation seemed too broad because it covers both knowledge and skills. Due to that, some models attempt to separate knowledge and skills at different levels, because the evaluation made against them use different methods. Nonetheless, many new models were designed based on Kirkpatrick's Four Level Evaluation Model, and they improve the weaknesses in the model, as done by Warr, Allan & Birdie (1999).

Provus's Discrepancy Evaluation Model (1971)

Malcolm Provus founded the Discrepancy evaluation model in 1969. The model is used in conditions where a program is examined across its development phases with the understanding that each phase (which Provus defines as design, installation, process, product and cost-benefit analysis) is measured against a set of performance standards (objectives) (Singh, 2013). According to Provus (1971), evaluation is

defined as the comparison of the actual performance with the desired standard. According to him, the discrepancy is the measurement of the difference between the set standards and the actual events. If the conducted programmes do not achieve the set standards, then this would indicate the presence of a gap or a difference that should be noted. The differences found, signal the existence of flaws in programmes that need to be improved.

Provus's original goal in developing this evaluation model is to obtain complete information regarding the operation of a new programme and to implement the appropriate changes during the planning stages of the programme. Provus believes that systematic evaluations can improve programmes and provide benefits to the education sector. According to Provus (1971), every programme implemented will only be improved if teachers, administrators, and students work hard and give a strong commitment to fulfill their respective responsibilities. Therefore, the administration should have detailed information regarding the programmes' processes and inputs, and as well as the confidence that the programme is operating as expected.

This model has three primary objectives, namely (1) to identify the purpose of evaluating a programme in a condition that is acceptable to all by dividing and testing the operation of a programme based on the existing evaluation model in order to achieve the objectives; (2) to obtain information related to the operation of a new programme to modify and develop it in the early stages of planning, which are the stages of planning and execution and (3) to acquire the information to predict the success or failure of a programme. Expectations made are used as the basis to prevent failure of a programme.

Provus' evaluation model has five levels, depending on the programme development evaluation namely, programme design, programme implementation, processes, products, and cost-benefit analysis. Information obtained through Provus's Discrepancy Evaluation facilitates policymakers, especially in making rational decisions. The results would be divided into three parts, namely decisions related to the programme design, decisions related to the interim and final achievement, and decisions on the evaluated programme operations.

The detailed descriptions of each stage are as per the following. (1) Design, which is the plan of the built programme compared with a theory. Changes should be made if there are discrepancies with the guiding theory. (2) Installation, which is the implementation of the programme compared with the theoretical implementation in use. Changes take place if there are discrepancies with the theoretical implementation that served as a guide. (3) Process, meaning the conducted programme activities as compared with the implementation activities that served as a guide, if there are discrepancies, a suggestion should be submitted for corrective actions. (4) Product, or the activity of comparing students' products as with the intended programme products. (5) Product comparison, the act of comparing the students' products in the designed programme with students' products of other programmes to determine the effectiveness of the designed programme. This model helps the evaluators to make decisions based on the difference between pre-set standards and what actually exists (Boulmetis & Dutwin, 2000)

Provus (1971) explained that this evaluation model could be implemented on running programmes at any stage, starting from the drafting to the implementation stage. This model could also be applied at the school, district and state levels. This

model is one of the large-scale evaluation models. Usually, it is used by policy and curriculum makers to get a broad overview of the effectiveness of curriculum. Although this model involves several groups of students in one place, the results could be applied to the entire region (Allan, 2004).

Provus's Discrepancy Evaluation Model was also not free from weaknesses and criticisms. Critics found that the drawbacks of Provus's Discrepancy Evaluation Model were in terms of specifying clear standards and reasonable objectives because they are outlined by customers and not evaluators (MacLellan, 1994). Moreover, the drawback of Provus's Discrepancy Evaluation Model was perceived through the aspects of decision making that need to consider the views of external parties, i.e. the stakeholders who are not directly involved with the evaluated programme. This party are the one to decide whether to proceed, improve, or abort the programme, even though the evaluation carried out only involves the internal parties. This indicates that Provus's Discrepancy Evaluation Model is more likely to be customer-oriented rather than objective-oriented (MacLellan, 1994).

Administration-Oriented Evaluation Models

Administration-oriented evaluations aim to provide information through the processes of identification, acquisition, and giving useful information to the administration to make judgements and decisions about the programmes (Stufflebeam, 1971). Among the characteristics of an administration-oriented evaluation are formative and summative evaluations. The evaluations could be done at all stages of programme development, from the drafting stage to the implementation stage.

The primary focus of the administration-oriented evaluation model is the strengths and weaknesses of programmes, to facilitate rational decisions' making in improving the programmes. There are many administration-oriented evaluation models; one of them is Stufflebeam's CIPP Evaluation Model (1971).

Stufflebeam's CIPP Evaluation Model (1971)

Daniel Stufflebeam founded CIPP Evaluation Model in 1971, and it was expanded twice; in 1985 and 2003. Through this model, evaluation is defined as the systematic collection of information about the activities, characteristics, and findings of programmes in order to make judgements, enhance the effectiveness of programmes and make decisions regarding future programmes. Based on this definition, the evaluation would focus on four critical aspects, namely specification of the objectives, design, implementation methods, and effects of the programme (Pang, 2005).

The CIPP model covers all curriculum levels where educational designers and evaluators carry out review procedures. It can be used as a model from the beginning, even in the curriculum development phase, and provides useful inputs by giving specific importance to complex content that should be taken into account in the curriculum evaluation (Gandomkar, Jalili, & Mirzazadeh, 2015). This model consists of four fundamental processes. The context, which is the first phase, involves systematic changes in the current curriculum or makes it appropriate to change the situation. The input level determines the appropriate resources to meet the specified requirements, and the process phase provides decisive knowledge for the review and arrangement to be implemented in the designated curriculum. The final

phase, the product, produces important knowledge to justify the output of the curriculum (Mirzazadeh, et al., 2016)

The CIPP evaluation model is one of the most common evaluation models used in curriculum evaluations (Thein, 2001). This is due to the collection of information through various aspects, namely context, input, process, and product. Besides that, the evaluation measures are clearly described, which aids the systematic implementation of programme evaluation (Boylan, 2001). However, it does not mean that this model is free from any weakness. Some researchers who studied and used this evaluation model found that there are some flaws or voids in it. Among the weaknesses of this model that were once presented is its evaluation, in that it is narrow and prone to bias because it only involves the administration in decision making. This problem was admitted by Stufflebeam where the use of the model tends to incline to the administration without involving customers in the evaluation process. As a result, the task of evaluators who use this evaluation model would be just to give the results of the evaluation to the administration and allowing them to make an appropriate decision (MacLellan, 1994).

Customer-Oriented Evaluation Model

The customer-oriented evaluation model is intended to evaluate the advantages of alternative education to assist taxpayers in making wise choices in the purchase of goods and services (Stufflebeam & Webster, 1983). It also emphasises the relationship with programme participants for a responsive evaluation. This approach aims to provide improvements to interested customers in the implementation of the

programme. Many evaluation models are customer-oriented. Among them is Stake's Countenance of Educational Evaluation (1967).

Stake's Countenance of Educational Evaluation (1967)

Robert Stakes established Stake's customer-oriented evaluation model in 1967. The main purpose of introducing this model was to evaluate education programmes. Thus, this evaluation model is often used in the education sector, irrespective of schools or higher education institutions. The individuals involved in the evaluation are the students or participants, and they are considered as clients (MacLellan, 1994).

The Stake model emphasizes the similarities between what has been expected and what is indeed being observed before, during, and after teaching. According to Stake, the full description and judgment of the program are two main operations or the assessment face. Descriptive action means what is planned or what actually appears. Judgment action means the benchmark used in making actual judgments or judgments (Worthen, Sanders, & Fitzpatrick, 1997). It aims to achieve results through current knowledge by making a difference between aspects of assessment and task management (Fatima, Malik, Abid, & Dur-e-Nayab, 2016).

This model requires the evaluators to identify the need to conduct an evaluation of the programme and whether the evaluation objectives are at the primary level of the data, transactions, or outcomes. Evaluators should make plans, observe, and also appoint several individuals to observe the progression of the programme. Moreover, evaluators should also provide charts, illustrations, create graphs and so on. Evaluators should also gather and assess the quality of all significant information from those who were appointed as evaluation assistants.

Finally, evaluators should provide a comprehensive report on the objectives of a programme and assess the extent of satisfaction or dissatisfaction of the customer groups on the conducted programmes. Stake outlined four main phases in this model, which are: (1) commencing and preparing evaluation, (2) ascertaining the reception, issues, and value from customers through facts obtained from interviews and questionnaires, (3) collecting information related to the needs, issues, values that were identified by the customer and (4) preparing a report on the results and recommendations (Worthen, Sanders, & Fitzpatrick, 1997).

Stake's Countenance of Educational Evaluation is one of the best models because the evaluation process takes three phases into account: namely before, during and after (Stavropoulou, 2014). However, its tendency to incline to the outcomes of the customers has become a drawback. Thus, this evaluation prioritises the outcomes of the customers more than the objectives that they have targeted. Robert Stakes himself has admitted that the observations of humans, i.e. customers, are the best instrument to tackle the issues of evaluation (MacLellan, 1994). Moreover, the implementation of this evaluation model requires a lot of funding and time as they need to make evaluations on their products repeatedly until satisfaction is gained by the customers (Thein, 2001).

Expertise-Oriented Evaluation Models

Expertise-oriented evaluation models emphasise the quality of practices in education, and the importance of systematic monitoring. This model has specified specific guidelines that must be followed and achieved. Furthermore, the full commitment and transparency of the evaluators are the essential elements in this evaluation

model. There are several expertise-oriented evaluation models introduced. Among them are Eisner's Educational connoisseurship and Criticism Perspective Evaluation Model (1998), Accreditation Group Evaluation Model, and so forth.

Eisner's Educational Connoisseurship and Criticism Perspective Evaluation Model (1998)

Elliott Eisner inspired this model based on his experience as an art educator. Eisner's connoisseurship model provides a reliable and alternative framework for the experimental evaluation designs. According to Eisner (1998), connoisseurship is the "art of appreciation", and enthusiasts of education are those who have a distinctive quality awareness in different environments. In the evaluation of educational technology, the connoisseurship model has two primary implications; namely (1) a holistic approach to the analysis and interpretation of data, and multiple perspectives in the evaluation task, and (2) a holistic approach to guide researchers on the establishment of instruments, data collection, and the writing of reports.

This approach includes two main aspects. The detailed aspect refers to when the evaluator records and reports the actions, the characteristics of the environment and the experiences of students, teachers, and administrators. Those who read the report are able to visualise every process that occurred. It is said that connoisseurship means the art of creating a perception or appreciation for a complicated matter. Appreciation does not mean fondness or giving priority, but it means the awareness to emphasise the characteristics and quality of conducted activities (Eisner, 1998). The second aspect is interpretation, where the evaluator explains the connotations of the reported and presented events to put them in detail in their contexts with the

intention of giving a clear conceptual understanding. This is what is called "criticism", which is the art of exposing the evaluation of a particular matter.

One of the advantages of Eisner's evaluation model is the engagement of experts and professionals to evaluate institutions, programmes, products, or activities (Thein, 2001). Through their expertise, evaluators may counterbalance a disadvantage by presenting a justification in the form of acknowledgement (Stavropoulou, 2014). Moreover, the expertise of the evaluators in making detailed reports may give the readers an impression of the actual situation when the evaluation is carried out. Nevertheless, weaknesses still exist in this evaluation model. The model is limited to specialised evaluators who are only experts in the evaluated areas. This evaluation model is also prone to bias as evaluations conducted by experts who may have an interest in the area they are evaluating (Boylan, 2001). In addition, the experts appointed may not be replaced by other individuals because this model does not allow such procedure.

After making comparisons between the models of evaluation, the researcher chose to use Provus's Discrepancy Evaluation Model to evaluate the *tahfiz* curriculum due to the advantages of this model to draft a standard of a *tahfiz* curriculum. This model has also been selected by its strength that it can highlight the existing discrepancies between the expectations of programmes formulators, i.e. the objectives of the *tahfiz* curriculum and the actual events. If a gap exists between the two, that indicates the presence of weaknesses that should be noted and taken care of. Moreover, this model was chosen because it is a recognised evaluation model, which is useful and effective in carrying out evaluations of the academic programmes.

The History of *Tahfiz* al-Quran Curriculum

The *tahfiz* curriculum is the first curriculum introduced in the Islamic education (al-Beely, 1990; Azmil, 2012). It started from the Prophet's first revelation in the Cave of Hira (al-Dakhil, 2008). Since the incident, the process of Quranic memorisation between the Prophet and the angel Jibril continued in stages for 23 years (al-Dailami, 2006).

The term *tahfiz* linguistically carries two meanings; namely (1) to protect and preserve, as in protecting property and preserving good health, and (2) to remember and memorise, as in remembering a taught knowledge and memorising the Quran. The *tahfiz* al-Quran could be understood from the two meanings above, namely to memorise every verse of the Quran with the intention of preserving its text from any changes, addition, or subtraction, and as well as storing it so that the Quran could continue to be spread to the next generations (al-Sayyid, 1992).

The *tahfiz* curriculum also means learning the Quran by memorising the entire Quran from Surah al-Fatihah to Surah an-Nas (Abdullah, 2011). It is an important curriculum because it connects man to the knowledge of Islam, such as *aqidah*, *fiqh*, Arabic language, and others (al-Beely, 1990).

Tahfiz al-Quran Curriculum in the Era of the Prophet

Quranic memorisation education started on the day the Angel Jibril came to Prophet Muhammad. In the meeting, the angel Jibril brought the first revelation of Surah al-`Alaq, from the first verse to the fifth (al-Zurqani, 1999). Following the incident, whenever the angel Jibril delivered the revelation to the Prophet, he would immediately memorise it by moving his lips quickly so that the revelation would be

embedded in his heart without forgetting any words or letters (al-Zurqani, 1999; al-Dakhil, 2008). After receiving the revelation from the angel Jibril, the Prophet acted as a mentor to teach this revelation to those who were around him and to his immediate family. Among the earliest individuals to be his students were his wife Khadijah and his cousin, Ali bin Abi Talib (Al-Sabuni, 2011).

At the beginning of Islam, the Prophet had chosen the house of al-Arqam bin Abi al-Arqam in Mecca as the first institution of learning the Quran, and it was done in a secretive manner. The teaching method that he used at that time was as similar as the method how he was taught by the angel Jibril, which was (1) sima' (listening), (2) *tikrar* (repetition), and (3) '*ardh* (reciting) (al-Dakhil, 2008). Through this method, the Prophet would recite the revelation he received to them first, while they listened attentively. Then, he would repeat the verses until they memorised them. Afterwards, they would recite what they had memorised to him (al-Dakhil, 2008). His companions continued the memorising method, and they have conveyed them to their family members afterwards.

After he moved to Medina, the Prophet made the mosque as a place for worship and an institution for Quranic education, which was opened for all. The teaching and learning of the Quran continued in Medina using the same method used in Mecca. However, in Medina, the Prophet introduced a new method, which was the method of writing the Quran. Whenever the angel Jibril brought the revelation, the Prophet would call his companions, who are from a group of writers, to record the revelations he received (al-Rumi, 2003; al-Dailami, 2006). Among the tools used by the companions to write the revelation were palm branches, animal skins, animal bones, and also silk fabrics (al-Dailami, 2006).

Among other methods used by the Prophet in spreading out the Quran to his companions is by encouraging them through the method of *targhib* (inspiriting) which promises good rewards (Syukri & al-Auratani, 2003). The scholars recognise that this approach was one of the success factors of *tahfiz* education at that time. Among the hadith that articulate the advantages of the Quran which encourage those who learn and teach the Quran are as follows:

Abu Abd al-Rahman from Uthman bin Affan that the Messenger of Allah said: "The best of you is he who learns the Quran and teaches it". Abu Abd al-Rahman said: "So that is why I sit at this seat of mine". Moreover, he taught the Quran during the time of Uthman until Al-Hajjaj bin Yusuf came. (Narrated by al-Bukhari: 5027).

In Medina, the Prophet assigned a place in the mosque known as al-Suffah which served as a place to learn the Quran and teach the illiterates. The women were given equal opportunities to learn the Quran. They were placed at the back of the mosque when the Prophet conveyed the knowledge. This shows the concern of the Prophet to educate all levels of the society, including women (Umari, 1989).

After the battle of Badr, the Prophet established Darul *Qurra'* in Medina as an institution for al-Quran education. The Prophet asked the captives of the battle of Badr to teach Muslim children in Madinah the skills of writing as a condition to liberate themselves. As a result of this effort, many children learned how to write. One of them was Zaid bin Thabit who became the Prophet's writer of revelation (Abdullah, 2011).

The companions explained that the learning method they experienced is limited to ten verses only for each learning session. After that, they would read and memorise them until they remember it. Once the verses had been memorised, they would then practice them in their everyday life. After all these steps come to pass, only then they would add another ten verses in the next learning session (al-Rumi, 2003).

As a result, many companions succeeded to memorise the entire Quran (al-Zurqani, 1999). Among the *Muhajirin* are; Abu Bakr al-Siddiq, Umar bin al-Khattab, Uthman bin Affan, Ali bin Abi Talib, Talha, Sa'ad, Ibn Mas'ud, Huzaifah, Salim the servant of Abi Huzaifah, Abu Huraira, Ibn Umar, Ibn Abbas, Amr ibn al-As, Abdullah bin Amr, Mu'awiyah, Ibn al-Zubair, Abdullah bin al-Sa'ib, Aisha, Hafsah and Umm Salamah. Among the *Ansar* are; Ubay bin Ka'ab, Mu'az bin Jabal, Zaid bin Thabit, Abu Darda', Abu Zaid, Majma' ibn Haritha, Anas bin Malik, and others (al-Rumi, 2003).

Tahfiz **al-Quran Curriculum in the Era of the Companions**

After the death of the Prophet, his companions continued learning the Quran at the mosque as they would normally do. A large number of his companions travelled to other states to spread the teachings of Islam and to build educational institutions for the Quran. Thus, the learning of the Quran had spread to all corners of the Arab lands, covering the big capitals and the small village areas. Every area inhabited by Muslims would have a mosque built for worship and to carry out Quranic memorisation education (al-Rumi, 2003).

In the reign of Abu Bakr, Islam spread throughout the Arabian Peninsula to Yemen, Syria, Persia and Najd. *Tahfiz* (memorisation) institutions were rapidly growing till it delivered a number of *huffaz* al-Quran (Abdullah, 2011). Among the companions who left their homes and opened *tahfiz* al-Quran institutions are Ibn Mas`ud in Kufa, Ibn Abbas in Mecca, and Ubay ibn Ka`b in Medina. The *tabi'in* (followers) who met the companions frequently utilise their time to learn the Quran from them. The course syllabus at that time was not limited to mere memorisation, but it also includes the *tafsir* (interpretation) of the Quran and the knowledge of the *qira'at* (method of recitation) (al-Rumi, 2003).

When Abu Bakr became the Khalifah in Medina, an extraordinary event took place whereby all verses of the Quran were compiled in a *mushaf* (copy of the Quran). This event took place after the battle of al-Yamamah where 1,200 Muslim soldiers were killed, and 700 of them were *huffaz* al-Quran (memorisers of al-Quran) (al-Dailami, 2006). Starting from the incident, Umar bin al-Khattab recommended to Abu Bakr to write and compile the Quran out of concern that the Quran would be lost if it was only kept in the hearts of *huffaz* al-Quran themselves (Ismail, 1999).

Next, during the reign of Umar bin al-Khattab, Islam continued to grow throughout Persia, Syria, and Egypt. They maintain the mosque as a Quranic memorisation education institution (al-Abrashi, 1976). In addition, *tahfiz* classes were also implemented in schools called *kuttab*. Among the famous *kuttab* in Medina were the *kuttab* of Ishaq A`raj, the *kuttab* of Ibn Zabbar, the *kuttab* of ibn al-Khushaib, and the *kuttab* which were not ascribed to any name (Abdullah, 2011). The *tahfiz* curriculum at that time ran more systematically, as Umar bin al-Khattab had set the teaching time for the sessions of Quranic memorisation to be: (1) from

Fajar (dawn) until *Dhuha* (before noon) and (2) resumed from *Zuhr* (noon) to *Asar* (evening) prayers (Al-Sabuni, 2011).

Among the teaching methods used by the companions in educating the *tabi'in* was to teach them only five verses for each session. Moreover, the applied learning contents include the backgrounds of the surahs that were studied. This matter could be seen through the deed of Abi Musa al-Ash'ari at the Basrah Mosque, Iraq. Al-Tabarani reports that Abu Raja said: "Abi Musa recited the Quran while wearing a white turban. When he recites Surah al-Alaq, he explained that it was the first surah revealed to the Prophet. Abu Musa has taught us five verses at a time (Abdullah, 2011).

Apart from Abu Musa al-Ash'ari, Abu Ad-Dardaa' was also among the companions who persistently developed *tahfiz* al-Quran institutions in Damascus, Syria. There, he had many students. One day, he ordered to count the number of students in attendance, and he was informed that it has reached up to 1,600 students. Thus, he took a new approach by dividing the students into 160 groups, each group to be represented by ten students. The teaching methods implemented by him were the methods of *talaqqi* (receiving) and *mushafahah* (uttering). Every time after *Fajar* prayer, Abu Ad-Darda' would recite one *Juzu'* (constituent) of the Quran to his students so that they know the correct way of pronunciation. Among his known students was Imam Ibn Amir, who was one of the Imams of the seven *qira'at* (method of recitation) (Abdullah, 2011).

During the reign of Uthman bin Affan, the re-writing of the Quran was done but in a much larger quantity. The most popular opinion about the number of *mushaf* that was reproduced by the writers of the Quran during the reign of Uthman bin

Affan was six. All of them were made based on the *mushaf* that was written during the time of Abu Bakr al-Siddiq (Ismail, 2012).

Among the approaches taken by Uthman bin Affan to strengthen the Quran education, he sent each *mushaf* with a Quran teacher that teaches the recitation of that *mushaf* (al-Rumi, 2003; al-Zurqani, 1999). The companions who were selected and sent to teach the Quran with the recitation of that *mushaf* were: Zaid bin Thabit to Medina, Abdullah bin Sa'ib to Mecca, Al- Mughirah bin Abi Shihab to Syria, Abd al-Rahman Abdullah bin Habib al-Sulami to Kufa, and Amru bin Qais to Basrah (Ismail, 2012).

Among the reforms which could be observed from the Quranic memorisation education in the companions era was the teaching methods applied by the companions are; (1) prescribe only five verses for each session, (2) understanding the Quran by infusing the elements of *tafsir* in their teaching, (3) extended the *tahfiz* locations to small classes and schools known as *kuttab* other than continuing the studies at mosques, (4) separation between adults, adolescents, and children, (5) dividing the students into groups so that learning could take place more efficiently, and (6) prescribed time for *tahfiz* sessions that made *tahfiz* curriculum appear more systematic.

Tahfiz al-Quran Curriculum in the Era of the *Tabi'in*

During the time of the *tabi'in*, the Quran continued to be learned and spread throughout the Muslim-governed states. Learning the Quran was no longer confined to mosques and *kuttab* only. In fact, the Quran was taught anywhere. They

memorised the Quran at home and during travel. Even during *jihad* (battle) and guarding the borders, they kept on memorising the Quran (Abdullah, 2011).

After the period of the *tabi'in*, *tahfiz* al-Quran institutions continued by following the previous similar method. However, new developments ensued during this period, including the attempt to continue upholding the *tahfiz* al-Quran education by individuals and groups. Individuals skilled in the Quran would teach the Quran to their family members, neighbours, and residents of the village. The venues of teaching the Quran remained in houses, *halaqah* (study circles) in the mosque, with the *kuttab*, and in schools. Some states called it *muhadharah* or *khalwah*. Some teach voluntarily, and others received an entitlement. Meanwhile, several parties were persistent in developing *tahfiz* al-Quran schools, the *kuttab*, *halaqah* al-Quran and Quranic courses. They also played a role in advising the leaders to provide incentives for the *huffaz* al-Quran and encouraged them to contribute to the development of religious and *tahfiz* al-Quran institutions (Abdullah, 2011).

Among the reforms that took place in the *tahfiz* curriculum during the time of the *tabi'in* was the introduction of a new learning method called *imla'* (dictation). *Imla'* means to write or copy verses of the Quran that were recited by the teacher to the students. Every student was required to write these verses on a stone tablet, and teachers check their writing. If there is any error, then the teacher would correct it. After that, they memorise it based on what they wrote on the stone tablets. After memorising and reciting them to the teachers, the writings are removed and then replaced it with new verses (al-Ahwany, 1983).

The success factors of the *Tabi'in* in promoting *tahfiz* al-Quran education in their time could be viewed from various angles. One of it was their ability to revive

the learning setting of the Quran at any time regardless of the place. This shows that the success of *tahfiz* al-Quran education should not depend entirely on formal learning, but it should be continued informally or independently. If the *tahfiz* al-Quran education relies on formal learning only, the issue of insufficient time arise.

The History of *Tahfiz* al-Quran Education in Nusantara

Historians and scholars have different views regarding how Islam reached Nusantara. Some of them explained that the process of Islamisation in Nusantara communities occurred as early as the 7th century AD, which was the phase of establishment and spread of Islam through Arab traders who frequently travelled to the East for trade (Mustaqim, 2011). Next, the 13th century AD was the phase of Islam's rapid growth through the influence of rulers and regimes that accepted Islam as their official religion.

This phase also saw the implementation of al-Quran teaching indirectly to the public in Nusantara. This was because the Quran was one of the da`wah (Islamic preaching) methods by the *da'i* (Islamic preachers) and traders to the societies in Nusantara by highlighting interesting stories mentioned in the Quran (Noor, 2011). By the 20th century AD, Islam continued to proliferate with the establishment of religious institutions such as *madrasah*, *pesantren*, and *pondok*, at which Quranic memorisation education was offered (Sakho, 2015). The following is a brief history about *tahfiz* al-Quran education in Nusantara, namely Indonesia, Malaysia, Thailand, Singapore, and Brunei.

The History of *Tahfiz* al-Quran Education in Indonesia

Tahfiz al-Quran education in Indonesia began in the early 20th century since the return of Indonesian scholars who studied in Mecca and Medina. Upon their return to Indonesia, they opened *pesantren* that offered *tahfiz* al-Quran education to the public (Sakho, 2015). One of the earliest Indonesian scholars who spread Quranic memorisation education since his return from Mecca around 1909 was K. H. M. Munawwir Krapyak (Shohib & Surur, 2011). Through his teachings, many of his students successfully memorised the entire Quran and opened *pesantran* around Java.

One of his sons also established a *pondok* called Pasentren Al-Munawwir in 1934 (Widyaningsih, 2010). Besides that, there were many other great figures who also significantly contributed to the development of *tahfiz* al-Quran education in Indonesia, such as K.H. Munawar who established Pesantren Tahfiz in Sidayu Gresik, Java, in 1910, K.H. Said Ismail who established Pesantren Tahfizhul al-Quran Sampang in 1917, and K.H. As'ad A. Rashid who established Pesantren As'adiyah Sengkang-Wajo in 1928.

Since the emergence of *tahfiz* al-Quran institutions in Indonesia, almost all of these institutions were established personally by renowned scholars (Shohib & Surur, 2011). However, in 1971, Ihyaa Ulumuddin Foundation formally offered *tahfiz* al-Quran education through the Institut Perguruan Tinggi Ilmu al-Quran (Institute of al-Quran Knowledge Higher Education), and then it was handed over to the Foundation for al-Quran Education in 1973. Furthermore, the Institute of Quranic Knowledge (IIQ), Jakarta, was developed by the Affan Foundation in 1977 to produce *huffaz* al-Quran among female students (Arifin & Faqih, 2010). Up to now, the number of *tahfiz* al-Quran *pesantren* in Indonesia has reached thousands (Sakho, 2015).

The History of *Tahfiz* al-Quran Education in Malaysia

Tahfiz al-Quran education in Malaysia began officially in 1960 under the administration of Tunku Abdul Rahman Putra Al-Haj, the first Prime Minister. He expressed his desire during the inauguration of Masjid Negara where the idea arose from Musabaqah Al-Quran (Al-Quran Competition) held in 1960 and the visit by the Rector of Al-Azhar University, Sheikh Mahmud Shaltut during the opening of Masjid Negara. In the beginning, The Institution of *Tahfiz* and Qirāat was established as a unit of the Islamic Affairs Division, Prime Minister's Department, Kuala Lumpur. With its establishment, *tahfiz* al-Quran education began at the Masjid Negara Lecture Hall, on the 1st March 1966 with eight students in the first class (Hashim, Tamuri, & Jemali, 2013).

After the establishment of the Institution of *Tahfiz* and Qiraat, every state in Malaysia began to plan and establish *tahfiz* al-Quran institutions in their respective states. One of the earliest states to establish *tahfiz* al-Quran institutions was the state of Kelantan in 1979. This was followed by several other states in the 1980's such as Terengganu, Perak, Kedah, Perlis, and Selangor. In the 1990's, more states set up *tahfiz* al-Quran institutions in their respective states, such as Melaka, Negeri Sembilan, Pahang, Sabah, and followed by others (Omar, Muhammad, & Amin, 2003).

Along with the establishment of *tahfiz* al-Quran institutions under the state government, there were also private *tahfiz* al-Quran institutions established around the 1980's, such as Madrasatul al-Quran Kubang Bujok in 1982 and Kolej *Hafiz* Klang in 1989 (Hafiz, Salamon, Shah, Shakib, Azmi, & Basit, 2005). In the next decade, the establishment of *tahfiz* al-Quran institutions began to increase across the

country. Some *tahfiz* al-Quran institutions integrate into the mainstream education, such as Imtiyaz Secondary Religious School in Besut, Terengganu in 1997 and al-Ittihadiah Secondary Religious School in Kerambit, Pahang in 1999.

Upon entering the 21st century, the establishment of schools that integrated the academic curriculum and *tahfiz* was seen to be rapidly meeting the demands of the society from both the government and the private sector. These schools included Sekolah Menengah *Tahfiz* al-Quran, Chenderah, Melaka, in 2006, Maahad Integrasi *Tahfiz* Sains dan Teknologi, Banting, Selangor, in 2008, and Sekolah *Tahfiz* al-Fadhni, Ampang, Selangor, in 2010. As of 2017, more than 1000 *tahfiz* al-Quran institutions have been established in Malaysia (Mahmood, 2017).

The number of *tahfiz* al-Quran students who graduated from Darul Quran and *tahfiz* al-Quran institutions in Malaysia was estimated to be more than 13,000 in 2011 (Portal Dewan *Huffaz*, 2015). In 2015, the Ministry of Education announced the *tahfiz* curriculum as a national curriculum in Malaysia. The implementation of the integrated *tahfiz* curriculum involves nationwide government-aided religious schools (SABK) in stages.

The History of *Tahfiz* al-Quran Education in Brunei

Tahfiz al-Quran education in Brunei began officially in 1980 with the approval of His Majesty through a letter from the Sultan, numbered: HPO/43/1971 dated 11th March 1980 to implement a *Tahfiz* al-Quran Course. In the following year, the Quran memorisation Course was officiated, and Seri Begawan Religious Teachers University College operated it. After operating for eight years, the *Tahfiz* al-Quran

Course was taken over by the Brunei Darussalam Institute of Islamic Studies in 1999 (Sabri, 2015).

In 1993, the Government of Brunei implemented a full-time *tahfiz* education with the establishment of Sultan Haji Hassanal Bolkiah al-Quran *Tahfiz* Institution (ITQSHHB) on the 8th Rajab 1413 H, which corresponded to 1st January 1993, under the Ministry of Education of Brunei. It was in conjunction with the address of the 46th birthday anniversary of His Majesty Paduka Seri Sultan Haji Hassanal Bolkiah Mu'izaddin Waddaulah, Sultan and Yang Di-Pertuan of Brunei Darussalam, on 15th July 1992. A quote from the event is as follows: "We are pleased to announce that we have approbated the establishment of a *Tahfiz* Institute in this country as our contribution. It will be managed by the ministry of education as a complementary education to produce instructors who memorise the Quran" (Rahman, 1999; Jumat, 2015).

On the 28th Shawwal 1432 H, which corresponded to 2nd January 2003, His Majesty Paduka Seri Sultan and Yang Di-Pertuan of Brunei Darussalam decreed that the Yayasan Sultan Haji Hassanal Bolkiah will administer the ITQSHHB. On the 30th Zulkaedah 1426H, which corresponded to 1st January 2006, and until now, ITQSHHB is handled and managed by the Ministry of Religious Affairs, with the inclusion of all programmes and schemes of the *Pusat Pengajian dan Penyebaran Al-Quran* MABIMS, in order to serve the professional needs more appropriately in terms of al-Quran education, besides producing a society that memorises the Quran (Kaseh, 2013).

The History of *Tahfiz* al-Quran Education in Singapore

Tahfiz al-Quran education in Singapore officially began in 1998 with the establishment of the first *tahfiz* institution, which was Pusat *Tahfiz* Singapura. This *tahfiz* institution began to operate actively in Masjid Siglap Village. On 30th May 1999, the centre opened its doors for the first group of the students. Then, in 2009, the centre was upgraded to Darul Quran Singapura, which was inaugurated by Dr. Yaacob Ibrahim, the minister in charge of the Muslim community affairs in Singapore. Besides producing *huffaz* al-Quran, Darul Quran Singapura also serves as the main Islamic institution in Singapore to spread Islamic education to the Muslims (Thaha, 2015).

More *tahfiz* al-Quran institutions were established in 2009 in Singapore, such as Darul Huffaz Learning Centre, Sekolah Agama Radin Mas, and Riyadul Huffaz, to meet the needs of the Muslim community in Singapore for Tahfiz al-Quran education. Apart from the formally established *tahfiz* al-Quran institutions, there were also some individuals among *huffaz* al-Quran who held informal *tahfiz* education in small scales in several mosques in Singapore (Thaha, 2015).

The History of *Tahfiz* al-Quran Education in Thailand

Tahfiz al-Quran education in Thailand made its first appearance in the late 20th century since the return of Thai scholars who studied *tahfiz* from countries like Pakistan, India, and Bangladesh. Those who took religious education from these countries through the *tabligh dakwah* groups were inspired to continue the efforts to preserve the Quran by establishing *tahfiz* schools using the Deobandi methodology in Thailand. The emergence of *tahfiz* al-Quran education took place in Southern

Thailand near the Golok River, which is close to the border of Kelantan, Malaysia, and the Narathiwat Province, Thailand. Through the efforts of *Tabligh Dakwah* groups in Southern Thailand, the *tahfiz* al-Quran education grew rapidly and fast. Today, there are many networks of *tahfiz* schools, and every *da'wah* centre over there has its own *tahfiz* institution (Hayimasae & Hayeemasae, 2016).

Of those studies which have looked directly at the history of *tahfiz* al-Quran education development, all of them refers to the formal *tahfiz* education whereas the informal *tahfiz* education could not be identified in details as there is none literature that states about it. Based on the previous studies, several matters can be concluded as follows:

Indonesia is the earliest country within Nusantara that offers the formal *tahfiz* al-Quran education as stated by Sakho (2015) with the establishment of Madrasah by K. H. M. Munawwir Krapyak in the year of 1909 whereas Malaysia developed its first *tahfiz* al-Quran institution in the year of 1966 based on the first Prime Minister of Malaysia idea. Meanwhile, the government of Brunei establishes the first *tahfiz* al-Quran institution relatively late compared to Indonesia and Malaysia which is in the year of 1980 based on the Sultan's request. These three *tahfiz* al-Quran institutions are still solidly standing and successfully brought forth thousands of huffaz al-Quran.

Most of the *tahfiz* al-Quran institutions were formed with the initiative of the scholars who returned from abroad such as K. H. M. Munawwir Krapyak and K.H. Said Ismail from Mekah. Whereas in Malaysia, the first appointed principal in the *tahfiz* al-Quran institution is a Syaikh Mohd Nor who returns from Mecca. Meanwhile, in Brunei, they appointed teachers from several countries such as Egypt and Malaysia.

To date, *tahfiz* al-Quran education has earned recognition from Nusantara countries and society. In the year of 2015, *tahfiz* al-Quran education was announced as a national curriculum in Malaysia. Meanwhile, in Brunei, the *tahfiz* al-Quran education has received fully support and attention by the Sultan and the government of Brunei.

Presently, there are thousands of *tahfiz* al-Quran institutions in Indonesia and Malaysia where most of them are private institution that begins from pre-school, primary school, secondary school and also in the higher education institutions that offers certificate, diploma, and undergraduate degree.

The Objectives of *Tahfiz* al-Quran Education

The Prophet was the founder of the *tahfiz* curriculum, shown indirectly through his teaching to his companions. Therefore, each Quranic verse passed down clarifies the objectives of the *tahfiz* curriculum. The main objectives of the *tahfiz* curriculum are to produce *huffaz* al-Quran who are capable of memorising and writing the entire Quran (Syukri & al-Auratani, 2003). *Huffaz* al-Quran are those who are able to remember every letter and word in the Quran with a strong memory and are able to recite it and write it through memory without missing anything (Abdullah, 2011). Therefore, the main objective of the *tahfiz* curriculum is to create a generation of *huffaz* al-Quran who remember the entire Quran by memorising them in order to preserve the Quran from any distortion, addition and subtraction. This is the reason why Muslim scholars stressed that *huffaz* al-Quran must remember all the verses in the Quran very well to enable them to realise if any error exists or change made in distorting the Quran (al-Rahman, 2010).

According to al-Qabisi, the idea of the *tahfiz* al-Quran education is the development of noble qualities among the students (Normuslim, 2003). Al-Qabisi clarified that the objectives of *tahfiz* al-Quran education are (1) *Hifz*, which is, to produce students who could memorised the entire Quran without looking at the mushaf, (2) *al-Wai'iy* (comprehension) which is, the students could comprehend the recited verses so that it could be embedded deep in their heart, and (3) *Istirja'* which is to assist the students to recite the memorised verses confidently according to its order without looking at the mushaf. According to him, whoever possesses those three qualities is the best *Hafiz* (Ahwani, 1995).

The objective of the *tahfiz* curriculum is not just to produce *hafiz* Quran, but also to create groups of excellent *hafiz* al-Quran. This is because according to some scholars, *hafiz* al-Quran is divided into excellent *hafiz* al-Quran and average *hafiz* al-Quran. Among the features of excellent *hafiz* al-Quran is good memorisation of the entire Quran. If a mistake occurs when reciting the Quran from memory, the *hafiz* al-Quran would be able to detect the mistake, and he would correct his recitation, by looking back at the *mushaf* or otherwise (Bilal, 2003). In addition, an excellent *hafiz* al-Quran is also able to recognise the recited verses of al-Quran and can continue the recitation irrespective of the *Juzu'* or Surah. More than that, a *hafiz* al-Quran can identify the verses recited to him, i.e. from which Surah or *Juzu'*. On the other hand, an average *hafiz* al-Quran memorises the entire Quran but cannot recite it from memory. If a mistake occurs, he does not notice the error and would continue to recite, heedless about the error made (Bilal, 2003). According to some scholars, such groups of people do not qualify to be called *hafiz* al-Quran even though they have memorised the entire Quran (Syukri & al-Auratani, 2003). Thus, the objective of the

tahfiz curriculum is to produce a generation of high-quality *hafiz* al-Quran who are up to the standard as mentioned previously.

From another aspect, the *tahfiz* curriculum aims to produce people who are able to read the Quran with *tajweed* (elocution) and pronounce with the correct *makhraj* (the position of the organs of speech) precisely as taught by the Prophet (Al-Sabuni, 2011). This is because the Quran was revealed to Prophet Muhammad with *tajweed* as Allah says: "And recite the Quran with *tartil* (measured recitation)" (Surah al-Muzzammil: 4). According to Ali bin Abi Talib, *tartil* means to pronounce the letter correctly and to know the *ahkam al-Waqf* (stopping rules). Furthermore, reciting the Quran is a *sunnah* that was followed by the companions, the *tabi'in*, and the scholars of the past and the present. Therefore, the scholars agree that reciting the Quran with *tajweed* is *wajib* (mandatory) (al-Hamid, 2009). This is because reciting the Quran has its own rules, which is known as *Ahkam al-tajweed*. Thus, the objectives of the *tahfiz* curriculum are to create groups of *huffaz* al-Quran who are capable of reciting the Quran with *tajweed*, and who are able to maintain the *sunnah* of the Prophet in reciting the Quran and pass it on to the next generation.

Furthermore, the objectives of the *tahfiz* curriculum go beyond mere memorisation; it covers the aspect of understanding of the Quran that includes the knowledge of *aqidah*, *shariah*, and morals, which need to be internalised and practised in life. By understanding the contents of the Quran, one would be able to observe the commands and prohibitions in the Quran, and as well as to try to accept and practice them (Al-Suyuti, 2000). Moreover, the objective of the curriculum is also to train *huffaz* al-Quran to be able to quote verses from the Quran with regards to specific laws or stories in the Quran. Thus, the objectives of the *tahfiz* curriculum

leads to the understanding of the Quran in ensuring that the produced generation of *huffaz* al-Quran are able to understand the contents of the Quran.

The objective of the *tahfiz* curriculum is to visualise the Prophet as the individual who understands the Quran the most. For that reason, the Prophet has always practised everything in the Quran. When his wife Aishah was asked about the characters of the Prophet, she said: "His character was the Quran" (Al-Bukhari: 129). The Quran stated that the Prophet is a role model that needs to be followed. Thus, a *Hafiz* should emulate the character and the personality of the Prophet as a sign of veneration to the Quran that Allah has bestowed upon this *Hafiz* (al-Mulhim, 2009). Therefore, the *tahfiz* curriculum also aims to shape noble character in the student's life.

Moreover, the *tahfiz* curriculum also aims to create a group of *huffaz* al-Quran who know how to honour the Quran since they interact with the Quran every day. The Quran is the word of Allah that must be honoured, as pointed out by scholars. Imam al-Nawawi through his book entitled *al-Tibyan fi Adab Hamalat al-Quran* has pointed out two valuable points for the *hafiz* al-Quran (Murihah, Hafiz, Salleh, & Faeez, 2015). First, the characteristic of the *hafiz* al-Quran: (1) they should always behave honourably as well as (2) not making the Quran as their source of income. Second, (1) every *hafiz* al-Quran should be consistent in repeating and reciting from the beginning to end of the Quran, (2) commonly reciting the Quran at night, and (3) preserving the Quranic memorisation. Honouring the Quran is done by keeping it in a clean and appropriate place, taking ablution before touching it, reciting it with *tajweed*, avoid laughing or conversing with others while reciting the Quran, make *sujud* (prostration) while reading the verses of *sujud*, and so on (al-

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Nawawi, 1994; al-Dakhil, 2008). Thus, the objective of the *tahfiz* curriculum is to produce *huffaz* al-Quran who understand the practices in honouring the Quran every time they interact with it.

Apart from all the objectives of the *tahfiz* curriculum mentioned, there is an objective that must be seriously noted, which is instilling the skills of writing the Quran to *huffaz* al-Quran. This is because the scholars considered that an individual deserves to be called a *Hafiz* if he could remember the entire Quran by memorising and writing it (Syukri & al-Auratani, 2003). This is due to the opinions among the majority of scholars that writing the Quran using the *Rasm Uthmani* (Quranic writing) is *tauqifi*, which is a permanent, unchangeable method of writing because it is written according to the instructions of the Prophet (Ibrahim, 2007). The *Rasm Uthmani* is a style of writing that has a method of its own, and it differs from the Arabic writings used in newspapers, books, and other media. It contains some unique methods such as reduction or addition of letters to spell out a word. In addition, change of letters could also occur when spelling a particular word in the Quran (Ismail, 2012). Therefore, a person who memorises the Quran does not only need to remember the verses, but there is need to memorise the spelling and its method of writing. Thus, the objective of the *tahfiz* curriculum is to produce *huffaz* al-Quran who are able to memorise the Quran along with the method of writing it according to the Rasm Uthmani.

In conclusion, the objectives of the *tahfiz* curriculum should be clearly understood so that all parties involved in the *tahfiz* education can strive to achieve them dynamically. With a clear understanding of the objectives of the *tahfiz* curriculum, the Quran would be preserved, the method to recite it as taught by the

Prophet could be passed to the next generation, and the contents of the Quran can be internalised and practised in life.

Quranic Memorisation Methods

Many scholars in *tahfiz* education gave their opinions and put forward their methods, techniques and practical tips to memorise the Quran. Each of them has their tendencies to highlight the methods they developed. There are those who focus on practical memorisation methods, those who focus on materials that aid in the process of memorising the Quran, and there are also those who focus on the tips that help in memorising the Quran easily. The following are the stages of Quranic memorisation according to the views of experts in the field of *tahfiz*.

Preparation before Memorising the Quran

The following are some steps that should be taken and implemented adequately so that the process of memorising the Quran could run smoothly. The first step before starting the memorisation is choosing a regular-sized *mushaf* that is comfortable to the eyes. Using a small *mushaf* with the assumption that it would easy to carry around is not a good practice because its small print could cause reading mistakes and eyestrains. The chosen *mushaf* should be used throughout the process of memorising the Quran until completion without changing or using another *mushaf*. Using one *mushaf* helps the memoriser to remember the memorised Quranic verses along with their positions in the *mushaf*. If the memoriser uses a variety of *mushaf*s, he would quickly forget what he memorised, and it would be difficult for him to

remember the positions of the verses that had been memorised (al-Ghauthani, 1998; Karzun, 1996).

The second step is to set some new verses to memorise. Hence, a person who wants to memorise the Quran must determine the extent of his ability to memorise the Quran in one day and set the daily memorisation amount according to his ability. After that, the portion of memorisation needs to be recited fluently by repeating it in a loud, and pleasant-sounding voice (Bilal, 2003; al-Ghauthani, 1998; Yusuf, 2002; Zaid, 2007)

The third step is to correct the recitation by listening to the recitation of a teacher and then reciting the memorised verses to the teacher. This technique is called *talaqqi* and *mushafahah* as exhibited by the Prophet when he received the revelation from the angel Jibril. The purpose of this technique is to ascertain that the memorised verses are free from errors (Zaid, 2007; Bilal, 2003).

The fourth step is to choose the best time to memorise the Quran. Among the best times to memorise the Quran is before and after Subuh (dawn). In a hadith, the Prophet made this prayer: "O Allah, bless my people in their early mornings" (Imam Abu Daud). Thus, the selection of the appropriate time helps to ease the process of memorising the Quran (al-Syirbini, 1995; al-Ghauthani, 1998; Bilal, 2003).

The fifth step is to choose a suitable place to memorise the Quran. One of the best places for the Quran memorisation is the mosque because its peaceful surroundings could facilitate the process of reciting, memorising, and recapping the Quran (al-Syirbini, 1995; al-Ghauthani, 1998; Bilal, 2003; Karzun, 1996).

Tips to Memorise the Quran Easily

In addition to the steps that should be taken and implemented before memorising the Quran, some tips could be applied to facilitate new memorisation. The first tip is to use the best time of the person's life to memorise the Quran. The most suitable age to memorise the Quran is between 6 and 20 years old. During this period, a person's memory is still active and capable of fast memorisation. After that age, memorisation would be difficult and easy to be forgotten. The Prophet said: "Knowledge in childhood is like engraving on rocks and learning in adulthood is like engraving on water." (Karzun, 1996).

The second tip is to understand the meanings of the memorised verses. A person who memorises the Quran should understand the meanings of the memorised verses because it could assist him to memorise better. Therefore, the tafsir or the translation of the verses to be memorised should be read before the memorisation process (al-Ghauthani, 1998; Karzun, 1996; Bilal, 2003).

The third tip is to raise the voice when reciting the Quran. Reciting the Quran aloud provides multiple benefits to the memoriser. Among them are: to give focus on the recitation and memorisation, prevent sleepiness, uplift enthusiasm, and accelerate memorisation (al-Syirbini, 1995).

The fourth tip is to understand *asbab al-nuzul* (the occasion of revelation) of the verses in the Quran. It could please the memoriser and make him more interested to read and memorise it. It also ease the memorisation of the verses while increasing knowledge about the contents of the Quran (al-Syirbini, 1995).

The fifth tip is to always remain in a state of *wudu'* (ablution). A person who memorises the Quran is encouraged to always be in a state of *wudu'* because reciting the Quran with ablution is a *Sunnah*. A memoriser of the Quran would always recite the Quran, regardless of time and place, thus, accordingly, he must always keep his *wudu'* all the time (al-Syirbini, 1995; al-Nawawi, 1994)

The sixth tip is to practice the teachings of the memorised verses in daily life. A person who adopts the contents of the Quran in everything he does is able to memorise the verses in mind easily. This method was the practice of the companions of the Prophet. When they learned ten verses, then they would not move on to the other verses until they understand it and practice it (al-Syirbini, 1995; Karzun, 1996).

The seventh tip is to understand Arabic. A person who understands Arabic is able to understand and memorise the contents of the Quran quickly, as compared to those who do not understand Arabic. In fact, understanding the Arabic *nahu* (grammar) could assist a person avoiding *i'rab* mistakes (mispronunciation) in the Quran (al-Syirbini, 1995).

The eighth tip is to treat the Quran in a civilised manner, such as putting it in place appropriate to its dignity, begin reciting the Quran with *al-Isti'azah* and *al-Basmalah*, wearing clean clothes and covering oneself when reciting it, facing the direction of Kaabah when reciting and others. Every al-Quran memoriser should know the ethics and practice of blessings in the Quran will make it easier to read and memorise the Quran (al-Syirbini, 1995; al-Nawawi, 1994).

Quran Memorisation Techniques

At this stage, it is essential for a person who wants to memorise the Quran to identify the most convenient and appropriate technique for him to memorise the Quran. There are three major techniques to memorise the Quran that could be followed to memorise the Quran. The techniques are the *tasalsuli* (sequential) technique, the *jam'iy* (collective) technique, and the *muqassam* (divided) technique (al-Syirbini, 1995; Bilal, 2003). The following is a technical explanation for the memorisation of one page of the *mushaf* using the three techniques.

The *tasalsuli* technique is a technique used whereby the students memorise the first verse of the page until they master it. Then they move to the next verse and memorise it the same way. Afterwards, they combine the first and second verses without looking at the *mushaf* and memorise them until they combine both of them. Next, they move to the third verse and memorise it. Then they recite from the first verse to the third without looking at the *mushaf*. The students would follow this pattern until they complete memorising one page. Students may find this technique to be time-consuming and challenging to implement, but if they are able to apply this method, the quality of their memorisation would be excellent (Bilal, 2003; al-Syirbini, 1995).

The *jam'iy* technique is to compile all the verses that have been memorised in one specified page. In this method, students meticulously memorise the first verse. After that, they move to the second verse and memorise it the same way. Afterwards, they memorise the third verse, and so on until the last verse of the page. After memorised all the verses on that page, the students would combine the verses they have memorised, from the first verse, second, third and up until the last verse

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meticulously without looking at the *mushaf*. The students could find it easy to memorise using this technique. However, it might be difficult to correctly combine the verses that have been memorised altogether (al-Syirbini, 1995; Bilal, 2003).

The *muqassam* technique is a combination of the *tasalsuli* and *jam'iy* techniques. Through this method, students divide a specified page into three parts. After that, they start to memorise the first part using the *tasalsuli* technique in which the students memorise the first verse of the page until they completely master it. Then they moved to the next verse and memorised it the same way. Afterwards, they combine the first and second verses without looking at the *mushaf* and memorise them until they perfect them. Next, they moved to the third verse and memorised it. Then they recite from the first verse to the third without looking at the *mushaf*. The students would follow this pattern until they complete memorising the first part. After perfecting the first part, they move on to the second part by doing the same thing, and the same applies to the third part. Upon the completion of the third part, students use the *jam'iy* technique, which the combination of the three parts into one perfectly memorised page. This technique is the most convenient and suitable to be practised by students. However, it is up to the individual to choose the method that is suitable for him (al-Syirbini, 1995; Bilal, 2003).

Quranic Revision Process

After memorising a page or a *surah* of the Quran, one has to undertake the necessary steps to maintain the memorisation. The first step to take after successful memorisation of a portion is never to memorise more than a predetermined amount, even if there is plenty of time and enthusiasm. Adding a new, unplanned

memorisation will make the new memorisation inconsistent, and affects the quality of the old memorisation. Therefore, the remaining time should be used to repeat the old memorisation (Abd al-Rahman, 2000).

The second step is to recite the memorised verses to another person. This is because, in the process of Quranic memorisation, one cannot depend on oneself only. In fact, a memoriser should always recite what he memorised to others, either a teacher or a friend who also memorises the Quran. This is important because there might be errors in the recitation of the memoriser without him realising it. Thus, reciting to another person will help him to find and fix the errors of his memorisation if any (Abd al-Rahman, 2000; Bilal, 2003).

The third step is to make more supplications to Allah in ensuring that every memorised verse would remain in memory and be given the strength to maintain the memorisation continuously. This is because the memorised verses are easily lost if not repeated regularly. This coincides with the hadith that says: "Read the Quran regularly. By the One in Whose Hand Muhammad's soul is, it escapes from memory faster than a camel does from its tying ropes." (al-Syirbini, 1995; al-Ghauthani, 1998).

Quranic Revision Techniques

After memorising a few pages or _surahs_ from the Quran, it is an obligatory duty of the memoriser to maintain the memorisation without forgetting it. Therefore, a _Hafiz_ should know and practice the steps of maintaining the Quran:

The first step in maintaining memorisation is to allocate more time to recap the old memorisation. The Prophet once said: "The parable of one who knows the Quran by heart is as the parable of an owner of a hobbled camel. If he remains vigilant, he will retain it; and if he neglects it, it will go away" (Narrated by al-Bukhari). Thus, a *Hafiz* should repeat at least one *Juzu'* per day (Abd al-Rahman, 2000).

The second step is to revise more of the old memorisation by reciting them in *solat* (the prayer). Reciting the Quran in *solat* from memory will strengthen the memorisation of the verses and keeps one from forgetting it. Recitation could be done either during *fardh* (obligatory) or *sunnah* (voluntary) prayers (al-Syirbini, 1995).

The third step is to write down the memorised verses of the Quran in the *Rasm Uthmani* on a piece of white paper or in a particular book. Writing down the memorised verses of the Quran will strengthen the memorisation and keep it from being forgotten. Imam Ibn Kathir said: Knowledge is sometimes kept in mind, sometimes on the tongue, and sometimes it is placed in writing. It is even mentioned in the *athar*: Fasten the knowledge with writing (al-Syirbini, 1995; al-Ghauthani, 1998).

The fourth step is to read the Quran anytime and anywhere. This is because a person who memorises the Quran should take advantage of every available time to read the Quran, even in a moving vehicle, as the Prophet himself also did the same thing (Zaid, 2007; al-Syirbini, 1995).

The fifth step is to always be around with other *huffaz* al-Quran. Accompanying them has many benefits to the memoriser of the Quran. Among them are to raise the enthusiasm to memorise the Quran, recite the Quran to each other, correct each other from memorisation errors, and so on (Bilal, 2003; al-Syirbini, 1995; al-Ghauthani, 1998).

The sixth step is to focus on the *Mutashabihat al-Lafzi* verses (*Mutashabihat al-Lafzi* verses are the verses that are similar or almost the same as another verse in terms of its pronunciation), which are the similar verses that may be easily confused with each other. In the Quran, there are almost two thousand verses that are similar to each other. Thus, a person who memorises the Quran should carefully observe these verses. If attention is not given to these verses, then errors might occur by mistakenly connecting a verse in a *surah* to another verse in another *surah* (Abd al-Rahman, 2000).

Among the techniques to preserve the previous memorisation is what Said Abu al-Ala proposed, which is by dividing the old memorisation to *Muraja'ah al-Qarib* (revision of the near) and *Muraja'ah al-Ba'iid* (revision of the far). *Muraja'ah al-Qarib* means to revise the 20 pages that are nearby the new set of memorisation. If the new set of memorisation is page 31, then the revision is from page 10 to 30. *Muraja'ah al-Qarib* is to be done on a daily basis using the *hadar* (fast) recitation, which is to recite at a faster rate for 20 minutes (Abu al-Ala, 1996).

Meanwhile, *Muraja'ah al-Ba'iid* is the revision of the far memorisation when someone has memorised more than 20 pages. After reaching 20 pages, the far memorisation that will be considered is only the first five pages because the rest is still considered to be nearby memorisation. The five pages will be read once a week.

If the memorisation increases to 27 pages, the revision of the far memorisation will increase to 12 pages. If the memorisation increases to 60 pages, the revision of the far memorisation will increase to 40 pages and is read only once a week. Once memorisation has reached 100 pages, the revision of the far memorisation will be divided into two, namely the first 40 pages and the second 40 pages. The first 40 pages will be read on one day of the week, while the second 40 pages will be read on the next day, and so forth where the students will revise 40 pages of previous memorisations a day depending on the amount of memorisation that has been accumulated (Abu al-Ala, 1996).

Studies Related to Provus's Discrepancy Evaluation Model

Provus's Discrepancy Evaluation Model is an evaluation model that is often used in evaluating academic programmes. Many researchers have implemented it because of its ability to evaluate a programme in a formative manner. It also recommends improvements towards the evaluated programme. Among the previous studies that have used this model are as follows:

Among the earliest studies that used Provus's Discrepancy Evaluation Model is by Frank in 1974. The study had chosen this model to assess the extent to which the teaching programme carried out at the Adjunct Worcester School, Massachusetts, successfully achieved its intended objectives. The study justified the use of Provus's Discrepancy Evaluation Model and found that the method of the process evaluation of this model to have been stated clearly, as compared to other evaluation models, including evaluation models by Stufflebeam, Stake, Scriven, Tyler, and others (Frank, 1974). The results of this study showed that the learning programme at Worcester Adjunct School had produced students who were involved with school

activities, managed to transform the source of motivation from external factors to internal factors, and succeeded in increasing the students' sense of responsibility towards what they do. The study also proved that Provus's Discrepancy Evaluation Model was the right choice in evaluating programmes in Worcester Adjunct School as it was successfully executed and achieved the targeted objectives. Thus, the suitable model for the conducted evaluation study on the *tahfiz* curriculum was believed to be Provus's Discrepancy Evaluation Model as its objectives are similar to the objectives of Frank's study, namely to evaluate the extent to which the implementation of learning the Quran has achieved its objectives.

In 1980, Martin conducted an evaluation study using Provus's Discrepancy Evaluation Model to evaluate the objectives and achievements of the Joint Committee on Education in Illinois, USA. The study perceived Provus's evaluation model to be the most appropriate to be used because of its advantage in terms of flexibility to evaluate any desired level or area. The selection of this model in the study was to observe the existing discrepancies between the performance and the set standard. The purpose of observing the discrepancy is to propose improvements so that the conducted programmes could be upgraded (Martinez-Martin, 1980). This is the advantage of Provus's evaluation model as compared to the other evaluation models. Thus, the on-going evaluation study on *tahfiz* curriculum uses the Provus evaluation model due to its advantage.

Besides Frank (1974), Craig (1980) also conducted a similar study, which is the evaluation of the education system in high schools using Provus's Discrepancy Evaluation Model. The aim of conducting this study was to observe the extent of effectiveness of the education system in high schools in accomplishing the listed

objectives. This study listed three parties as samples, namely former students, teachers, and those involved with the school administration, such as parents, current students, and others. The involvement of these three parties as samples were crucial as the input they gave was considered valuable in the evaluation process (Craig, 1980). Thus, this *tahfiz* curriculum evaluation study considers these parties as study samples so that the process of evaluation would be capable of achieving the desired objectives.

Apart from the studies that evaluate education at schools, there are also studies that evaluate education at higher education institutions using Provus's Discrepancy Evaluation Model. One example was Marianne's study in 1984. The study evaluated the Medical Assisting Program's diet components conducted at King's College, Pennsylvania, USA. Among the issues evaluated in this study were the courses available in the Medical Assisting Program, the learning content, and the learning expectations, and the hours required to complete the programme. She chose Provus's Discrepancy Evaluation Model because this model has several advantages; this model connects researchers with programmes that are continuously evaluated, this model also allows the evaluation to be carried out at any stage, whether at the beginning or the end of the programme, and this model also specifies the need for a standard list to be compared with the performance (Borja, 1984). In addition, this study also opted for a formative evaluation study as the programme being evaluated was ongoing. On the same basis, this *tahfiz* curriculum evaluation study has selected Provus's evaluation model as an evaluation model because of the advantages mentioned by Marianne.

Apart from studies that evaluate education in schools and higher learning institutions, there are also studies that evaluate rehabilitation programmes such as Kelley's in 1987. This study involved some rehabilitation centres, namely Mesa School, Myron Stratton Home, Boulder House Family Program, and Marriage and Family Treatment Centre. This study aimed to determine the differences in the programmes conducted in the selected rehabilitation centres since every rehabilitation centre has similar goals but different methods and durations. Hence, Kelley (1987) chose Provus's evaluation model to evaluate those programmes in different rehabilitation centres. Thus, this evaluation study on the *tahfiz* curriculum also involves several *tahfiz* al-Quran institutions in Nusantara to identify the differences in their objectives and the process of memorising the Quran.

Aside from an evaluation of the mainstream education, a study was conducted to evaluate the learning enrichment programme for gifted students in Ridley School District lead by Trosley in 1990. The study employed Provus's Discrepancy Evaluation Model as Joseph Renzulli recommended it in his book entitled 'A Guidebook for Evaluating Programs for the Gifted and Talented.' Trosley (1990) explained that the selection of this evaluation model for this study is because it is able to compare the achievements of an original programme with the desired programme. With that, he determined the standard desired programme based on the objectives of Ridley's Learning Enrichment Program. The difference between this study and the previously mentioned studies is that the study did not design its standard but directly took the standard from Ridley's Learning Enrichment Program (Trosley, 1990). This is possible through Provus's evaluation model which shows the flexibility present in this model.

Melecio (1992) carried out an evaluation study on the need for training for bilingual teachers in Pennsylvania. This study was conducted to evaluate the extent to which the training provided for teachers who taught in bilingual school systems meet the intended objectives. Since this study was an objective oriented evaluation, Melecio has chosen Provus's Discrepancy Evaluation Model to conduct this study. This evaluation model was chosen due to its advantage in comparing between what is available in the training and what should exist but is not available in the training. Furthermore, this evaluation model has proven to be one of the best evaluation models to make changes or improvements in a programme that is currently or was previously being conducted (Melecio, 1992). As a result, this study found some suggestions for improvement on the training of bilingual teachers in order to give a better impact on the quality of their teaching.

Unlike Melecio's (1992) study, another study was conducted on the evaluation of bilingual education programmes in New Jersey by Ruthie in 1994. However, the focus of this study was more towards the bilingual education programme followed by the students in New Jersey, instead of the teachers, as what Ray (1992) did earlier. The objective of this evaluation was to evaluate the extent to which the bilingual education programme at the Camden City School District, New Jersey achieved the outlined objectives. In this study, Ruthie (1994) selected Provus's Discrepancy Evaluation Model because the results of the evaluation of this model may assist those who design programmes to make the right decision. Moreover, he explained that this model had strength in terms of its systematic evaluation, its ability to reach every level of learning, its capacity to monitor the implementation of a programme as a whole, and also its involvement of staff and students in the programme (Green-Brown, 1994). Based on the results of this study,

there is a set standard that indicated a significant gap between the actual performances and had been recommended for improvements in terms of implementing the programme.

Besides the evaluation studies on existing educational programmes that use Provus's Discrepancy Evaluation Model, there were also researchers who conducted studies on new programmes they designed using the model, such as Arlene in 1996. In this study, he structured a reading learning programme using a sport's format in which students who were the subjects of this study were trained to read and guided for six weeks after school sessions. The sport's format mentioned here means learning in a group, along with practice drills, team spirit, and competitiveness to achieve the highest scores. To review the effectiveness of this programme, Arlene (1996) used Provus's Discrepancy Evaluation Model to see how far the performance of the programme carried out has fulfilled the desired objectives. The results of this study proved that this evaluation model was successful in showing the difference between actual performance and the set objectives.

Wright (1998) was also among the researchers who conducted a study using Provus's Discrepancy Evaluation Model. His research was related to a Therapy Assistant Education Program, which aimed to preserve the quality of therapy assistants in terms of knowledge and skills. On that basis, he chose this model as it has been proven to have the advantage of comparing between current performance and the set standards. The model also has the benefit of identifying any existing weakness for improvement. From the results of this study, the researcher was able to highlight some shortcomings that occurred in the Therapy Assistant Education

Program, and he put forward some recommendations to improve the quality of the programme in ensuring it remained at a satisfactory level.

Herrera (2000) conducted a study with the aim of building a systematic framework that can evaluate the effectiveness of higher education institutions in America based on missions and objectives set by the institutions. The new framework that he built was inspired by Provus's and Stufflebeam's evaluation models as both are objective-oriented and function well. His aim of building a new framework was to guide other researchers to conduct programme evaluations systematically and effectively. Thus, the *Tahfiz* curriculum evaluation study sees new elements highlighted by Herrera (2000) as a guide in implementing a systematic and efficient *tahfiz* al-Quran curriculum evaluation model.

Elizabeth (2001) undertook a study where she evaluated a programme for smart students in two public schools using Provus's Discrepancy Evaluation Model. The purpose of the evaluation was to observe whether the smart students' programme achieved the desired objectives or not since the evaluation of this programme is still new and not yet widespread. To conduct this study, Elizabeth (2001) collected information from various sources such as teachers and administrators through observation methods, and questionnaires to combine qualitative and quantitative methods. Whereas the subject of focus was the students' identity, the programme design and the differences in the curriculum offered between the two schools.

Raphel (2001) conducted a formative evaluation study on a school preparation programme for science subjects using Provus's Discrepancy Evaluation Model. The purpose of this study was to design an instrument to evaluate its

achievement and implementation method. She chose the model because the characteristics of this model allow for the design evaluation of a programme and the formative evaluation of the current programme being conducted. In addition, this model also allows appropriate improvements to be implemented in ensuring that the programme in progress gives the impression that it meets the intended objectives. Therefore, this evaluation study of the *tahfiz* curriculum studies the instrument created by Raphel as a guideline to develop standard requirement which is appropriate for the *tahfiz* education.

Angela (2011) has conducted a study by evaluating teachers who participated in a unique programme for pre-school education for autistic students using Provus's Discrepancy Evaluation Model. The study sorted the perceptions of teachers who followed the programme as to what extent the professional development provided for them has assisted them to teach autistic children. This study used qualitative and quantitative methods to obtain complete information about the programme. The subjects used in this study were the programme formulators and the teachers who participated in the programme. Angela (2011) fixed five themes as a focus of this study, namely communication, attitude, academic, social and self-help. Thus, the *tahfiz* curriculum evaluation study uses qualitative and quantitative methods in the process of collecting data. According to Neuman (2000), an excellent study is a study which combines the best features of both quantitative and qualitative studies, because the strengths and weaknesses in collecting data from both types of tests can complement each other.

Based on the conclusions of these previous studies, it could be summarised that Provus's Discrepancy Evaluation Model is an education evaluation model which

is recognised for its effectiveness in the field of education. There are many previous studies involved in the evaluation of programmes and curriculum in schools, and higher education institutions adopted the model in the undertaken studies. This is because of the advantages of Provus's Discrepancy Evaluation Model, in comparison to other evaluation models. Among them are the following:

1. Provus's Discrepancy Evaluation Model outlines five stages of evaluation that are stated, making it easier for researchers to carry out an evaluation at each stage with ease (Morra, 1974).

2. Provus's Discrepancy Evaluation Model outlines five flexible levels of evaluation so that researchers are free to choose to use all the five levels or omit one or more of the existing evaluation levels based on needs of the evaluations (Martinez-Martin, 1980).

3. Provus's Discrepancy Evaluation Model is able to show the discrepancy between the performance of a programme and the established standards. From there, a programme could continue as usual with improvements, or terminated if significant flaws are revealed in the programme (Martinez-Martin, 1980).

4. Provus's Discrepancy Evaluation Model is able to connect researchers with the programme that is continually being evaluated in ensuring the evaluation process run in a smooth and orderly manner (Richard, 1980; Marianne, 1984).

5. Provus's Discrepancy Evaluation Model could be used in various types of evaluations, either formative or summative, depending on the programme being evaluated (Melecio, 1992; Raphel, 2001).

6. Provus's Discrepancy Evaluation Model is designed to be flexible so that researchers could begin the process of evaluation from any stage, whether from the beginning or in any desired level (Martinez-Martin, 1980).

7. Provus's Discrepancy Evaluation Model gives freedom to researchers to either make comparisons between the actual performance of a programme with an existing standard or a standard designed by the researchers themselves (Janis, 1998).

8. The method of collecting data using Provus's Discrepancy Evaluation Model is open to either using quantitative or qualitative alone or a combination of both methods (Gwynne Atwater, 2011).

In conclusion, the combination of objective oriented evaluation, the ability to demonstrate the gap between the performance and the standards, as well as the freedom to design standards according to researchers' needs, make Provus's Discrepancy Evaluation Model more distinctive compared to the other models. On that basis, this *tahfiz* curriculum evaluation study considers Provus's Discrepancy Evaluation Model as the most appropriate evaluation model to be used in this study as it matches the scope studied. This selection was also based on the literature review that demonstrates the strength and suitability of the model in evaluating the *tahfiz* al-Quran curriculum.

Studies Related to *Tahfiz* al-Quran

Previous studies show that studies related to the Quran had frequently been implemented. However, most of these studies were related with the recitation of the Quran, such as the level of fluency in reading the Quran, the level of *tajweed* knowledge, the practice and the awareness of al-Quran recitation, and much more. However, the studies related to Quranic memorisation education are still not much at the current moment and are increasing from time to time. Among the previous studies related to Quranic memorisation, education included certain aspects such as the method of Quranic memorisation, the education achievement of the *tahfiz* students, the issues and problems encountered in managing *tahfiz* al-Quran institutions, and the impact of Quranic memorisation education on students.

Most studies that were conducted in the field of Quranic memorisation scrutinised the methods of Quranic memorisation and its effectiveness. There is also a comparison between the two methods. Musliza and Mokmin (2014) conducted a comparative study between traditional and modern al-Quran memorising methods. The study has presented and elaborated on various terms and methods used in the field of *tahfiz* education, and also explained the strengths of each method described. The study has suggested modern methods in memorising the Quran with the use of technologies that help in maintaining the memorised verses. The findings of this study showed that the traditional and modern methods of Quranic memorisation have their respective strengths, and it would be plausible if both methods are combined to produce quality and professional *huffaz* al-Quran (Mustafa, 2014).

Moreover, Sedek (2013) conducted a study about the practical methods of memorising the Quran in Madrasatul Quran Kubang Bujok in Terengganu. The study

found that this *tahfiz* institution adopts the Deobandi method in the process of memorisation and revision. The study also found that the method has proven to be useful as the students who followed this method were able to recite the entire Quran without looking at the *mushaf* in the last fifteen hours within the same day. This method proves to be highly efficient and can produce *huffaz* al-Quran who memorise the entire Quran (Ariffin, et al., 2013). Considering the study of Nor Musliza and Mokmin (2014), the study of Sedek (2013) showed that the traditional methods of memorising the Quran are sufficient to be practised in the *tahfiz* curriculum without affiliation of the modern methods of Quranic memorisation.

Sedek (2010) was among the researchers who studied the methods of Quranic memorisation in *tahfiz* al-Quran institutions in Malaysia. This study compared the method of Darul Quran with the method of *huffaz* al-Quran. The Darul Quran method is the method practised by the students of JAKIM's Darul Quran institutions, in Kuala Kubu Baru, Selangor. On the other hand, there is also the method of *huffaz* al-Quran is practised by the students of al-Itqan Tahfiz Institution in Kuala Lumpur. The results of this study showed that the method of *huffaz* al-Quran was more efficient as compared with the method of Darul Quran. This is because the method of *huffaz* al-Quran focuses on revising old memorisations as compared with the method of Darul Quran which focuses more on reciting new memorisations. Moreover, the use of evaluation elements in the method of *huffaz* al-Quran affects the memorisation achievements of the students (Sedek, Abdullah, & Ahmad, 2015).

Another study related to the method of Quranic memorisation was conducted by *Hafiz* (2003). This study focused on the effectiveness of the memorising methods at Maahad *Tahfiz* Selangor, Negeri Sembilan, and Kelantan. The study found that the

method of *tasmi'* (reciting from memory) and writing the memorised verses are the excellent method which provides a significant impact on the memorisation quality of the students. In addition, Azmil (2012) has also conducted a study on students' perceptions of the *tahfiz* learning methods in Malaysia. The study showed that the elements of *takrar* (repetition) and *tasmi'* for new memorisations were high. Meanwhile, the elements of *talaqqi* and *mushafahah* were at a moderate level, and the elements of understanding and writing were at a moderately low level. This indicates that the methods of *tahfiz* learning that the students practised were unbalanced, as students concentrated more on memorising new verses than maintaining the old ones (Azmil & Tamuri, 2012).

Apart from the methods of memorising the Quran, there were also studies that focused on the instruction methods. The study involved instructors as respondents. Azmil (2013) in his study has investigated the backgrounds of *tahfiz* instructors and the practised *tahfiz* methods. The study found that there was no significant difference in the pattern of *tahfiz* teaching methods according to the backgrounds of the *tahfiz* instructors. The study also detected a number of weaknesses in the process of Quranic memorisation, whereby the instructors have overlooked issues related to the recitation of students, such as showing the correct recitation, less scrutiny on the students' reading before memorising, fewer recommendations on the method of writing in memorisation, and not explaining the meanings of the words to the students. The results found that the present weaknesses could cause a decline in the student's memorisation achievements.

Studies that involved the achievements of *tahfiz* students had been implemented by Shahrulkarnain (2013). The study focused on the memorisation

achievements and problems of *tahfiz* students who took the *Tahfiz* Certificate by Darul Quran JAKIM - International Islamic University Malaysia. The results showed that the respondents involved in this study had an unsatisfactory memorisation. Only 56.7% of the respondents were successful in the memorisation test. Only one student managed to memorise the entire Quran from chapter 1 to chapter 30. The results managed to uncover the reason for poor achievement, which was due to the short period of teaching which causes insufficiency in revising the Quran (Shahrulkarnain, 2013). Thus, recommendations for improvement were submitted through the study to enable the parties concerned to give serious attention to the real situation in that institution.

Besides Shahrulkarnain (2013), Hafiz (2005) also studied the quality of Quranic memorisation and the factors that influence it. This study focused on students of semester 6, in Darul Quran, Jakim. The study found that 57.5% of respondents do not know the specific and systematic methods of maintaining their memorisations. This leads to a critical picture of the memorisation method that the students follow. The study has also found that the periods of teaching and learning with the instructors was limited and insufficient since the allocated time was more towards the *tasmi'* sessions of the new memorisation (Hafiz, 2005).

Other than the methods of memorisation and the levels of achievement, other studies were related to the manners of learning which needs to be emphasised. Such studies were conducted by Azmil (2014). His study was regarding the relationship between the manners of *tahfiz* education and achievements of the students. In this study, he presented various ethics that should be practised by the *tahfiz* students. The results of this study have exposed that most of the respondents of this study have

adopted the manners of learning the *tahfiz* of al-Quran that was listed on the survey forms distributed to them. Among the contributions of this study was it proved that practising the manners of learning the *tahfiz* led to a significant impact on the achievements of *tahfiz* students. Furthermore, Hafiz (2005) also pointed out that the manners of memorising the Quran must be taken care of, and it is a matter that cannot be sidestepped in the process of teaching and learning the Quran (Hafiz, 2005).

Salam (2008) conducted a study on the effectiveness of learning and *tahfiz* of the Quran on the students of the Islamic University of Gaza. The study explained that learning the Quran does not focus on memorisation alone, but also involves an element of understanding the memorised verses. Every *surah* in the syllabus should be given an explanation to enable students to contemplate on the verses and practice them in life. The results of the study found that learning and memorising the Quran have a positive impact on students' behaviour and could be seen through their increased awareness of the practices of Islam (Salam, 2008).

The study of the issues and problems regarding Quran memorisation education has gained the attention of researchers. Among them is the study of Rahman (2011) that focuses on the problems that are experienced by private *tahfiz* al-Quran institutions in Selangor. Among the issues raised in the study was the administration of the *tahfiz* institution, the qualifications of the *tahfiz* teachers in the institutions, and the infrastructure of the facilities provided in the *tahfiz* al-Quran institutions involved in the study. The study found that most of the problems faced by the institutions involved include unorganised administration, unqualified and inexperienced *tahfiz* teachers, financial problems which resulted in a lack of

facilities, and the unconducive learning environment (Ghani, Soroni, Haridi, & Daud).

As a conclusion from these studies that involved Quranic memorisation education, it appears that many researchers focused on the methods of Quranic memorisation and their effectiveness. Comparisons between memorisation methods were also made. However, some gaps still exist in the previous studies, which have not yet been explored, which are the particular objectives of Quranic memorisation education, as well as the standard that should be maintained by a *Hafiz*. Most of the issues and problems faced by *huffaz* al-Quran were due to the absence of clear objectives and the lack of a standard that is capable of measuring the performance of the *tahfiz* education that they provide. On that basis, this *tahfiz* curriculum evaluation study presents the *tahfiz* al-Quran education objectives, as well as designing the *hafiz* al-Quran standard to evaluate the quality of the products produced by *tahfiz* al-Quran institutions.

Summary

This chapter has discussed some previous studies on some crucial aspects, namely the curriculum, which includes its definition, evaluation, the purpose of curriculum evaluation, and evaluation models. The chapter has also covered the concept of *tahfiz* curriculum, the history of *tahfiz* curriculum, the objectives of *tahfiz* curriculum, and the standard that should be reflected by a *Hafiz* who is the product of the *tahfiz* curriculum. This chapter has also discussed the methods of memorising the Quran, the tips that facilitate the process of memorising the Quran, and the revision methods of the old memorisations that would keep the memorisation intact. Afterwards, the

chapter concluded with a discussion of previous studies that have carried out curriculum evaluations using Provus's Discrepancy Evaluation Model and other studies related to *tahfiz* al-Quran education.

CHAPTER 3

RESEARCH METHODOLOGY

Introduction

This study evaluates the *tahfiz* al-Quran curriculum implemented in the selected *tahfiz* al-Quran institutions in Nusantara. Thus, the researcher has to design a *tahfiz* al-Quran curriculum standard first as evaluation tools which are aligned with the *tahfiz* al-Quran curriculum objectives, the process of memorising the Quran and the *hafiz* al-Quran standards. The standards are designed using Provus's Discrepancy Evaluation Model conceptual framework along with Syukri and al-Auratani's *Tahfiz* al-Quran theory. After that, the standard is used to evaluate the Quranic *tahfiz* curriculum in Malaysia, Indonesia and Brunei. The outcome of the evaluation shows either discrepancy exist between the *tahfiz* al-Quran curriculum standard with actual performance in those institutions or not. Hence, recommendations have been presented either to alter the designed *tahfiz* al-Quran curriculum standard or to improve the existing *tahfiz* al-Quran curriculum if discrepancies exist. Thus, this chapter explains the methodology to be used to carry out all these matters.

In this chapter, the researcher describes the methodology used in detail to complete the study. The research methodology described includes aspects of research design, location, respondents, instruments and their validity and reliability, as well as procedures for data collection and analysis.

Research Design

The design of this study is descriptive. The descriptive research is a study that relates to describing specific individual characteristics, or groups, where diagnostic research studies determine the frequency of something or association with something else. Studies related to specific predictions, with narrative facts and features about individuals, groups or circumstances are all examples of descriptive research studies. The researcher collects data through quantitative and qualitative methods. The aim of combining these two methods is to have more comprehensive data collection. This combination is in line with Punch (1998) where information through quantitative methods could support lack of information through the qualitative methods, and vice versa. Quantitative methods are used to gather information through questionnaires (Munawar & Shahizan, 2012). While qualitative methods are used to obtain information through document analysis (Lebar, 2012). Both of these methods are used to evaluate the *tahfiz* al-Quran curriculum in the selected *tahfiz* al-Quran institutions in Nusantara.

The evaluation model used in this study is Provus's Discrepancy Evaluation Model. The researcher chose Provus's Discrepancy Evaluation Model because it is one of the most appropriate evaluation models to evaluate curriculum, and it is also recognised as among the best evaluation model by experts in the field of evaluation such as Daniel Stufflebeam and Egon Guba (Craig, 1980). This evaluation model is proven to be effective in terms of its performance and its ability to reflect the actual performance of a programme or a curriculum (Borja, 1984; Melecio, 1992).

To begin a curriculum evaluation, related issues regarding the curriculum should be identified first. By identifying the issues, action should be taken. Among

the possible solutions that can be taken is by conducting an evaluation. Through the evaluation process, the researchers are able to understand the actual situation, and at the same time, they could collect necessary information thoroughly (Gredler, 1996). Previous studies show that there are issues in *tahfiz* al-Quran education; thus, it is significant to conduct an evaluation to understand the real situation and to suggest improvements.

According to Provus's Discrepancy Evaluation Model, the most important thing to do is to provide evaluation criteria before conducting the evaluation process (Provus, 1971). It is also called the standard requirement. Since the standard requirement for evaluating the *tahfiz* al-Quran curriculum has not been developed yet in a structured and systematic way, the researcher needs to design it first through literature related to the *tahfiz* al-Quran education. The method used to design the standard is document analysis method. Since this study is adopting Discrepancy Evaluation Model, the researcher should design the standards for the installation phase, process phase and product phase. In this study, the installation phase refers to the *tahfiz* al-Quran curriculum objectives; the process phase refers to the memorising process while the product phase refers to the *hafiz* al-Quran standards. To design a standard curriculum, Provus gives preference to the researcher to choose whether to use an existing standard (Glass, 2001; Raphael, 2002); or to design of a new standard based on literature review (Henke, 2007). For this purpose, the researcher decided to design the *tahfiz* al-Quran curriculum standard based on literature reviews by using the document analysis method.

Documents related to *tahfiz* al-Quran education are significant components in collecting the data. In fact, such documents filed with the data can facilitate the

information collection process with an additional task. According to Bernard (1998), there is no reason for collecting new data if the required information for answering the questions already exists in the documents. The data collected from the document analysis allow the researcher to add, compare and strengthen the data to be obtained through the questionnaire (Marican, 2005).

The designed *tahfiz* al-Quran curriculum standard has been interpreted into a proper questionnaire form systematically and comprehensible. In order to ensure that the designed evaluation criteria are valid and reliable, the researcher conducted focus group discussion, face validity, pilot study and Fuzzy Delphi Method. A focus group is a qualitative research method in which a trained moderator carries out a collective interview of usually six to eight participants from similar backgrounds, similar demographic characteristics, or both (Lavrakas, 2008). A group of *tahfiz* al-Quran lecturers were appointed to discuss the elements of *tahfiz* al-Quran curriculum that resulted from the documents analysis method. While, face validity refers to the technical aspects of the questionnaire such as spelling, writing format, and so on (Wiersma, 2000). To determine face validity, the researcher appointed two teachers from SAM Bandar Baru Salak Tinggi, Selangor, and three *tahfiz* students from Universiti Sains Islam Malaysia. The researcher gathered them all together in a classroom at Universiti Sains Islam Malaysia and gave them a draft questionnaire to check the spelling, writing format and determine whether the statements are understandable or not. After face validity, the researcher validates the *tahfiz* al-Quran curriculum standard using the Fuzzy Delphi Method. Content validity is a process that determines whether the items used in the instrument are adequate or inadequate in representing the measured area of knowledge (Wiersma, 2000).

Next, the researcher uses the survey method to collect information from the respondents and to evaluate the processes and products in the selected *tahfiz* al-Quran institutions. Survey research has the advantage to enable researchers to gather information from a large number of samples compared to experimental research where sample sizes are usually more limited (Mertens, 2004). Surveys are fundamentally a matter of asking a sample of people from a population a set of questions and using the answers to describe that population. It is also appropriate to measure opinions, attitudes and behaviours (Hsiao & Fisher, 2002) and to illustrate the real atmosphere (Cohen, Manion, & Morrison, 2007). Through surveys, the researcher is able to; (1) identifies the memorising process applied by the *tahfiz* al-Quran student and (2) identifies to what extent these students reach the *hafiz* al-Quran standards.

According to Lavrakas (2008), a survey is a research method used by social scientists (e.g., economists, political scientists, psychologists, and sociologists) to study empirically and scientifically and informs about people and social phenomena. A survey is scientific because there are processes that can be followed, documented, and replicated. This process is rigorous and systematic. A survey can also be used to find out the opinions, attitudes, and behaviours of individuals who are contacted to participate in the survey and to gain other factual information about members of this population (Lavrakas, 2008).

In survey research, the researcher can choose from simple descriptive, cross-sectional, and longitudinal approaches. The simple descriptive approach is a one-shot survey for the purpose of describing the characteristics of a sample. In this study, the researcher chose to use simple descriptive approach. The survey method used in this

study is questionnaire. The questionnaire is the main instrument used in research to get information on facts, believe, need, problem, and others in survey research (Lavrakas, 2008). It is the most efficient method to collect data when a researcher knows what he wants to study (Sekaran, 2000). Questionnaire is often used when it involves a large population where the sample locations are far from each other. Observation and interview are less suitable to use for big population because this technique consumes much time and costly. Besides that, data obtained from the questionnaire is more trusted since the respondent answers without insistence, shy or influenced by the researcher as in an interview (Creswell & Miller, 1998). For these reasons, the researcher chose to use a questionnaire to gather information needed for the study.

In conclusion, this study is a descriptive study by using survey method and document analysis. It applies a combination between quantitative and qualitative method. Quantitative methods were used to gather information through surveys. While qualitative methods were used to obtain information through document analysis. Both methods are used in this study to obtain comprehensive information, where information on the quantitative methods could support the lack of information through the qualitative methods, and vice versa (Punch, 1998).

Location of the Study

The survey was conducted in several *tahfiz* al-Quran institutions in Nusantara, and involves only three countries, namely Malaysia, Indonesia and Brunei. The specific locations of the study are as follows:

1. **Malaysia**

The selected *tahfiz* al-Quran institute in Malaysia is the first *tahfiz* institution established by the Malaysian government. It is also the largest *tahfiz* al-Quran institution and has the most significant number of *tahfiz* al-Quran students in Malaysia. In addition, it also represents all the *tahfiz* al-Quran institutes under the administration of the state government as they all use the same curriculum. This selected tahfiz al-Quran institute is recognised by the Malaysian Government. Therefore, it is sufficient to study in this *tahfiz* institution to represent Malaysia in this study.

2. **Indonesia**

The selected *tahfiz* al-Quran institute in Indonesia is the centre of Pesantren Daarul Qur'an located throughout Indonesia. It has branches throughout Indonesia which are located in Bandung, Yogyakarta, Semarang, Malang, Cirebon, Makassar and Surabaya. This selected tahfiz al-Quran institute is recognised among the societies all around Indonesia. Therefore, it is sufficient to study this *tahfiz* institution to represent most *tahfiz* al-Quran institutions in Indonesia.

3. **Brunei**

The selected *tahfiz* al-Quran institute in Brunei is the first *tahfiz* institution established by the government of Brunei. It is also the only institution offering full-time *tahfiz* al-Quran education in Brunei. This selected tahfiz al-Quran institute is recognised by the Brunei Government. Therefore, it is sufficient to research this *tahfiz* institution to represent Brunei in this study.

Sample of the Study

The study sample includes respondents who are chosen by the researcher to represent the population (Ghafar, 1999). According to Miles and Huberman (1994), a researcher is unable to evaluate every person, wherever they are and whatever they do. This statement is in line with Punch (1998), where a study that uses either a quantitative or qualitative method is impossible to be used to evaluate every person involved in that study. The sample design is a definite plan to get samples from a specific population. It refers to techniques or procedures that are used by researchers in selecting items for samples. Sample design can also put the number of items to be included in the sample size. The sample design is determined before the data is collected (Kothari, 2004). Thus, in this study, the sampling was done systematically so that the findings of the conducted study would be accurate, and representative of the population being studied. In this study, the samples are *tahfiz* students who memorised the entire Quran from the selected *tahfiz* al-Quran institutions.

In this study, three essential matters need to be set before sampling. First is setting the sampling methods to be used. Second is the selection of appropriate and representative samples which can reflect the population being studied. The third is the number of samples required (Vogt, 2007). The researcher has decided to use purposive sampling method, in which the selected samples look typical and possess different criteria are selected. Purposive sampling is considered necessary when the universe happens to be small, and a known characteristic of it is to be studied intensively (Kothari, 2004). The benefit of using purposive sampling is it could improve the quality of information desired from the study (Munawar & Shahizan, 2012).

Based on the set perimeter, the researcher used purposive sampling for the study. Purposive sampling refers to a sampling technique where only a group of subjects that belongs to only specific characteristics are chosen as respondents (Piaw, 2014). The required amount is 30% of the total number of *tahfiz* students who have memorised the entire Quran in their respective institutes. This amount is adequate according to the fundamental principles of building a reasonable and representative sample size (Neuman, 2005).

The sample was selected from three *tahfiz* al-Quran institutions which are from Malaysia, Indonesia and Brunei. The researcher selected respondents who have memorised the entire Quran because the designated benchmarks are the ability to recite the entire Quran fluently, able to comprehend the Quranic recitation with *tajwid*, able to comprehend the contents of the Quran and the verses of *mutashabihat*. All of these are the end product evaluation. If the students chosen are among respondents who have not finish memorising the entire Quran yet, then the objectives of the *Hafiz* al-Quran standard could not be met as they are not the end product for reflecting the overall performance of the curriculum.

Based on table 3.1, a total of 260 *tahfiz* students were involved in this study. Respondents profile comprised of 260 *tahfiz* students who have completed memorising the whole Quran from the selected *tahfiz* al-Quran institutions. Based on the data, 118 students or 45.4% are from Malaysia and followed by 95 students or 36.5% from Indonesia. Respondents from Brunei consist of 47 students or 18.1% of the total sample. This shows that respondents from Malaysia recorded the highest number while Brunei has the lowest number of respondents.

Table 3.1

Numbers of respondents

Country	Frequency	Percentage
Malaysia	118	45.4
Indonesia	95	36.5
Brunei	47	18.1
Total	260	100

The difference in the number of respondents chosen between the countries is because of three reasons. First: it is based on the number of populations. In Malaysia, the population are 397 students while in Indonesia are 138 students. In Brunei, the population is only 100 students. Second, the number of respondents is based on the total number of students who have successfully memorised the Quran entirely, whereas other students have not finish memorising the entire Quran yet. Third, the *tahfiz* al-Quran institutions have decided reasonable numbers of respondents to involve with this study. These are the reasons causing the difference in the respondents' number involved in this study.

Research Instruments

This study uses questionnaires as the research instrument to obtain quantitative data. The questionnaire is used to obtain information about (1) the process of memorising the Quran and (2) the *hafiz* al-Quran standards. The questionnaire is an instrument used in research to get information on facts, believe, need, problem, and others. It is the most efficient method to collect data when a researcher knows what he wants to study (Sekaran, 2000). Besides that, data obtained from the questionnaire is more trusted since the respondent answers without insistence, shy or influenced by the

researcher as in an interview (Creswell & Miller, 1998). With these excuses, the researcher chose to use a questionnaire to gather information needed for the study.

The researcher uses the questionnaire in the second stage of evaluation in Provus's Discrepancy Evaluation Model, which are the *tahfiz* al-Quran curriculum objectives, the process of memorising the Quran and the *hafiz* al-Quran standards. For this purpose, the researcher provides one set of questionnaire for the *tahfiz* students. The students' questionnaire focuses on the process of memorising the Quran and the *hafiz* al-Quran standards. The questionnaire to be used is a structured questionnaire or a closed form questionnaire.

The researcher used a scaling response in data collection. A Likert-type scale of five points was applied to record the answers of the respondents to all statements used in this study instrument. Likert scale is suitable for measuring the views of respondents in a given area and a continuous manner with regards to practices, perceptions, and attitudes (Boone & Boone, 2012). In this instrument, respondents were asked to choose an answer by marking one number from 1 to 5, based on the statements of those numbers. For the instrument of process evaluation that involves the process of memorising the Quran and the *hafiz* al-Quran standards, respondents were asked to respond to the Likert-type approval scale, i.e. "Strongly Disagree" corresponds to a score of (1) while "Strongly Agree" corresponds to a score of (5).

Validity of the Study Instruments

Validity is a tool of measurement used to analyse the accuracy and credibility of a description, summary, explanation, interpretation or any other form of expression or report (Lebar, 2012). In evaluating and measuring the statistical tests, validity is defined as the extent the tests can be carried out to evaluate the matter to be

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evaluated and the degree to which the test can perform its role to evaluate appropriately (Munawar & Shahizan, 2012).

In this study, the researcher uses the Fuzzy Delphi Method to validate and receive the agreement of experts regarding the questionnaires and document analysis that have been developed during the stage of designing the standard *tahfiz* curriculum. For that reason, the researcher established a team of evaluators to verify the design of the developed standard curriculum. The team consists of experts in the field of *tahfiz* such as *tahfiz* teachers, *tahfiz* al-Quran principals, national and international *tahfiz* al-Quran competition judges, and *tahfiz* academicians from Nusantara.

The standard curriculum which has been interpreted into a questionnaire that uses the Likert scale was distributed to every member of the evaluating team. Based on the questionnaire, each expert from the team gave their opinions and feedbacks. The Fuzzy Delphi Method is used at this stage to obtain the views and consensus from the experts in a structured manner on the relevance of the newly developed standard curriculum (Ridhuan, Siraj, Hussin, Noh, & Arifin, 2014). The Fuzzy Delphi Method is a combination of the traditional Delphi Method with Fuzzy Set Theory to attain the opinions and the consensus of professional parties on a studied matter in the research. The proposed standard curriculum that has gained the verification of experts is the required standard to evaluate the actual performance in the selected *tahfiz* al-Quran institutions in this study.

There are two main aspects in the Fuzzy Delphi Method (FDM), namely the Triangular Fuzzy Number and the Defuzzification Process. Triangular Fuzzy Number consists of m1, m2 and m3 where m1 represents the smallest value, m2

represents the most plausible value, and m3 refers to the maximum value. The three values in the Triangular Fuzzy Number can be seen in Figure 3.1 which shows the graph of the triangular min against the triangular value. These three values are also in the range 0 to 1 and coincide with fuzzy numbers (Ragin, 2007).
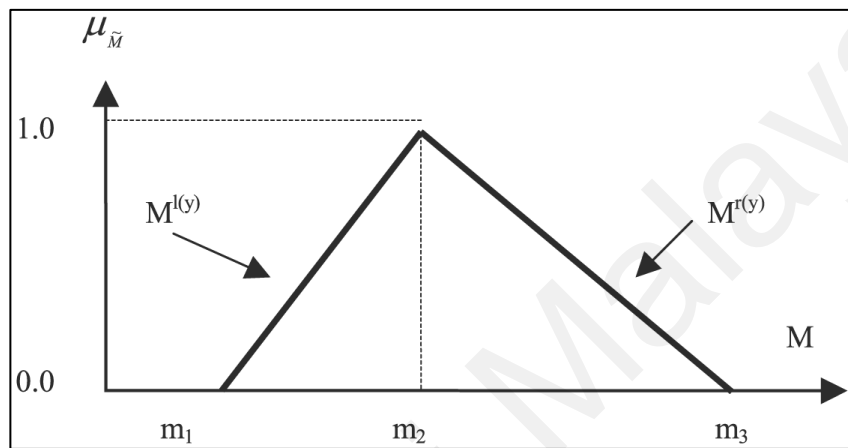
Figure 3.1. Triangular Fuzzy Number

In the Triangular Fuzzy Number, two conditions need to be followed to determine the acceptance of an element by the group of experts. The first condition involves the threshold value (d) and the second condition is the percentage of an element by the group of experts. The determination of threshold value (d) is based on the prescribed formula. According to Chen and Lin (2002), if the threshold value (d) each item is less than 0.2, the items are considered accepted and received consensus from the experts. The second condition for the acceptance of the item: the percentage of the consensus from the experts' group is more than 75%, indicates that the second condition for the acceptance of the item is also satisfied.

On the other hand, the Defuzzification Process refers to a process of determining the ranking of each construct, component, element, issue, variable and sub-variable found in the study. The purpose of this process is to help the researcher to see the importance, needs and levels of the variables and sub-variables needed. It also works to determine the ranking and priorities of each element being studied. The ranking process shows the data according to the priorities based on the consensus of the experts acting as the respondents of the study (Ridhuan, Siraj, Hussin, Noh, & Arifin, 2014).

Pilot Study

A pilot study was conducted before distributing the research instrument to the actual respondents to measure the reliability of the questionnaire. The purpose of conducting the pilot study is to improve the reliability of the questionnaire that is used in the study (Cohen, Manion, & Morrison, 2007). The feedback from the pilot study was used to refine the items of the questionnaire. It was also carried out to prevent confusion and misinterpretation of the questionnaire by the actual respondents once it is distributed to them.

Pilot study is the best way to determine the completeness of a study as it is able to solve any problem before fieldwork being done. This gives the researcher the opportunity to overcome any adverse risks. The structure and grammar errors of the questionnaire could be minimized. Besides that, the researcher could learn meaningful experiences from the pilot study (Gay & Air, 2000; Leedy & Ormrod, 2001).

The pilot study was conducted on 18th March 2016 with 100 *tahfiz* students from Kolej Universiti Islam Selangor who have identical characteristics with the respondents of the actual study. Cohen (2007) suggests that the selection of 50 to 100 people is good to run a pilot study (Cohen, Manion, & Morrison, 2007). The questionnaires were distributed to the respondents in the pilot study. They perceived the items as unambiguous or straightforward. The distributed questionnaires were subsequently analysed using Statistical Package for Social Science (SPSS) Version 22.0. The purpose of data analysis at this stage was to choose the good items from the item pool that had been set forth.

Reliability of the Survey Instrument

Reliability refers to the extent to which a test consistently measures the point to be measured from one state to another (Jackson, 2006; Guilford & Fruchter, 1978). A test that consistently measures a variable is said to have high reliability, and a test that yields varying scores when measuring the same construct is said to be inconsistent and has low reliability (Akbariah, 2009; Majid, 2000).

The appropriate method of internal consistency should be used to determine the reliability of a test in determining the extent of error measurement presence in different circumstances. It can test the reliability based on the average correlation between items with its scale (Nunnally, 1978). The more consistent the test results are, the fewer errors there would be and the higher degree of reliability of a questionnaire. In a more technical explanation, the reliability measurement of a test allows us to estimate the total percentage of error variance from the total score variance. For example, the reliability coefficient of 0.75 means that 75% of the

variance in test scores is dependent on the variance of the actual behaviour that is measured, which provides a space of 25% to be occupied by the error variance.

The Cronbach alpha test is the most popular test that is often used in measuring the internal consistency of a concept. Cronbach alpha is more widely used in research because it can measure the reliability of the dichotomised and non-dichotomised data, while Kuder-Richardson can only measure the dichotomised data (Creswell, 2008; Mcmillan & Schumacher, 2006). Thus, the researchers have used the Cronbach alpha to obtain the reliability index for each element in the study instrument.

Table 3.2

Reliability statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardised Items	N of Items
.953	.954	75

In this study, the questionnaire is considered to be reliable when the output of the SPSS test, i.e. standardised item alpha, reaches 60%, based on the criteria of Nunnally (1960). The test output shows that the questionnaire has fulfilled all the required conditions for it to be used as an instrument to obtain data. Based on table 3.2, the test output shows that the standardised item alpha is 0.953 (95%) and the alpha if the item is deleted for each question in the questionnaire is between 0.952 (95%) and 0.953 (95%). Thus, the survey conducted in this study is reliable, and the answers of the respondents are consistent.

Data Collection Procedures

The purpose of data collection is to learn something about people or things as directed by a research question or hypothesis. In this study, the data collection is related to the *tahfiz* al-Quran curriculum objectives, the process of memorising the Quran and the *hafiz* al-Quran standards. The procedure of data collection for this study is by determining *tahfiz* al-Quran institutions in Nusantara which are suitable to serve as a research location. Two criteria have been set on the *tahfiz* al-Quran institutions as the study location; (1) the level of education reaches the certificate level or its equivalent, and (2) the stability of the *tahfiz* education in implementing the *tahfiz* curriculum for more than ten years.

The researcher started collecting the data in phase one, which is the designed *tahfiz* al-Quran curriculum standard using Fuzzy Delphi Method between 28 January 2016 until 12 March 2016. Before submission of the constructed questionnaire to the experts, the researcher sent a formal letter to request their cooperation in providing their views and agreement to the developed *tahfiz* al-Quran curriculum standards. After obtaining their approval, the researcher queried on an appropriate date to meet them to deliver the questionnaires.

All appointed experts have more than ten years of experience in the field of *tahfiz* al-Quran education. According to Turoff (1975), a person is considered an expert if he has been in the same field for more than five years. For Brunei and Indonesia, the researcher travelled to these countries to meet the appointed experts to explain to them the purpose of the questionnaire distribution and seek their approval for the questionnaire items. As for the *tahfiz* experts in Malaysia, Singapore, and Thailand, the researcher used two methods, which are meeting them face to face and

e-mailing the rest. All the appointed experts exhibited good cooperation and answered all items within the questionnaire. The researcher met almost all the experts face to face.

Table 3.3

Data collection from the experts

	Experts In *Tahfiz* Education	Date	Country
Panel 1	A lecturer from a *tahfiz* al-Quran institution in Brunei for more than ten years.	28/01/2016	Brunei
Panel 2	A professor in Quranic education in one of the universities in Jakarta, Indonesia. Also a principle in a *tahfiz* institution in Cirebon, Indonesia. Experience in the *tahfiz* al-Quran education for more than 30 years.	02/02/2016	Indonesia
Panel 3	A teacher from a *tahfiz* al-Quran institution in Bukit Tinggi, Indonesia for more than ten years.	Email: 12/03/3016	Indonesia
Panel 4	A lecturer from a college university in Malaysia and experience teaching *tahfiz* al-Quran for more than ten years.	08/03/2016	Malaysia
Panel 5	A senior lecturer from a university in Malaysia and experience teaching *tahfiz* al-Quran for more than ten years.	08/03/2016	Malaysia
Panel 6	A lecturer from a university in Malaysia and experience teaching *tahfiz* al-Quran for more than ten years.	08/03/2016	Malaysia
Panel 7	A senior lecturer from a university in Malaysia and experience teaching *tahfiz* al-Quran for more than ten years.	08/03/2016	Malaysia
Panel 8	A former principal in a *tahfiz* school in Melaka, Malaysia, has experience as a director of *tahfiz* classes in Melaka more than ten years. A judge in the national *tahfiz* al-Quran competitions.	07/03/2016	Malaysia
Panel 9	A teacher from a *tahfiz* al-Quran school in Melaka, Malaysia for more than twenty years. A judge in the national *tahfiz* al-Quran competitions.	07/03/2016	Malaysia
Panel 10	A principal and teacher from a *tahfiz* al-Quran institution in Singapore for more than ten years.	Email: 08/03/3016	Singapore
Panel 11	A principal and teacher from a *tahfiz* al-Quran institution in Thailand for more than ten years.	Email: 29/02/3016	Thailand
Panel 12	A lecturer from a university in Malaysia and experience teaching *tahfiz* al-Quran for more than ten years.	08/03/2016	Malaysia
Panel 13	A lecturer from a university in Malaysia and experience teaching *tahfiz* al-Quran for more than ten years.	08/03/2016	Malaysia
Panel 14	A principal and teacher from a *tahfiz* al-Quran institution in Kedah, Malaysia for more than ten years.	Email: 10/03/3016	Malaysia

Data Analysis

In this part, the researcher describes the 3-phase data analysis method used in this study. In the first phase, the researcher analysed data using the document analysis method and the Fuzzy Delphi Method (FDM). In this phase, the researcher also applied face validity, pilot study and reliability test as measured by Cronbach's

Alpha. In the second phase, the researcher analysed the data using SPSS to obtain the mean and standard deviation. The purpose is to explain the findings descriptively from the questionnaires received by the respondents. In addition, the researcher started data analysis with data cleaning first. The purpose is to ensure that the data is useful and functional toward the intended end analysis. By doing cleaning data, it detects if there any outliers, missing data and out of range values. After data cleaning, the researcher analysed the data with the non-parametric test because the data obtained by the researcher is ordinal data. In the third phase, the researcher isolated the findings into high, medium and low levels. While in the fourth phase, the researcher analysed the data using the Nominal Group Technique (NGT). Each data analysis used in this study is explained as follows.

First Phase

Data analysis in the first phase is the longest part. This is because at this phase the researcher designed a *tahfiz* al-Quran curriculum standard based on the Provus Discrepancy Evaluation Model. The standard consists of the objectives *tahfiz* al-Quran curriculum, the process of memorising the Quran and the *hafiz* al-Quran standards. In this phase, the researcher analysed the data in two ways which are document analysis and Fuzzy Delphi Method.

The researcher describes the document analysis method used in this research. Document analysis consists of analysing the contents of documentary materials such as books, magazines, newspapers and the contents of all other verbal materials which can be either spoken or printed (Kothari, 2004). Document analysis method is used to obtain information on the objectives *tahfiz* al-Quran curriculum, the process of memorising the Quran and the *hafiz* al-Quran standards. For that purpose, the

researcher collected several books that are the main references in the Quran *tahfiz* education. These books can be divided into three categories namely; (1) books about the techniques of memorising the Quran, (2) books about *Mutashabihat al-Lafzi* verses in the Quran and (3) books about Quranic memorisation etiquette. Amongst the books are, *I'anatul Huffaz lil Ayat al-Mutashabihat al-Alfaz* by Muhammad Talhah Bilal (2003), *Aun al-Rahman fi Hifz al-Quran* by Abu Zarr al-Qalmuni (1993), *Tara'iq al-Tadris wa Hifz al-Quran al-Karim* by Jamal bin Ibrahim al-Qurasyi (2008), *Qashdu al-Sabil ila al-Jinan bi Bayan Kaifa Tahfaz al-Quran* by Ibrahim Abd al-Mun'im al-Syirbini (1995), *Kaifa Tahfaz al-Quran al-Karim* by Abd al-Razzaq al-Gauthani (1994), *Wasaya wa Tanbihat fi al-Tilawah wa al-Hifz wa al-Muraja'ah* by Ahmad Karzun (1995) and others. The researcher derived questions from these literatures that indicates the tahfiz al-Quran objectives, what should be carried out before memorising the Quran, what should be carried out while memorising the Quran, what should be done to preserve the previous memorisation and what are the etiquettes that must be practised while memorising the Quran and what the hafiz al-Quran standards.

The researcher explains the next process, which is verifying the standard curriculum through the Fuzzy Delphi Method. The Fuzzy Delphi Method is a technique used in research to attain the opinions and consensus of professional parties on a studied matter in the research (Ridhuan, Siraj, Hussin, Noh, & Arifin, 2014). The Fuzzy Delphi technique is used at this stage to obtain the views and consensus from experts in a structured manner on the relevance of the newly developed standard curriculum. The proposed standard curriculum that has gained the verification of experts is a standard that should be a reference and guide for any *tahfiz* institution.

Second Phase

Data analysis in the second phase is the findings from the curriculum evaluation conducted in the *tahfiz* al-Quran institutions involved in this study. The researcher divides the method of data analysis in this phase into two parts. The researcher evaluates the *tahfiz* al-Quran curriculum objectives by using inter-rater agreement. Then the researcher evaluates the Quranic memorisation process and the *hafiz* al-Quran standards using descriptive analysis. Inter-rater agreement is a consistent measurement of the absolute value of evaluators (Bajpai & Chaturvedi, 2015). The researcher has appointed three inter-raters who are expert in the field of *tahfiz* al-Quran education for the analysis purpose in order to avoid bias.

Meanwhile, the second part of the findings from this phase was analysed using SPSS to obtain the mean and standard deviation. The purpose is to explain the findings descriptively from the questionnaires by the respondents. The researcher started data analysis in the second phase by entering the data into SPSS, which is then followed by data cleaning. The purpose of data cleaning is to ensure that the data is free from outliers, missing data and out of range values. Any study data should not be analysed before undergoing data cleaning (Tabachnick & Fidell, 2007). It is the first step before analysing the data. While cleaning the data, the test that needs to be run are missing data, normality, linearity, outliers, multicollinearity and homoscedasticity. Therefore, the researcher has done the data cleaning first to ensure that the data to be analysed gives accurate results.

The data cleaning involved in the second phase is the actual findings from the evaluation phase. The results of the study were based on the data obtained from 260 respondents, which answers the research questions as described in the previous

chapter. Nonetheless, before the analysis process is executed, the data cleaning procedures such as the data loss analysis, isolated / outlier cases and the data normality tests need to be carried out beforehand so that the assessment could be more accurate and appropriate (Hair et al., 2010). The data loss analysis, outlier cases, data normality tests and others are being operated by using SPSS. The researcher found that there was no loss of data value. Therefore, the researcher did not perform other methods in order to solve the data loss problems.

Table 3.4

Missing data analysis report

Case Processing Summary						
	Cases					
	Valid		Missing		Total	
Preparation before memorising the Quran	260	100.0%	0	0.0%	260	100.0%
Quranic memorisation process	260	100.0%	0	0.0%	260	100.0%
Quranic preservation process	260	100.0%	0	0.0%	260	100.0%
Quranic memorisation etiquette	260	100.0%	0	0.0%	260	100.0%
Quranic memorisation	260	100.0%	0	0.0%	260	100.0%
Quranic preservation	260	100.0%	0	0.0%	260	100.0%
Mastering the *tajweed* knowledge	260	100.0%	0	0.0%	260	100.0%
Perceptiveness towards *Mutashabihat al-Lafzi* verses	260	100.0%	0	0.0%	260	100.0%
Quranic comprehension	260	100.0%	0	0.0%	260	100.0%
Hafiz al-Quran personality traits	260	100.0%	0	0.0%	260	100.0%

The next step in data filtration is isolated data analysis (outliers). According to Hair et al., (2010) the identification of isolated data (outliers) could be made through the univariate method by reading the boxplot. Meanwhile, according to Field (2009), the isolated data could be detected through several univariate methods such as histogram graph, boxplot or the z-score method. Identification through the multivariate method can be carried out using the Mahalanobis distance (D2) and the case wise diagnostic method. However, in this research, the researcher used the z-score (univariate) method and the case-wise diagnostic (multivariate) method.

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The data normality test is conducted with the intention of observing whether there is an extraneous variable or that the residual variable has a normal distribution. This test can be executed through several methods, i.e. visually or statistically. The visual test can be done by looking at the boxplot and histogram diagram, whereas the statistic test could be carried out by viewing the skewness value and kurtosis or the Kolmogorov-Smirnov test and Shapiro-Wilk. Nevertheless, the researcher has used the skewness statistic method and kurtosis along with the Kolmogorov-Smirnov test and Shapiro-Wilk considering the visual test is required for the detail-oriented research. Otherwise, it will lead to misinterpretation.

Table 3.5

Kolmogorov-Smirnov and Shapiro-Wilk test

Tests of Normality	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Preparation before memorising the Quran	.103	260	.000	.956	260	.000
Quranic memorisation process	.125	260	.000	.965	260	.000
Quranic preservation process	.090	260	.000	.979	260	.001
Quranic memorisation etiquette	.181	260	.000	.944	260	.000
Quranic memorisation	.198	260	.000	.944	260	.000
Quranic preservation	.173	260	.000	.955	260	.000
Mastering the *tajweed* knowledge	.072	260	.002	.986	260	.014
Perceptiveness towards *Mutashabihat al-Lafzi* verses	.140	260	.000	.907	260	.000
Quranic comprehension	.089	260	.000	.982	260	.002
Hafiz al-Quran personality traits	.193	260	.000	.868	260	.000

a. Lilliefors Significance Correction

According to Chua (2014), for Kolmogorov-Smirnov and Shapiro-Wilk test, the data are considered as normally distributed if both tests are not significant and the significant level is $p > .05$ (Chua, 2014). Based on the test results of the Kolmogorov-Smirnov and Shapiro-Wilk test in table 3.6, it shows that the data distribution is significant, $p < .05$. It shows that the data in the table above does not require to fit a

normal distribution. Therefore, the researcher analysed the comparative data in this study using non-parametric test, Kruskal-Wallis H.

After doing data cleaning, the researcher conducted a descriptive test to obtain findings from the questionnaires. This way, the researcher could see the findings of the *tahfiz* al-Quran curriculum evaluation. The researcher could see to what extent does the *tahfiz* al-Quran students practice the process of memorising the Quran and achieved the *hafiz* al-Quran standards. It can be identified by looking at the mean of medium or low interference. Thus, the researcher could identify the discrepancy between the design of the process of memorising the Quran and the *hafiz* al-Quran standards with the actual performance achieved by the *tahfiz* students. In addition, the researcher also analysed data using the Kruskal Wallis H test to see if there are relationships between the findings from the respondents from different *tahfiz* al-Quran institutions. Kruskal Wallis H was applied because the respondents were from three different institutions.

Third Phase

At the third phase, the researcher carried out a discrepancy evaluation by analysing the data collected from the respondents. The distributed questionnaires were analysed using Statistical Package for Social Science (SPSS) Version 22.0. There are several methods used by the previous researchers in identifying whereas there is a discrepancy between the standard and the performance in the Discrepancy Evaluation Model. Based on the literature review, the researcher discovered that there are three methods used by previous researchers, which are:

1. **Based on the interview with the respondent**

   Through this method, the researcher inquires several questions to the respondents based on the designed standard. If the answers of the respondent are contrary to the standard, thus it is considered as the discrepancy. In a nutshell, the answers of the respondents determine whether it reached the designed standard or not (Glass, 2001).

2. **Based on the observation**

   Through this method, the researcher observes the implemented practices and ensures whether it coincides with the designed standard or not. If the practices contrary to the designed standard, it is considered as the discrepancy. In conclusion, the observed practices conclude whether it reached the designed standard or not (Glass, 2001).

3. **Based on the questionnaire data**

   Through this method, there are two different ways of identifying the discrepancy. The first way is by specifying what the percentage value to be achieved in order to fulfil the designed standard is. If the percentage values are equal or higher than the designed standard, thus, there is no discrepancy. On the other hand, if the percentage values are lower than the designed standard, thus, it is clear that there is the discrepancy (Drew, 1999; Darling, 1999). In June's research (1999), she has set the standard that needs to be achieved is 95%. Therefore, each item with the percentage lower than 95% is considered as the discrepancy.

Meanwhile, the second way is with the value of 50% or mean 2.50. According to this estimation, the items with 50% or value mean 2.50 and above is considered as successfully reached the designed standard and showed that there is no discrepancy. On the other hand, if the mean value is lower than 2.50, thus, it shows that discrepancy exists on the item (Sampong, 2000; Gwynne, 2011).

Because of Angela's research (2011) is the most identical to the conducted research, the researcher has chosen to implement her method as the benchmark for identifying the discrepancy. Every item that is rated 2.50 and lower shows that discrepancy exists between the standard *tahfiz* al-Quran curriculum and the actual performance. Any discrepancies found would be considered to be crucial information that is presented to the administration of the *tahfiz* al-Quran institutions at the end of the study as recommendations for improvements. These recommendations are one of the methods to deliver awareness about certain aspects that may have been overlooked by the administrations to be improved and thus to enhance the performance to a higher level.

Fourth Phase

In the fourth phase, the researcher analysed the data using Nominal Group Technique. Nominal group technique is a structured method for group brainstorming that involves a contribution from everyone (Tague, 2004). The Nominal Group Technique is also known as a structured group decision-making process, which takes the form of face-to-face small group discussions (Nasurddin, Osman, Ahmad, & Nasurddin, 2006). In the context of this study, the researcher applied the Nominal Group Technique to receive the consent of experts to recommend either to change

the designed *tahfiz* curriculum objectives or the actual *tahfiz* curriculum objectives in the selected *tahfiz* al-Quran institutions, the designed processes of memorising the Quran or the actual processes of memorising the Quran in the selected *tahfiz* al-Quran institutions, and the designed *hafiz* al-Quran standards or the actual performances of the *hafiz* al-Quran standards in the selected *tahfiz* al-Quran institutions. This technique is in line with Dobbie et al. (2004) who conducted their curriculum evaluation using the Modified Nominal Group Techniques (NGT) to look at the usefulness of a curriculum.

For that purpose, the researcher gathered 14 experienced *tahfiz* al-Quran lecturers from Kolej Universiti Islam Selangor and Universiti Sains Islam Malaysia. Every expert was given a questionnaire that contains items which show discrepancies between the designed standard with the actual performance in this research. They were required to utter their level of consent, whether the designed tahfiz al-Quran curriculum standard should be maintained or discarded. The researcher accepted their insights either to make changes towards the designed *tahfiz* al-Quran curriculum or the actual performance that has been achieved at the *tahfiz* al-Quran institutions respectively. The findings were analysed using SPSS to obtain the mean and standard deviation. Items that obtained consensus from the experts to maintain the standards with a high mean should be maintained as a standard in the *tahfiz* al-Quran curriculum, while the rest should be eliminated from the *tahfiz* al-Quran curriculum.

Summary

This chapter discussed the methodology that had been used by the researcher throughout the process of *tahfiz* curriculum evaluation in Nusantara using Provus's

Discrepancy Evaluation Model (DEM). It started from the study design that explains each step to be taken by the researcher in conducting this study to the population, sampling methods, instrument construction, the validity and reliability, the pilot study, and data analysis. They were described in detail as a platform to carry out the study until its completion.

Introduction

This chapter presents the findings of the *tahfiz* al-Quran curriculum evaluation based on Provus's Discrepancy Evaluation Model in selected *tahfiz* al-Quran institutions in Nusantara. The presentation in this chapter begins with findings from phase I, which is the design of the *tahfiz* al-Quran curriculum. The design of *tahfiz* al-Quran includes the *tahfiz* al-Quran curriculum objectives, the process of memorising the Quran and the *hafiz* al-Quran standards. These standards were developed through the document analysis method and verified by a group of experts using the Fuzzy Delphi Method.

Next, this chapter presents the findings of the *tahfiz* al-Quran curriculum evaluation in Nusantara. In this phase, the findings from the *tahfiz* al-Quran curriculum objectives evaluation, the process of memorising the Quran and *hafiz* al-Quran standards that have been conducted at Malaysia, Indonesia and Brunei are presented. This chapter continues by presenting the result of the discrepancy evaluation between the *tahfiz* al-Quran curriculum standard and the actual performance achieved by the *tahfiz* al-Quran institutions in Nusantara. At the end of this chapter, the researcher presents the findings from the experts' recommendation through the Nominal Group Technique (NGT). As a conclusion, this chapter answers the following research questions:

1. What are the standard objectives in the *tahfiz* al-Quran curriculum, the standard processes of memorising the Quran and the *hafiz* al-Quran standards?

2. What are the *tahfiz* al-Quran curriculum objectives, the processes of memorising the Quran and the *hafiz* al-Quran standard performance in the selected *tahfiz* al-Quran institutions?

3. What are the discrepancies between the designed *tahfiz* al-Quran curriculum with the actual *tahfiz* al-Quran curriculum in the selected *tahfiz* al-Quran institutions?

4. What are the recommendations if discrepancies exist between the designed *tahfiz* al-Quran curriculum with the actual *tahfiz* al-Quran curriculum in the selected *tahfiz* al-Quran institutions?

Tahfiz al-Quran Curriculum Design

This chapter starts with the development of the *tahfiz* al-Quran curriculum design. For that purpose, the researcher designed a curriculum standard which acts as a benchmark for the evaluated curriculum. The researcher designed the *tahfiz* al-Quran curriculum based on literature reviews through the document analysis method and verified by a group of experts using the Fuzzy Delphi Method. These methods have been used to identify the main components of the *tahfiz* al-Quran curriculum such as its objectives, the process of memorising the Quran and the *hafiz* al-Quran standards.

Both methods were used to answer research question number 1a, 1b and 1c which are namely: "what are the standard objectives in the *tahfiz* al-Quran curriculum?", "what are the standard processes for memorising the Quran?" and

"what are the *hafiz* al-Quran standards?" To answer these questions, the researcher developed the *tahfiz* al-Quran curriculum design based on Provus's Discrepancy Evaluation Model as follows in table 4.1:

Table 4.1

Tahfiz al-Quran *curriculum standard*

Curriculum design	Aspects
1) The objectives of *tahfiz* al-Quran curriculum	1) *Tahfiz* al-Quran Curriculum Objectives
2) The process of memorising the Quran	1) Preparation before memorising the Quran
	2) Quranic memorisation process
	3) Quranic preservation process
	4) Quranic memorisation etiquette
3) *Hafiz* al-Quran standards	1) Quranic memorisation standards
	2) Quranic preservation standards
	3) Mastering the *tajweed* knowledge
	4) Perceptiveness towards *Mutashabihat al-Lafzi* verses
	5) Quranic comprehension standards
	6) *Hafiz* al-Quran personality traits

Tahfiz al-Quran Curriculum Objectives

To answer the research question 1a which is, "what are the standard objectives in the *tahfiz* al-Quran curriculum?", Six items had been submitted to 14 experts in the field of *tahfiz* al-Quran such as *tahfiz* al-Quran teachers, principals of the *tahfiz* al-Quran institutions, *tahfiz* al-Quran curriculum drafters, national and international judges of the Quranic memorisation contest and academicians from Malaysia, Indonesia, Brunei, Singapore and Thailand. The results from the group of experts' consensuses on the *tahfiz* al-Quran curriculum objectives are as follows:

Table 4.2

Tahfiz al-Quran *curriculum objectives*

Tahfiz al-Quran Curriculum Objectives

Sort By Priority	Items	d Value of Each Item	Percentage of each d item ≤ 0.2	Average of Fuzzy Number	Original Item Number
1	To produce *huffaz* al-Quran who are able to memorise the entire Quran fluently.	0.075	100	0.771	1
2	To produce *huffaz* al-Quran who are capable of preserving the Quran from any deviation.	0.103	100	0.757	2
3	To produce *huffaz* al-Quran who master *tajweed* knowledge.	0.103	100	0.757	3
4	To produce *huffaz* al-Quran who are perceptive towards *Mutashabihat al-Lafzi* verses in the Quran.	0.150	100	0.714	4
5	To produce *huffaz* al-Quran who are able to comprehend the content of the Quran.	0.153	100	0.700	5
6	To produce *huffaz* al-Quran who possess good personality traits.	0.140	100	0.671	6

Based on table 4.2, all items in the *tahfiz* al-Quran curriculum objectives aspect obtained a threshold value (d) of < 0.2, the percentage of the consensus from the experts' group is more than 75%, and the defuzzification value for each item exceed the α-cut value = 0.5. This indicates that all of the items for the *tahfiz* al-Quran curriculum objectives obtained consensus from experts. All of the items that have been approved by the group of experts are used as a standard in evaluating the objective of the *tahfiz* al-Quran curriculum at the selected *tahfiz* al-Quran institutions involved in this study.

Based on the findings, the researcher discovered two significant elements which can be formulated from the *tahfiz* al-Quran curriculum objective as in table 4.3. The first element is the division of the *tahfiz* al-Quran curriculum objectives into two components, namely, the development of Quranic knowledge and the

development of *hafiz* al-Quran personalities. Objectives number 1 to 5 lead towards knowledge development, while objective number 6 signifies personality development. The researcher has discovered that experts have placed a high level of consent towards the development of the Quranic knowledge components. Meanwhile, the development of *hafiz* al-Quran personality had the lowest consent.

Table 4.3

The division of tahfiz al-Quran *curriculum objectives*

No.	The development of Quranic knowledge	No.	The development of *Hafiz* al-Quran personalities
1	To produce *huffaz* al-Quran who are able to memorise the entire Quran fluently.	1	To produce *huffaz* al-Quran who possess good personality traits.
2	To produce *huffaz* al-Quran who are capable of preserving the Quran from any deviation.		
3	To produce *huffaz* al-Quran who master *tajweed* knowledge.		
4	To produce *huffaz* al-Quran who are perceptive towards *Mutashabihat al-Lafzi* verses in the Quran.		
5	To produce *huffaz* al-Quran who are able to comprehend the content of the Quran.		

The second element is the division of the *tahfiz* al-Quran curriculum objectives into compulsory objectives and the elective objectives as in table 4.4. The compulsory objectives mean that a student is qualified as a *hafiz* al-Quran only if that student is able to fulfil the compulsory objectives, which are objectives number 1, 2, 3 and 6. Meanwhile, the elective objectives are an added value for a *hafiz* al-Quran, which are objectives number 4 and 5. This implies that a certain *tahfiz* al-Quran curriculum is considered as successful if it is able to carry out the compulsory objectives despite not being able to comply with the elective objectives. On the contrary, the *tahfiz* al-Quran curriculum that is capable of carrying out the elective objectives, but not able to meet the compulsory objectives is considered to be a

failure. Therefore, a *tahfiz* al-Quran curriculum is acknowledged as the best curriculum if it manages to meet both of the intended objectives.

Table 4.4

The division of tahfiz al-Quran *curriculum objectives*

No.	Compulsory objectives	No.	Elective objectives
1	To produce *huffaz* al-Quran who are able to memorise the entire Quran fluently.	1	To produce *huffaz* al-Quran who are perceptive towards *Mutashabihat al-Lafzi* verses in the Quran.
2	To produce *huffaz* al-Quran who are capable of preserving the Quran from any deviation.	2	To produce *huffaz* al-Quran who are able to comprehend the content of the Quran.
3	To produce *huffaz* al-Quran who master *tajweed* knowledge.		
4	To produce *huffaz* al-Quran who possess good personality traits.		

As a conclusion, the standards of *tahfiz* curriculum objectives are to produce *huffaz* al-Quran who are; (1) able to memorise the entire Quran fluently (Syukri & al-Auratani, 2003) in order to (2) preserve the Quran from any distortion, addition and subtraction (al-Rahman, 2010), (3) master tajweed knowledge (Al-Sabuni, 2011), (4) comprehend the content of the Quran (Al-Suyuti, 2000), (5) possess good personality traits (al-Mulhim, 2009), and (6) perceptive towards Mutashabihat al-Lafzi verses in the Quran (Syukri & al-Auratani, 2003).

The Process of Memorising the Quran

To answer the research question 1b which is: "what are the standard processes for memorising the Quran?", the researcher prepared 35 items and divided them into four aspects, namely, preparation before memorising the Quran, the Quranic memorisation process, the Quranic preservation process and the Quranic memorisation etiquette as in table 4.5.

Table 4.5

The process of memorising the Quran

No.	The process of memorising the Quran
1	Preparation before memorising the Quran
2	Quranic memorisation process
3	Quranic preservation process
4	Quranic memorisation etiquette

Table 4.6

Preparation before memorising the Quran

Sort By Priorities	Items	d Value for each item	Percentage for each d item ≤ 0.2	Average of Fuzzy Number	Original Item Number
1	Recite the verses to be memorised repeatedly so fluently before memorising it.	0.103	100	0.757	4
2	Recite the verses to be memorised with *tajweed* rules.	0.103	100	0.757	5
3	Recite the verses to be memorised to the teacher before memorising it.	0.103	100	0.757	8
4	Follow the designated Quranic memorisation schedule.	0.150	100	0.714	2
5	Set the number of verses to be memorised before memorising it.	0.150	100	0.714	3
6	Choose a suitable place to memorise the Quran.	0.153	100	0.700	1
7	Read the translation of the verses to be memorised before memorising it.	0.150	86	0.629	9
8	Listen to the verses to be memorised from a cassette, CD or MP3, prior to memorisation.	0.087	79	0.600	7
9	Write down the verses to be memorised on paper before memorising it.	0.187	86	0.543	10
10	Recite verses to be memorised melodiously before memorising it.	0.162	79	0.586	6

Based on table 4.6, all items in the preparation before memorising the Quran aspect obtained a threshold value (d) of < 0.2, the percentage of the consensus from

the experts' group is more than 75%, and all defuzzification values for each item were found to obtain α-cut values exceeding 0.5. This indicates that all items for the preparation before memorising the Quran obtained consensus from experts. These items act as a standard for the preparation before memorising the Quran in the *tahfiz* al-Quran curriculum. Table 4.6 also shows that items 1-6 obtained 100 per cent consensus from the group of experts. It also indicates that all of the six items are important to be done before memorising the Quran.

Based on the findings from the table above, the researcher discovered three significant elements in terms of preparation before memorising the Quran as in table 4.7. The first element is repetition of the verses to be memorised within the *tajweed* rules and melodiously as well as reciting it to the teacher. The second element is memorisation management such as selecting a suitable place to memorise, following the designated Quranic memorisation schedule and specify the number of verses to be memorised. While the third element is, the use of the memorisation tools such as the Quranic translation, notebooks and CD/MP3 player.

Table 4.7

The division of the preparation before memorising the Quran

No.	Repetition of the verses to be memorised	No.	Memorisation management	No.	Memorisation tools
1	Recite the verses to be memorised repeatedly so fluently before memorising it.	1	Follow the designated Quranic memorisation schedule.	1	Read the translation of the verses to be memorised before memorising it.
2	Recite the verses to be memorised with *tajweed* rules.	2	Set the number of verses to be memorised before memorising it.	2	Listen to the verses to be memorised from a cassette, CD or MP3, prior to memorisation.
3	Recite the verses to be memorised to the teacher before memorising it.	3	Choose a suitable place to memorise the Quran.	3	Write down the verses to be memorised on paper before memorising it.
4	Recite verses to be memorised melodiously before memorising it.				

The findings show that by reciting the verses to be memorised fluently with *tajweed* rules and reciting them to the teacher is in the first place. This indicates that all of the three items are significant and needs to be done before starting the memorisation process. The researcher believes that a person should not start memorising the Quran until the verses to be memorised are recited fluently.

In the meantime, the element of memorisation management, such as the setting the number of verses to be memorised, choosing a suitable place to memorise the Quran and follow the memorisation schedule are also important based on its position in the aspect of preparation before memorising the Quran.

Aside from that, the researcher also discovered that the practices before memorising the Quran could be divided into two, which are, the compulsory and auxiliary practices. The compulsory practice is reciting the Quranic verses to be memorised fluently beforehand. By neglecting it, one cannot possibly memorise the Quran. Meanwhile, the auxiliary practices are like listening to the recitation through a CD or MP3 and write down the verses to be memorised on paper. By neglecting it, one could still memorise the Quran. If the auxiliary practices are followed, but at the same time neglecting the compulsory practices, the person will memorise the Quran hardly.

Table 4.8

Quranic memorisation process

Aspect 3: Quranic Memorisation Process

Sort by Priority	Items	d Value For Each Item	Percentage for each d Item ≤ 0.2	Average of Fuzzy Number	Original Items Number
1	Repeat the verse that is being memorised until fluent before moving to the next verse.	0.075	100	0.771	9
2	Ask another person to listen to the memorised verses.	0.075	100	0.771	10
3	Give full concentration while memorising the Quran.	0.103	100	0.757	6
4	Know the name of the chapter (*Surah*) that is being memorised.	0.125	100	0.743	4
5	Use only one *mushaf* to memorise the Quran.	0.150	100	0.714	1
6	Know the number of the section (*Juzu'*) that is being memorised.	0.150	100	0.714	5
7	Pay attention to the position of the verses that are being memorised.	0.175	93	0.686	8
8	Memorise the Quran out loud.	0.168	93	0.671	2
9	Concentrate only on the verses to be memorised	0.137	93	0.643	3
10	Focus on the style of writing of the verses that are being memorised	0.112	93	0.629	7

Based on table 4.8, all items in the Quranic memorisation process aspect obtained a threshold value (d) of < 0.2, the percentage of the consensus from the experts' group is more than 75%, and all defuzzification values for each item were found to obtain α-cut values exceeding 0.5. This indicates that all items in terms of the Quranic memorisation process has received the consensus from the experts and are considered as the standard for the Quranic memorisation process in the *tahfiz* al-Quran curriculum. Table 4.8 also shows that the item number 1 – 6 received 100 per cent consensus from the experts as well as showing that those six items must be carried out while memorising the Quran.

Based on the findings from the table above, the researcher discovered two significant elements in the Quranic memorisation process as in table 4.9. The first element is to give full concentration while memorising the Quranic verses. This element uses the sense of sight a lot, which are the eyes. Meanwhile, the second element is the repetition of the verses to be memorised until fluent. This element uses the sense of hearing. The researcher has formulated that if a person wants to memorise the Quran, he should maximise the use of the sighting and hearing senses while memorising the Quran.

Table 4.9

The division of Quranic memorisation process

No.	Concentrate while memorising	No.	Repetition of the verses to be memorised
1	Give full concentration while memorising the Quran.	1	Repeat the verse that is being memorised so fluent before moving to the next verse.
2	Know the name of the chapter (*Surah*) that is being memorised.	2	Ask another person to listen to the memorised verses.
3	Use only one *mushaf* to memorise the Quran.	3	Memorise the Quran out loud.
4	Know the number of the section (*Juzu'*) that is being memorised.		
5	Pay attention to the position of the verses that are being memorised.		
6	Concentrate only on the verses to be memorised		
7	Focus on the style of writing of the verses that are being memorised		

Besides, the researcher also discovered that the Quranic memorisation process involves two skill sets, namely, the psychomotor and cognitive skills. The psychomotor skill is used while repeating the verses that need to be memorised. Meanwhile, the cognitive skill is used while memorising and retaining verses in the brain. Maximum usage of both of these skills could strengthen memorisation.

The researcher also discovered that paying full attention while memorising the Quran can also be divided into two, which is the compulsory and auxiliary attention as in table 4.10. Compulsory attention could be done by giving full concentration towards the memorised verses, the positioning of the memorised verses and the writings of the Quranic verses. All of these three items should be given full attention when memorising the Quran. Meanwhile, auxiliary attention is ensured by taking notes on the name and section (*juzu'*) of the memorised verses.

Table 4.10

The division of Quranic memorisation process

No.	Compulsory attention	No.	Auxiliary attention
1	Give full concentration while memorising the Quran.	1	Know the name of the chapter (*Surah*) that is being memorised.
2	Pay attention to the position of the verses that are being memorised.	2	Know the number of the section (*Juzu'*) that is being memorised.
3	Concentrate only on the verses to be memorised		
4	Focus on the style of writing of the verses that are being memorised		

Table 4.11

Quranic memorisation preservation

	Aspect 4: Quranic Memorisation Preservation				
Sort by Priority	Items	d Value For Each Item	Percentage for each d Item ≤ 0.2	Average of Fuzzy Number	Original Items Number
1	Repeat the verses that have been memorised as per schedule	0.103	100	0.757	1
2	Repeat the verses that have been memorised in prayer	0.125	100	0.743	2
3	Pay attention to *Mutashabihat al-Lafzi* verses.	0.140	100	0.729	9
4	Repeat the verses that have been memorised at midnight	0.150	100	0.714	3
5	Put remarks on *Mutashabihat al-Lafzi* verses.	0.175	100	0.686	10
6	Listen to the verses that have been memorised from friends who already memorised it	0.125	100	0.657	5
7	Use a small *mushaf* when repeating the verses that have been memorised outside the classroom	0.156	93	0.657	7
8	Listen to the verses that have been memorised through cassettes, CDs or MP3s.	0.112	93	0.629	4
9	Mark on the verses that had been recited incorrectly.	0.122	93	0.586	6
10	Write down the verses that have been memorised on paper.	0.150	86	0.629	8

Based on table 4.11, all items in the Quranic memorisation preservation aspect obtained a threshold value (d) of < 0.2, the percentage of the consensus from the experts' group is more than 75%, and all defuzzification values for each item were found to obtain α-cut values exceeding 0.5. This indicates that all items in terms of the Quranic memorisation preservation has received the consensus from the experts and are considered as the standard for the Quranic memorisation preservation in the *tahfiz* al-Quran curriculum. Table 4.11 also shows that items number 1 – 6

received 100 per cent consensus from the experts, showing that those six items are essential to be carried out to preserve Quranic memorisation.

Based on the table above, the researcher has recognised that there are two critical elements in terms of preserving Quranic memorisation as in table 4.12. The first element is time management for repeating the Quran consistently as scheduled. Meanwhile, the second element is the activities to strengthen the memorisation by putting remarks on the verses have been recited incorrectly and listening to the memorised Quranic recitation through a CD or MP3.

Table 4.12

The division of Quranic memorisation preservation

No.	Time management	No.	Activities to strengthen the memorisation
1	Repeat the verses that have been memorised as per schedule	1	Put remarks on *Mutashabihat al-Lafzi* verses.
2	Repeat the verses that have been memorised in prayer	2	Listen to the verses that have been memorised from friends who already memorised it
3	Pay attention to *Mutashabihat al-Lafzi* verses.	3	Listen to the verses that have been memorised through cassettes, CDs or MP3s.
4	Repeat the verses that have been memorised at midnight	4	Mark on the verses that had been recited incorrectly.
		5	Write down the verses that have been memorised on paper.
		6	Use a small *mushaf* when repeating the verses that have been memorised outside the classroom

In addition, the researcher also managed to identify that the Quranic memorisation preservation should involve three parties. The first party is one's self where they should be committed to preserve their memorisation. The second party are the colleagues. A person who memorises the Quran should recite the memorised verses to their friends and check the memorisation of their friends along with it. The

third party is the memorisation aids. A person who has been memorising the Quran needs to write down the memorised verses in a notebook, listening to the memorised verses through a CD or MP3 and writing notes on the *Mutashabihat al-Lafzi* verses. The memorisation quality could be better if it involves all of these three parties while preserving Quranic memorisation.

Table 4.13

Quranic memorisation etiquette

	Aspect 5: Quranic Memorisation Etiquette				
Sort by Priority	Items	d Value For Each Item	Percentage for each d Item ≤ 0.2	Average of Fuzzy Number	Original Items Number
1	Start memorising the Quran by reciting *Istiazah*	0.075	100	0.771	2
2	Start memorising the Quran by reciting *Basmalah*.	0.103	100	0.757	3
3	Place the Quran in accordance with its magnificent status.	0.103	100	0.757	5
4	Always be in purified state (in ablution state) while memorising the Quran.	0.075	100	0.750	1
5	Always dress in a courteous manner while memorising the Quran.	0.125	100	0.743	4

Based on table 4.13, all of the items in Quranic memorisation etiquette received a threshold value (d) < 0.2, the consensus percentage of the group of experts for each item exceeds 75% and the defuzzification value for each item exceed the a-cut value = 0.5. This indicates that all items in term of the Quranic memorisation etiquette received the experts' consensus. These items are considered as the standard for the Quranic memorisation etiquette in the *tahfiz* al-Quran curriculum. Table 4.13 also shows that all of the items received 100 per cent consensus from the experts as

well as showing that those five items are essential to be carried out for the Quranic memorisation etiquette.

Based on the table above, the researcher identified that there are two significant elements in terms of Quranic memorisation etiquette as in table 4.14. The first element is the etiquette towards the Quran, while the second element is the etiquette towards oneself. The finding shows that the position of Quranic etiquette is higher than etiquette towards oneself.

Table 4.14

The division of Quranic memorisation preservation

No.	Etiquette towards the Quran	No.	Etiquette towards oneself
1	Start memorising the Quran by reciting *Istiazah.*	1	Always dress in a courteous manner while memorising the Quran.
2	Start memorising the Quran by reciting *Basmalah*.		
3	Place the Quran in accordance with its magnificent status.		
4	Always be in purified state (in ablution state) while memorising the Quran.		

The conclusion based on the findings from the process of memorising the Quran is; all of the 35 items submitted to the group of experts received their agreement. In addition, 23 out of 35 items submitted received 100 per cent consensus. All of these items are used as a standard in the evaluation of the Quranic memorisation process at the selected *tahfiz* al-Quran institutions involved in this study.

Hafiz al-Quran standards

To answer the research question 1c which is: "what are the *hafiz* al-Quran standards?", the researcher presented 30 items which are divided into six aspects, namely, Quranic memorisation, Quranic preservation, mastering the *tajweed* knowledge, perceptiveness towards *Mutashabihat al-Lafzi* verses, Quranic comprehension and *hafiz* al-Quran personality traits. All of these items have been submitted towards 14 experts in the field of the Quran. The findings of *hafiz* al-Quran standards are as follows:

Table 4.15

Quranic memorisation standard

Aspect 1: Quranic memorisation

Sort by Priority	Items	d Value For Each Item	Percentage for each d Item ≤ 0.2	Average of Fuzzy Number	Original Items Number
1	A *hafiz* al-Quran is able to recite the entire Quran without looking at the *Mushaf*.	0.137	93	0.743	1
2	A *hafiz* al-Quran must know the right techniques to retain the previous memorisation.	0.125	100	0.743	7
3	A *hafiz* al-Quran is able to connect any verse in the Quran when queried.	0.156	93	0.729	3
4	When listening to the Quranic recitation, a *hafiz* al-Quran is able to identify the chapter (*Surah*) of the recitation.	0.156	93	0.729	4
5	When listening to the Quranic recitation, a *hafiz* al-Quran is able to identify the section (*juzu'*) of the recitation	0.156	93	0.729	5
6	A *hafiz* al-Quran must know how to memorise the Quran by using the right techniques.	0.150	100	0.714	6
7	A *hafiz* al-Quran is able to write the entire Quran without looking at the *Mushaf*.	0.150	86	0.629	2

Based on table 4.15, all of the items in terms of Quranic memorisation aspect obtained a threshold value (d) < 0.2, the consensus percentage of the group of experts

for each item exceeds 75% and the defuzzification value for each item exceed the a-cut value = 0.5. This indicates that all items in terms of Quranic memorisation etiquette received consensus from the experts. These items are considered as the standard to measure to what extent the *tahfiz* al-Quran students reached the Quranic memorisation standard. Table 4.15 also shows item number 2 and 6 received a 100 per cent consensus from the experts. This indicates that a *hafiz* al-Quran must know how to memorise the Quran by using the right techniques and the Quranic memorisation preservation process.

Based on the findings from the table above, the researcher discovered that there are three significant elements in terms of the Quranic memorisation standard as in table 4.16. The first element is the ability to master Quranic memorisation in terms of recitation and writings. The second element is the knowledge of Quranic memorisation techniques in terms of remembering new memorisation and preserving the previous memorisation. The third element is the accuracy of the Quranic memorisation, which is the ability to identify the position of the *surah* and section (*juzu'*) as well as the ability to connect to any verses when queried.

Table 4.16

The division of the Quranic memorisation standard

No.	The ability to master the Quranic memorisation	No.	The knowledge of Quranic memorisation techniques	No.	The accuracy of the Quranic memorisation
1	A *hafiz* al-Quran is able to recite the entire Quran without looking at the *Mushaf*.	1	A *hafiz* al-Quran must know the right techniques to retain the previous memorisation.	1	A *hafiz* al-Quran is able to connect any verse in the Quran when queried.
2	A *hafiz* al-Quran is able to write the entire Quran without looking at the *Mushaf*.	2	A *hafiz* al-Quran must how to memorise the Quran by using the right techniques.	2	When listening to the Quranic recitation, a *hafiz* al-Quran is able to identify the chapter (*Surah*) of the recitation.
				3	When listening to the Quranic recitation, a *hafiz* al-Quran is able to identify the section (*juzu'*) of the recitation

Nevertheless, the findings indicate that there are noticeable discrepancies on the ability to master the Quranic memorisation element. Mastery in terms of recitation is at the highest position. Meanwhile, mastery in terms of writing is at the lowest position. This indicates that the experts seem to emphasise recitation mastery rather than writing mastery when in fact, both are equally important.

The same thing occurs towards the elements of knowledge on the Quranic memorisation techniques. Knowing the techniques how to preserve memorised verses is at the second highest position. Meanwhile, knowing the techniques of memorising new verses is at the second-lowest position. The finding indicates that experts emphasise the techniques of preserving the previous memorisation more than knowing the techniques to memorise new verses. It is undeniable that preserving Quranic memorisation techniques is more important because it determines the quality of a *hafiz* al-Quran memorisation. However, techniques to memorise new verses are

not less important because it is not possible for a person to have the previous memorisation without memorising a new one.

Meanwhile, the accuracy of the Quranic memorisation items could be seen in line together. The experts agreed to place those items in the middle, which is the ability to identify the position of the *surah* and section (*juzu'*) as well as the ability to connect to any verses when queried. Still, this element is the auxiliary elements where it is just an added-value for a *hafiz* al-Quran. Therefore, its ideal position is supposed to be lower than the ability to write the Quran and the knowledge of how to memorise new verses.

Table 4.17

Quranic preservation

Aspect 2: Quranic preservation

Sort by Priority	Items	d Value For Each Item	Percentage for each d Item ≤ 0.2	Average of Fuzzy Number	Original Items Number
1	If the Quran is recited incorrectly, a *hafiz* al-Quran is able to identify which part is misquoted while listening to it.	0.041	100	0.786	1
2	If the Quran is recited incorrectly, a *hafiz* al-Quran is able to rectify which part is misquoted while listening to it.	0.103	100	0.757	2
3	If the Quran is written incorrectly, a *hafiz* al-Quran is able to identify which part is miswritten while looking to it.	0.150	100	0.714	3
4	If the Quran is written incorrectly, a *hafiz* al-Quran is able to correct which part is miswritten while looking to it.	0.150	100	0.714	4

Based on table 4.17, all of the items in terms of Quranic preservation aspect obtained a threshold value (d) < 0.2, the consensus percentage of the group of experts for each item exceeds 75%, and the defuzzification value for each item exceeds the

a-cut value = 0.5. This indicates that all items in terms of Quranic preservation received the consensus of experts. These items are considered as the standard to measure to what extent the *tahfiz* al-Quran students have reached the Quranic preservation standard. Table 4.17 also shows that all of the items received 100 per cent consensus from the experts. This indicates that all four items must be achieved by *tahfiz* al-Quran students. The consensus of the experts in this aspect shows that every *hafiz* al-Quran must have the ability to preserve the Quran from any mistakes and deviations.

Based on the findings from the table above, the researcher managed to identify two critical elements regarding the Quranic preservation standard as in table 4.18. The first is the listening capability to identify mistakes that occur in the recitation and the capability to rectify the mistake. The second element is the sighting capability to identify errors in Quranic writings and the ability to rectify the errors. Still, hearing and sighting capabilities could only be mastered if the *hafiz* al-Quran has good quality Quranic memorisation.

Table 4.18

The division of the Quranic preservation standard

No.	Listening aspect	No.	Sighting aspect
1	If the Quran is recited incorrectly, a *hafiz* al-Quran is able to identify which part is misquoted while listening to it.	1	If the Quran is written incorrectly, a *hafiz* al-Quran is able to identify which part is miswritten while looking at it.
2	If the Quran is recited incorrectly, a *hafiz* al-Quran is able to rectify which part is misquoted while listening to it.	2	If the Quran is written incorrectly, a *hafiz* al-Quran is able to correct which part is miswritten while looking to it.

The researcher also discovered that the position of these items is organized and structured. It began with the listening aspect followed by sighting. This is because errors are more often occurs in the recitation rather than in writing.

Table 4.19

Tajweed knowledge

Aspect 3: Mastering the *tajweed knowledge*

Sort by Priority	Items	d Value For Each Item	Percentage for each d Item ≤ 0.2	Average of Fuzzy Number	Original Items Number
1	A *hafiz* al-Quran must be able to recite the Quran according to *tajweed rules*.	0.000	100	0.800	1
2	A *hafiz* al-Quran must understand the meaning of every *tajweed* symbols in the *mushaf*.	0.140	100	0.729	3
3	A *hafiz* al-Quran must be able to explain *tajweed rules* to others	0.150	100	0.714	4
4	A *hafiz* al-Quran must master *tajweed* knowledge theoretically.	0.153	100	0.700	2
5	A *hafiz* al-Quran must be able to recite the Quran with *Lahjah Arabiyyah* (Arabic accent).	0.187	86	0.657	5
6	A *hafiz* al-Quran must be able to recite the Quran melodiously.	0.122	86	0.586	6

Based on table 4.19, all of the items related to mastering *tajweed* knowledge obtained a threshold value (d) < 0.2, the consensus percentage of the group of experts for each item exceeds 75% and the defuzzification value for each item exceed the a-cut value = 0.5. This indicates that all items in terms of mastering *tajweed* knowledge received the experts' consensus. These items are considered as the standard to measure to what extent the *tahfiz* al-Quran students master the *tajweed* knowledge. Table 4.19 also shows that items number 1-4 received 100 per cent consensus from the experts. The consensus by the experts towards these four items indicates that a

hafiz al-Quran must master all of these four items theoretically and practically as well as delivering the *tajweed* knowledge to other people.

Based on the findings from the table above, the researcher identified that there are two critical elements in terms of mastering *tajweed* knowledge as in table 4.20. The first element is mastering *tajweed* knowledge practically. Meanwhile, the second element is mastering *tajweed* knowledge theoretically. The findings show that applying *tajweed* practically while reciting the Quran is at the highest position. Meanwhile, mastering the *tajweed* knowledge theoretically items lies in the second, third and fourth position. Whereas reciting the Quran with *Lahjah Arabiyyah* and melodiously, are at the last and the second last position. Nonetheless, these two items are added-values and suit to be at the bottom position.

Table 4.20

The division of the tajweed knowledge

No.	Mastering The *tajweed* Knowledge Practically	No.	Mastering The *tajweed* Knowledge Theoretically
1	A *hafiz* al-Quran must understand the meaning of every *tajweed* symbols in the *mushaf.*	1	A *hafiz* al-Quran must be able to recite the Quran according to *tajweed rules*.
2	A *hafiz* al-Quran must be able to explain *tajweed rules* to others	2	A *hafiz* al-Quran must be able to recite the Quran with *Lahjah Arabiyyah* (Arabic accent).
3	A *hafiz* al-Quran must master *tajweed* knowledge theoretically.	3	A *hafiz* al-Quran must be able to recite the Quran melodiously.

The researcher also discovered that the items in terms of mastering the *tajweed* knowledge could be divided into two elements, namely, the *fardhu ain* (obligatory) and *fardhu kifayah*. Out of 6 items related to mastering *tajweed* knowledge, only 1 item is *fardhu ain*, whereas the rest are *fardhu kifayah*. Thus, the

items arrangement in this aspect is entirely acceptable because the item regarding *fardhu ain* is placed at the highest position.

Table 4.21

Perceptiveness towards the Mutashabihat al-Lafzi verses

Aspect 4: *Mutashabihat al-Lafzi* verses Perceptiveness

Sort by Priority	Items	d Value For Each Item	Percentage for each d Item ≤ 0.2	Average of Fuzzy Number	Original Items Number
1	A *hafiz* al-Quran is able to avoid error while reciting *Mutashabihat al-Lafzi* verses in the Quran.	0.175	93	0.700	3
2	A *hafiz* al-Quran is able to identify *Mutashabihat al-Lafzi* verses in the Quran.	0.175	93	0.686	1
3	A *hafiz* al-Quran is able to compare the position of *Mutashabihat al-Lafzi* verses in the Quran.	0.168	93	0.671	2
4	If a mistake occurs while reciting the Quran, a *hafiz* al-Quran is able to correct his own recitation without looking at the *Mushaf*	0.196	86	0.671	4

Based on table 4.21, all of the items in terms of the perceptiveness towards *Mutashabihat al-Lafzi* verses in the Quran obtained a threshold value (d) < 0.2, the consensus percentage of the group of experts for each item exceeds 75% and the defuzzification value for each item exceed the a-cut value = 0.5. This indicates that all items in term of the perceptiveness towards *Mutashabihat al-Lafzi* verses in the Quran received the experts' consensus. These items are considered as the standard to measure to what extent the *tahfiz* al-Quran students are perceptiveness towards *Mutashabihat al-Lafzi* verses in the Quran. The consensus by the experts toward these four items has indicated that a *hafiz* al-Quran should master *Mutashabihat al-Lafzi* verses in the Quran in order to avoid any mistake while reciting the Quranic.

Based on the findings from the table above, the researcher identified that there are two significant elements in terms of the perceptiveness towards *Mutashabihat al-Lafzi* verses in the Quran as in table 4.22. The first element is the knowledge of the *Mutashabihat al-Lafzi* verses in the Quran theoretically. This element can be mastered by reading the books that discuss about *Mutashabihat al-Lafzi* verses in the Quran. Meanwhile, the second element is the skills to identify *Mutashabihat al-Lafzi* verses practically. This element can be mastered by mastering the memorisation fluently and with the experiences of making mistakes on the *Mutashabihat al-Lafzi* verses. Hence, one of the Quranic memorisation preservation practices is by putting remarks on the *Mutashabihat al-Lafzi* verses in the *mushaf*. The researcher noticed that the items in this aspect are well arranged which starts with the lowest level of the memorisation difficulty to the highest level of difficulty.

Table 4.22

The division of the perceptiveness towards Mutashabihat al-Lafzi verses

No.	Knowledge of the *Mutashabihat al-Lafzi* verses in the Quran theoretically	No.	The skills to identify *Mutashabihat al-Lafzi* verses practically
1	A *hafiz* al-Quran is able to identify *Mutashabihat al-Lafzi* verses in the Quran.	1	A *hafiz* al-Quran is able to avoid error while reciting *Mutashabihat al-Lafzi* verses in the Quran.
2	A *hafiz* al-Quran is able to compare the position of *Mutashabihat al-Lafzi* verses in the Quran.	2	If a mistake occurs while reciting the Quran, a *hafiz* al-Quran is able to correct his own recitation without looking at the *Mushaf*

Table 4.23

Quranic comprehension

Aspect 5: Quranic Comprehension

Sort by Priority	Items	d Value For Each Item	Percentage for each d Item ≤ 0.2	Average of Fuzzy Number	Original Items Number
1	A *hafiz* al-Quran must understand the translation of the Quranic verses.	0.122	86	0.614	1
2	A *hafiz* al-Quran must be able to clarify the meanings of the Quranic verses when queried.	0.162	79	0.586	2
3	A *hafiz* al-Quran must be able to comprehend the laws and orders that exist in the Quran.	0.122	86	0.614	3
REJECTED	A *hafiz* al-Quran must be able to present the Quranic verses accordingly with the queried theme.	0.131	57	0.600	4

Based on table 4.23, items number 1 to 3 in terms of the Quranic comprehension received a threshold value (d) < 0.2, the consensus percentage of the group of experts for each item exceeds 75%, and the defuzzification value for each item exceeds the a-cut value = 0.5. This indicates that item number 1 to 3 in terms of Quranic comprehension received the consensus of experts. Meanwhile, item number 4 got a threshold value (d) < 0.2 but did not reach the 75% of the experts' consensus as well as resulting the item to be discarded. The items that have been received the expert's consensus are considered as the standard to measure to what extent the *tahfiz* al-Quran students achieved in terms of Quranic comprehension. The consensus of the experts towards those three items indicates that every *hafiz* al-Quran should know the Quranic verses translation and able to clarify the meaning of the Quranic verses when queried as well as understanding the laws and orders that exist in the Quran.

Based on the findings from the above table, the researcher identified that there are three cognitive elements in terms of Quranic comprehension. The first

element is knowledge; a *hafiz* al-Quran must understand the Quranic verse's translations. Meanwhile, the second element is comprehension; a *hafiz* al-Quran should have capabilities to clarify the meanings in the Quran. The third item is application; a *hafiz* al-Quran should apply the laws and orders that exist in the Quran.

Meanwhile, the last item that contains the analysis element correlates between the Quranic verses with the laws and orders that have been queried. This item has been rejected based on the experts' agreement because the cognitive level of this item is quite high to be comprehended by the *tahfiz* al-Quran students during the memorisation period.

The researcher found out that the items arrangement based on the consensus of the experts in this aspect is well organised and has been sorted accordingly with the cognitive domain. The items at the highest position start with the lowest cognitive element and followed by items with higher cognitive element.

Table 4.24

Hafiz al-Quran *personality*

Aspect 6: *Hafiz* al-Quran Personality Traits

Sort by Priority	Items	d Value For Each Item	Percentage for each d Item ≤ 0.2	Average of Fuzzy Number	Original Items Number
1	A *hafiz* al-Quran must always demonstrate ethical behaviour at all time.	0.000	100	0.800	1
2	A *hafiz* al-Quran must always preserve his/her etiquette with the Quran.	0.153	100	0.700	5
3	A *hafiz* al-Quran is able to lead congregation prayer (*Solat Jamaah*).	0.150	100	0.714	3
4	A *hafiz* al-Quran must know how to teach others to memorise the Quran.	0.150	100	0.686	2
5	A *hafiz* al-Quran must always be well-dressed.	0.103	100	0.757	4

Based on table 4.24, all of the items in terms of the *hafiz* al-Quran personality traits obtained a threshold value (d) < 0.2, the consensus percentage of the group of experts for each item exceeds 75% and the defuzzification value for each item exceed the a-cut value = 0.5. This indicates that all analysed items in terms of the *hafiz* al-Quran personality traits have received the experts' consensus. These items are considered as the standard to measure to what extent the *tahfiz* al-Quran students reached the *hafiz* al-Quran personality traits. Table 4.24 also shows that all of the items have received 100 per cent consensus from the experts. This indicates that all five items must be adopted by every *hafiz* al-Quran. The consensus of the experts in this aspect shows that every *hafiz* al-Quran must possess good personalities either in terms of clothing or morality. Every *hafiz* al-Quran supposed to have the capability to teach other people reciting and memorising the Quran as well as leading the congregation prayers.

Based on the findings from the table above, the researcher identified that there are two essential elements regarding the *hafiz* al-Quran personality as in table 4.25. The first element is the personality's composition towards themselves by preserving their etiquettes with the Quran and being well-dressed at all times. Meanwhile, the second element is the personality's composition in front of others. Thus, a *hafiz* al-Quran must always demonstrate ethical behaviour at all times, capable of leading congregation prayers and capable of teaching others reciting and memorising the Quran.

Table 4.25

The division of the hafiz al-Quran *personality standard*

No.	Personalities composition towards themselves	No.	Personality's composition in front of others
1	A *hafiz* al-Quran must always preserve his/her etiquette with the Quran.	1	A *hafiz* al-Quran must always demonstrate ethical behaviour at all time.
2	A *hafiz* al-Quran must always be well-dressed.	2	A *hafiz* al-Quran is able to lead congregation prayer (*Solat Jamaah*).
		3	A *hafiz* al-Quran must know how to teach others to memorise the Quran.

From the Fuzzy Delphi Method findings, all of the items received the agreement from the experts except for one item only which is from the aspect of Quranic comprehension. The item should be discarded because it did not reach 75% consensus from experts.

In a nutshell, the findings from the Fuzzy Delphi show that the experts have agreed that the *tahfiz* al-Quran curriculum standard design consists of 3 main components, namely, (1) the *tahfiz* al-Quran curriculum objectives which contain 6 items, (2) the process of memorising the Quran which contains 35 items, and (3) the *hafiz* al-Quran standards which contain 29 items as in table 4.26.

Table 4.26

Tahfiz al-Quran *curriculum design*

	Aspect 1: *Tahfiz* al-Quran curriculum objectives
1	To produce *huffaz* al-Quran who are able to memorise the entire Quran fluently.
2	To produce *huffaz* al-Quran who are capable of preserving the Quran from any deviation.
3	To produce *huffaz* al-Quran who master *tajweed knowledge*.
4	To produce *huffaz* al-Quran who master *Mutashabihat al-Lafzi* verses in the Quran.
5	To produce *huffaz* al-Quran who comprehend the content of the Quran.
6	To produce *huffaz* al-Quran who possess good personality traits.
	Aspect 2: Preparation before memorising the Quran
1	Recite the verses to be memorised repeatedly till fluent before memorising it.
2	Recite the verses to be memorised with *tajweed*.
3	Recite the verses to be memorised to an expert teacher.
4	Follow the designated Quranic memorisation schedule.
5	Set the number of verses to be memorised before memorising it.
6	Choose a suitable place to memorise the Quran.
7	Read the translation of the verses to be memorised before memorising it.
8	Listen to the verses to be memorised from cassettes, CD or MP3, prior to memorisation.
9	Write down the verses to be memorised on paper before memorising it.
10	Recite verses to be memorised melodiously.
	Aspect 3: Quranic memorisation process
1	Repeat the verse that is being memorised till fluent before moving to the next verse.
2	Recite the memorised verses to another person.
3	Give full concentration while memorising the Quran.
4	Know the name of the chapter (*surah*) that is being memorised.
5	Use only one *mushaf* to memorise the Quran.
6	Know the number of the section (*juzu'*) that is being memorised.
7	Pay attention to the position of the verses that are being memorised.
8	Memorise the Quran with a loud voice.
9	Concentrate only on the verses to be memorised.
10	Focus on the style of writing of the verses that are being memorised.
	Aspect 4: Quranic preservation process
1	Repeat the memorised verses as per schedule.
2	Repeat the memorised verses in prayer.
3	Pay attention to *Mutashabihat al-Lafzi* verses.
4	Repeat the memorised verses at midnight.
5	Put remarks on *Mutashabihat al-Lafzi* verses.
6	Listen to the memorised verses from friends who have memorised it.
7	Use a small *mushaf* when repeating the memorised verses outside the classroom.
8	Listen to the memorised verses through cassettes, CDs or MP3s.
9	Mark on the verses that had been recited incorrectly.
10	Write down the verses that have been memorised on paper.
	Aspect 5: Quranic memorisation etiquette
1	Start memorising the Quran by reciting *Istiazah*.
2	Start memorising the Quran by reciting *Basmalah*.
3	Place the Quran in accordance with its magnificent status.

4	Always be in purified state (ablution) while memorising the Quran.
5	Always dress in a courteous manner while memorising the Quran.

Aspect 6: Quranic memorisation

1	A *hafiz* al-Quran is able to recite the entire Quran without looking at the *Mushaf*.
2	A *hafiz* al-Quran must know the right techniques to retain the previous memorisation.
3	A *hafiz* al-Quran is able to connect any verse in the Quran when queried.
4	When a verse is read, a *hafiz* al-Quran is able to identify the chapter (*surah*) of the verse.
5	When a verse is read, a *hafiz* al-Quran is able to identify the section (*juzu'*) of the verse.
6	A *hafiz* al-Quran must know how to memorise the Quran by using the right techniques.
7	A *hafiz* al-Quran is able to write the entire Quran without looking at the *Mushaf*.

Aspect 7: Quranic preservation

1	If the Quran is recited incorrectly, a *hafiz* al-Quran is able to identify which part is misquoted.
2	If the Quran is recited incorrectly, a *hafiz* al-Quran is able to rectify which part is misquoted.
3	If the Quran is written incorrectly, a *hafiz* al-Quran is able to identify which part is miswritten.
4	If the Quran is written incorrectly, a *hafiz* al-Quran is able to correct which part is miswritten.

Aspect 8: Mastering the *tajweed* knowledge

1	A *hafiz* al-Quran must be able to recite the Quran according to *tajweed* rules.
2	A Hafiz al-Quran must know the symbols of *tajweed* in the mushaf.
3	A *hafiz* al-Quran must be able to explain *tajweed* rules to others.
4	A *hafiz* al-Quran must master the theory of *tajweed* knowledge.
5	A *hafiz* al-Quran must be able to recite the Quran with *Lahjah Arabiyyah* (Arabic accent).
6	A *hafiz* al-Quran must be able to recite the Quran melodiously.

Aspect 9: Perceptiveness towards *Mustashabihat al-Lafzi* verses

1	A *hafiz* al-Quran is able to avoid error while reciting *Mutashabihat al-Lafzi* verses in the Quran.
2	A *hafiz* al-Quran is able to identify *Mutashabihat al-Lafzi* verses in the Quran.
3	A *hafiz* al-Quran is able to compare the position of *Mutashabihat al-Lafzi verses* in the Quran.
4	If a mistake occurs while reciting the Quran, a *hafiz* al-Quran is able to correct his own recitation without looking at the *mushaf*.

Aspect 10: Quranic comprehension

1	A *hafiz* al-Quran must understand the translation of the Quranic verses.
2	A *hafiz* al-Quran must be able to explain the meanings of the Quranic verses when queried.
3	A *hafiz* al-Quran must be able to present Quranic verses accordingly with the queried theme.

Aspect 11: *Hafiz* al-Quran personality traits

1	A *hafiz* al-Quran must always demonstrate honourable morals at all time.
2	A *hafiz* al-Quran must always preserve his/her etiquette with the Quran.
3	A *hafiz* al-Quran is able to lead congregation prayer (*solat jamaah*).
4	A *hafiz* al-Quran must know how to teach others to memorise the Quran.
5	A *hafiz* al-Quran must always well dress.

The Evaluation of *Tahfiz* al-Quran Curriculum Objectives, Process of Memorising the Quran and *Hafiz* al-Quran Standards in Nusantara

This chapter presents the findings of the *tahfiz* al-Quran curriculum objectives evaluation, Quranic memorisation process and *hafiz* al-Quran standards based on Provus's Discrepancy Evaluation Model that has been conducted in Malaysia, Indonesia and Brunei. The conducted evaluation is based on the previous phase of the designed *tahfiz* al-Quran curriculum standard.

The findings answer the research question number 2a, 2b and 2c which are; what are the *tahfiz* al-Quran curriculum objectives in the selected *tahfiz* al-Quran institutions? What are the processes of memorising the Quran in the selected *tahfiz* al-Quran institutions? How are the hafiz al-Quran standards in the selected *tahfiz* al-Quran institutions? To answer these questions, the researcher applied several methods to obtain the data. To answer research question number 2a, the researcher used the document analysis method and inter-rater agreement.

Meanwhile, to answer question number 2b and 2c, the researcher conducted a descriptive test to obtain findings from the questionnaires that have been distributed to the *tahfiz* al-Quran students. The evaluation of the *tahfiz* al-Quran curriculum in Malaysia, Indonesia and Brunei starts with the *tahfiz* al-Quran curriculum objectives evaluation. The method used for obtaining the data is the document analysis method and inter-rater agreement.

The Evaluation of *Tahfiz* al-Quran Curriculum Objectives in Nusantara

To evaluate the *tahfiz* al-Quran curriculum objectives in Malaysia, Indonesia and Brunei, the researcher appointed three experts in the field of *tahfiz* al-Quran education as the inter-raters. The role of the inter-raters is to determine to what extent the *tahfiz* al-Quran curriculum objectives in the selected *tahfiz* al-Quran institutions in this study conform to the designed *tahfiz* al-Quran curriculum.

**
Tahfiz al-Quran Curriculum Objectives in Malaysia**

The information about the *tahfiz* al-Quran curriculum objectives in Malaysia was obtained from the *tahfiz* al-Quran guidebook from the selected institution in Malaysia. Based on that information, the designed *tahfiz* al-Quran curriculum objectives in the institution are as follows:

1. To produce *huffaz* al-Quran who are proficient in reciting and learning the Quranic and Islamic knowledge to preserve the purity and authenticity of the Quranic as well as clearing up the arise religious issues among the society.

2. To produce reciters of the Quran who are experts in the Quran and Qiraat recitation.

3. To produce the *du'at* (Islamic preachers), educators and *imam* (prayer leaders) who are skilful as well as professionals in Quranic and Islamic knowledge.

Meanwhile, the general objectives for the Diploma in Tahfiz al-Quran and Qiraat Program are to produce *huffaz*, *qurra'* (Quran reciters) and *du'at* who are

experts and have good personality traits that are in line with the needs of the *ummah* and the nation. The specific objectives are to produce *huffaz* who are skilful in the art of reciting the Quran and the Qiraat knowledge; to produce *qurra'* who are skilful and authoritative in the art of reciting the Quran and Qiraat knowledge; and lastly to produce *du'at*, educators and imam who are professionally qualified through Quranic knowledge. While, the *tahfiz* al-Quran learning objectives are to produce *huffaz* al-Quran, to preserve the Quran from any deviation and to fulfil the demands of the *fardhu kifayah* (Darul Quran, 2005). Based on the stated objectives, the inter-raters have given their agreement towards the *tahfiz* al-Quran curriculum objectives as follows:

Table 4.27

The evaluation of tahfiz al-Quran *curriculum objectives in Malaysia*

Code	Item	Mean and Standard Deviation	
		Mean	SD
OB1	To produce *huffaz* al-Quran who are able to memorise the entire Quran fluently	4.33	.577
OB2	To produce *huffaz* al-Quran who are capable of preserving the Quran from any deviation	5.00	.000
OB3	To produce *huffaz* al-Quran who master *tajweed knowledge.*	4.33	.577
OB4	To produce *huffaz* al-Quran who are perceptive towards *Mutashabihat al-Lafzi* verses in the Quran.	1.33	.577
OB5	To produce *huffaz* al-Quran who are able to comprehend the content of the Quran	2.33	.577
OB6	To produce *huffaz* al-Quran who possess good personality traits.	4.33	.577

Based on the result in table 4.27, four out of six items obtained a mean value above 2.50 and shows that those items have achieved the standards objectives in the *tahfiz* al-Quran curriculum. Based on the results, the inter-raters strongly agree that the *tahfiz* al-Quran curriculum objectives in Malaysia are in line with objectives

number 1, 2, 3 and 6. While the other two items which are objectives number 4 and 5 are not clearly stated in their objectives. Thus, the researcher suggests the selected *tahfiz* al-Quran institution in Malaysia to add more two additional objectives which are; to produce *huffaz* al-Quran who are perceptive towards *Mutashabihat al-Lafzi verses* in the Quran and to produce *huffaz* al-Quran who are able to comprehend the content of the Quran.

Tahfiz **al-Quran Curriculum Objectives in Indonesia**

The information about the *tahfiz* al-Quran curriculum objectives in Indonesia was obtained from the *tahfiz* al-Quran guidebook from the selected institution in Indonesia. Based on that information, the designed *tahfiz* al-Quran curriculum objectives in the institution are as follows:

1. To develop a Quranic generation that is smart, intelligent, perceptive, and visionary and broad-minded.
2. To generate country leaders (in all fields) who memorise the Quran and demonstrate Quranic character.

Based on the stated objectives, the inter-raters have given their agreement towards the *tahfiz* al-Quran curriculum objectives as follows:

Table 4.28

The evaluation of tahfiz al-Quran *curriculum objectives in Indonesia*

Code	Item	Mean and Standard Deviation	
		Mean	SD
OB1	To produce the *huffaz* al-Quran who are able to memorise the entire Quran fluently	4.33	.577
OB2	To produce *huffaz* al-Quran who are capable of preserving the Quran from any deviation	2.33	.577
OB3	To produce *huffaz* al-Quran who master *tajweed knowledge.*	2.33	.577
OB4	To produce *huffaz* al-Quran who are perceptive towards *Mutashabihat al-Lafzi* verses in the Quran.	1.33	.577
OB5	To produce *huffaz* al-Quran who are able to comprehend the content of the Quran	2.33	.577
OB6	To produce *huffaz* al-Quran who possess good personality traits.	4.33	.577

Based on the result in table 4.28, only two out of six items obtained a mean value above 2.50 and shows that those items have achieved the standards objectives in the *tahfiz* al-Quran curriculum. Based on the results, the inter-raters strongly agree that the *tahfiz* al-Quran curriculum objectives in Indonesia are in line with objectives number 1 and 6. While the remaining four items which are objectives number 2, 3, 4 and 5 are not clearly stated in their objectives. Thus, the researcher strongly recommends the selected *tahfiz* al-Quran institution in Indonesia to add those four objectives which are; to produce *huffaz* al-Quran who are capable of preserving the Quran from any deviation, to produce *huffaz* al-Quran who master *tajweed* knowledge, to produce *huffaz* al-Quran who are perceptive towards *Mutashabihat al-Lafzi verses* in the Quran and to produce *huffaz* al-Quran who are able to comprehend the content of the Quran.

***Tahfiz* al-Quran Curriculum Objectives in Brunei**

The information about the *tahfiz* al-Quran curriculum objectives in Brunei was obtained from the *tahfiz* al-Quran guidebook from the selected institution in Brunei. Based on that information, the designed *tahfiz* al-Quran curriculum objectives in the institution are as follows:

1. Fulfilling and implementing one of the demands of *fardhu kifayah*.

2. To increase and to produce the *huffaz* al-Quran

3. Preserving the purity and the authenticity of the Quran from any changes, amendments and reductions.

4. To make the *huffaz* al-Quran as an advantage for students at the higher level either in the Islamic field or the Science and Technology field.

5. Obtaining the benefits and intercession/blessing from the Holy al-Quran.

Based on the stated objectives, the inter-raters have given their agreement towards the *tahfiz* al-Quran curriculum objectives as follows:

Table 4.29

The evaluation of tahfiz al-Quran *curriculum objectives in Brunei*

Code	Item	Mean and Standard Deviation	
		Mean	SD
OB1	To produce the *huffaz* al-Quran who are able to memorise the entire Quran fluently	4.33	.577
OB2	To produce *huffaz* al-Quran who are capable of preserving the Quran from any deviation	4.33	.577
OB3	To produce *huffaz* al-Quran who master *tajweed knowledge.*	2.33	.577
OB4	To produce *huffaz* al-Quran who are perceptive towards *Mutashabihat al-Lafzi* verses in the Quran.	1.33	.577
OB5	To produce *huffaz* al-Quran who are able to comprehend the content of the Quran	2.33	.577
OB6	To produce *huffaz* al-Quran who possess good personality traits.	3.33	.577

Based on the result in table 4.29, three out of six items obtained a mean value above 2.50 and shows that those items have achieved the standards objectives in the *tahfiz* al-Quran curriculum. Based on the results, the inter-raters strongly agree that the *tahfiz* al-Quran curriculum objectives in Brunei are in line with objectives number 1, 2 and 6. While the remaining three items which are objectives number 3, 4 and 5 are not clearly stated in their objectives. Thus, the researcher recommends the selected *tahfiz* al-Quran institution in Brunei to add those three objectives which are; to produce *huffaz* al-Quran who master *tajweed* knowledge, to produce *huffaz* al-Quran who are perceptive towards *Mutashabihat al-Lafzi verses* in the Quran and to produce *huffaz* al-Quran who are able to comprehend the content of the Quran.

The Evaluation of the process of memorising the Quran in Nusantara

The next evaluation phase is the process of memorising the Quran evaluation in the selected *tahfiz* al-Quran institutions in Nusantara. The method used for obtaining the

data is from the questionnaire which has been distributed to the *tahfiz* al-Quran students. Based on the designated perimeter, the researcher applied the purposive sampling in this study. Purposive sampling refers to sampling procedures where only the group of subjects with specific aspects are chosen as respondents (Chua, 2006). The samples in this study only involve *tahfiz* students who manage to memorise the entire Quran.

The respondent consists of 260 *tahfiz* al-Quran students who had memorised the entire Quran from Malaysia, Indonesia and Brunei. Based on table 4.30, the data indicates that 164 people or 63.1% of the respondents are men whereas the remaining 96 people or 36.9% are women.

Table 4.30

The distribution of respondents by gender

Gender	Frequency	Percentage
Men	164	63.1
Women	96	36.9
Total	260	100

Meanwhile, table 4.31 below shows the number of respondents by the country. Based on the data, 118 people or 45.6% are from Malaysia, followed by 95 or 36.3% from Indonesia. The respondents from Brunei constitute 47 people or 18.1%. This indicates that the respondents from Malaysia registered the highest number, whereas Brunei is the lowest.

Table 4.31

The number of respondents by country

Country	Frequency	Percentage
Malaysia	118	45.4
Indonesia	95	36.5
Brunei	47	18.1
Total	260	100

The results from this phase are measured based on mean score interpretation to indicate the level of performance by the respondents. In this case, the researcher adapted the score interpretation indicator min by Jamil Ahmad (1993). In interpreting this mean score, the value of 1.00 to 2.33 is low, 2.34 to 3.66 is moderate and score for 3.67 to 5.00 is high as shown in table 4.32 (Ahmad J. , 1993).

Table 4.32

Score mean interpretation

Mean	Interpretation
1.00-2.33	Low
2.34-3.67	Moderate
3.77-5.00	High

(Adapted from Jamil Ahmad, 1993)

Next, the researcher narrowed the measurement scale to summarise the report findings. The researcher collapsed the categories of responses from the study from five scales to two scales only which are agree and disagree as in Figure 4.1. Thus Strongly Agree and Agree were merged into Agree. Meanwhile, Strongly Disagree, Disagree and Slightly Disagree were merged into Disagree. Reducing the distance of measurement scale is a common practice in various types of research areas. The

purpose is to facilitate the researcher to interpret the research findings concisely. According to Kateri and Iliopolus (2003), among the goals of collapsing the measurement scale distance is to simplify analysis and to report the findings (Kateri, 2003). This method is also implemented by Sampong (2000) in an evaluation study adapting the Discrepancy Evaluation Model.
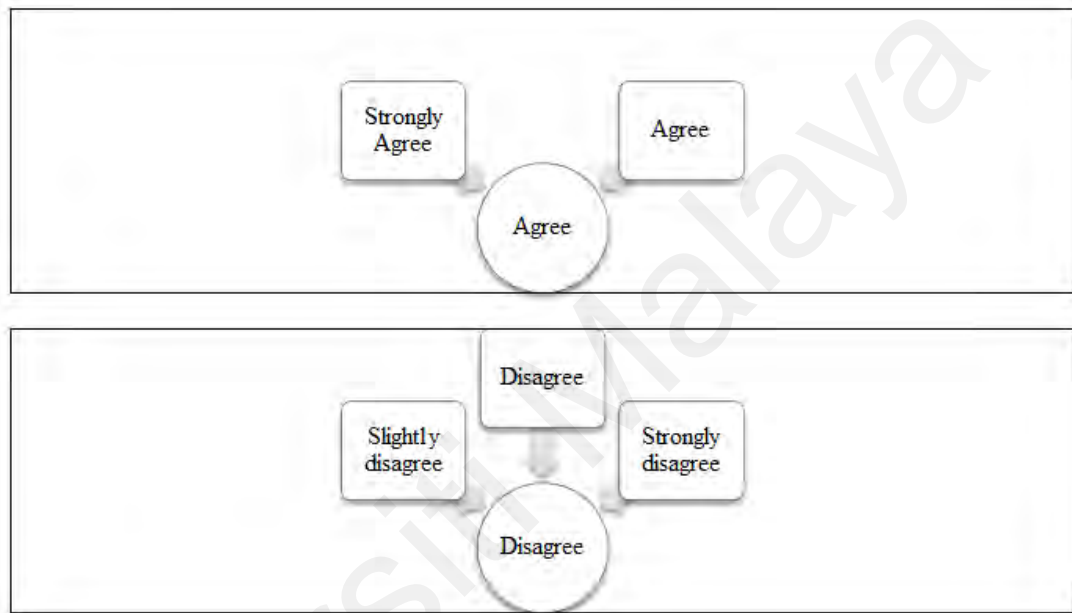
Figure 4.1. Narrowed measurement scale to agree and disagree

Preparation before memorising the Quran in Malaysia

Table 4.33

Preparation before memorising the Quran in Malaysia

Code	Items	Percentage (Frequency) (N=118)					Mean and Standard Deviation		Interpretation
		STD	D	SLD	A	SA	Mean	SD	
PM1	I recite the verses to be memorised repeatedly till fluent before memorising it.	-	-	2.5 (3)	56.8 (67)	40.7 (48)	4.381	0.537	High
PM2	I recite the verses to be memorised with tajweed.	-	-	4.25 (5)	58.5 (69)	37.3 (44)	4.33	0.555	High
PM6	I choose a suitable place to memorise the Quran.	-	-	2.5 (3)	62.7 (74)	34.7 (41)	4.322	0.521	High
PM7	I read the translation of the verses to be memorised before memorising it.	-	1.7 (2)	16.9 (20)	50.8 (60)	30.5 (36)	4.101	0.732	High
PM5	I set the number of verses to be memorised before memorising it.	0.8 (1)	1.7 (2)	18.6 (22)	55.1 (65)	23.7 (28)	3.991	0.756	High
PM3	I recite the verses to be memorised to an expert teacher.	1.7 (2)	6.8 (8)	19.5 (23)	48.3 (57)	23.7 (28)	3.855	0.917	High
PM4	I follow the designated Quranic memorisation schedule.	-	-	42.4 (50)	47.5 (56)	10.2 (12)	3.678	0.652	High
PM8	I listen to the verses to be memorised from cassettes, CDs or MP3s, prior to memorisation.	4.2 (5)	15.3 (18)	31.4 (37)	33.9 (40)	15.3 (18)	3.406	1.056	Moderate
PM10	I recite verses to be memorised melodiously.	5.1 (6)	10.2 (12)	39 (46)	34.7 (41)	11 (13)	3.364	0.984	Moderate
PM9	I write down the verses to be memorised on paper before memorising it.	8.5 (10)	24.6 (29)	50 (59)	13.6 (16)	3.4 (4)	2.788	0.904	Moderate
	Total Mean Value						3.822	.761	High

Table 4.33 shows the findings of the preparation before memorising the Quran among the respondents from Malaysia. Based on the table, seven out of ten items' mean values are high, whereas the remaining three items' mean values are

moderate. As a result, the total mean value for the preparation before memorising the Quran among the respondents from Malaysia is high with the mean value of 3.822.

Based on the results, the majority of the respondents (97.5%, n = 115 students) agreed that they recite the verses to be memorised repeatedly until fluent before memorising it. Most of them (95.8%, n = 113 students) agreed that they recite the verses to be memorised with tajweed. Besides that, the majority of the respondents (97.5%, n = 115 students) agreed that they choose a suitable place for memorising the Quran. In terms of reading the translation, 81.3% (n = 96) respondents read the translation of the verses to be memorised before memorising it. While 78.8% (n = 93) respondents agreed that they set the number of verses to be memorised before memorising it.

In terms of reciting the Quran verses to be memorised to an expert teacher, (72%, n = 85 students) agreed with that practice. Besides that, 57.7% (n = 68) respondents agreed that they stay on the schedule that had been set for memorising the Quran. However, half of the respondents from Malaysia (50.9%, n = 60 students), disagreed or slightly disagreed that they listen to the verses to be memorised from cassettes, CDs or MP3s, prior to memorisation. Other than that, 54.3% (n = 64) respondents disagreed that they recite verses to be memorised melodiously. While in terms of writing the Quran, most of the respondents (83.1%, n = 98 students) disagreed that they write down the verses to be memorised on paper before memorising it.

The overall finding shows that the respondents from Malaysia are well prepared prior to the Quranic memorisation, and most of them have met the designated preparation before memorising the Quran standard. Nonetheless, it is

undeniable that most of the respondents do not practice items PM8, PM9 and PM10. Thus, the researcher suggests that the respondents from Malaysia to practice these three items earnestly before memorising the Quran to achieve better memorisation quality.

Preparation before memorising the Quran in Indonesia

Table 4.34

Preparation before memorising the Quran in Indonesia

Code	Items	Percentage (Frequency) (N=95)					Mean and Standard Deviation		Interpretation
		STD	D	SLD	A	SA	Mean	SD	
PM1	I recite the verses to be memorised repeatedly till fluent before memorising it.	0 (0)	0 (0)	6.3 (6)	44.2 (42)	49.5 (47)	4.431	0.612	High
PM2	I recite the verses to be memorised with tajweed.	0 (0)	1.1 (1)	10.5 (10)	44.2 (42)	44.2 (42)	4.315	0.703	High
PM6	I choose a suitable place to memorise the Quran.	0 (0)	0 (0)	13.7 (13)	49.5 (47)	36.8 (35)	4.231	0.675	High
PM4	I follow the designated Quranic memorisation schedule	0 (0)	1.1 (1)	18.9 (18)	48.4 (46)	31.6 (30)	4.105	0.736	High
PM3	I recite the verses to be memorised to an expert teacher.	0 (0)	5.3 (5)	16.8 (16)	42.1 (40)	35.8 (34)	4.084	0.858	High
PM5	I set the number of verses to be memorised before memorising it.	0 (0)	3.25 (3)	15.8 (15)	52.6 (50)	28.4 (27)	4.063	0.755	High
PM10	I recite verses to be memorised melodiously.	0 (0)	5.3 (5)	26.3 (25)	33.7 (32)	34.7 (33)	3.978	0.91	High
PM7	I read the translation of the verses to be memorised before memorising it.	1.1 (1)	10.5 (10)	41.1 (39)	28.4 (27)	18.9 (18)	3.536	0.954	Moderate
PM8	I listen to the verses to be memorised from a cassette, CD or MP3, prior to Memorisation.	11.6 (11)	24.2 (23)	43.2 (41)	12.6 (12)	8.4 (8)	2.821	1.071	Moderate
PM9	I write down the verses to be memorised on paper before memorising it.	11.6 (11)	23.2 (22)	47.4 (45)	10.5 (10)	7.4 (7)	2.789	1.03	Moderate
	Total Mean Value						3.835	.83	High

Table 4.34 shows the findings of the preparation before memorising the Quran among the respondents from Indonesia. Based on the table, seven out of ten items' mean values are high, whereas the remaining three items' mean values are

moderate. As a result, the total mean value for the preparation before memorising the Quran among the respondents from Indonesia is high with the mean value of 3.835.

Based on the results, the majority of the respondents (93.7%, n = 89 students) agreed that they recite the verses to be memorised repeatedly until fluent before memorising it. Most of them (88.4%, n = 84 students) agreed that they recite the verses to be memorised with tajweed. Besides that, the majority of the respondents (86.3%, n = 82 students) agreed that they choose a suitable place for memorising the Quran. Besides that, 80 % (n = 76) respondents agreed that they stay on the schedule that had been set for memorising the Quran. In terms of reciting the Quran verses to be memorised to an expert teacher, (77.9%, n = 74 students) agreed with that practice. While 81% (n = 77) respondents agreed that they set the number of verses to be memorised before memorising it. In terms of reciting the Quran melodiously, 68% (n = 65) respondents recite verses to be memorised melodiously.

However, the number of respondents decreases in terms of reading the translation, 52.7% (n = 50) respondents read the translation of the verses to be memorised before memorising it. Besides that, most of the respondents (79%, n = 75 students) disagreed that they listen to the verses to be memorised from cassettes, CDs or MP3s, prior to memorisation. While in terms of writing the Quran, most of the respondents (82.2%, n = 78 students) disagreed that they write down the verses to be memorised on paper before memorising it.

The overall finding shows that the respondents from Indonesia are well prepared prior to the Quranic memorisation, and most of them have met the designated preparation before memorising the Quran standard. Nonetheless, most of the respondents do not practice items PM7, PM8 and PM9. Thus, the researcher

suggests that the respondents from Indonesia to practice these three items earnestly before memorising the Quran to achieve better memorisation quality.

Preparation before memorising the Quran in Brunei

Table 4.35

Preparation before memorising the Quran in Brunei

Code	Items	Percentage (Frequency) (N=47)					Mean and Standard Deviation		Interpretation
		STD	D	SLD	A	SA	Mean	SD	
PM1	I recite the verses to be memorised repeatedly till fluent before memorising it.	0 (0)	2.1 (1)	4.35 (2)	23.4 (11)	70.2 (33)	4.617	0.677	High
PM2	I recite the verses to be memorised with tajweed.	0 (0)	0 (0)	10.6 (5)	36.2 (17)	53.2 (25)	4.425	0.683	High
PM6	I choose a suitable place to memorise the Quran.	0 (0)	0 (0)	8.5 (4)	44.7 (21)	46.8 (22)	4.383	0.644	High
PM5	I set the number of verses to be memorised before memorising it.	2.1 (1)	2.1 (1)	19.1 (9)	34 (16)	42.6 (20)	4.127	0.946	High
PM7	I read the translation of the verses to be memorised before memorising it.	0 (0)	6.4 (3)	23.4 (11)	34 (16)	36.2 (17)	4	0.932	High
PM3	I recite the verses to be memorised to an expert teacher.	6.4 (3)	17 (8)	27.7 (13)	25.5 (12)	23.4 (11)	3.425	1.211	Moderate
PM4	I follow the designated Quranic Memorisation schedule.	4.35 (2)	8.5 (4)	46.8 (22)	34 (16)	6.4 (3)	3.297	0.882	Moderate
PM10	I recite verses to be memorised melodiously.	12.8 (6)	12.8 (6)	27.7 (13)	27.7 (13)	19.1 (9)	3.276	1.28	Moderate
PM8	I listen to the verses to be memorised from a cassette, CD or MP3, prior to Memorisation.	23.4 (11)	17 (8)	36.2 (17)	14.9 (7)	8.5 (4)	2.68	1.235	Moderate
PM9	I write down the verses to be memorised on paper before memorising it.	36.2 (17)	34 (16)	25.5 (12)	0 (0)	4.3 (2)	2.021	1.01	Moderate
	Total Mean Value						3.625	.95	Moderate

Table 4.35 shows the findings of the preparation before memorising the Quran among the respondents from Brunei. Based on the table, five out of ten items' mean values are high, whereas the remaining five items' mean values are moderate.

As a result, the total mean value for the preparation before memorising the Quran among the respondents from Brunei is moderate with the mean value of 3.625.

Based on the results, the majority of the respondents (93.6%, n = 44 students) agreed that they recite the verses to be memorised repeatedly until fluent before memorising it. Most of them (89.4%, n = 42 students) agreed that they recite the verses to be memorised with tajweed. Besides that, the majority of the respondents (91.5%, n = 43 students) agreed that they choose a suitable place for memorising the Quran. While 76.6% (n = 36) respondents agreed that they set the number of verses to be memorised before memorising it.

In terms of reading the translation, 70.2% (n = 33) respondents read the translation of the verses to be memorised before memorising it. While, in terms of reciting the Quran verses to be memorised to an expert teacher, (51.1%, n = 24 students) agreed with that practice. However, more than half of the respondents from Brunei (59.7%, n = 28 students), respondents disagreed that they stay on the schedule that had been set for memorising the Quran. While 53.3% (n = 25) respondents disagreed that they recite verses to be memorised melodiously. Other than that, most of the respondents from Brunei (76.6%, n = 36 students), disagreed or slightly disagreed that they listen to the verses to be memorised from cassettes, CDs or MP3s, prior to memorisation. While in terms of writing the Quran, almost all respondents (95.7%, n = 45 students) either disagreed or strongly disagreed that they write down the verses to be memorised on paper before memorising it.

The overall finding shows that the respondents from Brunei are well prepared prior to the Quranic memorisation, and most of them have met the designated preparation before memorising the Quran standard. Nonetheless, most of the

respondents do not practice items PM3, PM4, PM10, PM8 and PM9. Thus, the researcher suggests that the respondents from Brunei to practice these five items earnestly before memorising the Quran to enhance their memorisation quality.

The Kruskal-Wallis H Test Result for the preparation before memorising the Quran

Table 4.36

Kruskal Wallis H test for the preparation before memorising the Quran

Country	N	Mean rank	H Value	Df	sig. Value
Malaysia	118	135.95			
Indonesia	95	133.73	4.216	2	.121
Brunei	47	110.28			

Table 4.36 shows the Kruskal-Wallis H test result for the Quranic memorisation preparation among the respondents from Malaysia, Indonesia and Brunei. Based on the Kruskal Wallis H test in the table, the H value count (4.216) is smaller than the H critical value (5.99). This implies that there is no significant discrepancy between the respondents from Malaysia, Indonesia and Brunei [$\chi^2(2, N=260) = 4.216$, p = .121].

The researcher has concluded that there is no significant discrepancy in Quranic memorisation preparation among the respondents from Malaysia, Indonesia and Brunei. The test result indicates that relatively, in the study population, the respondents from Malaysia make the most accurate Quranic memorisation preparation with the designated Quranic memorisation preparation standard with a

mean rank of 135.95, followed by the respondents from Indonesia (133.73) and lastly the respondents from Brunei (110.28).

Quranic memorisation process in Malaysia

Table 4.37

Quranic memorisation process in Malaysia

Code	Items	Percentage (Frequency) (N=118)					Mean and Standard Deviation		Interpretation
		STD	D	SLD	A	SA	Mean	SD	
SM1	I repeat the verse that is being memorised until fluent before moving to the next verse.	-	-	2.6 (3)	62.7 (74)	34.7 (41)	4.322	0.521	High
SM5	I use only one *mushaf* to memorise the Quran.	-	-	12.7 (15)	45.8 (54)	41.5 (49)	4.288	0.68	High
SM9	I concentrate only on the verses to be memorised	-	-	6.8 (8)	59.3 (70)	33.9 (40)	4.271	0.579	High
SM2	I recite the memorised verses to other people	0.8 (1)	0.8 (1)	9.3 (11)	55.9 (66)	33.1 (39)	4.194	0.707	High
SM8	I memorise the Quran out loud.	-	0.8 (1)	15.3 (18)	50.8 (60)	33.1 (39)	4.161	0.703	High
SM3	I give full concentration while memorising the Quran.	-	-	11 (13)	62.7 (74)	26.3 (31)	4.152	0.593	High
SM6	I know the number of the section (Juzu') that is being memorised.	-	2.5 (3)	14.4 (17)	51.7 (61)	31.4 (37)	4.118	0.741	High
SM7	I pay attention to the position of the verses that are being memorised	-	1.7 (2)	17.8 (21)	49.2 (58)	31.4 (37)	4.101	0.744	High
SM4	I know the name of the chapter (*Surah*) that is being memorised.	-	2.5 (3)	16.1 (19)	51.7 (61)	29.7 (35)	4.084	0.746	High
SM10	I focus on the style of writing of the verses that are being memorised	0.8 (1)	3.4 (4)	22.9 (27)	54.2 (64)	18.6 (22)	3.864	0.783	High
	Total Mean Value						4.156	.68	High

Table 4.37 shows the findings of the Quranic memorisation process among the respondents from Malaysia. Based on the table, all of the items' mean values are high. As a result, the total mean value for the Quranic memorisation process among Malaysia is high with the mean value of 4.156.

Based on the results, the majority of the respondents (97.4%, n = 115 students) agreed that they repeat the verse that is being memorised till fluent before moving to the next verse. Most of them (87.3%, n = 103 students) agreed that they use only one mushaf to memorise the Quran. Besides that, the majority of the respondents (93.2%, n = 110 students) agreed that they concentrate only on the verses to be memorised. In terms of reciting memorised verses to others, 89% (n = 105) respondents recite the memorised verses to another person. While 83.9% (n = 99) respondents agreed that they memorise the Quran with a loud voice.

In terms of concentration, (89%, n = 105 students) agreed that they give full concentration while memorising the Quran. Besides that, 83.1% (n = 98) respondents agreed that they know the number of the section (juzu') that is being memorised. Meanwhile, more than half of the respondents (80.6%, n = 95 students), agreed that they pay attention to the position of the verses that are being memorised. Other than that, 81.4% (n = 96) respondents agreed that they know the name of the chapter (surah) that is being memorised. While in terms of Quranic writing, more than half of the respondents (72.8%, n = 86 students) agreed that they focus on the style of writing of the verses that are being memorised.

The overall finding shows that the respondents from Malaysia are well prepared prior to the Quranic memorisation, and most of them have met the designated Quranic memorisation process standard. The researcher believes that the methods used by them are good enough and they should continue to memorise the Quran with the previous process.

Quranic memorisation process in Indonesia

Table 4.38

Quranic memorisation process in Indonesia

Code	Items	Percentage (Frequency) (N=95)					Mean and Standard Deviation		Interpretation
		STD	D	SLD	A	SA	Mean	SD	
SM1	I repeat the verse that is being memorised until fluent before moving to the next verse.	0 (0)	0 (0)	5.3 (5)	51.6 (49)	43.2 (41)	4.378	0.586	High
SM2	I recite the memorised verses to other people	0 (0)	0 (0)	9.5 (9)	47.4 (45)	43.2 (41)	4.336	0.645	High
SM3	I give full concentration while memorising the Quran.	0 (0)	0 (0)	8.4 (8)	50.5 (48)	41.1 (39)	4.326	0.626	High
SM6	Know the number of the section (*Juzu'*) that is being memorised.	0 (0)	2.1 (2)	11.6 (11)	51.6 (49)	34.7 (33)	4.189	0.718	High
SM4	I know the name of the chapter (*Surah*) that is being memorised.	0 (0)	1.1 (1)	10.5 (10)	57.9 (55)	30.5 (29)	4.178	0.651	High
SM9	I concentrate only on the verses to be memorised	1.1 (1)	1.1 (1)	7.4 (7)	63.2 (60)	27.4 (26)	4.147	0.683	High
SM5	I use only one *mushaf* to memorise the Quran.	1.1 (1)	2.1 (2)	21.1 (20)	37.9 (36)	37.9 (36)	4.094	0.876	High
SM7	I pay attention to the position of the verses that are being memorised	0 (0)	2.1 (2)	32.6 (31)	48.4 (46)	16.8 (16)	3.8	0.738	High
SM8	I memorise the Quran out loud.	0 (0)	3.2 (3)	33.7 (32)	43.2 (41)	20 (19)	3.8	0.793	High
SM10	I focus on the style of writing of the verses that are being memorised	3.2 (3)	8.4 (8)	42.1 (40)	31.6 (30)	14.7 (14)	3.463	0.954	Moderate
	Total Mean Value						4.071	.727	High

Table 4.38 shows the findings of the Quranic memorisation process among the respondents from Indonesia. Based on the table, nine out of ten items' mean values are high, whereas one items' mean values are moderate. As a result, the total

mean value for the preparation before memorising the Quran among the respondents from Indonesia is high with the mean value of 4.071.

Based on the results, the majority of the respondents (94.8%, n = 90 students) agreed that they repeat the verse that is being memorised till fluent before moving to the next verse. Most of them (90.6%, n = 86 students) agreed that they respondents recite the memorised verses to another person. Besides that, the majority of the respondents (91.6%, n = 87 students) agreed that they concentrate only on the verses to be memorised. Meanwhile, 86.3% (n = 82) respondents agreed that they know the number of the section (*juzu'*) that is being memorised. Other than that, 88.4% (n = 84) respondents agreed that they know the name of the chapter (surah) that is being memorised.

In terms of concentration, (90.6%, n = 86 students) agreed that they give full concentration while memorising the Quran. Besides that, the majority of the respondents (75.8%, n = 72 students) agreed that they use only one mushaf to memorise the Quran. Meanwhile, more than half of the respondents (65.2%, n = 62 students), agreed that they pay attention to the position of the verses that are being memorised. In terms of reciting the Quran, 63.2% (n = 60) respondents agreed that they memorise the Quran with a loud voice. However, the number of respondents decreases in terms of Quranic writing, 53.7% (n = 51) respondents agreed that they focus on the style of writing of the verses that are being memorised.

The overall finding shows that the respondents from Indonesia are well prepared prior to the Quranic memorisation, and most of them have met the designated Quranic memorisation process standard. The researcher believes that the methods used by them are good enough and they should continue to memorise the

Quran with the mentioned process. However, they should improve in terms of focusing on the Quranic writing so they can learn how the words of the Quran are written and spelt. In addition, it can also strengthen their memorisation by focusing on the Quranic writing.

Quranic memorisation process in Brunei

Table 4.39

Quranic memorisation process in Brunei

Code	Items	Percentage (Frequency) (N=47)					Mean and Standard Deviation		Interpretation
		STD	D	SLD	A	SA	Mean	SD	
SM6	I know the number of the section (*Juzu'*) that is being memorised.	0 (0)	0 (0)	2.1 (1)	42.6 (20)	55.3 (26)	4.531	0.545	High
SM1	I repeat the verse that is being memorised until fluent before moving to the next verse.	0 (0)	0 (0)	8.5 (4)	46.8 (22)	44.7 (21)	4.361	0.64	High
SM4	I know the name of the chapter (*Surah*) that is being memorised.	0 (0)	2.1 (1)	8.5 (4)	46.8 (22)	42.6 (20)	4.297	0.719	High
SM5	I use only one *mushaf* to memorise the Quran.	2.1 (1)	4.3 (2)	17 (8)	38.3 (18)	38.3 (18)	4.042	1.02	High
SM3	I give full concentration while memorising the Quran.	0 (0)	4.3 (2)	25.5 (12)	44.7 (21)	25.5 (12)	3.914	0.829	High
SM9	I concentrate only on the verses to be memorised	0 (0)	4.3 (2)	25.5 (12)	44.7 (21)	25.5 (12)	3.914	0.829	High
SM7	I pay attention to the position of the verses that are being memorised	0 (0)	8.5 (4)	19.1 (9)	53.2 (25)	19.1 (9)	3.829	0.842	High
SM2	I recite the memorised verses to other people	4.3 (2)	2.15 (1)	29.8 (14)	38.3 (18)	25.5 (12)	3.787	0.998	High
SM8	I memorise the Quran out loud.	2.1 (1)	6.4 (3)	34.5 (16)	40.4 (19)	17 (8)	3.638	0.919	Moderate
SM10	I focus on the style of writing of the verses that are being memorised.	2.1 (1)	6.4 (3)	36.2 (17)	48.9 (23)	6.4 (3)	3.51	0.804	Moderate
	Total Mean Value						3.982	.815	High

Table 4.39 shows the findings of the Quranic memorisation process among the respondents from Brunei. Based on the table, eight out of ten items' mean values are high, whereas the remaining three items' mean values are moderate. As a result,

the total mean value for the Quranic memorisation process among the respondents from Brunei is high with the mean value of 3.982.

Based on the results, the majority of the respondents (97.9%, n = 46 students) agreed that they know the number of the section (*juzu'*) that is being memorised. Most of them (91.5%, n = 43 students) agreed that they repeat the verse that is being memorised till fluent before moving to the next verse. Besides that, the majority of the respondents (89.4%, n = 42 students) agreed that they know the name of the chapter (surah) that is being memorised. Meanwhile, 76.6% (n = 36) respondents agreed that they use only one mushaf to memorise the Quran. Other than that, 70.2% (n = 33) respondents agreed that they give full concentration while memorising the Quran.

In terms of concentration, (70.2%, n = 33 students) agreed that they concentrate only on the verses to be memorised. Besides that, the majority of the respondents (72.3%, n = 34 students) agreed that they pay attention to the position of the verses that are being memorised. Meanwhile, more than half of the respondents (63.8%, n = 30 students), agreed that they recite the memorised verses to another person. However, the number of respondents decreases in terms of memorising the Quran out loud, half of the respondents (63.8%, n = 30 students), disagreed that they memorise the Quran with a loud voice. While 44.7% (n = 20) respondents disagreed that they focus on the style of writing of the verses that are being memorised.

The overall finding shows that the respondents from Brunei are good prior to the Quranic memorisation, and most of them have met the designated Quranic memorisation process standard. The researcher believes that the methods used by them are right and they should continue to memorise the Quran with the mentioned

process. However, they should improve in terms of focusing on the Quranic writing so they can learn how to the words of the Quran are written and spelt. The researcher suggests the respondents from Brunei to memorise the Quran out loud so it could help them to focus while memorising the Quran.

Kruskal-Wallis H Test Result for the Quranic memorisation process

Table 4.40

Kruskal Wallis H test for the Quranic memorisation process

Country	N	Mean rank	H Value	Df	sig. Value
Malaysia	118	138.75			
Indonesia	95	127.43	3.355	2	.187
Brunei	47	115.98			

Table 4.40 shows the Kruskal-Wallis H test result for the Quranic memorisation process among the respondents from Malaysia, Indonesia and Brunei. Based on the Kruskal Wallis H test in the table, the H value count (4.216) is smaller than the H critical value (5.99). This implies that there is no significant discrepancy between the respondents from Malaysia, Indonesia and Brunei [χ^2(2, N=260) = 4.216, p = .121].

The researcher has concluded that there is no significant discrepancy in Quranic memorisation process among the respondents from Malaysia, Indonesia and Brunei. The test result indicates that relatively, in the study population, the respondents from Malaysia make the most accurate Quranic memorisation process with the designated Quranic memorisation process with a mean rank of 138.75, followed by the respondents from Indonesia (127.43) and lastly the respondents from Brunei (115.98).

Quranic revision process in Malaysia

Table 4.41

Quranic revision process in Malaysia

Code	Items	Percentage (Frequency) (N=118)					Mean and Standard Deviation		Interpretation
		STD	D	SLD	A	SA	Mean	SD	
PH3	I am perceptive towards the verses of *mutashabihat*	0 (0)	4.2 (5)	22 (26)	52.5 (62)	21.2 (25)	3.906	0.773	High
PH6	I listen to the verses that have been memorised from friends who already memorised it.	0.8 (1)	3.4 (4)	18.6 (22)	58.5 (69)	18.6 (22)	3.906	0.762	High
PH8	I listen to the verses that have been memorised through cassettes, CDs or MP3s	1.7 (2)	5.9 (7)	17.8 (21)	50 (59)	24.6 (29)	3.898	0.9	High
PH9	I put remarks on the words that have been read inaccurately	2.5 (3)	2.5 (3)	25.4 (30)	43.2 (51)	26.3 (31)	3.881	0.916	High
PH7	I use a small *mushaf* when repeating the verses that have been memorised outside the classroom	0 (0)	8.5 (10)	28 (33)	50 (59)	13.6 (16)	3.686	0.813	High
PH2	I repeat the verses that have been memorised in prayer.	0 (0)	3.4 (4)	36.4 (43)	50 (59)	10.2 (12)	3.669	0.704	High
PH5	I put remarks on the *Mutashabihat* verses	1.7 (2)	8.5 (10)	36.4 (43)	38.1 (45)	15.3 (18)	3.567	0.91	Moderate
PH1	I repeat the verses that have been memorised as per schedule.	0 (0)	5.9 (7)	45.8 (54)	40.7 (48)	7.6 (9)	3.5	0.725	Moderate
PH4	I repeat the verses that have been memorised at midnight	0.8 (1)	10.2 (12)	57.6 (68)	24.6 (29)	6.8 (8)	3.262	0.767	Moderate
PH10	I write down the memorised verses in a paper.	2.5 (3)	18.6 (22)	42.2 (50)	23.7 (28)	12.7 (15)	3.254	0.988	Moderate
	Total Mean Value						3.653	.826	Moderate

Table 4.41 shows the findings of the Quranic revision process among the respondents from Malaysia. Based on the table, six out of ten items' mean values are high, whereas the remaining four items' mean values are moderate. As a result, the

total mean value for the Quranic revision process among the respondents from Malaysia is moderate with the mean value of 3.653.

Based on the results, the majority of the respondents (73.7%, n = 87 students) agreed that they pay attention to *Mutashabihat al-Lafzi* verses. Most of them (77.1%, n = 91 students) agreed that they listen to the memorised verses from friends who have memorised it. Besides that, the majority of the respondents (74.6%, n = 88 students) agreed that they listen to the memorised verses through cassettes, CDs or MP3s. In terms of putting remarks in the Quran, 69.5% (n = 82) respondents use a small mushaf when repeating the memorised verses outside the classroom. Meanwhile, more than half of the respondents (60.2%, n = 71 students), agreed that they repeat the memorised verses in prayer. While 60.2% (n = 71) respondents agreed that they repeat the memorised verses in prayer.

However, the number of respondents decreases in terms of putting remarks on *Mutashabihat al-Lafzi* verses, almost half of the respondents (46.6%, n = 55 students), disagreed with this practice. Besides that, 51.7% (n = 61) respondents disagreed that they repeat the memorised verses as per schedule. Meanwhile, more than half of the respondents (68.6%, n = 81 students), disagreed that they repeat the memorised verses at midnight. Other than that, 63.6% (n = 75) respondents disagreed that they write down the verses that have been memorised on paper.

The overall finding shows that the respondents from Malaysia are moderate, and most of them have met half of the designated Quranic revision process. The researcher believes that the methods used by them are not good enough and they should enhance their way in revising the Quran. There are several advised activities that they should do while revising the Quran. Among the most crucial practice are;

repeating the memorised verses as per schedule and writing down the verses that have been memorised on paper. Both of these practices are strongly recommended because it could help the respondents to strengthen their memorisation.

Quranic revision process in Indonesia

Table 4.42

Quranic revision process in Indonesia

Code	Items	Percentage (Frequency) (N=95)					Mean and Standard Deviation		Interpretation
		STD	D	SLD	A	SA	Mean	SD	
PH2	I repeat the verses that have been memorised in prayer.	0 (0)	0 (0)	24.2 (23)	58.9 (56)	16.8 (16)	3.926	0.639	High
PH1	I repeat the verses that have been memorised as per schedule.	1.1 (1)	2.1 (2)	26.3 (25)	47.4 (45)	23.2 (22)	3.894	0.818	High
PH3	I am perceptive towards the verses of *mutashabihat*	0 (0)	3.25 (3)	29.5 (28)	43.2 (41)	24.2 (23)	3.884	0.81	High
PH6	I listen to the verses that have been memorised from friends who already memorised it.	0 (0)	2.1 (2)	29.5 (28)	47.4 (45)	21.1 (20)	3.873	0.761	High
PH7	I use a small *mushaf* when repeating the verses that have been memorised outside the classroom	2.1 (2)	5.3 (5)	32.6 (31)	35.8 (34)	24.2 (23)	3.747	0.956	High
PH4	I repeat the verses that have been memorised at midnight	1.1 (1)	3.2 (3)	46.3 (44)	33.7 (32)	15.8 (15)	3.6	0.83	Moderate
PH9	I put remarks on the words that have been read inaccurately	3.2 (3)	11.6 (11)	30.5 (29)	37.9 (36)	16.8 (16)	3.536	1.008	Moderate
PH5	I put remarks on the *Mutashabihat* verses	1.1 (1)	6.3 (6)	47.4 (45)	30.5 (29)	14.7 (14)	3.515	0.861	Moderate
PH8	I listen to the verses that have been memorised through cassettes, CDs or MP3s	10.5 (10)	20 (19)	37.9 (36)	17.9 (17)	13.7 (13)	3.042	1.166	Moderate
PH10	I Write down the verses that have been memorised on paper.	8.4 (8)	23.2 (22)	51.6 (49)	6.3 (6)	10.5 (10)	2.863	1.006	Moderate
	Total MeanValue						3.588	.886	Moderate

Table 4.42 shows the findings of the Quranic revision process among the respondents from Indonesia. Based on the table, five out of ten items' mean values are high, whereas the remaining five items' mean values are moderate. As a result,

the total mean value for the Quranic revision process among the respondents from Indonesia is moderate with the mean value of 3.588.

Based on the results, the majority of the respondents (75.7%, n = 72 students) agreed that they repeat the memorised verses in prayer. Most of them (70.6%, n = 67 students) agreed that they repeat the memorised verses as per schedule. Besides that, the majority of the respondents (67.4%, n = 64 students) agreed that they pay attention to *Mutashabihat al-Lafzi* verses. In terms of listening from others, 68.5% (n = 65) respondents listen to the memorised verses from friends who have memorised it. Meanwhile, more than half of the respondents (60%, n = 57 students), agreed that they use a small *mushaf* when repeating the memorised verses outside the classroom.

However, the number of respondents decreases in terms of repeating the memorised verses at midnight, around half of the respondents (50.6%, n = 48 students), disagreed with this practice. Besides that, 45.3% (n = 43) respondents disagreed that they mark on the verses that had been recited incorrectly. Meanwhile, more than half of the respondents (54.8%, n = 81 students), disagreed that they put remarks on *Mutashabihat al-Lafzi* verses. Other than that, 68.4% (n = 65) respondents disagreed that they listen to the memorised verses through cassettes, CDs or MP3s. While most of the respondents (83.2%, n = 89 students) disagreed or slightly disagreed that they write down the verses that have been memorised on paper.

The overall finding shows that the respondents from Indonesia are moderate, and most of them met only half of the designated Quranic revision process. The researcher believes that the methods used by them have room for improvement and they should enhance their way in revising the Quran. There are several advised

activities that they should do while revising the Quran. Among the most crucial practice are; repeating the memorised verses at midnight and writing down the verses that have been memorised on paper. Both of these practices are strongly recommended because it could help the respondents to strengthen their memorisation.

Quranic revision process in Brunei

Table 4.43

Quranic revision process in Brunei

Code	Items	Percentage (Frequency) (N=47)					Mean and Standard Deviation		Interpretation
		STD	D	SLD	A	SA	Mean	SD	
PH7	I use a small *mushaf* when repeating the verses that have been memorised outside the classroom	0 (0)	8.5 (4)	17 (8)	42.6 (20)	31.9 (15)	3.978	0.92	High
PH3	I am perceptive towards the verses of *mutashabihat*	0 (0)	6.4 (3)	27.7 (13)	44.7 (21)	21.3 (10)	3.808	0.85	High
PH9	I put remarks on the words that have been read inaccurately	6.4 (3)	12.8 (6)	27.7 (13)	12.8 (6)	40.4 (19)	3.68	1.303	High
PH1	I repeat the verses that have been memorised as per schedule.	2.1 (1)	6.4 (3)	29.8 (14)	51.1 (24)	10.6 (5)	3.617	0.848	Moderate
PH6	I listen to the verses that have been memorised from friends who already memorised it.	4.3 (2)	8.5 (4)	34 (16)	36.2 (17)	17 (8)	3.531	1.018	Moderate
PH4	I repeat the verses that have been memorised at midnight.	0 (0)	6.4 (3)	51.1 (24)	40.4 (19)	2.1 (1)	3.383	0.644	Moderate
PH5	I put remarks on the *Mutashabihat* verses	8.5 (4)	6.4 (3)	44.7 (21)	25.5 (12)	14.9 (7)	3.319	1.085	Moderate
PH2	I repeat the verses that have been memorised in prayer.	2.1 (1)	12.8 (6)	44.7 (21)	36.2 (17)	4.3 (2)	3.276	0.826	Moderate
PH8	I listen to the verses that have been memorised through cassettes, CDs or MP3s	14.9 (7)	10.6 (5)	36.2 (17)	23.4 (11)	14.9 (7)	3.127	1.244	Moderate
PH10	I write down the memorised verses in a paper.	19.1 (9)	36.2 (17)	36.2 (17)	6.4 (3)	2.1 (1)	2.361	0.942	Low
	Total MeanValue						3.408	.968	Moderate

Table 4.43 shows the findings of the Quranic revision process among the respondents from Brunei. Based on the table, only three out of ten items' mean values are high, whereas the remaining six items' mean values are moderate and one

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is low. As a result, the total mean value for the Quranic revision process among the respondents from Brunei is moderate with the mean value of 3.408.

Based on the results, the majority of the respondents (74.5%, n = 35 students) agreed that they use a small *mushaf* when repeating the memorised verses outside the classroom. Most of them (66%, n = 31 students) agreed that they pay attention to *Mutashabihat al-Lafzi* verses. Besides that, more than half of the respondents (53.2%, n = 25 students) agreed that they mark on the verses that had been recited incorrectly. In terms of schedule, 61.7.5% (n = 29) respondents repeat the memorised verses as per schedule. Meanwhile, more than half of the respondents (53.2%, n = 25 students), agreed that they listen to the memorised verses from friends who have memorised it.

However, the number of respondents decreases in terms of repeating the memorised verses at midnight, around half of the respondents (57.5%, n = 27 students), disagreed with this practice. Besides that, 59.6% (n = 28) respondents disagreed that they put remarks on *Mutashabihat al-Lafzi* verses. Meanwhile, more than half of the respondents (59.6%, n = 28 students), disagreed that they repeat the memorised verses in prayer. Other than that, 61.7% (n = 29) respondents disagreed that they listen to the memorised verses through cassettes, CDs or MP3s. While most of the respondents (91.5%, n = 43 students) disagreed or slightly disagreed that they write down the verses that have been memorised on paper.

The overall finding shows that the respondents from Brunei are moderate, and most of them met only half of the designated Quranic revision process. The researcher believes that the methods used by them should be enhanced and their way in revising the Quran need to be enforced better. There are several advised activities

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that they should do while revising the Quran. Among the most crucial practice are; repeating the memorised verses in prayer and writing down the verses that have been memorised on paper. Both of these practices are strongly recommended because it could help the respondents to strengthen their memorisation.

Kruskal-Wallis H Test Result for the Quranic Revision Process

Table 4.44

Kruskal Wallis H test for the Quranic memorisation preservation

Country	N	Mean rank	H Value	Df	sig. Value
Malaysia	118	141.73			
Indonesia	95	126.52	6.299	2	.043
Brunei	47	110.35			

Table 4.44 shows the Kruskal-Wallis H test result for the Quranic revision process among the respondents from Malaysia, Indonesia and Brunei. Based on the Kruskal Wallis H test in the table, the H value count (6.299) is larger than the H critical value (5.99). This implies that there is a significant discrepancy between the respondents from Malaysia, Indonesia and Brunei [χ^2(2, N=260) = 6.299, p = .043].

The researcher identified that there is a significant discrepancy in Quranic revision process among the respondents from Malaysia, Indonesia and Brunei. The test result indicates that relatively, in the study population, the respondents from Malaysia make the most accurate Quranic revision process with the designated Quranic revision process standard with a mean rank of 141.73, followed by the respondents from Indonesia (126.52) and lastly the respondents from Brunei (110.35).

From the finding results, the researcher can conclude that most of the respondents from Malaysia, Indonesia and Brunei are less emphases on the Quranic revision process compared to the preparation before memorising the Quran and Quranic memorisation process. Their focus is more on memorising new verses rather than preserving memorised verses. This situation should not remain like this as it will cause the students to forget the verses they have memorised.

Quranic memorisation etiquette in Malaysia

Table 4.45

Quranic memorisation etiquette in Malaysia

Code	Items	Percentage (Frequency) (N=118)					Mean and Standard Deviation		Interpretation
		STD	D	SLD	A	SA	Mean	SD	
AM2	I start memorising the Quran by reciting *Basmalah*.	0 (0)	0.8 (1)	0 (0)	44.1 (52)	55.1 (65)	4.533	0.549	High
AM3	I place the Quran in accordance with its magnificent status.	0 (0)	0 (0)	0.8 (1)	44.9 (53)	54.2 (64)	4.533	0.517	High
AM1	I start memorising the Quran by reciting *Istiazah*.	0 (0)	0 (0)	0.8 (1)	46.6 (55)	52.5 (62)	4.516	0.518	High
AM5	I always dress in a courteous manner while memorising the Quran.	0 (0)	0 (0)	7.6 (9)	55.9 (66)	36.4 (43)	4.288	0.6	High
AM4	I always be in purified state (ablution) while memorising the Quran.	0.8 (1)	0.8 (1)	26.3 (31)	44.9 (53)	27.1 (32)	3.966	0.805	High
	Total Mean Value						4.392	.585	High

Table 4.45 shows the findings of the Quranic memorisation etiquette among the respondents from Malaysia. Based on the table, all of five items' mean values are high. As a result, the total mean value for the Quranic memorisation etiquette among the respondents from Malaysia is high with the mean value of 4.392.

Based on the results, the majority of the respondents (99.2%, n = 117 students) agreed that they start memorising the Quran by reciting *Basmalah*. Most of them (99.1%, n = 117 students) agreed that they place the Quran in accordance with its magnificent status. Besides that, the majority of the respondents (99.1%, n = 117 students) agreed that they start memorising the Quran by reciting *Istiazah*. In terms of dressing, 92.3% (n = 109) respondents always dress in a courteous manner while

memorising the Quran. While 72% (n = 85) respondents agreed that they always be in purified state (ablution) while memorising the Quran.

The overall finding shows that the respondents from Malaysia are high, and most of them have met all of the designated Quranic memorisation etiquettes. The researcher believes that their etiquettes towards the Quran are very good and they should continue honouring the position of the Quran with the stated practices at all time.

Quranic memorisation etiquette in Indonesia

Table 4.46

Quranic memorisation etiquette in Indonesia

Code	Items	Percentage (Frequency) (N=95)					Mean and Standard Deviation		Interpretation
		STD	D	SLD	A	SA	Mean	SD	
AM3	I place the Quran in accordance with its magnificent status.	0 (0)	0 (0)	1.1 (1)	27.4 (26)	71.6 (68)	4.705	0.48	High
AM2	I start memorising the Quran by reciting *Basmalah*.	0 (0)	0 (0)	1.1 (1)	28.4 (27)	70.5 (67)	4.694	0.485	High
AM5	I always dress in a courteous manner while memorising the Quran.	0 (0)	0 (0)	4.2 (4)	29.5 (28)	66.3 (63)	4.621	0.568	High
AM1	I start memorising the Quran by reciting *Istiazah*.	0 (0)	1.1 (1)	1.1 (1)	33.7 (32)	64.2 (61)	4.61	0.57	High
AM4	I always be in purified state (ablution) while memorising the Quran.	0 (0)	0 (0)	5.3 (5)	29.5 (28)	65.3 (62)	4.6	0.59	High
	Total Mean Value						4.646	.539	High

Table 4.46 shows the findings of the Quranic memorisation etiquette among the respondents from Indonesia. Based on the table, all of five items' mean values are high. As a result, the total mean value for the Quranic memorisation etiquette among the respondents from Indonesia is high with the mean value of 4.646.

Based on the results, the majority of the respondents (99%, n = 94 students) agreed that they place the Quran in accordance with its magnificent status. Most of them (98.9%, n = 94 students) agreed that they start memorising the Quran by reciting *Basmalah*. Besides that, the majority of the respondents (95.8%, n = 91 students) agreed that they always dress in a courteous manner while memorising the Quran. In terms of reciting *Istiazah*, 97.9% (n = 93) respondents start memorising the

Quran by reciting *Istiazah*. While 94.8% (n = 90) respondents agreed that they always be in purified state (ablution) while memorising the Quran.

The overall finding shows that the respondents from Indonesia are high, and most of them have met all of the designated Quranic memorisation etiquettes. The researcher believes that they are practising outstanding manner towards Quranic memorisation etiquette and they should continue honouring the position of the Quran with the stated practices at all time.

Quranic memorisation etiquette in Brunei

Table 4.47

Quranic memorisation etiquette in Brunei

Code	Items	Percentage (Frequency) (N=47)					Mean and Standard Deviation		Interpretation
		STD	D	SLD	A	SA	Mean	SD	
AM2	I start memorising the Quran by reciting *Basmalah*.	0 (0)	0 (0)	2.1 (1)	19.1 (9)	78.7 (37)	4.766	0.476	High
AM3	I place the Quran in accordance with its magnificent status.	0 (0)	0 (0)	2.1 (1)	31.9 (15)	66 (31)	4.638	0.528	High
AM1	I start memorising the Quran by reciting *Istiazah*.	0 (0)	2.1 (1)	6.4 (3)	21.3 (10)	70.2 (33)	4.595	0.712	High
AM5	I always dress in a courteous manner while memorising the Quran.	0 (0)	2.1 (1)	14.9 (7)	40.4 (19)	42.6 (20)	4.234	0.786	High
AM4	I always be in purified state (ablution) while memorising the Quran.	0 (0)	4.3 (2)	19.1 (9)	42.6 (20)	34 (16)	4.063	0.844	High
	Total Mean Value						4.459	.669	High

Table 4.47 shows the findings of the Quranic memorisation etiquette among the respondents from Brunei. Based on the table, all of five items' mean values are high. As a result, the total mean value for the Quranic memorisation etiquette among the respondents from Brunei is high with the mean value of 4.459.

Based on the results, the majority of the respondents (97.8%, n = 46 students) agreed that they start memorising the Quran by reciting *Basmalah*. Most of them (97.9%, n = 46 students) agreed that they place the Quran in accordance with its magnificent status. Besides that, the majority of the respondents (91.5%, n = 43 students) agreed that they start memorising the Quran by reciting *Istiazah*. In terms of dressing, 83% (n = 39) respondents always dress in a courteous manner while memorising the Quran. While 76.6% (n = 36) respondents agreed that they always be in purified state (ablution) while memorising the Quran.

The overall finding shows that the respondents from Brunei are high, and most of them have met all of the designated Quranic memorisation etiquettes. The researcher believes that their etiquettes towards the Quran are very good and they should continue honouring the position of the Quran with the stated practices at all time.

Kruskal-Wallis H Test Result for the Quranic memorisation etiquette

Table 4.48

Kruskal Wallis H test for the Quranic memorisation etiquette

Country	N	Mean rank	H Value	Df	sig. Value
Malaysia	118	112.90			
Indonesia	95	155.26	17.890	2	.000
Brunei	47	124.64			

Table 4.48 shows the Kruskal-Wallis H test result for the Quranic memorisation etiquette among the respondents from Malaysia, Indonesia and Brunei. Based on the Kruskal Wallis H test in the table, the H value count (17.890) is larger than the H critical value (5.99). This implies that there is a significant discrepancy between the respondents from Malaysia, Indonesia and Brunei [χ^2(2, N=260) = 17.890, p = .000].

The researcher identified that there is a significant discrepancy in Quranic memorisation etiquette among the respondents from Malaysia, Indonesia and Brunei. The test result indicates that relatively, in the study population, the respondents from Indonesia practice the most proper Quranic memorisation etiquette with the designated Quranic memorisation etiquette standard with a mean rank of 155.26, followed by the respondents from Brunei (124.64) and lastly the respondents from

Malaysia (112.90). From the finding results, the researcher can conclude that most of the respondents from Malaysia, Indonesia and Brunei practice the Quranic memorisation etiquette very well.

The Evaluation of *Hafiz* al-Quran standards in Nusantara

The next evaluation is the *hafiz* al-Quran standards which are the product produced by each *tahfiz* al-Quran institutions involved in this study. The method used for obtaining the information is questionnaire that has been distributed to *tahfiz* al-Quran students.

Quranic memorisation standards in Malaysia

Table 4.49

Quranic memorisation standards in Malaysia

Code	Items	Percentage (Frequency) (N=118)					Mean and Standard Deviation		Interpretation
		STD	D	SLD	A	SA	Mean	SP	
HQ6	I know how to memorise the Quran by using the right techniques.	0.8 (1)	3.4 (4)	18.6 (22)	68.6 (81)	8.5 (10)	3.805	0.669	High
HQ2	I know the right techniques to retain the previous memorisation.	1.7 (2)	3.4 (4)	33.1 (39)	55.9 (66)	5.9 (7)	3.61	0.728	Moderate
HQ5	When a verse is read, I am able to identify the section (*juzu'*) of the verse.	3.4 (4)	8.5 (10)	55.9 (66)	29.7 (35)	2.5 (3)	3.194	0.765	Moderate
HQ7	I am able to write the entire Quran without looking at the *mushaf*.	5.1 (6)	14.4 (17)	40.7 (48)	36.4 (43)	3.4 (4)	3.186	0.905	Moderate
HQ4	When a verse is read, I am able to identify the chapter (*surah*) of the verse.	4.2 (5)	13.6 (16)	55.1 (65)	25.4 (30)	1.7 (2)	3.067	0.792	Moderate
HQ3	I am able to connect any verse in the Quran when queried.	5.9 (7)	20.3 (24)	60.2 (71)	12.7 (15)	0.8 (1)	2.822	0.758	Moderate
HQ1	I am able to recite the entire Quran without looking at the *mushaf*.	8.5 (10)	20.3 (24)	58.5 (69)	11.9 (14)	0.8 (1)	2.762	0.802	Moderate
	Total Mean Value						3.027	.774	Moderate

Table 4.49 shows the findings of the Quranic memorisation standards among the respondents from Malaysia. Based on the table, only one out of seven items' mean values are high, whereas the remaining six items' mean values are moderate. As a result, the total mean value for the Quranic memorisation standards among the respondents from Malaysia is moderate with the mean value of 3.027.

Based on the results, the majority of the respondents (77.1%, n = 91 students) agreed that they know how to memorise the Quran by using the right techniques. While more than half of the respondents (61.8%, n = 73 students), agreed that they know the right techniques to retain the previous memorisation.

However, the number of respondents decreases in terms of identifying the section (*juzu'*) of a verse, most of the respondents (67.8%, n = 80 students), disagreed that they are able to identify the section (*juzu'*) of the verse when a verse is read. Besides that, 60.2% (n = 71) respondents disagreed that they are able to write the entire Quran without looking at the *mushaf*. Meanwhile, more than half of the respondents (72.9%, n = 86 students), disagreed that they are able to identify the chapter (*surah*) of the verse when a verse is read. Other than that, 86.4% (n = 102) respondents disagreed that they are able to connect any verse in the Quran when queried. Surprisingly, almost all of the respondents (87.3%, n = 103 students), disagreed that they are able to recite the entire Quran without looking at the *mushaf*.

The overall finding shows that the respondents from Malaysia are moderate, and most of them met only one of the Quranic memorisation standards. While the remaining six Quranic memorisation standards are at the moderate level. The researcher believes that their Quranic revision method is not implemented well and

less effective so they cannot have good memorisation quality. Thus, the researcher highly recommends them to enhance their way in revising the Quran.

Quranic memorisation standard in Indonesia

Table 4.50

Quranic memorisation standard in Indonesia

Code	Items	Percentage (Frequency) (N=95)					Mean and Standard Deviation		Interpretation
		STD	D	SLD	A	SA	Mean	SD	
HQ6	I know how to memorise the Quran by using the right techniques.	0 (0)	4.2 (4)	27.4 (26)	49.5 (47)	18.9 (18)	3.831	0.78	High
HQ2	I know the right techniques to retain the previous memorisation	0 (0)	4.2 (4)	44.2 (42)	45.3 (43)	6.3 (6)	3.536	0.681	Moderate
HQ5	When a verse is read, I am able to identify the section (*juzu'*) of the verse.	1.1 (1)	11.6 (11)	44.2 (42)	31.6 (30)	11.6 (11)	3.41	0.881	Moderate
HQ3	I am able to connect any verse in the Quran when queried.	0 (0)	11.6 (11)	60 (57)	22.1 (21)	6.3 (6)	3.231	0.735	Moderate
HQ4	When a verse is read, I am able to identify the chapter (surah) of the verse.	3.2 (3)	14.7 (14)	46.3 (44)	27.4 (26)	8.4 (8)	3.231	0.916	Moderate
HQ1	I am able to recite the entire Quran without looking at the *mushaf*.	4.2 (4)	21.1 (20)	48.4 (46)	15.8 (15)	10.5 (10)	3.0737	0.981	Moderate
HQ7	I am able to write the entire Quran without looking at the *mushaf*.	4.2 (4)	29.5 (28)	32.6 (31)	22.1 (21)	11.6 (11)	3.073	1.074	Moderate
	Total Mean Value						3.34	.864	Moderate

Table 4.49 shows the findings of the Quranic memorisation standards among the respondents from Indonesia. Based on the table, only one out of seven items' mean values are high, whereas the remaining six items' mean values are moderate. As a result, the total mean value for the Quranic memorisation standards among the respondents from Indonesia is moderate with the mean value of 3.34.

Based on the results, the majority of the respondents (68.4%, n = 65 students) agreed that they know how to memorise the Quran by using the right techniques.

While more than half of the respondents (51.6%, n = 49 students), agreed that they know the right techniques to retain the previous memorisation.

However, the number of respondents decreases in terms of identifying the section (*juzu'*) of a verse, more than half of the respondents (56.9%, n = 64 students), disagreed that they are able to identify the section (*juzu'*) of the verse when a verse is read. Besides that, 71.6% (n = 68) respondents disagreed that they are able to connect any verse in the Quran when queried. Meanwhile, more than half of the respondents (64.2%, n = 61 students), disagreed that they are able to identify the chapter (*surah*) of the verse when a verse is read. Other than that, 73.7% (n = 70) respondents disagreed that they are able to recite the entire Quran without looking at the *mushaf*. While most of the respondents (66.3%, n = 63 students), disagreed that they are able to write the entire Quran without looking at the *mushaf*.

The overall finding shows that the respondents from Indonesia are moderate, and most of them met only one of the Quranic memorisation standards. While the remaining six Quranic memorisation standards are at the moderate level. More than 50% of the respondents could not achieve high level in terms of the Quranic memorisation standards. The most significant weaknesses among them are from the point of reciting and writing the Quran without looking at the *mushaf*. The researcher believes that their Quranic revision method is not implemented well and less effective so they cannot have good memorisation quality. Thus, the researcher highly recommends that they should improve their Quranic revision technique.

Quranic memorisation standard in Brunei

Table 4.51

Quranic memorisation standard in Brunei

Code	Items	Percentage (Frequency) (N=47)					Mean and Standard Deviation		Interpretation
		STD	D	SLD	A	SA	Mean	SD	
HQ6	I know how to memorise the Quran by using the right techniques.	0 (0)	2.1 (1)	14.9 (7)	61.7 (29)	21.3 (10)	4.021	0.675	High
HQ2	I know the right techniques to retain the previous memorisation.	0 (0)	2.1 (1)	31.9 (15)	51.1 (24)	14.9 (7)	3.787	0.72	High
HQ5	When a verse is read, I am able to identify the section (*juzu'*) of the verse.	4.3 (2)	6.4 (3)	40.4 (19)	44.7 (21)	4.3 (2)	3.383	0.848	Moderate
HQ7	I am able to write the entire Quran without looking at the *mushaf*.	6.4 (3)	2.1 (1)	46.8 (22)	40.4 (19)	4.3 (2)	3.34	0.866	Moderate
HQ4	When a verse is read, I am able to identify the chapter (*surah*) of the verse.	2.1 (1)	10.6 (5)	48.9 (23)	36.2 (17)	2.1 (1)	3.255	0.765	Moderate
HQ3	I am able to connect any verse in the Quran when queried.	2.1 (1)	6.4 (3)	57.4 (27)	34 (16)	0 (0)	3.234	0.666	Moderate
HQ1	I am able to recite the entire Quran without looking at the *mushaf*.	6.4 (3)	19.1 (9)	51.1 (24)	21.3 (10)	2.1 (1)	2.936	0.869	Moderate
Total Mean Value							3.422	.773	Moderate

Table 4.51 shows the findings of the Quranic memorisation standards among the respondents from Brunei. Based on the table, only two out of seven items' mean values are high, whereas the remaining five items' mean values are moderate. As a result, the total mean value for the Quranic memorisation standards among the respondents from Brunei is moderate with the mean value of 3.422.

Based on the results, the majority of the respondents (83%, n = 39 students) agreed that they know how to memorise the Quran by using the right techniques.

While more than half of the respondents (66%, n = 31 students), agreed that they know the right techniques to retain the previous memorisation.

However, the number of respondents decreases in terms of identifying the section (*juzu'*) of a verse, more than half of the respondents (51.1%, n = 24 students), disagreed that they are able to identify the section (*juzu'*) of the verse when a verse is read. Besides that, 55.3% (n = 26) respondents disagreed that they are able to write the entire Quran without looking at the *mushaf*. Meanwhile, more than half of the respondents (64.2%, n = 61 students), disagreed that they are able to identify the chapter (*surah*) of the verse when a verse is read. Other than that, 73.7% (n = 70) respondents disagreed that they are able to connect any verse in the Quran when queried. While most of the respondents (66.3%, n = 63 students), disagreed that they are able to recite the entire Quran without looking at the *mushaf*.

The overall finding shows that the respondents from Brunei are moderate, and most of them met only two of the Quranic memorisation standards. While the remaining five Quranic memorisation standards are at the moderate level. The most significant weaknesses among them are from the point of connecting Quranic verses when they are queried and reciting the Quran without looking at the *mushaf*. These issues are very much related to their memorisation quality. The researcher believes that their Quranic revision method is weak and less effective so they cannot have good memorisation quality. Thus, the researcher highly recommends that they should improve their Quranic revision technique.

Kruskal-Wallis H Test Result for the Quranic memorisation standard

Table 4.52

Kruskal Wallis H Test for the Quranic memorisation standard

Country	N	Mean rank	H Value	Df	sig. Value
Malaysia	118	122.04			
Indonesia	95	133.01	3.803	2	.149
Brunei	47	146.67			

Table 4.52 shows the Kruskal-Wallis H test result for the Quranic memorisation standard among the respondents from Malaysia, Indonesia and Brunei. Based on the Kruskal Wallis H test in the table, the H value count (3.803) is smaller than the H critical value (5.99). This implies that there is no significant discrepancy between the respondents from Malaysia, Indonesia and Brunei [χ^2(2, N=260) = 3.803, p = .149].

The researcher identified that there is no significant discrepancy in Quranic memorisation standard among the respondents from Malaysia, Indonesia and Brunei. The test result indicates that relatively, in the study population, the respondents from Brunei achieved the most accurate Quranic memorisation standard with the designated Quranic memorisation standard with a mean rank of 146.67, followed by the respondents from Indonesia (133.01) and lastly the respondents from Malaysia (122.04).

From the finding results, the researcher can conclude that most of the respondents from Malaysia, Indonesia and Brunei have weaknesses in Quranic memorisation standard. The most critical issue is, most of the respondents from all countries are disable to recite the Quran without looking at the *mushaf*.

Quranic preservation standard in Malaysia

Table 4.53

Quranic preservation standard in Malaysia

Code	Items	Percentage (Frequency) (N=118)					Mean and Standard Deviation		Interpretation
		STD	D	SLD	A	SA	Mean	SD	
JQ1	If the Quran is recited incorrectly, I am able to identify which part is misquoted.	0 (0)	3.4 (4)	39.8 (47)	51.7 (61)	5.1 (6)	3.584	0.644	Moderate
JQ3	If the Quran is written incorrectly, I am able to identify which part is miswritten.	0.8 (1)	5.1 (6)	42.4 (50)	45.8 (54)	5.9 (7)	3.508	0.724	Moderate
JQ2	If the Quran is recited incorrectly, I am able to rectify which part is misquoted.	0.8 (1)	5.1 (6)	44.1 (52)	45.8 (54)	4.2 (5)	3.474	0.7	Moderate
JQ4	If the Quran is written incorrectly, I am able to correct which part is miswritten.	1.8 (2)	5.1 (6)	55.1 (65)	32.2 (38)	5.9 (7)	3.355	0.745	Moderate
	Total Mean Value						3.48	.703	Moderate

Table 4.53 shows the findings of the Quranic preservation standards among the respondents from Malaysia. Based on the table, all four items' mean values are moderate. As a result, the total mean value for the Quranic preservation standards among the respondents from Malaysia is moderate with the mean value of 3.48.

Based on the results, more than half of the respondents (56.8%, n = 67 students) agreed that they are able to identify which part is misquoted if the Quran is recited incorrectly. While 51.7% (n = 61 students), agreed that they are able to identify which part is miswritten if the Quran is written incorrectly. Besides that, half of the respondents (50%, n = 59 students) disagreed that they are able to rectify which part is misquoted if the Quran is recited incorrectly. Meanwhile, more than

half of the respondents (62%, n = 73 students), disagreed that they are able to rectify which part is miswritten if the Quran is written incorrectly.

The overall finding shows that the respondents from Malaysia are moderate, and almost half of them met the Quranic preservation standards, while the rest are not able to meet the standards. Based on the findings, most of them are able to identify what is misquoted and miswritten from the Quran rather than rectifying it. Thus, the researcher highly recommends that they should develop the skills on how to rectify misquoted and miswritten words or verses from the Quran.

Quranic preservation standard in Indonesia

Table 4.54

Quranic preservation standard in Indonesia

Code	Items	Percentage (Frequency) (N=95)					Mean and Standard Deviation		Interpretation
		STD	D	SLD	A	SA	Mean	SD	
JQ1	If the Quran is recited incorrectly, I am able to identify which part is misquoted.	0 (0)	3.2 (3)	34.7 (33)	47.4 (45)	14.7 (14)	3.736	0.746	High
JQ2	If the Quran is recited incorrectly, I am able to rectify which part is misquoted.	0 (0)	4.2 (4)	37.9 (36)	44.2 (42)	13.7 (13)	3.673	0.764	High
JQ4	If the Quran is written incorrectly, I am able to correct which part is miswritten.	0 (0)	13.7 (13)	40 (38)	38.9 (37)	7.4 (7)	3.4	0.817	Moderate
JQ3	If the Quran is written incorrectly, I am able to identify which part is miswritten.	0 (0)	12.6 (12)	46.3 (44)	34.7 (33)	6.3 (6)	3.347	0.782	Moderate
	Total Mean Value						3.539	.777	Moderate

Table 4.53 shows the findings of the Quranic preservation standards among the respondents from Indonesia. Based on the table, two out of four items' mean values are high, whereas the remaining two items' mean values are moderate. As a result, the total mean value for the Quranic preservation standards among the respondents from Indonesia is moderate with the mean value of 3.539.

Based on the results, more than half of the respondents (62.1%, n = 59 students) agreed that they are able to identify which part is misquoted if the Quran is recited incorrectly. While 57.9% (n = 55 students), agreed that they are able to rectify which part is misquoted if the Quran is recited incorrectly. However, half of the respondents (53.7%, n = 51 students) disagreed that they are able to rectify which

part is miswritten if the Quran is written incorrectly. Meanwhile, more than half of the respondents (58.9%, n = 56 students), disagreed that they are able to identify which part is miswritten if the Quran is written incorrectly.

The overall finding shows that the respondents from Indonesia are moderate, and almost half of them met the Quranic preservation standards, while the rest are not able to meet the standards. Based on the findings, most of them are able to identify and rectify what is misquoted from the Quran rather than what is miswritten in the Quran. Thus, the researcher highly recommends that they should develop their skills on the Quranic writing so that they could easily identify and rectify miswritten words or verses from the Quran.

Quranic preservation standard in Brunei

Table 4.55

Quranic preservation standard in Brunei

Code	Items	Percentage (Frequency) (N=47)					Mean and Standard Deviation		Interpretation
		STD	D	SLD	A	SA	Mean	SD	
JQ1	If the Quran is recited incorrectly, I am able to identify which part is misquoted.	0 (0)	4.3 (2)	36.2 (17)	48.9 (23)	10.6 (5)	3.659	0.73	Moderate
JQ2	If the Quran is recited incorrectly, I am able to rectify which part is misquoted.	0 (0)	6.4 (3)	51.1 (24)	34 (16)	8.5 (4)	3.446	0.746	Moderate
JQ3	If the Quran is written incorrectly, I am able to identify which part is miswritten.	2.1 (1)	8.5 (4)	59.6 (28)	21.3 (10)	8.5 (4)	3.255	0.82	Moderate
JQ4	If the Quran is written incorrectly, I am able to correct which part is miswritten.	2.1 (1)	10.6 (5)	53.2 (25)	27.7 (13)	6.4 (3)	3.255	0.82	Moderate
	Total Mean Value						3.403	.779	Moderate

Table 4.55 shows the findings of the Quranic preservation standards among the respondents from Brunei. Based on the table, all four items' mean values are moderate. As a result, the total mean value for the Quranic preservation standards among the respondents from Brunei is moderate with the mean value of 3.403.

Based on the results, more than half of the respondents (59.5%, n = 28 students) agreed that they are able to identify which part is misquoted if the Quran is recited incorrectly. However, 57.5% (n = 27 students) disagreed that they are able to rectify which part is misquoted if the Quran is recited incorrectly. Besides that, half of the respondents (70.2%, n = 33 students) disagreed that they are able to identify which part is miswritten if the Quran is written incorrectly. Meanwhile, more than

half of the respondents (65.9%, n = 31 students), disagreed that they are able to rectify which part is miswritten if the Quran is written incorrectly.

The overall finding shows that the respondents from Brunei are moderate, and around 30% of them met the Quranic preservation standards, while most of them are not able to meet the standards. Based on the findings, most of them are able to identify and rectify what is misquoted from the Quran rather than what is miswritten in the Quran. Thus, the researcher extremely recommends that they should give concentration to the Quranic writing while memorising and revising the Quran so that they could easily identify and rectify miswritten words or verses from the Quran.

Kruskal-Wallis H Test Result for the Quranic preservation standard

Table 4.56

Kruskal Wallis H Test for the Quranic preservation standard

Country	N	Mean rank	H Value	Df	sig. Value
Malaysia	118	132.87			
Indonesia	95	133.36	1.433	2	.489
Brunei	47	118.77			

Table 4.56 shows the Kruskal-Wallis H test result for the Quranic preservation standard among the respondents from Malaysia, Indonesia and Brunei. Based on the Kruskal Wallis H test in the table, the H value count (1.433) is smaller than the H critical value (5.99). This implies that there is no significant discrepancy between the respondents from Malaysia, Indonesia and Brunei [χ^2(2, N=260) = 1.433, p = .489].

The researcher identified that there is no significant discrepancy in Quranic memorisation standard among the respondents from Malaysia, Indonesia and Brunei.

The test result indicates that relatively, in the study population, the respondents from Indonesia achieved the most accurate Quranic preservation standard with the designated Quranic preservation standard with a mean rank of 133.36, followed by the respondents from Malaysia (132.87) and lastly the respondents from Brunei (118.77).

From the finding results, the researcher can conclude that most of the respondents from Malaysia, Indonesia and Brunei have weaknesses in identifying and rectifying what is miswritten from the Quran rather than what is misquoted from the Quran. Thus, the researcher strongly recommends that all of the respondents to write down the Quran while memorising and revising the Quran. By practising this technique, they could be more sensitive towards the Quranic writing and able to identify and rectify what is miswritten from the Quran.

Mastering the *tajweed* knowledge in Malaysia

Table 4.57

Mastering the tajweed knowledge in Malaysia

Code	Items	Percentage (Frequency) (N=118)					Mean and Standard Deviation		Interpretation
		STD	D	SLD	A	SA	Mean	SD	
IT1	I am able to recite the Quran according to *tajweed* rules.	0 (0)	0 (0)	3.4 (4)	65.3 (77)	31.4 (37)	4.279	0.521	High
IT2	I know the symbols of *tajweed* in the *mushaf*.	0 (0)	0 (0)	9.3 (11)	62.7 (74)	28 (33)	4.186	0.583	High
IT4	I master the theory of *tajweed* knowledge.	0 (0)	0.8 (1)	13.6 (16)	65.3 (77)	20.3 (24)	4.05	0.611	High
IT3	I am able to explain *tajweed* rules to others.	0 (0)	0.8 (1)	16.9 (20)	63.6 (75)	18.6 (22)	4	0.627	High
IT5	I am able to recite the Quran with *Lahjah Arabiyyah* (Arabic accent).	0 (0)	4.2 (5)	42.4 (50)	42.4 (50)	11 (13)	3.601	0.741	Moderate
IT6	I am able to recite the Quran melodiously.	3.4 (4)	4.2 (5)	36.4 (43)	44.1 (52)	11.9 (14)	3.567	0.881	Moderate
	Total Mean Value						3.947	.661	High

Table 4.57 shows the findings of the mastery of *tajweed* knowledge among the respondents from Malaysia. Based on the table, four out of six items' mean values are high, whereas the remaining two items' mean values are moderate. As a result, the total mean value for the mastery of *tajweed* knowledge among the respondents from Malaysia is high with the mean value of 3.947.

Based on the results, the majority of the respondents (96.7%, n = 114 students) agreed that they are able to recite the Quran according to *tajweed* rules. Most of the respondents (90.7%, n = 107 students), agreed that they know the symbols of *tajweed* in the *mushaf*. Besides that, the majority of the respondents (85.6%, n = 101 students), agreed that they master the theory of *tajweed* knowledge.

In terms of explaining *tajweed* rules, 82.5% (n = 97) respondents are able to explain *tajweed* rules to others.

However, the number of respondents decreases in terms of reciting the Quran with *Lahjah Arabiyyah* (Arabic accent), more than half of the respondents (53.4%, n = 63 students), agreed that they are able to recite the Quran with *Lahjah Arabiyyah*. Besides that, 56% (n = 66) respondents agreed that they are able to recite the Quran melodiously.

The overall finding shows that the respondents from Malaysia are excellent in terms of mastering the *tajweed* knowledge, and most of them met the mastery of *tajweed* knowledge standards. Based on the findings, most of them master *tajweed* in terms of practical and theory except reciting the Quran melodiously with *Lahjah Arabiyyah*. Thus, the researcher highly recommends the respondents from Malaysia to learn and practice reciting the Quran melodiously with *Lahjah Arabiyyah* because it could lead to concentration and pleasure while memorising the Quran.

Mastering the tajweed knowledge in Indonesia

Table 4.58

Mastering the tajweed knowledge in Indonesia

Code	Items	Percentage (Frequency) (N=95)					Mean and Standard Deviation		Interpretation
		STD	D	SLD	A	SA	Mean	SD	
IT1	I am able to recite the Quran according to *tajweed* rules.	0 (0)	0 (0)	13.7 (13)	60 (57)	26.3 (25)	4.126	0.623	High
IT6	I am able to recite the Quran melodiously.	0 (0)	0 (0)	16.8 (16)	54.7 (52)	28.4 (27)	4.115	0.666	High
IT2	I know the symbols of *tajweed* in the *mushaf*.	0 (0)	0 (0)	23.2 (22)	50.5 (48)	26.3 (25)	4.031	0.706	High
IT4	I master the theory of *tajweed* knowledge.	1.1 (1)	7.4 (7)	32.6 (31)	41.1 (39)	17.9 (17)	3.673	0.892	High
IT3	I am able to explain *tajweed* rules to others.	1.1 (1)	8.4 (8)	33.7 (32)	40 (38)	16.8 (16)	3.631	0.899	Moderate
IT5	I am able to recite the Quran with *Lahjah Arabiyyah* (Arabic accent).	1.1 (1)	7.4 (7)	36.8 (35)	43.2 (41)	11.6 (11)	3.568	0.833	Moderate
	Total Mean Value						3.857	.769	High

Table 4.58 shows the findings of the mastery of *tajweed* knowledge among the respondents from Indonesia. Based on the table, four out of six items' mean values are high, whereas the remaining two items' mean values are moderate. As a result, the total mean value for the mastery of *tajweed* knowledge among the respondents from Indonesia is high with the mean value of 3.857.

Based on the results, the majority of the respondents (86.3%, n = 82 students) agreed that they are able to recite the Quran according to *tajweed* rules. Most of the respondents (83.1%, n = 79 students), agreed that they are able to recite the Quran melodiously. Besides that, the majority of the respondents (76.8%, n = 73 students),

agreed that they know the symbols of *tajweed* in the *mushaf*. In terms of *tajweed* knowledge, 59% (n = 56) respondents master the theory of *tajweed* knowledge.

However, the number of respondents decreases in terms of explaining *tajweed* rules, more than half of the respondents (56.8%, n = 54 students), agreed that they are able to able to explain *tajweed* rules to others. Besides that, 54.8% (n = 52) respondents agreed that they are able to recite the Quran with *Lahjah Arabiyyah* (Arabic accent).

The overall finding shows that the respondents from Indonesia are excellent in terms of mastering the *tajweed* knowledge, and most of them met the mastery of *tajweed* knowledge standards. Based on the findings, most of them master *tajweed* in terms of practical and theory. However, there are weaknesses in terms of explaining *tajweed* rules to others and reciting the Quran with *Lahjah Arabiyyah*. Thus, the researcher highly recommends the respondents from Indonesia to practice to teach and share their knowledge about *tajweed* among their friends and also to other. Besides that, they are also encouraged to learn and practice reciting the Quran with *Lahjah Arabiyyah* because it is more accurate and better according to the rules of *tajweed*.

Mastering the *tajweed* knowledge in Brunei

Table 4.59

Mastering the tajweed knowledge in Brunei

Code	Items	Percentage (Frequency) (N=47)					Mean and Standard Deviation		Interpretation KS
		STD	D	SLD	A	SA	Mean	SD	
IT1	I am able to recite the Quran according to *tajweed* rules.	0 (0)	0 (0)	12.8 (6)	51.1 (24)	36.2 (17)	4.234	0.666	High
IT2	I know the symbols of *tajweed* in the *mushaf*.	0 (0)	2.1 (1)	10.6 (5)	48.9 (23)	38.3 (18)	4.234	0.728	High
IT5	I am able to recite the Quran with *Lahjah Arabiyyah* (Arabic accent).	0 (0)	2.1 (1)	23.4 (11)	59.6 (28)	14.9 (7)	3.872	0.679	High
IT3	I am able to explain *tajweed* rules to others.	0 (0)	6.4 (3)	25.5 (12)	51.1 (24)	17 (8)	3.787	0.805	High
IT4	I master the theory of *tajweed* knowledge.	0 (0)	6.4 (3)	29.8 (14)	48.9 (23)	14.9 (7)	3.723	0.799	High
IT6	I am able to recite the Quran melodiously.	4.3 (2)	6.4 (3)	27.7 (13)	48.9 (23)	12.8 (6)	3.595	0.947	Moderate
	Total Mean Value						3.907	.77	High

Table 4.59 shows the findings of the mastery of *tajweed* knowledge among the respondents from Brunei. Based on the table, four out of six items' mean values are high, whereas the remaining two items' mean values are moderate. As a result, the total mean value for the mastery of *tajweed* knowledge among the respondents from Brunei is high with the mean value of 3.907.

Based on the results, the majority of the respondents (87.3%, n = 41 students) agreed that they are able to recite the Quran according to *tajweed* rules. Most of the respondents (87.2%, n = 41 students), agreed that they know the symbols of *tajweed* in the *mushaf*. Besides that, the majority of the respondents (74.5%, n = 35 students), agreed that they are able to recite the Quran with *Lahjah Arabiyyah* (Arabic accent).

In terms of explaining *tajweed* rules, 68.1% (n = 32) respondents are able to explain *tajweed* rules to others.

However, the number of respondents decreases in terms of explaining *tajweed* rules, more than half of the respondents (63.8%, n = 30 students), agreed that they are able to able to explain *tajweed* rules to others. Besides that, 61.7% (n = 29) respondents agreed that they are able to recite the Quran melodiously.

The overall finding shows that the respondents from Brunei are good in terms of mastering the *tajweed* knowledge, and most of them met the mastery of *tajweed* knowledge standards. Based on the findings, most of them master *tajweed* in terms of practical and theory. However, there are weaknesses in terms of reciting the Quran melodiously. Thus, the researcher highly recommends the respondents from Brunei to learn and practice reciting the Quran melodiously because it could lead to concentration and pleasure while memorising the Quran.

Kruskal-Wallis H Test Result for the Mastering the *tajweed* knowledge

Table 4.60

Kruskal Wallis H test for mastering the tajweed knowledge

Country	N	Mean rank	H Value	Df	sig. Value
Malaysia	118	136.43			
Indonesia	95	124.12	1.468	2	.480
Brunei	47	128.50			

Table 4.60 shows the Kruskal-Wallis H test result for mastering the *tajweed* knowledge standard among the respondents from Malaysia, Indonesia and Brunei. Based on the Kruskal Wallis H test in the table, the H value count (1.468) is smaller than the H critical value (5.99). This implies that there is no significant discrepancy between the respondents from Malaysia, Indonesia and Brunei [χ^2(2, N=260) = 1.468, p = .480].

The researcher identified that there is no significant discrepancy in mastering the *tajweed* knowledge standard among the respondents from Malaysia, Indonesia and Brunei. The test result indicates that relatively, in the study population, the respondents from Malaysia achieved the most accurate *tajweed* knowledge standard with the designated *tajweed* knowledge standard with a mean rank of 136.43, followed by the respondents from Brunei (128.50) and lastly the respondents from Indonesia (124.12).

From the finding results, the researcher can conclude that most of the respondents from Malaysia, Indonesia and Brunei are good in terms of mastering the *tajweed* knowledge. However, there are issues on explaining *tajweed* rules to others and reciting the Quran melodiously with *Lahjah Arabiyyah*. Thus, the researcher

strongly recommends that all of the respondents share their knowledge about *tajweed* with their friends and always practice reciting the Quran melodiously with *Lahjah Arabiyyah* in their daily life.

Perceptiveness towards *Mustashabihat al-Lafzi* verses in Malaysia

Table 4.61

Perceptiveness towards Mustashabihat al-Lafzi verses in Malaysia

Code	Items	Percentage (Frequency) (N=118)					Mean and Standard Deviation		Interpretation
		STD	D	SLD	A	SA	Mean	SD	
MT2	I am able to identify *Mutashabihat al-Lafzi* verses in the Quran.	1.7 (2)	6.8 (8)	50.8 (60)	37.3 (44)	3.4 (4)	3.339	0.73	Moderate
MT1	I am able to avoid error while reciting *Mutashabihat al-Lafzi* verses in the Quran.	3.4 (4)	5.9 (7)	57.6 (68)	31.4 (37)	1.7 (2)	3.22	0.729	Moderate
MT3	I am able to compare the position of *Mutashabihat al-Lafzi verses* in the Quran.	2.5 (3)	11.9 (14)	55.9 (66)	28 (33)	1.7 (2)	3.144	0.742	Moderate
MT4	If a mistake occurs while reciting the Quran, I am able to correct his own recitation without looking at the *mushaf*.	4.2 (5)	10.2 (12)	66.1 (78)	16.9 (20)	2.5 (3)	3.033	0.738	Moderate
	Total Mean Value						3.184	.735	Moderate

Table 4.61 shows the findings of the perceptiveness towards *Mustashabihat al-Lafzi* verses among the respondents from Malaysia. Based on the table, all four items' mean values are moderate. As a result, the total mean value for the perceptiveness towards *Mustashabihat al-Lafzi* among the respondents from Malaysia is moderate with the mean value of 3.184.

Based on the results, less than half of the respondents (43.7%, n = 48 students) agreed that they are able to identify *Mutashabihat al-Lafzi* verses in the Quran. While only 33.1 % (n = 39 students), agreed that they are able to avoid error while reciting *Mutashabihat al-Lafzi* verses in the Quran. Besides that, the majority of the respondents (70.3%, n = 83 students) disagreed that they are able to compare the position of *Mutashabihat al-Lafzi* verses in the Quran. Surprisingly, most of the respondents (80.5%, n = 95 students), disagreed that they are able to correct his own recitation without looking at the *mushaf* if a mistake occurs while reciting the Quran.

The overall finding shows that the respondents from Malaysia are moderate, and not many of them met the perceptiveness towards *Mustashabihat al-Lafzi* verses standards. Based on the findings, almost half of them are able to identify *Mutashabihat al-Lafzi* verses in the Quran but not in other aspects. Thus, the researcher highly recommends that the respondents from Malaysia should learn about *Mustashabihat al-Lafzi* verses that exist in the Quran and always put remarks at every *Mustashabihat al-Lafzi* verses they found. They are also encouraged to practice to the recite the *Mustashabihat al-Lafzi* verses with their friends always to ensure that they could avoid mistakes while reciting *Mustashabihat al-Lafzi* verses.

Perceptiveness towards *Mustashabihat al-Lafzi* verses in Indonesia

Table 4.62

Perceptiveness towards Mustashabihat al-Lafzi verses in Indonesia

Code	Items	Percentage (Frequency) (N=95)					Mean and Standard Deviation		Interpretation
		STD	D	SLD	A	SA	Mean	SD	
MT1	I am able to avoid error while reciting *Mutashabihat al-Lafzi* verses in the Quran.	0 (0)	3.2 (3)	51.6 (49)	33.7 (32)	11.6 (11)	3.536	0.741	Moderate
MT4	If a mistake occurs while reciting the Quran, I am able to correct his own recitation without looking at the *mushaf*.	0 (0)	4.2 (4)	49.5 (47)	35.8 (34)	10.5 (10)	3.526	0.741	Moderate
MT2	I am able to identify *Mutashabihat al-Lafzi* verses in the Quran.	0 (0)	6.3 (6)	54.7 (52)	27.4 (26)	11.6 (11)	3.442	0.781	Moderate
MT3	I am able to compare the position of *Mutashabihat al-Lafzi verses* in the Quran.	1.1 (1)	8.4 (8)	52.6 (50)	27.4 (26)	10.5 (10)	3.378	0.827	Moderate
	Total Mean Value						3.47	.773	Moderate

Table 4.62 shows the findings of the perceptiveness towards *Mustashabihat al-Lafzi* verses among the respondents from Indonesia. Based on the table, all four items' mean values are moderate. As a result, the total mean value for the perceptiveness towards *Mustashabihat al-Lafzi* among the respondents from Indonesia is moderate with the mean value of 3.47.

Based on the results, more than half of the respondents (54.8%, n = 43 students) agreed that they are able to avoid error while reciting *Mutashabihat al-Lafzi* verses in the Quran. While only 46.3 % (n = 44 students), agreed that they are able to correct his own recitation without looking at the *mushaf* if a mistake occurs while reciting the Quran. Besides that, more than half of the respondents (61%, n =

58 students) disagreed that they are able to identify *Mutashabihat al-Lafzi* verses in the Quran. Surprisingly, most of the respondents (62.1%, n = 59 students), disagreed that they are able to compare the position of *Mutashabihat al-Lafzi* verses in the Quran.

The overall finding shows that the respondents from Indonesia are moderate, and not many of them met the perceptiveness towards *Mustashabihat al-Lafzi* verses standards. Based on the findings, almost half of them are able to avoid error while reciting *Mutashabihat al-Lafzi* verses in the Quran, but less of them could master in other aspects. Thus, the researcher highly recommends that the respondents from Indonesia should learn and read several books related to *Mustashabihat al-Lafzi* verses in the Quran so that they could compare the position of *Mutashabihat al-Lafzi* verses in the Quran.

Perceptiveness towards *Mustashabihat al-Lafzi* verses in Brunei

Table 4.63

Perceptiveness towards Mustashabihat al-Lafzi verses in Brunei

Code	Items	Percentage (Frequency) (N=47)					Mean and Standard Deviation		Interpretation
		STD	D	SLD	A	SA	Mean	SD	
MT2	I am able to identify *Mutashabihat al-Lafzi* verses in the Quran.	2.1 (1)	6.4 (3)	44.7 (21)	31.9 (15)	14.9 (7)	3.51	0.905	Moderate
MT3	I am able to compare the position of *Mutashabihat al-Lafzi verses* in the Quran.	0 (0)	10.6 (5)	51.1 (24)	29.8 (14)	8.5 (4)	3.361	0.791	Moderate
MT1	I am able to avoid error while reciting *Mutashabihat al-Lafzi* verses in the Quran.	0 (0)	4.3 (2)	61.7 (29)	29.8 (14)	4.3 (2)	3.34	0.635	Moderate
MT4	If a mistake occurs while reciting the Quran, I am able to correct his own recitation without looking at the *mushaf*.	2.1 (1)	8.5 (4)	59.6 (28)	25.5 (12)	4.3 (2)	3.212	0.749	Moderate
	Total Mean Value						3.356	.77	Moderate

Table 4.63 shows the findings of the perceptiveness towards *Mustashabihat al-Lafzi* verses among the respondents from Brunei. Based on the table, all four items' mean values are moderate. As a result, the total mean value for the perceptiveness towards *Mustashabihat al-Lafzi* among the respondents from Brunei is moderate with the mean value of 3.356.

Based on the results, less than half of the respondents (46.8%, n = 23 students) agreed that they are able to identify *Mutashabihat al-Lafzi* verses in the Quran. While only 38.3 % (n = 28 students), agreed that they are able to compare the position of *Mutashabihat al-Lafzi* verses in the Quran. Besides that, the majority of the respondents (66%, n = 31 students) disagreed that they are able to avoid error

while reciting *Mutashabihat al-Lafzi* verses in the Quran. Surprisingly, most of the respondents (70.2%, n = 33 students), disagreed that they are able to correct his own recitation without looking at the *mushaf* if a mistake occurs while reciting the Quran.

The overall finding shows that the respondents from Brunei are moderate, and not many of them met the perceptiveness towards *Mustashabihat al-Lafzi* verses standards. Based on the findings, almost half of them are able to identify *Mutashabihat al-Lafzi* verses in the Quran but not in other aspects. Thus, the researcher highly recommends that the respondents from Brunei should give full concentration while reciting the *Mustashabihat al-Lafzi* verses in the Quran and always put remarks at every *Mustashabihat al-Lafzi* verses they found. They are also encouraged to practice reciting the *Mustashabihat al-Lafzi* verses with their friends always to ensure that they could avoid mistakes while reciting *Mustashabihat al-Lafzi* verses.

Kruskal-Wallis H Test Result for the Perceptiveness towards *Mustashabihat al-Lafzi* verses

Table 4.64

Kruskal Wallis H test for the Perceptiveness towards Mustashabihat al-Lafzi verses

Country	N	Mean rank	H Value	Df	sig. Value
Malaysia	118	119.02			
Indonesia	95	143.27	5.761	2	.056
Brunei	47	133.50			

Table 4.64 shows the Kruskal-Wallis H test result for the perceptiveness towards *Mustashabihat al-Lafzi* verses among the respondents from Malaysia, Indonesia and

Brunei. Based on the Kruskal Wallis H test in the table, the H value count (5.761) is smaller than the H critical value (5.99). This implies that there is no significant discrepancy between the respondents from Malaysia, Indonesia and Brunei [χ^2(2, N=260) = 5.761, p = .056].

The researcher identified that there is no significant discrepancy in the perceptiveness towards *Mustashabihat al-Lafzi* verses among the respondents from Malaysia, Indonesia and Brunei. The test result indicates that relatively, in the study population, the respondents from Indonesia achieved the most accurate perceptiveness towards *Mustashabihat al-Lafzi* verses with the designated perceptiveness towards *Mustashabihat al-Lafzi* verses standard with a mean rank of 143.27, followed by the respondents from Brunei (133.50) and lastly the respondents from Malaysia (119.02).

From the finding results, the researcher can conclude that most of the respondents from Malaysia, Indonesia and Brunei are rather weak in terms of the perceptiveness towards *Mustashabihat al-Lafzi* verses. Thus, the researcher strongly recommends that all of the respondents to learn and read from books related to *Mustashabihat al-Lafzi* verses in the Quran so that they could easily compare the position of *Mutashabihat al-Lafzi* in the Quran. They are also encouraged to put remarks at every *Mustashabihat al-Lafzi* verses they found so that they could avoid mistakes while reciting *Mustashabihat al-Lafzi* verses.

Quranic comprehension standard in Malaysia

Table 4.65

Quranic comprehension standard in Malaysia

Code	Items	Percentage (Frequency) (N=118)					Mean and Standard Deviation		Interpretation
		STD	D	SLD	A	SA	Mean	SD	
FQ1	I understand the translation of the Quranic verses.	2.5 (3)	11 (13)	56.8 (67)	27.1 (32)	2.5 (3)	3.161	0.75	Moderate
FQ3	I am able to present Quranic verses accordingly with the queried theme.	2.5 (3)	15.3 (18)	58.5 (69)	20.3 (24)	3.4 (4)	3.067	0.77	Moderate
FQ2	I am able to explain the meanings of the Quranic verses when queried.	3.4 (4)	14.4 (17)	57.6 (68)	22.9 (27)	1.7 (2)	3.05	0.76	Moderate
	Total Mean Value						3.093	.76	Moderate

Table 4.65 shows the findings of the Quranic comprehension standard among the respondents from Malaysia. Based on the table, all three items' mean values are moderate. As a result, the total mean value for the Quranic comprehension standard among the respondents from Malaysia is moderate with the mean value of 3.093.

Based on the results, more than half of the respondents (70.3%, n = 83 students) disagreed that they understand the translation of the Quranic verses. While 76.3 % (n = 90 students), disagreed or slightly disagreed that they are able to present Quranic verses accordingly with the queried theme. Besides that, the majority of the respondents (75.4%, n = 89 students) disagreed that they are able to explain the meanings of the Quranic verses when queried.

The overall finding shows that the respondents from Malaysia are moderate, and not many of them met the Quranic comprehension standard. Approximately, only 20-30% of the respondents could achieve the Quranic comprehension standard.

Thus, the researcher highly recommends that the respondents from Malaysia to read the Quranic translation before memorising the Quran or while revising memorised verses. This practice could help them understand the Quran in a better way and also to rise up their ability to explain the meanings of the Quranic verses when queried.

Quranic comprehension standard in Indonesia

Table 4.66

Quranic comprehension standard in Indonesia

Code	Items	Percentage (Frequency) (N=95)					Mean and Standard Deviation		Interpretation
		STD	D	SLD	A	SA	Mean	SD	
FQ2	I am able to explain the meanings of the Quranic verses when queried.	1.1 (1)	13.7 (13)	51.6 (49)	24.2 (23)	9.5 (9)	3.273	0.856	Moderate
FQ3	I am able to present Quranic verses accordingly with the queried theme.	0 (0)	14.7 (14)	54.7 (52)	20 (19)	10.5 (10)	3.263	0.84	Moderate
FQ1	I understand the translation of the Quranic verses.	1.1 (1)	21.1 (20)	52.6 (50)	16.8 (16)	8.4 (8)	3.105	0.868	Moderate
	Total Mean Value						3.214	.855	Moderate

Table 4.66 shows the findings of the Quranic comprehension standard among the respondents from Indonesia. Based on the table, all three items' mean values are moderate. As a result, the total mean value for the Quranic comprehension standard among the respondents from Indonesia is moderate with the mean value of 3.214.

Based on the results, more than half of the respondents (66.4%, n = 63 students) disagreed that they are able to explain the meanings of the Quranic verses when queried. While 69.4 % (n = 66 students), disagreed or slightly disagreed that they are able to present Quranic verses accordingly with the queried theme. Besides

that, the majority of the respondents (74.8%, n = 71 students) disagreed that they are able to understand the translation of the Quranic verses.

The overall finding shows that the respondents from Indonesia are moderate, and not many of them met the Quranic comprehension standard. Approximately, only 25-35% of the respondents could achieve the Quranic comprehension standard. Thus, the researcher highly recommends that the respondents from Indonesia to read the Quranic translation as one of the daily activities besides reading it before memorising the Quran or while revising memorised verses. This practice could help them understand the Quranic translation in a better way.

Quranic comprehension standard in Brunei

Table 4.67

Quranic comprehension standard in Brunei

Code	Items	Percentage (Frequency) (N=47)					Mean and Standard Deviation		Interpretation
		STD	D	SLD	A	SA	Mean	SD	
FQ1	I understand the translation of the Quranic verses.	2.1 (1)	14.9 (7)	66 (31)	17 (8)	0 (0)	2.978	0.642	Moderate
FQ2	I am able to explain the meanings of the Quranic verses when queried.	6.4 (3)	31.9 (15)	38.3 (18)	23.4 (11)	0 (0)	2.787	0.883	Moderate
FQ3	I am able to present Quranic verses accordingly with the queried theme.	17 (8)	21.3 (10)	48.9 (23)	12.8 (6)	0 (0)	2.574	0.926	Moderate
	Total Mean Value						2.78	.817	Moderate

Table 4.67 shows the findings of the Quranic comprehension standard among the respondents from Brunei. Based on the table, all three items' mean values are

moderate. As a result, the total mean value for the Quranic comprehension standard among the respondents from Brunei is moderate with the mean value of 2.78.

Based on the results, most of the respondents (83%, n = 39 students) disagreed that they understand the translation of the Quranic verses. While 76.6 % (n = 36 students), disagreed or slightly disagreed that they are able to explain the meanings of the Quranic verses when queried. Besides that, the majority of the respondents (87.2%, n = 41 students) disagreed that they are able to present Quranic verses accordingly with the queried theme.

The overall finding shows that the respondents from Brunei are moderate, and most of them could not meet the Quranic comprehension standard. Approximately, only 15% of the respondents could achieve the Quranic comprehension standard. Thus, the researcher highly recommends that the respondents from Brunei to read the Quranic translation before memorising the Quran of while revising memorised verses. This practice could help them understand the Quran in a better way and also rise up their ability to present Quranic verses accordingly with the queried theme.

Kruskal-Wallis H Test Result for the Quranic comprehension standard

Table 4.68

Kruskal Wallis H Test for the Quranic comprehension standard

Country	N	Mean rank	H Value	Df	sig. Value
Malaysia	118	135.39			
Indonesia	95	140.10	10.975	2	.004
Brunei	47	98.81			

Table 4.68 shows the Kruskal-Wallis H test result for the Quranic comprehension standard among the respondents from Malaysia, Indonesia and Brunei. Based on the Kruskal Wallis H test in the table, the H value count (10.975) is larger than the H critical value (5.99). This implies that there is a significant discrepancy between the respondents from Malaysia, Indonesia and Brunei [χ^2(2, N=260) = 10.975, p = .004].

The researcher identified that there is a significant discrepancy in the Quranic comprehension standard among the respondents from Malaysia, Indonesia and Brunei. The test result indicates that relatively, in the study population, the respondents from Indonesia achieved the most accurate Quranic comprehension standard with the designated Quranic comprehension standard with a mean rank of 140.10, followed by the respondents from Malaysia (135.39) and lastly the respondents from Brunei (98.81).

From the finding results, the researcher can conclude that the majority of the respondents from Malaysia, Indonesia and Brunei are weak in terms of the Quranic comprehension standard. Thus, the researcher highly recommends that the respondents from Malaysia, Indonesia and Brunei to read the Quranic translation

before memorising the Quran or while revising memorised verses and make this activity as a daily routine. This practice could improve their understanding towards the meaning of the Quran and develop their capability to explain the meanings of the Quranic verses when queried.

Hafiz al-Quran personality traits in Malaysia

Table 4.69

Hafiz al-Quran personality traits in Malaysia

Code	Items	Percentage (Frequency) (N=118)					Mean and Standard Deviation		Interpretation
		STD	D	SLD	A	SA	Mean	SD	
TH4	I know how to teach others to memorise the Quran.	0 (0)	0.8 (1)	7.6 (9)	74.6 (88)	16.9 (20)	4.076	0.525	High
TH3	I am able to lead congregation prayer (*solat jamaah*).	0.8 (1)	0.8 (1)	9.3 (11)	72.9 (86)	16.1 (19)	4.025	0.605	High
TH5	I always well dress.	0.8 (1)	0 (0)	12.7 (15)	75.4 (89)	11 (13)	3.957	0.56	High
TH2	I always preserve my etiquette with the Quran.	0 (0)	0.8 (1)	16.9 (20)	71.2 (84)	11 (13)	3.923	0.557	High
TH1	I always demonstrate honourable morals at all time.	1.7 (2)	1.7 (2)	38.1 (45)	55.9 (66)	2.5 (3)	3.559	0.66	Moderate
	Total Mean Value						3.908	.581	High

Table 4.69 shows the findings of the *hafiz* al-Quran personality traits among the respondents from Malaysia. Based on the table, four out of five items' mean values are high, whereas the remaining one item's mean values is moderate. As a result, the total mean value for the *hafiz* al-Quran personality traits among the respondents from Malaysia is high with the mean value of 3.908.

Based on the results, the majority of the respondents (91.5%, n = 108 students) agreed that they know how to teach others to memorise the Quran. Most of the respondents (89%, n = 105 students), agreed that they are able to lead congregation prayer (*solat jamaah*). Besides that, the majority of the respondents (86.4%, n = 102 students), agreed that they always well dress. In terms of etiquette with the Quran, 82.2% (n = 97) respondents always preserve their etiquette with the Quran. However, the number of respondents decreases in terms of honourable morals, more than half of the respondents (58.4%, n = 69 students), agreed that they always demonstrate honourable morals at all time.

The overall finding shows that the respondents from Malaysia are excellent in terms of *hafiz* al-Quran personality traits, and most of them met the *hafiz* al-Quran personality traits standards. However, the numbers of respondents applying honourable morals at all time are quite less. Thus, the researcher highly recommends the respondents from Malaysia to read and learn about honourable morals from books such as *al-Tibyan fi Adab Hamalat al-Quran* by Imam al-Nawawi and others. Perhaps by doing so, they could improve their honourable morals at all time.

***Hafiz* al-Quran personality traits in Indonesia**

Table 4.70

Hafiz al-Quran personality traits in Indonesia

Code	Items	Percentage (Frequency) (N=95)					Mean and Standard Deviation		Interpretation
		STD	D	SLD	A	SA	Mean	SD	
TH5	I always well dress.	0 (0)	0 (0)	6.3 (6)	42.1 (40)	51.6 (49)	4.452	0.614	High
TH3	I am able to lead congregation prayer (*solat jamaah*).	0 (0)	0 (0)	4.2 (4)	53.7 (51)	42.1 (40)	4.378	0.568	High
TH4	I know how to teach others to memorise the Quran.	0 (0)	0 (0)	12.6 (12)	53.7 (51)	33.7 (32)	4.21	0.65	High
TH2	I always preserve my etiquette with the Quran.	0 (0)	1.1 (1)	9.5 (9)	58.9 (56)	30.5 (29)	4.189	0.64	High
TH1	I always demonstrate honourable morals at all time.	0 (0)	2.1 (2)	20 (19)	47.4 (45)	30.5 (29)	4.063	0.769	High
	Total Mean Value						4.258	.648	High

Table 4.70 shows the findings of the *hafiz* al-Quran personality traits among the respondents from Indonesia. Based on the table, all five items' mean values are high. As a result, the total mean value for the *hafiz* al-Quran personality traits among the respondents from Indonesia is high with the mean value of 4.258.

Based on the results, the majority of the respondents (93.7%, n = 89 students) agreed that they always well dress. Most of the respondents (95.8%, n = 91 students), agreed that they are able to lead congregation prayer (*solat jamaah*). Besides that, the majority of the respondents (87.4%, n = 83 students), agreed that they know how to teach others to memorise the Quran. In terms of etiquette with the Quran, 89.4% (n = 85) respondents always preserve my etiquette with the Quran. However, the number of respondents decreases in terms of honourable morals, more than half of the

respondents (77.9%, n = 74 students), agreed that they always demonstrate honourable morals at all time.

The overall finding shows that the respondents from Indonesia are good in terms of *hafiz* al-Quran personality traits, and most of them met the *hafiz* al-Quran personality traits standards. However, the numbers of respondents applying proper morals at all-time are fewer. Thus, the researcher highly recommends the respondents from Indonesia to read and learn about honourable morals from books such as *al-Tibyan fi Adab Hamalat al-Quran* by Imam al-Nawawi and others. Perhaps by doing so, they could improve their honourable morals at all time.

Hafiz al-Quran personality traits in Brunei

Table 4.71

Hafiz al-Quran personality traits in Brunei

Code	Items	Percentage (Frequency) (N=47)					Mean and Standard Deviation		Interpretation
		STD	D	SLD	A	SA	Mean	SD	
TH3	I am able to lead congregation prayer (*solat jamaah*).	0 (0)	0 (0)	8.5 (4)	48.9 (23)	42.6 (20)	4.34	0.635	High
TH5	I always well dress.	0 (0)	2.1 (1)	17 (8)	42.6 (20)	38.3 (18)	4.17	0.789	High
TH4	I know how to teach others to memorise the Quran.	0 (0)	0 (0)	27.7 (13)	59.6 (28)	12.8 (6)	3.851	0.624	High
TH2	I always preserve my etiquette with the Quran.	0 (0)	4.3 (2)	36.2 (17)	38.3 (18)	21.3 (10)	3.766	0.839	High
TH1	I always demonstrate honourable morals at all time.	4.3 (2)	21.3 (10)	34 (16)	29.8 (14)	10.6 (5)	3.212	1.041	Moderate
	Total Mean Value						3.868	.786	High

Table 4.71 shows the findings of the *hafiz* al-Quran personality traits among the respondents from Brunei. Based on the table, four out of five items' mean values are high, whereas the remaining one items' mean values is moderate. As a result, the total mean value for the *hafiz* al-Quran personality traits among the respondents from Brunei is high with the mean value of 3.868.

Based on the results, the majority of the respondents (91.5%, n = 43 students) agreed that they are able to lead congregation prayer (*solat jamaah*). Most of the respondents (80.9%, n = 38 students), agreed that they always well dress. Besides that, the majority of the respondents (72.4%, n = 34 students), agreed that they know how to teach others to memorise the Quran. In terms of etiquette with the Quran, 59.6% (n = 28) respondents always preserve their etiquette with the Quran.

Unexpectedly, the number of respondents decreases in terms of honourable morals, more than half of the respondents (59.6%, n = 28 students), disagreed that they always demonstrate honourable morals at all time.

The overall finding shows that the respondents from Brunei are good in terms of *hafiz* al-Quran personality traits, and most of them met the *hafiz* al-Quran personality traits standards. However, the numbers of respondents applying honourable morals at all time are unexpected. Most of them admitted that they do not always demonstrate honourable morals at all time. Thus, the researcher strongly recommends the respondents from Brunei to read and learn about honourable morals from books such as *al-Tibyan fi Adab Hamalat al-Quran* by Imam al-Nawawi and others. Perhaps by doing so, they could develop honourable morals in their life and practice it at all time.

Kruskal-Wallis H Test Result for the *Hafiz* al-Quran personality traits

Table 4.72

Kruskal Wallis H Test for the Hafiz al-Quran personality traits

Country	N	Mean rank	H Value	Df	sig. Value
Malaysia	118	116.43			
Indonesia	95	161.58	27.327	2	.000
Brunei	47	102.99			

Table 4.72 shows the Kruskal-Wallis H test result for the *hafiz* al-Quran personality traits among the respondents from Malaysia, Indonesia and Brunei. Based on the Kruskal Wallis H test in the table, the H value count (27.327) is larger than the H

critical value (5.99). This implies that there is a significant discrepancy between the respondents from Malaysia, Indonesia and Brunei [χ^2(2, N=260) = 27.327, p = .000].

The researcher identified that there is a significant discrepancy in the *hafiz* al-Quran personality traits among the respondents from Malaysia, Indonesia and Brunei. The test result indicates that relatively, in the study population, the respondents from Indonesia achieved the most accurate *hafiz* al-Quran personality traits with the designated *hafiz* al-Quran personality traits with a mean rank of 161.58, followed by the respondents from Malaysia (116.43) and lastly the respondents from Brunei (102.99).

From the finding results, the researcher can conclude that the majority of the respondents from Malaysia, Indonesia and Brunei are good in terms of the *hafiz* al-Quran personality traits. However, most of the respondents from all countries do not demonstrate honourable morals at all time. This situation is very worrying. Thus, the researcher highly recommends that the respondents from all countries to read and learn about honourable morals from books such as *al-Tibyan fi Adab Hamalat al-Quran* by Imam al-Nawawi and others. They are encouraged to practice all manners mentioned in that book in their daily life.

Table 4.73

Overall findings from the evaluation of the process of memorising the Quran and hafiz al-Quran standards in Nusantara

No	Evaluation Aspects	Malaysia	Indonesia	Brunei
2	Preparation before memorising the Quran	3.822	3.835	3.625
3	Quranic memorisation process	4.156	4.071	3.982
4	Quranic preservation process	3.653	3.588	3.408
5	Quranic memorisation etiquette	4.392	4.646	4.459
6	Quranic memorisation standards	3.027	3.34	3.422
7	Quranic preservation standards	3.48	3.539	3.403
8	Mastering the *tajweed* knowledge	3.947	3.857	3.907
9	Perceptiveness towards *Mutashabihat al-Lafzi* verses	3.184	3.47	3.356
10	Quranic comprehension standards	3.093	3.214	2.78
11	*Hafiz* al-Quran personality traits	3.908	4.258	3.868

Table 4.73 shows the overall findings from the evaluation of the process of memorising the Quran and *hafiz* al-Quran standards in Nusantara. Based on the results, the researcher summarizes the research findings as follows:

From the preparation before memorising the Quran aspect, the researcher found that the respondents from three countries are well prepared prior to the Quranic memorisation, and most of them have met the designated preparation before memorising the Quran standard. Respondents from Indonesia achieved the highest mean value (3.822) and followed by Malaysia (3.822) and Brunei (3.625). While from the perspective of the Quranic memorisation process, the researcher found that most of them have met the designated Quranic memorisation process standard. Respondents from Malaysia achieved the highest mean value (4.156) and followed by Indonesia (4.071) and Brunei (3.982). In terms of the Quranic preservation process, the researcher found that most of the methods used by most of the respondents are not good enough and they should enhance their way in revising the Quran. Respondents from Malaysia achieved the highest mean value (3.653) and

followed by Indonesia (3.588) and Brunei (3.408). While from the Quranic memorisation etiquette aspect, the researcher found that most of them have met the designated Quranic memorisation process standard. Respondents from Indonesia achieved the highest mean value (4.646) and followed by Brunei (4.459) and Malaysia (4.392).

While in terms of *hafiz* al-Quran standards, the researcher found that most of the respondents met only two of the Quranic memorisation standards. While the other five standards are achieved by the minority of the respondents. Respondents from Brunei achieved the highest mean value (3.422) and followed by Indonesia (3.34) and Malaysia (3.027). While from the perspective of the Quranic preservation standards, the researcher found that half of the respondents from every country could achieve the standards while the rest are not able to identify and rectify what is miswritten from the Quran. Respondents from Indonesia achieved the highest mean value (3.539) and followed by Malaysia (3.48) and Brunei (3.403). In terms of mastering the *tajweed* knowledge, the researcher found that most of the methods used by most of the respondents are good from the theoretical and practical aspect. Respondents from Malaysia achieved the highest mean value (3.947) and followed by Brunei (3.907) and Indonesia (3.857).

While in terms of perceptiveness towards *Mutashabihat al-Lafzi* verses, the researcher found that most of the respondents are moderate, and not many of them met the perceptiveness towards *Mustashabihat al-Lafzi* verses standards. Respondents from Indonesia achieved the highest mean value (3.47) and followed by Brunei (3.356) and Malaysia (3.184). While from the perspective of the Quranic comprehension standards, the researcher found that most of the respondents are weak

in terms of the Quranic comprehension standard. Approximately, only 15% to 30% of the respondents could achieve the Quranic comprehension standards. Respondents from Indonesia achieved the highest mean value (3.214) and followed by Malaysia (3.093) and Brunei (2.78). In terms of *hafiz* al-Quran personality traits, the researcher found that most of them met the hafiz al-Quran personality traits standards. However, the numbers of respondents applying honourable morals at all time are less. Respondents from Indonesia achieved the highest mean value (4.258) and followed by Malaysia (3.908) and Brunei (3.868).

As a conclusion, this phase presents the findings of the *tahfiz* al-Quran curriculum evaluation in Nusantara which involves the *tahfiz* al-Quran curriculum objectives evaluation, the process of memorising the Quran and the *hafiz* al-Quran standards. The findings of this phase indicate that the selected *tahfiz* al-Quran institutions have well achieved most of the elements related to the tahfiz al-Quran curriculum objectives and the process of memorising the Quran. Meanwhile, most *hafiz* al-Quran standards elements indicate that there are noticeable weaknesses.

The Discrepancy Evaluation of the *Tahfiz* Al-Quran Curriculum

This phase presents the result of the discrepancy evaluation between the *tahfiz* al-Quran curriculum standards with the actual performance achieved by the *tahfiz* al-Quran institutions in Nusantara. In this phase, the existed discrepancy between the designed *tahfiz* al-Quran curriculum standards with the actual performance achieved by the selected *tahfiz* al-Quran institutions in Nusantara is presented.

The findings from the discrepancy evaluation responds to the research questions number 3a, 3b and 3c which are; what are the discrepancies between the standard objectives in the *tahfiz* al-Quran curriculum with the actual *tahfiz* al-Quran curriculum objectives? What are the discrepancies between the standard processes for memorising the Quran with the actual processes of memorising the Quran? What are the discrepancies between the designed *hafiz* al-Quran standards with the actual performances of *hafiz* al-Quran standards?

To answer these research questions, the researcher refers to the findings from the second phase. Items with 50% or value mean 2.50 and above shows that the item successfully reached the designed standard and showed that there is no discrepancy. On the other hand, each item with a value mean of 2.50 and lower shows that the item is does not comply with the designed *tahfiz* al-Quran curriculum standard. The item is considered as a discrepancy in this study that needs to be taken into consideration (Gwynne, 2011; Sampong, 2000).

Discrepancy Evaluation on the *Tahfiz* al-Quran Curriculum Objectives, Process of Memorising the Quran and *Hafiz* al-Quran Standards in Malaysia

Based on the evaluation of the *tahfiz* al-Quran curriculum implementation in Malaysia, the researcher discovered that there are 41 out of 70 items at the high mean value which is in the range of 3.67-5.00. This indicates that these items have met the designed *tahfiz* al-Quran curriculum standard. Meanwhile, the remaining 30 items are at a moderate mean value which is in the range of 2.34-3.66. Two out of thirty items are from the *tahfiz* al-Quran curriculum objectives, seven items are from the processes of memorising the Quran, and 21 items are from the *hafiz* al-Quran standards. Among all items, the researcher identified two items with the mean value below than 2.50 which is also considered as the discrepancy in this study.

Table 4.74

Identified discrepancies from Malaysia

Code	Item	Mean and Standard Deviation	
		Mean	SD
OB4	To produce *huffaz* al-Quran who are perceptive towards *Mutashabihat al-Lafzi* verses in the Quran.	1.7	0.577
OB5	To produce *huffaz* al-Quran who are able to comprehend the content of the Quran	1.3	0.577

Based on table 4.74, there are two standard objectives in the *tahfiz* al-Quran curriculum which are not stated clearly in the *tahfiz* al-Quran guidebook from the selected institution in Malaysia. Both of the objectives are; to produce *huffaz* al-Quran who are perceptive towards *Mutashabihat al-Lafzi* verses in the Quran and to produce *huffaz* al-Quran who are able to comprehend the content of the Quran.

Both of these objectives are very important to ensure the student's memorisation quality is excellent. By asserting these two objectives, it could facilitate the teachers to organise and determine the most suitable teaching process to achieve the mentioned objectives. On the other hand, students will struggle to achieve the objectives and ensure that they are aware of *Mutashabihat al-Lafzi* verses in the Quran and understand the content of the Quran.

Based on the findings, the researcher found that the objectives mentioned by the tahfiz al-Quran institution in Malaysia are comprehensive and good enough. However, what is overlooked is the point of achieving a better Quranic memorisation quality by mastering the *Mutashabihat al-Lafzi* verses. Possibly because mastering the *Mutashabihat al-Lafzi* verses considers it is too specific to be mentioned in their curriculum objectives. Furthermore, they also overlooked the aspect of understanding the contents of the Quran. Possibly because they focus more on memorisation rather than understanding the contents of the Quran. If both of these aspects are included in the *tahfiz* al-Quranic institution objectives in Malaysia, they will absolutely produce better and holistic huffaz al-Quran in the aspect of memorisation and understanding.

Discrepancy Evaluation on the *Tahfiz* al-Quran Curriculum Objectives, Process of Memorising the Quran and *Hafiz* al-Quran Standards in Indonesia

Based on the evaluation of the *tahfiz* al-Quran curriculum implementation in Indonesia, the researcher discovered that there are 40 out of 70 items at the high mean value which is in the range of 3.67-5.00. This indicates that these items have met the designed *tahfiz* al-Quran curriculum standard. Meanwhile, the remaining 30

items are at a moderate mean value which is in the range of 2.34-3.66. Four out of thirty items are from the *tahfiz* al-Quran curriculum objectives, nine items are from the processes of memorising the Quran, and seventeen items are from the *hafiz* al-Quran standards. Among all items, the researcher identified four items with the mean value below than 2.50 which is also considered as the discrepancy in this study.

Table 4.75

Identified discrepancies from Indonesia

Code	Item	Mean and Standard Deviation	
		Mean	SD
OB2	To produce *huffaz* al-Quran who are capable of preserving the Quran from any deviation	2.3	0.577
OB3	To produce *huffaz* al-Quran who master *tajweed* knowledge.	2.3	0.577
OB4	To produce *huffaz* al-Quran who are perceptive towards *Mutashabihat al-Lafzi* verses in the Quran.	1.6	0.577
OB5	To produce *huffaz* al-Quran who are able to comprehend the content of the Quran	2.3	0.577

Based on table 4.75, there are four standard objectives in the *tahfiz* al-Quran curriculum which are not stated clearly in the *tahfiz* al-Quran guidebook from the selected institution in Indonesia. Those objectives are; to produce *huffaz* al-Quran who are capable of preserving the Quran from any deviation, to produce *huffaz* al-Quran who master tajweed knowledge, to produce *huffaz* al-Quran who are perceptive towards *Mutashabihat al-Lafzi* verses in the Quran, and to produce *huffaz* al-Quran who are able to comprehend the content of the Quran.

All of these objectives are very important to ensure that the students know precisely what they should achieve by memorising the Quran. It also helps the students to become more enthusiastic and spirited while memorising the Quran when

they know what is expected of them. By asserting these objectives, it could facilitate the teachers to convert visions into clear-cut measurable targets and determine the most suitable teaching process to achieve the mentioned objectives. By doing so, the student's memorisation quality and achievement will improve and increase to a higher level.

Based on the findings, the researcher found that the objectives stated by the tahfiz al-Quran institution in Indonesia are too general. It looks more like a mission or vision. This is because it does not focus on the students' Quranic memorisation quality but rather on the *tahfiz* education towards the national agenda. Therefore, specific objectives such as mastering *tajwid* knowledge, comprehending the contents of the Quran, mastering the *Mutashabihat al-Lafzi* verses and preserving the Quran from any deviation are not stated. Possibly because they focus more on the national agenda rather than on students' achievement. If all of these aspects are stated clearly in the Tahfiz al-Quranic institution objectives in Indonesia, they will definitely produce better huffaz al-Quran in the aspect of memorisation, recitation and comprehension.

Discrepancy Evaluation on the *Tahfiz* al-Quran Curriculum Objectives, Process of Memorising the Quran and *Hafiz* al-Quran Standards in Brunei

Based on the evaluation of the *tahfiz* al-Quran curriculum implementation in Brunei, the researcher discovered that there are 35 out of 70 items at the high mean value which is in the range of 3.67-5.00. This indicates that these items have met the designed *tahfiz* al-Quran curriculum standard. Meanwhile, the remaining 35 items

are at a moderate mean value which is in the range of 2.34-3.66. Three out of thirty-five items are from the *tahfiz* al-Quran curriculum objectives, fourteen items are from the processes of memorising the Quran, and eighteen items are from the *hafiz* al-Quran standards. Among all items, the researcher identified five items with the mean value below than 2.50.

The stated objectives are very important in tahfiz education. It should be clarified in the tahfiz al-Quran guidebook so that students and teachers could unite to achieve the mentioned objectives. Clear objective makes the methods and materials of teaching more effective. Clear objectives also allow tahfiz teachers to monitor their progress, students' achievements and correct their efforts as necessary. It also helps tahfiz students to understand what they should learn and how the learning is to be expressed. If tahfiz students know what they need to accomplish, they can look at their results as they go and identify barriers to achieving those goals.

Table 4.76

Identified discrepancies from Brunei

Code	Item	Mean and Standard Deviation	
		Mean	SD
OB3	To produce *huffaz* al-Quran who master *tajweed knowledge.*	2.3	0.577
OB4	To produce *huffaz* al-Quran who are perceptive towards *Mutashabihat al-Lafzi* verses in the Quran.	2.3	0.577
OB5	To produce *huffaz* al-Quran who are able to comprehend the content of the Quran	2.3	0.577
PM9	I write down the verses to be memorised on paper before memorising it.	2.021	1.01
SM10	I write down the memorised verses in a paper.	2.361	0.942

Based on table 4.76, there are three standard objectives in the *tahfiz* al-Quran curriculum which are not stated clearly in the *tahfiz* al-Quran guidebook from the selected institution in Brunei. Those objectives are; to produce *huffaz* al-Quran who master *tajweed* knowledge, to produce *huffaz* al-Quran who are perceptive towards *Mutashabihat al-Lafzi* verses in the Quran, and to produce *huffaz* al-Quran who are able to comprehend the content of the Quran. While the remaining two items are from the process of memorising the Quran. One from the preparation before memorising the Quran and the other one is from the Quranic preservation process. The items are; I write down the verses to be memorised on paper before memorising it, and I write down the memorised verses in a paper.

Based on the findings, the researcher found that the objectives mentioned by the tahfiz al-Quran institution in Brunei are comprehensive. However, what is overlooked is the aspect of mastering *tajwid* knowledge and achieving a better Quranic memorisation quality by mastering the *Mutashabihat al-Lafzi* verses. Possibly because reciting the Quran with tajweed is already known as an obligatory while mastering the *Mutashabihat al-Lafzi* verses is considered too specific to be mentioned in their curriculum objectives. Furthermore, they also overlooked the aspect of understanding the contents of the Quran. Possibly because they focus more on memorisation rather than in understanding the contents of the Quran. If all of these aspects are included in the of the Tahfiz al-Quranic institution objective in Brunei, they will certainly produce huffaz al-Quran with better quality in terms of recitation, memorisation and understanding the Quran.

In the conclusion of the discrepancy evaluation between the designed tahfiz al-Quran curriculum standard with the actual performance in Malaysia, Indonesia

and Brunei *tahfiz* al-Quran institution, it turns out that there are noticeable weaknesses and discrepancies. Almost half of the *tahfiz* al-Quran curriculum standards are at moderate level. This matter of concern that resulted from this finding is due to the failure of some of the respondents from Malaysia, Indonesia and Brunei in achieving the standards set via the prioritised items. For instance, the expert's group has agreed that the most important standard in the Quranic memorisation standard which is; every *hafiz* al-Quran is able to recite the entire Quran without looking at the *mushaf*. However, based on the findings, all three *tahfiz* al-Quran institutions involved in this research shows that the achievement achieved by them is at the lowest position. As well as the *hafiz* al-Quran personality traits, an aspect of utmost importance is that every *hafiz* al-Quran should always demonstrate good personality. However, this item acquired the lowest mean value by the respondents from Malaysia and Brunei.

Recommendation for Improvements towards the *Tahfiz* al-Quran Curriculum Standard in Nusantara

Based on the findings of the Discrepancy evaluation between the *tahfiz* al-Quran curriculum standard with the actual performance through the feedback from respondents from Malaysia, Indonesia and Brunei, the researcher has succeeded in identifying the existing discrepancies. According to Provus (1971), if there are discrepancies between the designed standard with the actual performance, then, one of it needs to be altered so that the developed curriculum is ideal and able to achieve the intended objectives.

The findings of this phase answers research questions number 4a, 4b and 4c, namely, What are the recommendations if discrepancies exist between the standard objectives in the *tahfiz* al-Quran curriculum with the actual tahfiz al-Quran curriculum objectives in the selected *tahfiz* al-Quran institutions? What are the recommendations if discrepancies exist between the standard processes for memorising the Quran with the actual processes of memorising the Quran in the selected *tahfiz* al-Quran institutions? What are the recommendations if discrepancies exist between the designed *hafiz* al-Quran standards with the actual performances of *hafiz* al-Quran standards in the selected tahfiz al-Quran institutions?

Based on the discrepancy evaluation, six items have been identified as the discrepancies between the *tahfiz* al-Quran curriculum standard with the actual performance at the *tahfiz* al-Quran institutions. Hence, to determine whether changes should be made towards the developed standard or towards the actual performance, the researcher has chosen to apply the Nominal Group Technique (NGT) method. Nominal Group Technique (NGT) is one of the structured research methods for gaining the approval and agreement from the group of experts founded by Andre P. Delbecq and Andrew H. Van den Ven in 1968. The role of the expert group in the NGT is to determine whether changes should be made towards the designed *tahfiz* al-Quran curriculum standard or the actual performance.

To implement the Nominal Group Technique (NGT), the researcher gathered 14 experienced lecturers in the field of *tahfiz* al-Quran from Kolej Universiti Islam Selangor and Universiti Sains Islam Malaysia. Each one of them has been given a questionnaire that contains discrepancies items between the predefined standard with the actual performance in this research. They were required to utter their level of

consent, whether the designed *tahfiz* al-Quran curriculum standard should be maintained or discarded. If they agree with the designed *tahfiz* al-Quran curriculum standard, it means that the standard should be maintained. Otherwise, it should be discarded. The findings of the discussion by the group of experts should be the decision to keep the designed standards in the *tahfiz* al-Quran curriculum. Thus, the performance should be enhanced. The decision by the experts through NGT acts as a recommendation for improvements towards the *tahfiz* al-Quran curriculum implement by the selected *tahfiz* al-Quran institutions in Nusantara. The following is the result of NGT towards the discrepancies items.

Table 4.77

NGT result for tahfiz al-Quran curriculum objectives

Code	Item	Mean and Standard Deviation		Number of Votes
		Mean	SD	
OB2	To produce *huffaz* al-Quran who are capable of preserving the Quran from any deviation	4.92	0.257	69
OB3	To produce *huffaz* al-Quran who master *tajweed knowledge*	4.85	0.349	69
OB4	To produce the *huffaz* al-Quran who are perceptive towards *Mutashabihat al-Lafzi* verses in the Quran.	4.64	0.610	68
OB5	To produce the *huffaz* al-Quran who is able to comprehend the content of the entire Quran	4.57	0.622	67

Table 4.77 shows the NGT vote results by the group of experts towards the *tahfiz* al-Quran curriculum objectives. Based on the results, the majority of the experts with 67-69 votes strongly agree to maintain all four objectives of the *tahfiz* al-Quran curriculum. These objectives should be addressed towards the *tahfiz* al-

Quran institution involved in this research as an improvement for the current *tahfiz* al-Quran curriculum objectives.

Table 4.78

NGT result for the preparation before memorising the Quran

Code	Items	Mean and Standard Deviation		Total of Vote
		Mean	SD	
PM9	I write down the verses to be memorised on paper before memorising it.	4.64	0.610	65

Table 4.78 shows the NGT vote results by the group of experts towards the preparation before memorising the Quran. Based on the results, the majority of the experts with 65 votes strongly agree to maintain the practice with the value mean of 4.64, which is writing down the verses to be memorised on paper before memorising it. This practice should be addressed towards the *tahfiz* al-Quran institution especially from Brunei as an improvement for the current process of memorising the Quran.

Table 4.79

NGT result for Quranic memorisation preservation

Code	Items	Mean and Standard Deviation		Number of Votes
		Mean	SD	
PH10	I write down the memorised verses in a paper.	3.92	1.222	55

Table 4.79 shows the NGT vote results by the group of experts towards the Quranic memorisation preservation. Based on the results, the majority of the experts with 55 votes agree to maintain the practice with the value mean of 4.64, which is writing down the memorised verses in a paper. This practice should be addressed towards the *tahfiz* al-Quran institution especially from Brunei as an improvement for the current Quranic memorisation preservation.

The findings of this phase, which is the recommendation to improve the current *tahfiz* al-Quran curriculum, all items that have been identified as discrepancies have received consent to be maintained by the group of expert. This means that all of the 6 items need to be addressed to the *tahfiz* al-Quran institutions as a recommendation to improve the current curriculum. Thus, the researcher highly recommends the selected *tahfiz* al-Quran institutions in this study to consider these recommendations to enhance and improve their current performance to a higher level.

At the end of the recommendations phase, an ideal *tahfiz* al-Quran curriculum evaluation model has been designed as a result from the previous phases, which is the document analysis, the consensus of the expert group by applying Fuzzy Delphi Method, the discrepancy evaluation between the standard of the *tahfiz* al-Quran curriculum with the actual performance of the selected *tahfiz* al-Quran institutions and at last, through the recommendations for improvement of the group of experts by using the NGT method. Table 4.80 shows the design of *tahfiz* al-Quran curriculum standard. While table 4.81 is the details of every aspect in the design of *tahfiz* al-Quran curriculum standard.

Table 4.80

The design of tahfiz al-Quran curriculum standard

Curriculum design	Aspects
1) The objectives of *tahfiz* al-Quran curriculum	1) *Tahfiz* al-Quran Curriculum Objectives
2) The process of memorising the Quran	1) Preparation before memorising the Quran 2) Quranic memorisation process 3) Quranic preservation process 4) Quranic memorisation etiquette
3) *Hafiz* al-Quran standards	1) Quranic memorisation standards 2) Quranic preservation standards 3) Mastering the *tajweed* knowledge 4) Perceptiveness towards *Mutashabihat al-Lafzi* verses 5) Quranic comprehension standards 6) *Hafiz* al-Quran personality traits

Table 4.81

Tahfiz al-Quran *curriculum design*

Aspect 1: *Tahfiz* al-Quran curriculum objectives	
1	To produce *huffaz* al-Quran who are able to memorise the entire Quran fluently.
2	To produce *huffaz* al-Quran who are capable of preserving the Quran from any deviation.
3	To produce *huffaz* al-Quran who master *tajweed knowledge*.
4	To produce *huffaz* al-Quran who master *Mutashabihat al-Lafzi* verses in the Quran.
5	To produce *huffaz* al-Quran who comprehend the content of the Quran.
6	To produce *huffaz* al-Quran who possess good personality traits.
Aspect 2: Preparation before memorising the Quran	
1	Recite the verses to be memorised repeatedly till fluent before memorising it.
2	Recite the verses to be memorised with *tajweed*.
3	Recite the verses to be memorised to an expert teacher.
4	Follow the designated Quranic memorisation schedule.
5	Set the number of verses to be memorised before memorising it.
6	Choose a suitable place to memorise the Quran.
7	Read the translation of the verses to be memorised before memorising it.
8	Listen to the verses to be memorised from cassettes, CD or MP3, prior to memorisation.
9	Write down the verses to be memorised on paper before memorising it.
10	Recite verses to be memorised melodiously.
Aspect 3: Quranic memorisation process	
1	Repeat the verse that is being memorised till fluent before moving to the next verse.
2	Recite the memorised verses to another person.
3	Give full concentration while memorising the Quran.
4	Know the name of the chapter (*surah*) that is being memorised.
5	Use only one *mushaf* to memorise the Quran.
6	Know the number of the section (*juzu'*) that is being memorised.
7	Pay attention to the position of the verses that are being memorised.
8	Memorise the Quran with a loud voice.
9	Concentrate only on the verses to be memorised.
10	Focus on the style of writing of the verses that are being memorised.
Aspect 4: Quranic preservation process	
1	Repeat the memorised verses as per schedule.
2	Repeat the memorised verses in prayer.
3	Pay attention to *Mutashabihat al-Lafzi* verses.
4	Repeat the memorised verses at midnight.
5	Put remarks on *Mutashabihat al-Lafzi* verses.
6	Listen to the memorised verses from friends who have memorised it.
7	Use a small *mushaf* when repeating the memorised verses outside the classroom.
8	Listen to the memorised verses through cassettes, CDs or MP3s.
9	Mark on the verses that had been recited incorrectly.
10	Write down the verses that have been memorised on paper.
Aspect 5: Quranic memorisation etiquette	
1	Start memorising the Quran by reciting *Istiazah*.
2	Start memorising the Quran by reciting *Basmalah*.
3	Place the Quran in accordance with its magnificent status.

4	Always be in purified state (ablution) while memorising the Quran.
5	Always dress in a courteous manner while memorising the Quran.

Aspect 6: Quranic memorisation

1	A *hafiz* al-Quran is able to recite the entire Quran without looking at the *Mushaf*.
2	A *hafiz* al-Quran must know the right techniques to retain the previous memorisation.
3	A *hafiz* al-Quran is able to connect any verse in the Quran when queried.
4	When a verse is read, a *hafiz* al-Quran is able to identify the chapter (*surah*) of the verse.
5	When a verse is read, a *hafiz* al-Quran is able to identify the section (*juzu'*) of the verse.
6	A *hafiz* al-Quran must know how to memorise the Quran by using the right techniques.
7	A *hafiz* al-Quran is able to write the entire Quran without looking at the *Mushaf*.

Aspect 7: Quranic preservation

1	If the Quran is recited incorrectly, a *hafiz* al-Quran is able to identify which part is misquoted.
2	If the Quran is recited incorrectly, a *hafiz* al-Quran is able to rectify which part is misquoted.
3	If the Quran is written incorrectly, a *hafiz* al-Quran is able to identify which part is miswritten.
4	If the Quran is written incorrectly, a *hafiz* al-Quran is able to correct which part is miswritten.

Aspect 8: Mastering the *tajweed* knowledge

1	A *hafiz* al-Quran must be able to recite the Quran according to *tajweed* rules.
2	A Hafiz al-Quran must know the symbols of *tajweed* in the mushaf.
3	A *hafiz* al-Quran must be able to explain *tajweed* rules to others.
4	A *hafiz* al-Quran must master the theory of *tajweed* knowledge.
5	A *hafiz* al-Quran must be able to recite the Quran with *Lahjah Arabiyyah* (Arabic accent).
6	A *hafiz* al-Quran must be able to recite the Quran melodiously.

Aspect 9: Perceptiveness towards *Mustashabihat al-Lafzi* verses

1	A *hafiz* al-Quran is able to avoid error while reciting *Mutashabihat al-Lafzi* verses in the Quran.
2	A *hafiz* al-Quran is able to identify *Mutashabihat al-Lafzi* verses in the Quran.
3	A *hafiz* al-Quran is able to compare the position of *Mutashabihat al-Lafzi verses* in the Quran.
4	If a mistake occurs while reciting the Quran, a *hafiz* al-Quran is able to correct his own recitation without looking at the *mushaf*.

Aspect 10: Quranic comprehension

1	A *hafiz* al-Quran must understand the translation of the Quranic verses.
2	A *hafiz* al-Quran must be able to explain the meanings of the Quranic verses when queried.
3	A *hafiz* al-Quran must be able to present Quranic verses accordingly with the queried theme.

Aspect 11: *Hafiz* al-Quran personality traits

1	A *hafiz* al-Quran must always demonstrate honourable morals at all time.
2	A *hafiz* al-Quran must always preserve his/her etiquette with the Quran.
3	A *hafiz* al-Quran is able to lead congregation prayer (*solat jamaah*).
4	A *hafiz* al-Quran must know how to teach others to memorise the Quran.
5	A *hafiz* al-Quran must always well dress.

Summary

This chapter presented the findings of the tahfiz al-Quran curriculum evaluation based on Provus's Discrepancy Evaluation Model in selected tahfiz al-Quran institutions in Nusantara. The presentation begins with findings from phase I, which is the design of the *tahfiz* al-Quran curriculum using the Fuzzy Delphi Method. the findings from the Fuzzy Delphi show that the experts have agreed that the *tahfiz* al-Quran curriculum standard design consists of 3 main components, namely, (1) the *tahfiz* al-Quran curriculum objectives which contain 6 items, (2) the process of memorising the Quran which contains 35 items, and (3) the *hafiz* al-Quran standards which contain 29 items.

Phase II presents the findings of the tahfiz al-Quran curriculum evaluation in Nusantara which involves the *tahfiz* al-Quran curriculum objectives evaluation, the process of memorising the Quran and *hafiz* al-Quran standards. The findings show that the selected *tahfiz* al-Quran institutions have well achieved several elements related to the *tahfiz* al-Quran curriculum objectives and the process of memorising the Quran. Meanwhile, noticeable weaknesses were identified in terms of *hafiz* al-Quran standards.

Phase III presents the result of the discrepancy evaluation between the *tahfiz* al-Quran curriculum standard and the actual performance achieved by the *tahfiz* al-Quran institutions in Nusantara. Based on the discrepancy evaluation, six items have been identified as the discrepancies consisting of four *tahfiz* al-Quran curriculum objectives, one activity from the preparation before memorising the Quran and another activity from the Quranic memorisation preservation.

Phase IV presents the result of the findings from the experts' recommendation through the Nominal Group Technique (NGT). All items that have been identified as discrepancies have received consent to be maintained by the group of expert. This shows that the designed *tahfiz* al-Quran curriculum from the first phase is ideal and should be practised by all *tahfiz* al-Quran curriculum institution. All standards that have been developed in the *tahfiz* al-Quran curriculum can also act as a benchmark and continuous assessment tools to ensure that the students who memorise the Quran are on the right path and towards the tahfiz al-Quran curriculum objectives.

CHAPTER 5

SUMMARY, DISCUSSION, IMPLICATIONS AND CONCLUSION

Introduction

This chapter presents the research summary, followed by the discussion of the research findings, the research implications, future research suggestions and the conclusion. The research summary explains the problem statement, the purpose of the study and the whole findings from the research briefly. While the discussion section covers the phases in Provus's Discrepancy Evaluation Model starting with phase I: *Tahfiz* al-Quran Curriculum Design, Phase II: Evaluation of the *tahfiz* al-Quran Curriculum, Phase III: Discrepancy evaluation between the designed *tahfiz* al-Quran curriculum standards with the actual performance and Phase IV: recommendations to improve the designed *Tahfiz* al-Quran curriculum model.

The next section is the research implication that affects directly to the *tahfiz* al-Quran institutions involved in this study and indirectly towards any *tahfiz* al-Quran institution administrators and *tahfiz* al-Quran curriculum developers in Nusantara. This chapter also comes out with several suggestions for future research related to the *tahfiz* al-Quran education that can be used as guidance for other researchers.

Research Summary

This research was conducted based on the issues that occur in the *tahfiz* al-Quran curriculum as stated in previous studies. Among the issues of *tahfiz* al-Quran education are; *tahfiz* al-Quran students are not able to recite the entire Quran without looking at the *mushaf*, *tahfiz* students failed to memorise the syllabus within the designated period, *tahfiz* students were not able to write Quranic verses without looking at the *mushaf*, *tahfiz* students failed to master the *tajweed* knowledge theoretically and practically and the weakness of the *tahfiz* students to perceive *Mutashabihat al-Lafzi* verses in the Quran. On that basis, the main purpose of this study is to evaluate the *tahfiz* al-Quran curriculum in Malaysia, Indonesia and Brunei to find out their strengths and the weaknesses.

The evaluation conducted in this study is based on Provus's Discrepancy Evaluation Model. The original Discrepancy Evaluation Model has five evaluation stages, namely, design, installation, process, product and cost evaluation. However, this study involves four evaluation stages only which are design, installation, process and product evaluation. Cost evaluation is excluded due to the difficulty of gaining expenditure information from the selected *tahfiz* al-Quran institutions in Nusantara as well as due to different currency rate used by each *tahfiz* al-Quran institutions in their respective country. This model was chosen as a conceptual framework with several modifications made, based on its suitability with the *tahfiz* al-Quran curriculum.

The first phase is the *tahfiz* al-Quran curriculum design. For that purpose, the researcher has implemented the document analysis method using various references such as the essential books of the *tahfiz* al-Quran, as well as researches and journals related to the field of the *tahfiz* al-Quran. The designed *tahfiz* al-Quran curriculum

standard is divided into three main aspects which are the *tahfiz* al-Quran curriculum objectives, the process of memorising the Quran and the *hafiz* al-Quran standards.

The second phase of this study is the evaluation phase of the actual performance of *tahfiz* al-Quran institutions in Malaysia, Indonesia and Brunei. The evaluated elements are based on the first phase of the designed *tahfiz* al-Quran curriculum standard, which are the *tahfiz* al-Quran curriculum objectives, the process of memorising the Quran and the *hafiz* al-Quran standards. The data collection process of the *tahfiz* al-Quran curriculum objectives in this phase was carried out based on official documents from the selected *tahfiz* al-Quran institutions in Malaysia, Indonesia and Brunei. Meanwhile, the data collection for the process of memorising the Quran and the *hafiz* al-Quran standards were conducted based on a questionnaire that involved a total of 260 *tahfiz* al-Quran respondents.

The third phase of this study is the discrepancy evaluation phase where the findings from the second phase of this study were used as a benchmark. Each item with the mean value of 2.50 and below is considered as a discrepancy in this study. The findings from this phase have indicated that six items were identified as the discrepancies between the designed *tahfiz* al-Quran curriculum standards with the actual performance at the selected *tahfiz* al-Quran institutions in this study.

The final phase of this study is the recommendation phase. The method used by the researcher in this phase is Nominal Group Technique (NGT). The six items that have been identified as the discrepancies between the designed *tahfiz* al-Quran curriculum standard with the actual performance at the *tahfiz* al-Quran institutions have been submitted to the expert group using the NGT method. In this phase, a total of 14 experience lecturers in the field of *tahfiz* al-Quran were appointed to implement

NGT. The conducted NGT method aims to gain their insights and approval whether the designed *tahfiz* al-Quran curriculum standard should be maintained or discarded. The findings from this phase show that all items received consent to be maintained. At the end of this phase, a *tahfiz* al-Quran curriculum evaluation model has been designed as the end result from the previous phases.

Finding Discussion on *Tahfiz* al-Quran Curriculum Standard

The first phase of this study is the design phase of the *tahfiz* al-Quran curriculum standard. Through the document analysis and the Fuzzy Delphi Method, 70 items were identified as the elements in the *tahfiz* al-Quran curriculum. 6 of them are the *tahfiz* al-Quran curriculum objectives, 35 of them are the process of memorising the Quran, and the other 29 items are the *hafiz* al-Quran standards. All of these items received the approval and agreement from the group of experts in the field of *tahfiz* al-Quran through Fuzzy Delphi Method.

***Tahfiz* al-Quran Curriculum Objectives**

In terms of the *tahfiz* al-Quran curriculum objectives, the researcher identified that the primary *tahfiz* al-Quran curriculum objective is to produce *huffaz* al-Quran who are able to memorise the entire Quran fluently. This finding is in line with the primary *tahfiz* al-Quran curriculum objective presented by Syukri and al-Auratani (2003) and Muhammad Talhah Bilal (2003), which is to produce *huffaz* al-Quran who are able to memorise the entire Quran fluently in terms of memorisation and the writing. In fact, Abdullah al-Bukhari (2011) had further detailing those objectives by

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stating that each one of the *huffaz* al-Quran should be able to memorise every letter and sentences in the Quran with such an active memory and capable of reciting and writing it down through memorisation without forgetting any of it (Abdullah, 2011).

The second *tahfiz* al-Quran curriculum objective is to produce *huffaz* al-Quran who are capable of preserving the Quran from any deviation. It is corresponding to the *tahfiz* al-Quran curriculum objective presented by Abdul Rahman (2010) which is to produce *huffaz* al-Quran who are capable of identifying a mistake or any deviation towards the Quran. Nevertheless, the *tahfiz* al-Quran curriculum objective is only subjected to the deviation in terms of the recitation and the writing and not the deviation towards the meaning of the Quran and so on.

The third *tahfiz* al-Quran curriculum objective is to produce *huffaz* al-Quran who masters *tajweed* knowledge. It is in line with the *tahfiz* al-Quran curriculum objective presented by al-Shabuni (1996), which is to produce *huffaz* al-Quran who are capable to recite the Quran with *tajweed* and precisely pronounce the letters from its *makhraj* and essence as taught by the Prophet. Muslim scholars agreed that reciting the Quran with *tajweed* is compulsory (al-Hamid, 2009).

The fourth *tahfiz* al-Quran curriculum objective is to produce *huffaz* al-Quran who are perceptive towards *Mutashabihat al-Lafzi* verses in the Quran. This objective corresponds with the *tahfiz* al-Quran curriculum objective presented by Abdul Rahman (2010) which is to produce *huffaz* al-Quran who are able to perceptive towards *Mutashabihat al-Lafzi* verses in the Quran. *Mutashabihat al-Lafzi* verses are the verses that are similar or almost the same as another verse in terms of its pronunciation. The number of *Mutashabihat al-Lafzi* verses in the Quran reaches almost 2000 verses. Hence, every *huffaz* al-Quran should be able to compare the

position of *Mutashabihat al-Lafzi* verses in the Quran to avoid any mistakes while reciting the Quran through memorisation.

The fifth *tahfiz* al-Quran curriculum objective is to produce *huffaz* al-Quran who are capable of comprehending the content of the Quran. It coincides with the *tahfiz* al-Quran curriculum objective presented by al-Badry (1982) and Murad (1990) which is to produce *huffaz* al-Quran who are able to comprehend the Quran. Meanwhile, al-Qardhawi (2002) clarified that the *tahfiz* al-Quran curriculum objective is to produce *huffaz* al-Quran who are able to present any verses from the Quran as required, laws or the lessons from the Quran. Indeed, it requires someone to have good understanding towards the meaning of the Quran.

The sixth *tahfiz* al-Quran curriculum objective is to produce *huffaz* al-Quran who possesses good personality traits with honourable morals. It correlates with the *tahfiz* al-Quran curriculum objective presented by al-Mulhim (2009) which is to produce *huffaz* al-Quran who are able to emulate the moral and the personality of the Prophet. Besides, Mohd Yusuf (2004) also clarified that among the Quranic education objective is to construct human behaviour to the impeccable manners and obedient to the command of Allah.

The Process of Memorising the Quran

In terms of the process of memorising the Quran, the appointed group of experts agreed with all four aspects submitted to them. Those aspects are the Quranic memorisation preparation, Quranic memorisation process, Quranic memorisation preservation and Quranic memorisation etiquette. These aspects coincide with the

most of the books that discuss the techniques and methods of memorising the Quran. Amongst the books are, *I'anatul Huffaz lil Ayat al-Mutashabihat al-Alfaz* by Muhammad Talhah Bilal (2003), *Aun al-Rahman fi Hifz al-Quran* by Abu Zarr al-Qalmuni (1993), *Tara'iq al-Tadris wa Hifz al-Quran al-Karim* by Jamal bin Ibrahim al-Qurasyi (2008), *Qashdu al-Sabil ila al-Jinan bi Bayan Kaifa Tahfaz al-Quran* by Ibrahim Abd al-Mun'im al-Syirbini (1995), *Kaifa Tahfaz al-Quran al-Karim* by Abd al-Razzaq al-Gauthani (1994), *Wasaya wa Tanbihat fi al-Tilawah wa al-Hifz wa al-Muraja'ah* by Ahmad Karzun (1995) and others. This indicates that the Quranic memorisation process is divided into 4 main aspects; what should be carried out before memorising the Quran, what should be carried out while memorising the Quran, what should be done to preserve the previous memorisation and what are the etiquettes that must be practised while memorising the Quran.

Hafiz al-Quran standards

In terms of the *hafiz* al-Quran standards, the appointed group of experts agreed with all six items submitted to them. Those standards are the Quranic memorisation standard, Quranic preservation standard, mastering the *tajweed* knowledge, perceptiveness towards *Mustashabihat al-Lafzi* verses, Quranic comprehension standard and the *hafiz* al-Quran personality traits. These standards could be divided into two, which are the mandatory standards and non-mandatory standards. The mandatory standards are the Quranic memorisation standard and Quranic preservation standard. Without these two standards, one does not deserve to be called a *hafiz* al-Quran as asserted by Syukri and al-Auratani (2003) and Muhammad Talhah Bilal (2003). While the remaining standards are the complement of the *hafiz*

al-Quran standards. This means that, if a *hafiz* al-Quran is able to comprehend the entire Quran and preserve it from any deviation, but do not comprehend the content of the Quran and do not master *Mutashabihat al-Lafzi* verses in the Quran, he or she is still considered as a *hafiz* al-Quran. However, this type of the *Hafiz* al-Quran does not meet the overall *tahfiz* al-Quran curriculum objectives.

Finding Discussion on the Evaluation of the Actual Performance in Malaysia, Indonesia and Brunei

The second phase of this research is the evaluation phase towards the actual performance in Malaysia, Indonesia and Brunei. The evaluated elements are based on the designed *tahfiz* al-Quran curriculum standard in the first phase, which are the *tahfiz* al-Quran curriculum objectives, the process of memorising the Quran and the *hafiz* al-Quran standards that were achieved by them. The findings from this phase indicate that they accomplished most of the elements related to the *tahfiz* al-Quran curriculum objectives and the process of memorising the Quran. Meanwhile, most of the elements in the *hafiz* al-Quran standards indicate that there are noticeable weaknesses and discrepancies.

The Evaluation of the Actual Performance in Malaysia

Based on the evaluation findings in Malaysia, the researcher identified two objectives were not mentioned by the selected *tahfiz* al-Quran institutions in Malaysia. Those objectives are; to produce *huffaz* al-Quran who are perceptive towards *Mutashabihat al-Lafzi* verses in the Quran and to produce *huffaz* al-Quran

who are able to comprehend the content of the Quran. This implies that there are discrepancies between the designed objectives in this study with the *tahfiz* al-Quran curriculum objectives in Malaysia.

Based on the inter-raters results through Nominal Group Technique (NGT), both objectives should be stated in the *tahfiz* al-Quran curriculum. These two objectives are in line with the insights of al-Sayuti (1987) and Talhah (2003). They asserted that the *tahfiz* al-Quran curriculum objective is to produce *huffaz* al-Quran who are able to comprehend the content of the Quran. Besides that, they also asserted that every *huffaz* al-Quran should be able to differentiate *Mutashabihat al-Lafzi* verses that exist in the Quran (al-Khaliq, 1987).

The researcher noticed that both of the objectives should be highlighted and explained so that it could enable the *tahfiz* al-Quran teachers in organising suitable strategies and techniques in the teaching and learning process based on the aimed objective. The curriculum objective must be precisely stated, explicit and specific so that the *tahfiz* al-Quran teacher could demonstrate the most effective techniques for the students to achieve the designated objective (Huba & Freed, 2000). Thus, the researcher suggests the selected *tahfiz* institution from Malaysia to add both *tahfiz* al-Quran curriculum objectives as mentioned.

The findings also show that the Quranic memorisation techniques applied by the respondents from Malaysia are excellent. However, there are several significant practices neglected by *tahfiz* al-Quran respondents from Malaysia while memorising the Quran. Most of them do not put remarks on *Mutashabihat al-Lafzi* verses, they do not repeat the memorised verses at midnight, and they do not write down the memorised verses on paper.

According to Karzun (1996), putting remarks on *Mutashabihat al-Lafzi* verses is to avoid mistakes when reciting the Quran. According to him, students who do not perceptive towards *Mutashabihat al-Lafzi* verses are often confused and make mistakes when reciting it (Karzun, 1996). Moreover, Karzun (1996) and al-Syirbini (1995) also encourage *tahfiz* al-Quran students to repeat the memorised verses and Surah while praying at midnight. This is corresponding with a hadith of the Prophet Muhammad which means: "When one who had committed the Quran to memory (or who is familiar with it) gets up (for night prayer) and recites it night and day, it remains fresh in his mind, but if he does not get up (for prayer and thus does not recite it) he forgets it" (Muslim, 2002).

According to al-Syirbini (1995), amongst the techniques that are able to strengthen the previous memorisation is by writing down the memorised verses and chapter (Surah) on paper or in the book. By doing that, *tahfiz* al-Quran students are able to maintain the previous memorisation much better and efficient. Looking at the significance of these techniques for strengthening the memorisation of the students, the researcher suggested that the selected *tahfiz* institution in Malaysia emphasizes these techniques.

The findings result also shows that the level of *hafiz* al-Quran standards in Malaysia is moderate. The researcher discovered that most of the respondents from Malaysia obtained a high mean value for two aspects in the *hafiz* al-Quran standards evaluation, which are in terms of mastering the *tajweed* knowledge and in terms of *hafiz* al-Quran personality traits. Whereas the remaining aspects obtained are at moderate level. Entirely, these findings signify that the *hafiz* al-Quran standard achieved by most of the respondents from Malaysia is moderate.

These findings correspond with other research findings in Malaysia. Shahrulkarnain (2014) found that the level of Quranic memorisation performance among *tahfiz* al-Quran students who followed the Certificate *Tahfiz* al-Quran Darul Quran – UIAM Programme is moderate. Out of 60 students involved in this study, only 56.7% of them who have passed the memorisation test. Meanwhile, Azmil (2010) signifies that the level of performance among *tahfiz* al-Quran students from Darul Quran is also moderate. Based on the conducted *Syafawi* (oral) test, only 49% of the students have passed the test.

Hence, there is room to improve the quality of *hafiz* al-Quran produced in Malaysia. With several improvements, it is hoped that the *tahfiz* al-Quran respondents from Malaysia are able to comply with the intended standard of the *hafiz* al-Quran.

The researcher explained each aspect of the *hafiz* al-Quran standards evaluation for *tahfiz* al-Quran respondents from Malaysia. In terms of the Quranic memorisation, the findings show that all of the items are at moderate level. However, the concern is about the lowest item. It is the essential item in the *tahfiz* al-Quran curriculum, which is the ability to recite the entire Quran fluently without looking at the *mushaf*. While the item on the second lowest mean value is the ability to connect any verses in the Quran when queried. Both of the items are so much important because it acts as the benchmark for the *hafiz* al-Quran standards.

In terms of the Quranic memorisation, the prioritize item is, a *hafiz* al-Quran should be able to recite the entire Quran without looking at the *mushaf*. This is in line with what has been asserted by Abdullah (2011) that the intended *hafiz* al-Quran is someone who is able to memorise every letter and sentences in the Quran with an

active memory as well as capable of reciting and writing it down through memorisation without forgetting any of it. Meanwhile, a *hafiz* al-Quran who is not able to recite the entire Quran through memorisation and could not notice mistakes while reciting the Quran is not worthy to be acknowledged as a *hafiz* al-Quran although they have memorised the entire Quran before (Syukri & al-Auratani, 2003).

Furthermore, a *hafiz* al-Quran should be able to connect to any verse in the Quran when queried regardless of any section (*juzu'*) or chapter (*surah*) (Bilal, 2003). More than that, every *hafiz* al-Quran should be able to determine the recited verses to him are from what *surah* or which section (*juzu'*). Hence, it can be concluded that in terms of the Quranic memorisation, a *hafiz* al-Quran should be able to memorise every letter and sentences in the Quran with such an active memory and capable of reciting and writing it down through the memorisation without forgetting any of it (Abdullah, 2011).

In terms of the Quranic preservation, the findings outcome also indicates that all items are at moderate level, though the purity and authenticity preservation of the Quran is one of the *tahfiz* al-Quran curriculum objectives in Malaysia. This shows that only half of the *tahfiz* al-Quran respondents from Malaysia are capable of preserving the Quran from any deviation whereas the other half are not able to comply with the designed standard. According to al-Rahman (2010), the primary *tahfiz* al-Quran curriculum objectives are to produce *huffaz* al-Quran who are capable of preserving the Quran from any deviation. Among the Quranic preservation standards is the capability of identifying mistake recitation when listening to it. That is why the scholars asserted that *hafiz* al-Quran must remember all memorised verses until they are aware of any mistakes or changes (al-Rahman, 2010).

In terms of mastering the *tajweed* knowledge, the finding outcomes signify that there are three items at the highest mean value which is between the scale of 3.67-5.00 whereas the rest are moderate. This implies that most of the respondents from Malaysia are concerned in reciting the Quran with *tajweed*. This also shows that the *tahfiz* al-Quran curriculum objective which is to produce the *Qurra'* who are proficient in the Quranic recitation and *Qiraat* have been successfully reached. The outcome of the finding also shows that the *tajweed* knowledge has been an advantage for *tahfiz* al-Quran respondents in Malaysia. According to al-Sabuni (1996), the *tahfiz* al-Quran educational goals among others are to produce a group who are able to recite the Quran with *tajweed* and precisely pronounce the letters according to its *makhraj* and its essence as taught by the Prophet. Indeed, the scholars also agreed that reciting the Quran with *tajweed* are compulsory (al-Hamid, 2009).

In terms of the perceptiveness toward *Mutashabihat al-Lafzi* verses in the Quran, the finding indicates that all of the items are at moderate level. This shows that most of the respondents from Malaysia are lacking in comprehending *Mutashabihat al-Lafzi* verses in the Quran. The researcher noticed that this is because in the Quranic memorisation process, most of the respondents from Malaysia did not put remarks on *Mutashabihat al-Lafzi* verses even though many of the scholars, such as, al-Gauthani (1998) and Bilal (2003) encouraged *tahfiz* al-Quran students to put remarks or write down *Mutashabihat al-Lafzi* verses in a notebook so they could identify *Mutashabihat al-Lafzi* verses that exist in the Quran. This is important considering the total number of the *Mutashabihat al-Lafzi* verses in the Quran are more than 2000 verses (Bilal, 2003). If they are not capable of identifying *Mutashabihat al-Lafzi* verses in the Quran, the probability of reciting the Quran with mistakes is much higher. Therefore, the respondents from Malaysia are encouraged

to put remarks or write down *Mutashabihat al-Lafzi* verses in a notebook because only by comprehending *Mutashabihat al-Lafzi* verses will they exhibit the best aspects of the *hafiz* al-Quran (al-Ghauthani, 1998).

In terms of the Quranic comprehension, the finding also signifies that all items are at moderate level. This implies that most of the respondents from Malaysia do not comprehend the content of the Quran. The researcher believes that this is due to the objective has not been explicitly stated in the *tahfiz* al-Quran curriculum objectives in Malaysia, whereas it is a necessary objective that needs to be comprehended by *tahfiz* al-Quran students. According to al-Suyuti (2000), by understanding the content of the Quran, one should be able to determine the commands and prohibitions as well as trying to accept and practice it (Al-Suyuti, 2000) and that is what is supposed to be in every *hafiz* al-Quran. Even so, based on the findings regarding the preparation before memorising the Quran, the researcher discovered that most of the respondents from Malaysia read the Quranic translation of the verses to be memorised beforehand. So, it is highly recommended to insert the Quranic comprehension element in the *tahfiz* al-Quran curriculum objectives in Malaysia.

In terms of the *hafiz* al-Quran personality traits, the finding shows that all items are at the higher level except only for one item that is moderate. This shows that the personality traits among the respondents from Malaysia are outstanding. The researcher believes that this could be achieved because it has been explicitly mentioned on the general objective of the Darul Quran Diploma Program Curriculum, which is to produce the *huffaz*, *qurra'* and *du'at* who are proficient and with pleasant personality corresponds with the needs of the ummah and the country.

According to Imam al-Nawawi (1994), a *hafiz* al-Quran should always demonstrate a great personality as well as preserving the etiquette with the Quran. The reason is, a person who memorised the Quran in his heart is the most appropriate person to emulate the character and personality of the Prophet (al-Mulhim, 2009). However, surprisingly one item which is, I always demonstrate an ethical behaviour at all time is on the moderate level. Thus, the researcher suggests that the selected *tahfiz* al-Quran institutions in Malaysia to monitor and focus in terms of the personality aspects of their students.

The Evaluation of the Actual Performance in Indonesia

Based on the evaluation of the *tahfiz* al-Quran curriculum objectives in Indonesia, the researcher found out that the objectives of Indonesia are too general and need to be improved. It is to ensure so that the *tahfiz* al-Quran curriculum objectives could be comprehended explicitly. Indirectly, it could facilitate the teachers to organise and determine the most suitable teaching process for achieving the intended and designed objective. According to the inter raters results, there are 4 *tahfiz* al-Quran curriculum objectives that have been set as the standard are not stated in the *tahfiz* al-Quran curriculum objectives in Indonesia. Those objectives are to produce *huffaz* al-Quran who are able to preserve the Quran from any deviation, to produce *huffaz* al-Quran who master *tajweed* knowledge, to produce *huffaz* al-Quran who are perceptive towards *Mutashabihat al-Lafzi* verses in the Quran and to produce *huffaz* al-Quran who are able to comprehend the content of the Quran.

According to al-Rahman (2000), among the primary curriculum objectives in *tahfiz* al-Quran is to produce a generation of *huffaz* al-Quran who are capable of

preserving the Quran from any deviation, additions and reductions. Meanwhile, al-Sabuni stated that among the main *tahfiz* al-Quran curriculum objectives is to produce people who are able to recite the Quran with *tajweed* and precisely pronounce the letters according to its *makhraj* and essence as taught by the Prophet (al-Shabuni, 1996). In addition, the *tahfiz* al-Quran curriculum objectives are also extended beyond memorisation alone, but also the Quranic comprehension aspects that include *akidah*, *syariah* and *akhlak*. By understanding the content of the Quran, one should be able to determine the commands and prohibitions as well as accepting and practising it (Al-Suyuti, 2000). Al-Khaliq claimed that *huffaz* al-Quran should be able to differentiate the *Mutashabihat al-Lafzi* verses that exist in the Quran (al-Khaliq, 1987). This shows how much important those four objectives to be mentioned in the *tahfiz* al-Quran curriculum objectives especially in the *tahfiz* al-Quran institutions from Indonesia.

The researcher noticed that most of the respondents from Indonesia are less practising in some critical things in terms of the preparation before memorising the Quran and the Quranic memorisation preservation. Such as, most of them do not listen to the verses to be memorised from cassettes, CD or mp3 before memorising the Quran, they do not write down the verses to be memorised on paper, they do not put remarks on *Mutashabihat al-Lafzi* verses, they do not repeat memorised verses at midnight and they do not write down the memorised verses on paper. Even though those practices will so much affect their new and previous memorisation.

According to Bilal (2003) and al-Ghauthani (1998), listening to others Quranic recitation is a proper technique for improving the Quranic recitation and strengthening the memorisation. Among the suggested techniques are by listening to

the Quranic recitation by the well-known *qari* through the CD or MP3. Regarding on writing the verses to be memorised on paper, it is encouraged by al-Mulhim (2009) because it could ease and accelerate the new memorisation to be memorised. Meanwhile, according to al-Qalmuni (1993), putting remarks on *Mutashabihat al-Lafzi* verses is one of the techniques used for preserving the previous memorisation. It helps the students to be careful of making a mistake while reciting *Mutashabihat al-Lafzi* verses. Additionally, Karzun (1996) asserted that by repeating the previous memorisation at midnight, especially in prayers as it could strengthen the previous memorisation. Hence, the researcher suggests that all of these techniques should be taken into consideration by the selected *tahfiz* al-Quran institution in Indonesia.

The researcher noticed that most of the respondents from Indonesia obtained high level in two aspects of the *hafiz* al-Quran standards evaluation, which are mastering the *tajweed* knowledge and *hafiz* al-Quran personality traits. Meanwhile, the remaining aspects obtained moderate level. Overall, these findings show that the *hafiz* al-Quran standards that were achieved by most of the respondents from Indonesia are moderate. The findings result in Indonesia is quite similar to the finding result in Malaysia. Both of these *tahfiz* al-Quran institutions obtained high level in terms of *tajweed* knowledge comprehension and personality trait. Meanwhile, the rest of the remaining aspects obtained a moderate mean value.

In terms of the Quranic memorisation, the findings indicate that all items are on moderate level. However, the concern is on the item with the lowest mean value is the most important item in the *tahfiz* al-Quran curriculum, which is the ability to write down the verses from the Quran without looking at the *mushaf*. Meanwhile, the item on the second lowest position is the ability to recite the entire Quran fluently

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without looking at the *mushaf*. Both of these items are so important because it is the primary benchmark for the *hafiz* al-Quran standards.

According to Syukri and al-Auratani (2003), the primary objective of the *Tahfiz* al-Quran curriculum is to produce *huffaz* al-Quran who are able to memorise the entire Quran in terms of memorisation and writings. Furthermore, they are able to recite the entire Quran as well as writing it through memorisation without even looking at the *mushaf* (al-Bukhari, 2011).

In terms of the Quranic preservation, the findings show that two items are at the higher level. This indicates that in terms of listening, most of the respondents from Indonesia are able to identify the errors occur in the recitation. They are also able to rectify which part is misquoted while listening to it. This shows that most of the respondents from Indonesia possess strong memorisation capabilities until they are able to achieve that standard. Meanwhile, in terms of the writings, it is discovered that the achievements of the respondents from Indonesia are moderate. Only half of them are able to determine and rectify the errors occur in Quranic writings. Whereas the rest are not capable of determining nor rectifying the errors occur in Quranic writings.

According to al-Rahman (2010), the main *tahfiz* al-Quran curriculum objective is to produce *huffaz* al-Quran who are able to preserve the Quran from any deviation. Among the features in the Quranic preservation is the ability to identify and rectify which part is misquoted while listening to it. Based on this statement, the researcher found that most of the respondents from Indonesia have almost reached the Quranic preservation standard. All in all, the researcher suggested that the respondents from Indonesia to write down the verses to be memorised on paper so

that they could enhance their capability in identifying and rectifying the errors occur in Quranic writings.

In terms of mastering the *tajweed* knowledge, the findings also show that there are four items at the higher level. Whereas the rest of 2 items are at a moderate level. Based on the total mean value, the researcher discovered that most of the respondents from Indonesia are able to grasp the *tajweed* knowledge well. Nevertheless, there are still rooms for improvements by the respondents from Indonesia in terms of mastering the *tajweed* knowledge, which is by strengthening the students' knowledge on the *tajweed* knowledge theoretically and practically until they are able to explain *tajweed* rules to others. Moreover, the researcher suggests that the respondents from Indonesia should always listen to the Quranic recitation from the well-known *qari* so that they could master the *lahjah Arabiyyah* in the Quranic recitation.

In terms of comprehending *Mutashabihat al-Lafzi* verses in the Quran, the findings show that all items are on the moderate level. This indicates that the comprehension level among the respondents from Indonesia towards *Mutashabihat al-Lafzi* verses in the Quran is moderate. The researcher noticed that they focus on the *Mutashabihat al-Lafzi* verses, but they do not put remarks on *Mutashabihat al-Lafzi* verses. The researcher believes that if those two items were to be combined, the students would be more perceptive towards *Mutashabihat al-Lafzi* verses in the Quran. According to al-Gauthani (1998) and Bilal (2003), *tahfiz* al-Quran students should put remarks and write down *Mutashabihat al-Lafzi* verses in notebooks so it would ease them to identify *Mutashabihat al-Lafzi* verses that exist in the Quran.

In terms of the Quranic comprehension, the findings show that all items are at moderate level. This indicates that the Quranic comprehension levels among most of the respondents from Indonesia are moderate. The researcher believes that this occurs due to most of them did not read the translation before memorising the Quran. Thus, the researcher proposed the *tahfiz* al-Quran institutions in Indonesia to encourage their students to read the Quranic translation beforehand. The reason is, by comprehending the content of the Quran, one should be able to determine the commands and prohibitions as well as trying to accept and practice it (al-Sayuti, 1987). Therefore, the researcher has also suggested Indonesia to include the element of Quranic comprehension in the *tahfiz* al-Quran curriculum objectives in Indonesia.

In terms of the *hafiz* al-Quran personality trait, the findings show that all of the items are at the higher level. This indicates that the *hafiz* al-Quran personality traits among the respondents from Indonesia are outstanding. The researcher believed that this item could be accomplished because of the Quranic memorisation process in Indonesia has strongly emphasised regarding the etiquette as a *tahfiz* al-Quran student.

Based on the evaluation of the *tahfiz* al-Quran curriculum implementation in Indonesia, the researcher has noticed 66 out of 70 items are considered to have met the designed *tahfiz* al-Quran curriculum standard. While the other four items show discrepancies between the designed *tahfiz* al-Quran curriculum standard with the performance of the *tahfiz* al-Quran curriculum in Indonesia.

The Evaluation of the Actual Performance in Brunei

Based on the evaluation of the *tahfiz* al-Quran curriculum objectives, the researcher discovered that three objectives should be clarified in detail and explicit in the *tahfiz* al-Quran curriculum. This item was confirmed by the previous studies that emphasised the importance of those objectives in the *tahfiz* al-Quran curriculum. According to al-Rahman (2000), among the primary *tahfiz* al-Quran curriculum objectives is to produce a group that is able to recite the Quran with *tajweed* and precisely pronounce the letters in terms of its *makhraj* and essence as taught by the Prophet (al-Shabuni, 1996). Besides that, one of the *tahfiz* al-Quran curriculum objectives is to produce *huffaz* al-Quran who are able to comprehend the content of the Quran in terms of *akidah*, *syariah* and *akhlak* (al-Sayuti, 1987). Al-Khaliq claimed that every *hafiz* al-Quran should be able to differentiate the *Mutashabihat al-Lafzi* verses that exist in the Quran (al-Khaliq, 1987). In addition, each of the *tahfiz* al-Quran students should emulate the character and personality of the Prophet as a sign of the magnificence of the Quran (al-Mulhim, 2009).

The researcher discovered that those three objectives should be stated clearly to enable *tahfiz* al-Quran teachers to organise suitable strategies and techniques in the teaching process. The curriculum objectives must be precisely stated, as well as be both specific and explicit so that the teacher could demonstrate the most effective techniques for the students on how to achieve the designated objective (Huba & Freed, 2000). Thus, the researcher suggests that the *tahfiz* al-Quran institution in Brunei to add these objectives as improvements to the existing *tahfiz* al-Quran curriculum objectives.

The researcher noticed that some essential practices are less practised by most of the respondents from Brunei in the aspect of the Quranic memorisation preservation. This statement is based on the mean value obtained by those items. The moderate mean value items are; repeating the memorised Quranic verses according to the designated schedule, listening to memorised verses from friends who already memorised it, repeating memorised verses at midnight, putting remarks on the *Mutashabihat al-Lafzi* verses, repeating memorised verses in prayer, listening to the memorised verses from cassettes, CD or mp3 and writing down the memorised verses on paper.

The researcher noticed that most of the respondents from Brunei obtained high level in the *hafiz* al-Quran standards evaluation, which is the aspect of the *tajweed* knowledge, and the *hafiz* al-Quran personality traits. Whereas the remaining aspects are at a moderate level. Entirely, the findings indicate that the *hafiz* al-Quran standards that were achieved by most of the respondents from Brunei are moderate.

In terms of Quranic memorisation standard, the findings indicate that only two items are at the higher level. While the remaining items are at a moderate level. However, the concern is about the item with the lowest mean value. It is the most critical item in the *tahfiz* al-Quran curriculum, which is the ability to recite the entire Quran without looking at the *mushaf*. While the second lowest item is the ability to connect any verses in the Quran when queried.

In terms of the Quranic preservation standard, almost half of the respondents from Brunei are able to preserve the Quran. While the remaining respondents are not able to do so. In terms of *tajweed* knowledge, the findings show that most of the respondents from Brunei are concerned towards Quranic recitation with *tajweed*.

However, the item that is on the moderate level which needs to be taken into consideration is about the respondents' capability of reciting the Quran melodiously. The researcher proposes the *tahfiz* al-Quran institution from Brunei to encourage their students to recite the Quran with such a good voice and melody.

In terms of comprehending *Mutashabihat al-Lafzi* verses in the Quran, most of the respondents from Brunei are lacking control towards comprehending *Mutashabihat al-Lafzi* verses in the Quran. According to al-Gauthani (1998) and Bilal (2003), *tahfiz* al-Quran students should put remarks or write down *Mutashabihat al-Lafzi* verses in a notebook so that they can determine *Mutashabihat al-Lafzi* verses that exist in the Quran. So, the respondents from Brunei are encouraged to put remarks and write down *Mutashabihat al-Lafzi* verses in the notebook (al-Ghauthani, 1998).

In terms of the Quranic comprehension, most of the respondents from Brunei are not able to comprehend the content of the Quran well. However, the researcher believes that these issues occur because it is not explicitly stated in the *tahfiz* al-Quran curriculum objectives in Brunei. According to al-Suyuti (1987), by comprehending the content of the Quran, one should be able to determine the commands and prohibitions as well as trying to accept and practice them (al-Sayuti, 1987). Nonetheless, based on the findings on the Quranic memorisation process, the researcher noticed that most of the respondents from Brunei read the Quranic translation of the verses to be memorised beforehand. Therefore, it is suggested for *tahfiz* al-Quran institutions in Brunei to state the Quranic comprehension element in the general *tahfiz* al-Quran curriculum objectives in Brunei.

In terms of the *hafiz* al-Quran personality traits, most of the respondents from Brunei are outstanding. However, there is one item on the moderate level which is; always demonstrates ethical behaviour at all time. Hence, the researcher advices the *tahfiz* al-Quran institution in Brunei to give focus on their student's behaviour and manners.

The Comparison between the Actual Performance in Malaysia, Indonesia and Brunei Findings

The researcher noticed that the *tahfiz* al-Quran curriculum objectives in Malaysia are the most explicit objectives compared to others. The reason is, the *tahfiz* al-Quran curriculum objectives in Malaysia are holistic and met almost all of the designed *tahfiz* al-Quran curriculum standards in this study. Besides, the researcher also found out that the *tahfiz* al-Quran curriculum objectives in Malaysia is so explicit and has met the features of the SMART, which are specific, measurable, achievable, relevant and time-bound. In fact, their objectives are also to produce *tahfiz* al-Quran students who are forefront and professional and master *qiraat* knowledge.

The researcher noticed that the *tahfiz* al-Quran curriculum objectives in Brunei are clear and better than Indonesia. The *tahfiz* al-Quran curriculum objectives in Brunei are explicit and have met the primary *tahfiz* al-Quran curriculum objectives. Furthermore, the *tahfiz* al-Quran curriculum objectives in Brunei also aimed for the success in the world life and the hereafter. Meanwhile, the *tahfiz* al-Quran curriculum objectives in Indonesia are too general and simple. Hence, the researcher recommends *tahfiz* al-Quran institutions in Brunei and Indonesia to

emulate the *tahfiz* al-Quran curriculum objectives from Malaysia and to add others *tahfiz* al-Quran curriculum objectives as proposed before.

Meanwhile, in terms of Quranic memorisation process, the researcher has discovered that most of the respondents from Malaysia have applied the most identical Quranic memorisation technique with the designed standard of the Quranic memorisation process in this study. The researcher noticed that most of the respondents from Malaysia applied 28 out of 35 of the designed Quranic memorisation process. Whereas most of the respondents from Indonesia applied 28 out of 35 of the designed Quranic memorisation process and followed by respondents from Brunei that applied only 21 out of 35 of the designed Quranic memorisation process.

In terms of the *hafiz* al-Quran standards evaluation, the researcher discovered that most of the respondents from Indonesia have the highest *hafiz* al-Quran standards where 12 out of 29 of the *hafiz* al-Quran standards are at the highest level. Most of the respondents from Brunei met 11 out of 29 *hafiz* al-Quran standards. Meanwhile, most of the respondents from Malaysia only met 7 out of 29 *hafiz* al-Quran standards. This indicates that the respondents from Indonesia have the best *hafiz* al-Quran standards.

In a nutshell, the researcher noticed that even though Indonesia lacks in terms of the *tahfiz* al-Quran curriculum objectives and the Quranic memorisation process, they are able to produce the *tahfiz* al-Quran students who possess the highest standard compared to Malaysia and Brunei. However, the researcher believes that the *hafiz* al-Quran standards among the respondents from Indonesia are able to

accomplish higher standard if they implement an explicit *tahfiz* al-Quran curriculum objectives and the designed Quranic memorisation techniques.

The researcher identified that the *tahfiz* al-Quran institution in Malaysia stated the most precise and complete *tahfiz* al-Quran curriculum objectives compared to Indonesia and Brunei. The Quranic memorisation process that has been implemented by them is the most identical to the designed standard of the Quranic memorisation process in this study. Despite that, the findings show that the *hafiz* al-Quran standards among the respondents from Malaysia are lower than Indonesia and Brunei. The researcher believes that these findings have something to do with their implemented Quranic memorisation preservation. For that reason, the researcher suggests that the *tahfiz* al-Quran institution in Malaysia to practice the suggested technique of preserving the previous memorisation so that the *tahfiz* al-Quran students could achieve a higher standard.

Implication of the Study

This section discusses the implications of the study based on the previous findings. There are two main implications as a result of the findings, the implications of the model and the implications of the practice. Model implication refers to the discussion to compare the findings of the study with the model used in this study. While the implications of the practice are the steps that are recommended to the stakeholders such as the *tahfiz* al-Quran institutions in Malaysia, Indonesia, Brunei, policymakers and *tahfiz* education policy, entrepreneurs and administrators of *tahfiz* al-Quran institutions, *tahfiz* teachers and *tahfiz* students. In addition, this section includes

discussions involving contributions to the field of knowledge. The following is the discussion of the implications of the study for further action:

This research has developed a *tahfiz* al-Quran curriculum evaluation model by modifying the Discrepancy Evaluation Model by Provus (1971). The research outcome shows that the constructed model could pinpoint the strengths and weaknesses that exist in the *tahfiz* al-Quran curriculum. Through the evaluation, the researcher successfully identified the *tahfiz* al-Quran institution achievement level in terms of the *tahfiz* al-Quran curriculum objectives, Quranic memorisation process and also the *hafiz* al-Quran standards. The outcomes on the strengths and weaknesses of the *tahfiz* al-Quran curriculum show that the developed evaluation model is successful to achieve the intended objectives. The capability to identify discrepancies through the evaluation could indicate the root source of weaknesses that occur in the curriculum. Thus, the suggestions for improvements could be addressed to improve the achievement of the curriculum to a higher level.

Furthermore, the development of this standard could be a benchmark to evaluate to what extent are the *tahfiz* al-Quran institutions in Malaysia, Indonesia and Brunei in reaching the standard set. Phase 2 is the evaluation phase where the actual performance achieved by the *tahfiz* al-Quran institution is evaluated using the standards developed in the first phase. Phase 3 is the discrepancy phase where the findings from the results are compared with the standards developed. The discrepancies found have been presented to a group of experts to obtain their consent whether the performance needs to be improved or the standards to be lowered. While phase 4 is the phase of improvement with the consent by the experts. Nominal Group Technique has been applied in this phase.

The designed *tahfiz* al-Quran curriculum has the potential to provide input to the *tahfiz* al-Quran institutions, to consider the framework of the *tahfiz* al-Quran curriculum standard. In this study, the researcher presented six objectives of the Quranic *tahfiz* curriculum, 35 Quranic memorisation process and 29 *Hafiz* al-Quran standards. The findings of these items have undergone a process of appraisal and suitability by a group of experts as agreed in the development phase and model evaluation. Any current objectives can be maintained, but it takes into account the *tahfiz* al-Quran curriculum objectives proposed in this study. Meanwhile, for the memorisation process, the researcher mentions the processes that must be practised during the process of memorising the Quran. Therefore, the *tahfiz* al-Quran institutions should consider that each of these processes is implemented in the process of memorising the Quran. If there are other processes of memorisation, it can be practised as usual. Whereas the standards that have been developed should be a benchmark and continuous assessment tools to ensure that the students who memorise the Quran are on the right path and towards the *tahfiz* al-Quran curriculum objectives.

The theory of the *tahfiz* al-Quran that has been adopted in this study is a combination between the *tahfiz* al-Quran theory by Syukri and al-Auratani, the *tahfiz* education theory by al-Qabisi and also the standard of the *hafiz* al-Quran by Imam al-Nawawi. These three theories have been merged so that it could complement one another. The *tahfiz* al-Quran theory by Syukri and al-Auratani has been focusing on the educational objectives of the *tahfiz* al-Quran and Quranic memorisation process. Whereas, the *tahfiz* educational theory by al-Qabisi has been focusing on the *tahfiz* al-Quran curriculum objectives and the moral value of the *hafiz* al-Quran. Meanwhile, the standard of the *hafiz* al-Quran by Imam al-Nawawi has been

focusing on the Quranic memorisation process and the moral values that should be practised by all of *hafiz* al-Quran. Therefore, these three theories have been complemented to one another and ensure the developed evaluation model of the *tahfiz* al-Quran curriculum covers all of the aspects that need to be evaluated.

The implications for the practice. This research has successfully pointed up a set of practice for the Quranic memorisation process. The implementations of those practices in the Quranic memorisation process can improve one's capability to memorise the Quran better and preserve the previous memorisation. The researcher pointed out 35 practices while memorising the Quran and has been divided into four sections which are the preparation before memorising the Quran, Quranic memorisation process, the techniques of retaining previous memorisation and the manners while memorising the Quran. The researcher also managed to divide those practices into obligatory and non-obligatory practices. With those partitions, the *tahfiz* al-Quran students who do not practice the obligatory practices are expected to face issues in the memorisation process. Hence, they need to strive in practising it. Meanwhile, the *tahfiz* al-Quran students who do not practice the non-obligatory practices are suggested to practice it so that it could enhance the existed memorisation quality.

The previous studies show that several issues are occurring in the *tahfiz* al-Quran education Among the issues are *tahfiz* al-Quran students are incapable of reciting the whole Quran without looking at the *mushaf* (Aliyah, 2016; Shahrulkarnain, 2015; Pristiawan, 2013; Hidayah, 2012; Muhsinin, 2011; Azmil, 2010). The inability of reciting the Quran without looking at the *mushaf* is because they forget the memorised verses. This issue is closely related to the Quranic

memorisation techniques. The revision of the previous memorisation should be carried out structurally and systematically. Therefore, many scholars have written about the revision technique so that they do not forget what they have memorised. The developed *tahfiz* al-Quran curriculum evaluation model has organised structured and systematic memorisation revision techniques so that the memorised verses will not be forgotten and could be well preserved.

The second issue is, *tahfiz* students are unable of writing down the memorised verses without looking at the *mushaf* (Marzuqi, 2016). The inability of writing down the Quran without looking at the *mushaf* is closely related to the issue of forgetting the memorised verses. For that reason, the solution is the same, which is by repeating the memorised Quran systematically as defined by the scholars. However, it could also occur if there are no exercises of writing through the Quranic memorisation process. On that account, the developed *tahfiz* al-Quran evaluation model has stressed out on the Quranic writing techniques through the Quranic memorisation process as well as while repeating the Quran. In that way, the writing skills of the Quran could be enhanced so that all of the *hafiz* al-Quran is capable of writing the Quran according to *Rasm Uthmani*.

The failure of the *tahfiz* students in completing their Quranic memorisation according to the designated period (Masruroh, 2016; Muslikah, 2016; Husna, 2016; Pristiawan, 2013) is closely related to the Quranic memorisation techniques. If *tahfiz* al-Quran students practise the preparation before memorising the Quran and follow the Quranic memorisation techniques correctly and consistently, it is not impossible that they could finish the syllabus according to the designated period. Hence, the developed evaluation model of the *tahfiz* al-Quran has emphasised on the simple tips

of the memorisation techniques such as reading the translation before memorising the Quran, listening to the verses to be memorised through the cassettes, CD or mp3 beforehand and choosing a suitable place for memorising the Quran. Ignoring these techniques could cause the Quranic memorisation process becomes difficult as well as delaying the students to finish the syllabus according to the designated period.

The failure of the *tahfiz* student in comprehending the *tajweed* knowledge, whether theoretically or practically (Subhi, 2015; Muna, 2012) could be resolved by setting *tajweed* knowledge syllabus for the students theoretically and practically. The developed evaluation model of the *tahfiz* al-Quran has encouraged *tahfiz* al-Quran students to recite in front of the teacher before they start memorising. Through this technique, the teacher could rectify the *tajweed* error before those verses being memorised. If they neglected doing that, it is difficult to rectify their recitation if those verses have been memorised. Apart from that, this issue could also be resolved by continually listening to the recitation of the *qari* (Quran reciter) so that the students could observe the precise way of the recitation. Apparently by pointing out that the educational objective of the *tahfiz* al-Quran is to bring forth the *hafiz* al-Quran who recite the Quran with *tajweed* could also alert the teachers and the students to strive for it.

The deficiency of the *tahfiz* students in comprehending *Mutashabihat al-Lafzi* verses in the Quran (Azizul, 2015) commonly happen among the *tahfiz* al-Quran students because the number of *Mutashabihat al-Lafzi* verses are so many in the Quran. To resolve the issue, *tahfiz* al-Quran students are encouraged to concentrate and put remarks on the *Mutashabihat al-Lafzi* verses so that it could prevent them from any mistakes while reciting the Quran. Besides that, the teachers are also

encouraged to clarify to their students regarding *Mutashabihat al-Lafzi* verses that exist in the Quran. The teachers should recommend their students books regarding to *Mutashabihat al-Lafzi* verses. Thus, the developed *tahfiz* al-Quran evaluation model has very well stated that the educational objective of the *tahfiz* al-Quran is to bring forth *hafiz* al-Quran who are perceptive towards *Mutasyabihat al-Lafzi* verses in the Quran. Therefore, the teachers and the *tahfiz* students could strive to achieve the objectives together.

Conclusion of the Study

This study evaluates the *tahfiz* al-Quran curriculum in selected tahfiz al-Quran institutions in Nusantara. This study applied the Discrepancy Evaluation Model by Provus (1971) to evaluate the selected *tahfiz* al-Quran curriculum. Through this model, the researcher obtained the needed information to evaluate the *tahfiz* al-Quran curriculum such as the *tahfiz* al-Quran curriculum objectives, the process of memorising the Quran and the *Hafiz* al-Quran standards that has been achieved by these institutions. The researcher also found several discrepancies that exist between the designated *tahfiz* al-Quran curriculum standard with the actual performance achieved by the involved institutions. At once, this implies that the discrepancy evaluation model is a comprehensive, clear, easy and effective evaluation model as mentioned by previous researchers.

Generally, the researcher discovered that the performance achieved by the selected *tahfiz* al-Quran institution in terms of *tahfiz* al-Quran curriculum objectives, the process of memorising the Quran and the *Hafiz* al-Quran standards is moderate and there are room for improvement. This study also identified the

strengths and the weaknesses that existed in their curriculum. The researcher believes that the strengths should be well-maintained and continued while the weaknesses should be improved. By observing the weaknesses area and ready to change and implement it, the researcher strongly believes that their performance would be gradually increased.

The designated *tahfiz* al-Quran curriculum standard through this study could be useful to evaluate any *tahfiz* al-Quran curriculum either in the summative or formative form. The result could be the benchmark to identify their performance where the strengths and the weaknesses could be identified. Thus, the process for improvements could be done. These standards could also be used by the curriculum developers for new *tahfiz* al-Quran institutions and taken into consideration on the designated curriculum objectives, the process of memorising the Quran and the *Hafiz* al-Quran standards so that it could be applied systematically and well organised.

Suggestion for Future Research and Development

This section discusses several suggestions for future research and development that could aid as a guide for the next researcher. Due to the fact that this research is a curriculum evaluation research by implementing the Discrepancy Evaluation Model (Provus, 1971), the *tahfiz* al-Quran theories (Syukri & al-Auratani, 2003) al-Qabisi and Imam al-Nawawi. The researcher has only focused on the scope of the study, which is, the *tahfiz* al-Quran curriculum that was divided into 3 elements, which are, the objective, the implementation method and the product standard. Apart from what the researcher has examined, there is still much to be studied on the *tahfiz* al-Quran education. Among the recommendations for the future research are as follows:

The first suggestion for future research is an evaluation of the quality of memorisation among visually impaired students considering the fact that they are also directly involved in the *tahfiz* al-Quran education. Hence, it is reasonable that an evaluation study is being conducted to assist them in identifying the strengths and weaknesses that exist in the Quranic memorisation process. The outcome of the study is an ideal *tahfiz* al-Quran curriculum model specifically for the visually-impaired.

The second suggestion of the future research is the research towards the manners and etiquette of the *tahfiz* al-Quran teachers and students by using existing theories such as the *Hamalat al-Quran* theory by al-Ajuri and *Adab Hamalat al-Quran* theory by al-Nawawi. Research towards the manners and etiquette of the *tahfiz* al-Quran teachers and students is significant considering that it is one of the primary objectives in the *tahfiz* al-Quran curriculum. Thus, it is recommended that future researchers should design and develop a standard or a model of the manners and etiquette that could be possessed by each of the *tahfiz* al-Quran teachers and students using appropriate design and research.

The third recommendation of the future research is towards the administration and management of the *tahfiz* al-Quran institutions. This sort of study is crucial as it can aid the *tahfiz* al-Quran institutions to operate smoothly and systematically. The result of this study could resolve the problems faced by *tahfiz* al-Quran institutions such as, administrative, financial, staff and student issues that ultimately lead to the closure of these institutions. Besides, this study could also develop a *tahfiz* al-Quran administration and management model as a reference for other *tahfiz* al-Quran institutions which already exist or the one that will be built.

The last recommendation of the future research is the evaluation towards the necessary infrastructure and facilities of the *tahfiz* al-Quran institutions. This research is essential to pinpoint the underlying infrastructure and facilities that must exist in every *tahfiz* al-Quran institutions. This study also needs to examine how far the existing *tahfiz* al-Quran institutions were equipped in order to ensure the perfect learning process with a secure environment. The outcome of this study could be used for developing a safety model for *tahfiz* al-Quran institutions which can be used as a benchmark for developing *tahfiz* al-Quran institution. It is also can be used as an instrument for evaluating the safety level of the existing *tahfiz* al-Quran institution.

Summary

The conducted study aimed to evaluate the *tahfiz* al-Quran curriculum in selected *tahfiz* al-Quran institutions in Nusantara, which are Malaysia, Indonesia and Brunei. This study applied the Provus's Discrepancy Evaluation Model that focused on four levels of evaluation, which is the design evaluation, the installation evaluation, the process evaluation and the product evaluation. All of these four evaluations were conducted using the document analysis method, Fuzzy Delphi Method, questionnaire and the Nominal Group Technique. This study is a descriptive research that used purposive sampling technique. The sample was selected from three *tahfiz* al-Quran institutions, which were located in Malaysia, Indonesia and Brunei. A total of 260 *tahfiz* students were involved in this study.

The first phase of this study is the design phase of the *tahfiz* al-Quran curriculum standard. Through the document analysis and the Fuzzy Delphi Method, 70 items were identified as the needy elements in the *tahfiz* al-Quran curriculum. 6 of

them are the *tahfiz* al-Quran curriculum objective, 35 of it are the process of memorising the Quran, and the other 29 are the *hafiz* al-Quran standards. All of these items received the approval and agreement from the group of experts in the field of *tahfiz* al-Quran.

The second phase of this research is the evaluation phase towards the actual performance of Malaysia, Indonesia and Brunei. The evaluated elements are based on the designed *tahfiz* al-Quran curriculum standard in the first phase, which is the *tahfiz* al-Quran curriculum objective, the process of memorising the Quran and the *hafiz* al-Quran standards that achieved by them. The findings from this phase indicate that most of the elements related to the *tahfiz* al-Quran curriculum objective and the teaching and the process of memorising the Quran were well accomplished. Meanwhile, most of the elements of the *hafiz* al-Quran standards indicate that there are noticeable weaknesses and discrepancies.

The third phase of this study is the discrepancy evaluation, where the findings from the second phase of the study were used as the benchmark. Each item with a mean of 2.50 and lower were considered as not able to comply with the *tahfiz* al-Quran curriculum standard instantly becomes the discrepancies in this study that needs to be taken into consideration. The findings from this phase indicate that there are six identified items as the discrepancies between the standard of the *tahfiz* al-Quran curriculum with the actual performance of the selected *tahfiz* al-Quran institutions. Four of them are from the tahfiz al-Quran curriculum objectives, one from the preparation before memorising the Quran and the last one is from the Quranic preservation process.

The fourth phase of this study is the phase of recommendations for improvements. The six items that have been identified as the discrepancies were submitted to the group of experts using the NGT method. The purpose is to obtain insights and consent from the experts whether the designed *tahfiz* al-Quran curriculum standard should be maintained or discarded. The findings from this phase imply that all items identified as the discrepancies received consensus from the group of experts to be maintained.

At the end of the recommendations phase, an ideal *tahfiz* al-Quran curriculum evaluation model has been designed as a result from the previous phases, which is the document analysis, the consensus of the expert group by applying Fuzzy Delphi Method, the discrepancy evaluation between the standard of the *tahfiz* al-Quran curriculum with the actual performance of the selected *tahfiz* al-Quran institutions and at last, through the recommendations for improvement of the group of experts by using the NGT method.

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