DETERMINING THE OBJECTIVES OF TAHFIZ AL-QURAN EDUCATION USING FUZZY DELPHI METHOD (FDM)

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**Abstract.** In Malaysia, the interest towards Tahfiz al-Quran education among the public is increasing day by day. Most parents preferred to send their children to tahfiz schools. However, not many of them know the main objectives of the tahfiz al-Quran education in details. Previous studies found that the performance of the tahfiz students in Malaysia was at a moderate level and not up to the desired standards of a Hafiz al-Quran. Most of the issues and problems faced by the tahfiz students were due to the absence of clear objectives and the lack of the details behind the general objectives. Given the severe and worrying performance issues of tahfiz students in Malaysia, research is needed to determine the goals and objectives of the tahfiz al-Quran education. For that purpose, the researchers will come out with the objectives of tahfiz al-Quran education by using document analysis and Fuzzy Delphi Method (FDM). The Fuzzy Delphi Method is applied in this research to obtain the views and consensus from the experts in a structured manner. In conclusion, seven main objectives of tahfiz al-Quran were drafted and approved by the specialists in the field of tahfiz al-Quran education.

**Keywords:** Tahfiz Education, Fuzzy Delphi Method.

**Introduction.** Al-Quran is the Holy Book for Muslims. It was revealed from Allah to the Prophet Muhammad through the angel Jibiri. Allah has given His assurance that the contents of the Quran will not possibly be distorted or changed by anyone. Thus far, the Quran remains authentic and continues to be memorised in the hearts of the Hafiz al-Quran (memorisers) through tahfiz education. The term tahfiz linguistically carries two meanings; (1) to protect and preserve, as in protecting a property and preserving good health. (2) To remember and memorise, as in remembering a taught knowledge and memorising the Quran. Therefore, tahfiz Quran means memorising every verse of the Quran with the intention of preserving its text of any change, addition, or subtraction, and as well as memorising it so that the Quran would continue to be spread to the next generations. In other words, tahfiz Quran means memorising the entire Quran from Surah al-Fatiha to Surah an-Nas (Abdullah A.B., 2011). The scholars in the field of tahfiz al-Quran education have outlined several standards for the objectives of tahfiz al-Quran education as follows:

1. **To produce Hafiz al-Quran that is able to memorise the entire Quran**

   According to Shukri and Firas (2003), Hafiz al-Quran is those who successfully memorised the entire Quran regarding recitation and writing. He or she must be able to recite and write every letter and word in the Quran without looking at the mushaf. Among the characteristics of a good quality Hafiz al-Quran, he or she can remember every verse in the Quran. Also, he or she is capable of continuing any verses from the Quran when being asked. More than that, if he or she listens to a verse, he or she can detect the position of the verse from which Surah or which Juz.

   **To produce Hafiz al-Quran with excellent quality of Quran recitation**

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Every Hafiz Quran should also have the ability to recite the Quran according to the rules of *tajweed* by pronouncing every letter correctly as taught by the Prophet Muhammad⁶. He or she should also understand the *tajweed knowledge* in theory and practical⁷. As an added value, a Hafiz Quran should also be able to recite the Quran melodiously with Arabic pronunciation⁸.

**To produce *Hafiz al-Quran* with noble personality.** Every Hafiz Quran should have a great personality which appears from his daily transactions with the Quran⁹. His noble character could be seen when he communicates with the Quran, teachers, friends and the community. Every time he deals with the Quran, he will magnify the Quran by keeping the manners with the Quran. When interacting with teachers, a Hafiz Quran will always be humble, respectful and serve his teachers. When interacting with friends, a Hafiz Quran will help each other, admonish and always show good character¹⁰. The effect of learning the Quran surrounded with manners will create a generation of Hafiz Quran that shows good manners of the Quran to the public.

**To produce *Hafiz al-Quran* who understands the contents of the Quran.** Every Hafiz Quran should have basic understanding towards the contents of the Quran which involves the knowledge of faith, morals, sharia and others. By understanding the contents of the Quran, the Hafiz Quran can obey the commandments and prohibitions in the Quran¹¹. By understanding the Quran will also make them able to state verses from the Quran which are related to the law or stories mentioned in the Quran.

**Method.** The first evaluation phase of Provus’ Discrepancy Evaluation Model is to design a curriculum standard that will be the benchmark for the evaluated curriculum. This is the most detailed stage in the study as it will involve the design of a tahfiz curriculum standard, building the constructs and items, validation by the experts, pretesting, the pilot study, and the analysis of the validity and reliability of the instrument. Once all of these are carried out, the next stage of the assessment will commence. 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 Children¹², the National Science Education Standards¹³, or to design of a new standard based on literature review¹⁴. For this purpose, the researcher decided to design the tahfiz al-Quran curriculum based on literature reviews by using document analysis method proposed by Cohen (2007). Documents analysis method enables researchers to strengthen compare and complement data obtained from other techniques¹⁵. Therefore, the document analysis method was used to identify the major components in the tahfiz, such as the objectives of the tahfiz curriculum, the process of teaching and learning of the tahfiz of the al-Quran, and the standard of a Hafiz i.e. the product of the tahfiz curriculum.

**Research Tools.** The Fuzzy Delphi technique 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 curriculum¹⁶. The proposed objectives of tahfiz al-Quran education that has gained the verification of experts will be a standard that should be a reference and guide to any tahfiz institution.

The Fuzzy Delphi Method is an instrument used in research to attain the opinions and the consensus of professional parties on a studied matter in the research. To achieve that purpose, the selected 14 experts in the field of memorisation of the Quran, such as tahfiz teachers, principals of tahfiz institutions, developers of tahfiz curriculums, judges of national and international tahfiz

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competitions, and academicians.

**Findings.** Based on Figure 1.1, all items about the objectives of the taqffiz al-Quran education obtained a threshold value (d) of < 0.2. According to Chen and Lin (2002), if the average value of each item is less than 0.2, the values are considered accepted and receive consensus from the experts. This indicates that the first condition for the acceptance of the items in Fuzzy Delphi Method has achieved. The second condition for the acceptance of the item in Fuzzy Delphi Method is the percentage of the consensus from the experts’ group is more than 75%. This indicates that the second condition for the acceptance of the items is also achieved\(^\text{17}\).

The third condition for the acceptance of the items in Fuzzy Delphi Method is the defuzzification values for each item must obtain \(\alpha\)-cut values exceeding 0.5. These indicate that the items of analysis for the objectives of taqffiz al-Quran education obtained consensus from experts, thus, satisfy all conditions for the acceptance of the items. After defuzzification process, the items for this construct were ranked based on score values for Average of Fuzzy Numbers and Fuzzy Evaluation as shown in the previous table.

The first objective of the taqffiz al-Quran education is to produce Hafiz al-Quran that can memorise the entire Quran fluently. This coincided with what was asserted by Abdullah (2011) that a Hafiz of the Quran is someone who can memorise each letter and a phrase in the Quran with a strong memory and can read it and write it through his memory without forgetting anything from it\(^\text{18}\). While a Hafiz of the Quran who are not able to read the entire Quran through his memory is not qualified as a Hafiz al-Quran even though previously he had memorised the entire Quran\(^\text{19}\).

The second objective of the taqffiz al-Quran education is to produce Hafiz al-Quran that is capable of preserving the Quran from any corruption. The scholars pointed out that every Hafiz of the Quran must be able to identify the errors when listening to the Quran being recited incorrectly. They must also be able to detect if there are any mistakes or any changes happen done by those who wants to deviate or corrupt the words in the Quran\(^\text{20}\).

The third objective of the taqffiz al-Quran education is to produce Hafiz al-Quran that is capable of mastering tajwid knowledge. The scholars pointed out that every Hafiz of the Quran must be able to recite the Quran to read the Quran with tajwid (elocution) and pronounce with the correct makhraj (the position of the organs of speech) exactly as taught by the Prophet\(^\text{21}\). Also, the scholars also agreed that reciting the Quran with tajwid is a must\(^\text{22}\). This is because reciting the Quran has rules, which is known as the rules of tajwid. Thus, the mastery of knowledge tajwid for each Hafiz of the Quran is considered to be the standard and quality of education taqffiz al-Quran agreed by experts appointed in this study.

The fourth objective of the taqffiz al-Quran education is to produce Hafiz al-Quran that is thoughtful of mutasabihat verses in the Quran. Mutasabihat verses are the similar verses in the Quran that may seem confused between each other. In the Quran, there are almost two thousand verses that are analogous to each other. Thus, every Hafiz al-Quran the Quran should carefully observe these verses. If attention is not given to these verses, then errors might occur by mistakenly when connecting a verse in a surah to another verse in another surah\(^\text{23}\).

The fifth objective of the taqffiz al-Quran education is to produce Hafiz al-Quran who understands the contents of the Quran. It is because the objectives of the taqffiz al-Quran education go beyond the mere memorisation, it covers the aspect of understanding of the Quran that includes the knowledge of faith, morals, sharia and others which need to be internalised and practised in life. By


understanding the contents of the Quran, every Hafiz al-Quran will be able to observe the commands and prohibitions in the Quran, and as well as to try to accept and practice them. Moreover, the objective of the curriculum is also to train them to be able to quote verses from the Quran with regards to certain laws or stories in the Quran.

The sixth objective of the tahfiz al-Quran education is to produce Hafiz al-Quran that is competent with good manners. Every Hafiz al-Quran should always practice excellent moral character all times. The seventh objective of the tahfiz al-Quran education is to produce Hafiz al-Quran which may fulfill the obligation of fardh kifaya. Fardh Kifaya connotes an important matter, whether it is a worldly or religious affair. It must be carried out by a person or a group of individuals, and it is not obligatory for anyone. If it had been done by a person or group of people, the obligation is lifted from everyone else.

Conclusion. This research has determined seven main objectives in the tahfiz al-Quran education. The objectives were formulated based on the method of analysis documents and consensus from the experts in a structured manner using the Fuzzy Delphi Method. In conclusion, every tahfiz al-Quran institution should state the objectives clearly and strive to produce Hafiz al-Quran who can meet the standards of education tahfiz al-Quran that have been discussed in this research. All parents and students should also know these objectives so that they so may endeavour to achieve the targeted objectives. By this, the issues and problems faced by the tahfiz students due to the absence of clear objectives could be solved.

Based on the findings from the table above, the researcher has discovered two significant elements, which can be formulated from the tahfiz al-Quran curriculum objective. First element: the division of the tahfiz al-Quran curriculum objectives into two components, namely, the development of Quranic knowledge and the development of the Hafiz al-Quran personalities. The objective number 1 to 5 leads towards the knowledge development, while the objective number 6 signifies the personality development. The researcher has discovered that the experts have placed a high level of consent towards the development of the Quranic knowledge components. Meanwhile, the development of the Hafiz al-Quran’s personality has the lowest consent.

Second Element: Division of the tahfiz al-Quran curriculum objective into compulsory objectives and the elective objectives. The compulsory objectives mean that a student will be qualified as a Hafiz al-Quran only if that student is able to fulfill the compulsory objectives, which is the objective number 1, 2, 3 and 6. Meanwhile, the elective objectives are an added value for a Hafiz al-Quran which is the objective number 4 and 5. This implies that a certain tahfiz al-Quran curriculum will be considered as successful if it was able to carry out the specific objectives despite not being able to comply with the general objectives. On the contrary, the tahfiz al-Quran curriculum that is capable of carrying out the general objectives, but not able to meet the specific objectives will be considered as a failure. Therefore, a tahfiz al-Quran curriculum will be acknowledged as the best curriculum if it is managed to meet both of the intended objectives.

The researcher has identified that the main Tahfiz al-Quran curriculum objective is to produce Huffaz al-Quran who are able to memorise the entire Quran fluently. These findings are in line with the main Tahfiz al-Quran curriculum objective presented by Syukri and al-Auratani (2003), Muhammad Tallah 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 stating that each one of the Hafiz al-Quran should be able to memorise every letter and sentences in the Quran with such a strong memory and capable of reciting and writing it down through the memorisation without forgetting any of it.

The second Tahfiz al-Quran curriculum objective sorted by priority is to produce Huffaz al-Quran who are capable of preserving the Quran from any deviation. It is corresponding with 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 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 sorted by priority is to produce Huffaz al-Quran who masters Tajweed knowledge. It is inline with the Tahfiz al-Quran curriculum objective presented by al-Sabuni (1996), which is to produce the Hafiz al-Quran who are capable of reciting the Quran with tajweed and precisely pronounces the letters in terms of its makhraj and essence as taught by Rasulullah. The scholars have also agreed that reciting the Quran with tajweed is compulsory. Thus, the Hafiz al-Quran who recites and memorise the Quran on each day are prioritized to study and practice it in their recitations. The fourth Tahfiz al-Quran curriculum objective sorted by priority is to produce Huffaz al-Quran who are perceptive towards the verses of Mutashabihat al-Lafzi in the Quran. It corresponds with the Tahfiz al-Quran curriculum objective presented by Abdul Rahman (2010) which is to produce the Hafiz al-Quran who are perceptive in comprehending the entire Quran as well as perceptive towards the verses of Mutashabihat al-Lafzi in the Quran. The verses of Mutashabihat al-Lafzi are the verses that are similar or almost the same with another verse in terms of its pronunciation. The total number of Mutashabihat al-Lafzi in the Quran almost reached 2000 verses. Hence, each of the Hafiz al-Quran should be able to compare the position of the verses of Mutashabihat al-Lafzi in the Quran in order to avoid any errors while reciting the Quran through Memorisation.

The fifth Tahfiz al-Quran curriculum objective sorted by priority is to produce Huffaz al-Quran who are capable of comprehending the content of the Quran. Its coincides with the Tahfiz al-Quran curriculum objective presented by Murad (1990) which is to produce the Hafiz al-Quran who are able to comprehend the Quran and to feel its content. 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. The sixth Tahfiz al-Quran curriculum objective sorted by priority is to produce Huffaz al-Quran who possesses good personality traits. It correlates with the Tahfiz al-Quran curriculum objective presented by Mulhim (2009) which is to produce the Hafiz al-Quran who are able to emulate the moral and the personality of Rasulullah. Besides, Mohd Yusuf (2004) also clarified that among the Quranic education objective is, to construct the human behaviour to the impeccable manners and obedient to the command of Allah.

References
