

I-TASMI' TAHFIZ: INNOVATION FOR MEMORIZING AL-QURAN**Noorimah Misnan¹****Wan Anisabanum Salleh²****Suhaily Maizan Abdul Manaf³****Mohammad Taqiuddin bin Mohamad⁴****ABSTRACT****E-JITU**Acceptance date:
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The word 'Tahfiz' has been derived from the lexical item 'Hafaz', conjugated as a past-tense verb, which means "strongly memorized and was able to recite (Quranic verses, etc.) by heart without having to refer to books, references, and others". Meanwhile, Tasmi' refers to a method in which a student recites his or her newly memorized verses to a Quranic teacher until he or she could be able to spot and correct the student's errors/mistakes in his or her Quranic recitation. In Malaysia, Tahfiz schools have played a great role in spreading Tahfiz al-Quran education. Tahfiz-Integrated Curriculum was introduced in 2014 in several religious schools. Tahfiz certification was offered by the Ministry of Education at both primary and secondary levels. However, as Tahfiz students continued their studies at university levels, the methodology of Tahfiz education has begun to take a rear seat. An innovative technique of i-Tasmi' Tahfiz is a drill-and-practise method used by students for memorizing Quranic verses and chapters. Previous studies have found that there is a correlation between students' academic and behavioural excellences and the teaching and learning methods used in Tahfiz education. The objective of this research is to enlighten the impact of the model of i-Tasmi' Tahfiz towards the teaching and learning process of university students. A pilot study has documented the implementation of the i-Tasmi' Tahfiz model at UiTM Terengganu Branch by using both quantitative and qualitative approaches. The respondents in this study were 18 students and the results show that the students who are involved in Tasmi' al-Quran classes are inclined to retaining their subjects much more effortlessly, shaping their charismatic characters more efficiently, and obtaining flying-colour results academically. These demonstrate

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that the application of i-Tasmi' Tahfiz is applicable to university students as it helps them to elevate their academic and extra co-curricular performances and enables them to graduate on time (GOT). The innovative i-Tasmi' Tahfiz Apps has been developed and it is hoped that it can be registered for intellectual property protection.

Keywords: *i-Tasmi' System, i-Tasmi' Tahfiz, i-Tasmi' Application, Al-Quran memorization.*

INTRODUCTION

It is very important for Muslim to understand each of words mentioned in the al-Quran. At the early age, Muslim children have been exposed to read and memorize short surah's in the al-Quran. The parents' awareness increases when they choose to send their children to religious schools and the Quran's Tahfiz as they want their children to really understand the contents of it. The Ministry of Education (MOE) also has developed a standard curriculum memorizing the Quran at a secondary school level.

They are severely worried for university students to maintain recitation and memorizing al-Quran. They have to balance the memorization and academic or university commitment. The best memorization method and technique should be developed to encourage students to memorize al-Quran. A study is needed to outline an effective Quran memorization teaching for non-tahfiz students. The development of an effective Quran memorization application or system would help the student to keep memorizing al-Quran. According to Zawawi (2017) there are three main phases of the process of memorizing the Quran as follows: Preparation process for new memorization, the process of memorizing and the revision of old memorization. Memorizing al-Quran is not easy to do as it requires a person to have some skills with proper *tajwid* and reading smoothly. A study conducted by Safar Bkheet AlMudara (2017), revealed that Quran memorization apps encourage students to memorize Quran as easy and better as compared before they use the apps. The apps in smartphones can help students to listen and memorize the Quran according to their own schedule and this digital revolution is beneficial for both Arabic and non Arabic speakers (Abdul Qadir Budzar and Muhammad Farooq, 2020). Therefore, the objective of this research is to enlighten the impact of the model of i-Tasmi' Tahfiz towards the teaching and learning process of university students.

LITERATURE REVIEW

The teaching and learning technique of memorizing the Quran comprises aspects of determining the pace of memorization, repetition technique, using special

Mushafs (Quranic scripts), applying simple voice tones, reciting with *Tadwir* speed (intermediate pace) of recitation, using rhythmic voices, and so on (Azmil Hashim & Misnan Jemali, 2013). From a neuroscientific perspective, Quranic memorization is one of the forms of memorization which engages processes, such as a learning process, memory-shaping process, memory-storage process, and recall process, and acts as a proof of exceptional cognitive abilities programmed in human brains (Anis & Sabri 2017). Therefore, Muhamad Toriq and Abdul Razak (2017) have stated that, when memorizing the Quran, students may go through several stages, which are the acquisition stage, retaining stage, and retrieval stage. In the first stage, the students need to give full attention on stimuli by encoding them into their memory. The next stage, which is the retaining stage, is the process where the students' minds retain the stimuli. The last stage is the retrieval stage which refers to the process of getting the stimuli back from the storage (memory) when needed.

Findings of past studies have revealed that there is a correlation between Quranic memorization culture and the quality of students' academic achievements. A research conducted by Muhaidi (2010) has discovered that students' academic and behavioural excellences are associated with learning methods used in Tahfiz education. Azmi Hasyim and Abd Halim (2012) have shown evidence about the high level of efficacy of Tasmi' Tahfiz teaching 212 students. They have proposed that the Tasmi' Tahfiz teaching-and-learning methodology should be put into consideration by both lecturers and students. In the interim, a study by Salasilah et al. (2012) has recapitulated that the Quranic memorization technique has become one of the robust catalysts which impacts on academic achievements among Muslims students. Meanwhile, a study conducted by Anis and Sobri (2017) has found that Quranic memorization activities could plummet students' stress levels and increase their tranquility level so that they would be able to focus on their studies, amplify their memory capacity, focus on their academic, and be self-disciplined in their studies. A majority of students have even agreed, with a mean score of 3.43, that the more Quranic Ajza' (the singular noun of the word is 'Juz') are memorized, the stronger their memory is when studying.

THE *i-TASMI'* MODEL AND THE DEVELOPMENT OF THE *i-TASMI'* APPLICATION / SYSTEM

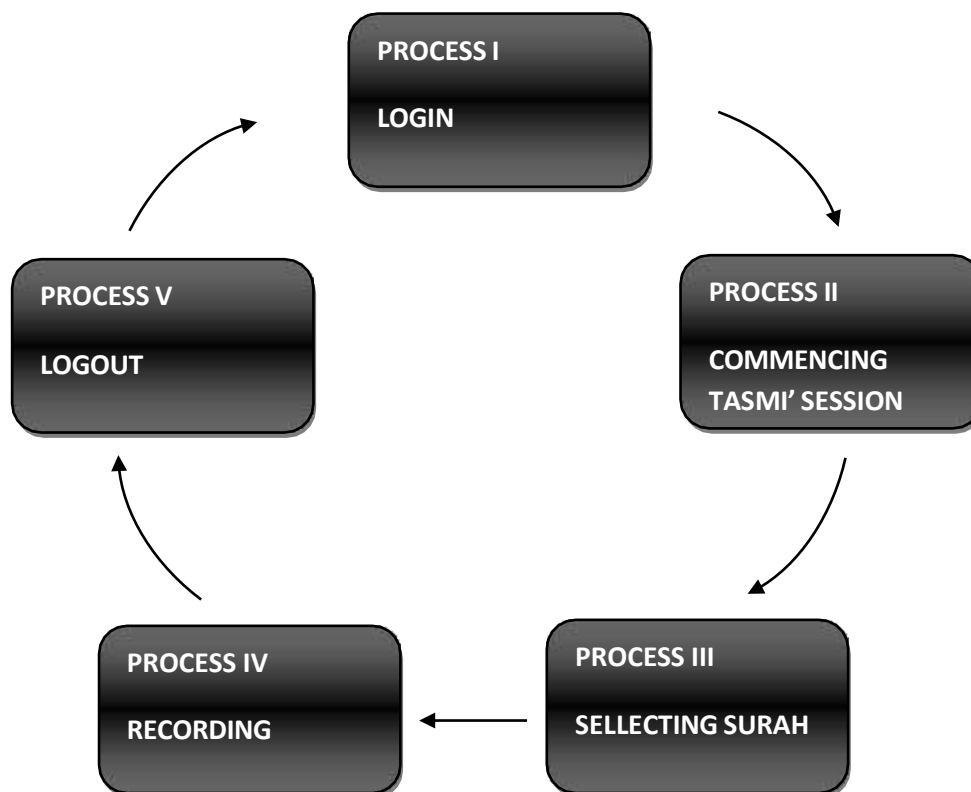
Today, the dependency on smartphones cannot be denied anymore. Students need to improve the existing teaching and learning style by accepting modern technology as an alternative method to memorise al-Quran. The *i-Tasmi'* model has been designed for recording *Tasmi'* recitation sessions of students joining a special programme known as *Tasmi' Tahfiz*. Basically, the students' information will be updated in the *i-Tasmi'* database according to present academic sessions. Once registered, the students will be allowed to have access to *i-Tasmi* apps using

their smartphones to log in the system and commence their respective *Tasmi'* sessions at their own convenience and according to the suitability of their time. After completing their *Tasmi'*, the students will end their sessions and record Quranic chapters and verses they had recited throughout the sessions. The app records all the Quranic recitation sessions and counts the total amount of time allocated for the *Tasmi'* sessions. Therefore, the students' *Tasmi'* records could be monitored online by Quranic advisers using the system.

The development of *i-Tasmi'* apps needs to consider several elements which are, the system data requirement and system functional requirement. In the data system, student data attributes include the student's ID, Student's name, address, telephone number and the Quran verses info. In order to run the system, students are required to log in the system. There are several steps for using the system. Firstly, it requires students to log in into the system using the student's ID. Secondly, the student can proceed with commencing *tasmi'* session by selecting the verse and recording it. Thirdly, record the verse. Students are also able to re-select and lastly, students are allowed to form this activity. The teacher also can keep track of the student's performance and make corrections. The system can be accessed at any time and anywhere, so it's easy to be used.

Diagram 1

The *i-Tasmi'* Manual via Smartphones.



THE NOVELTY OF *i-TASMI*'

The use of *i-Tasmi* as a mechanism has eased students to do Quranic revision with qualified teachers and minimize their dependency on face-to-face teacher-student meetings. Apart from that, the application is able to record *Surahs* (Quranic chapters), number of sessions, and a duration of memorization time allocated by the students. Using the *i-Tasmi* system has allowed the students' *Tasmi* records to be monitored by *Tasmi*' advisers online. This *i-Tasmi*-programme recording system is the first of its kind in UiTM, which has been patented, copyrighted, and registered under the Research Innovation Business Unit. The Model of *i-Tasmi*' has won International Innovation, Invention and Design (IID) competition for a gold award in 2019 and won a diamond award in 2020 for the development of the apps.

METHOD

This research is a pilot study that has used both quantitative and qualitative approaches. To elicit responses pertaining to the use of the *i-Tasmi* technique in Quranic memorisation, questionnaires consisting of 11 items have been distributed to 18 students who have participated in *Tasmi*' *al-Quran* classes at *UiTM Cawangan Terengganu Dungun Campus*. These students are composed of 10 males and 8 females. There are 44.4 per cent (8 persons) of the respondents who have been involved in the Qur'anic-memorisation programme for a year and only one respondent, representing 5.6 per cent, has joined the programme for a period of two to three years. The greatest percentage of the students who have partaken in the Qur'anic-memorisation programme for more than three years is 50 percent.

The final pilot study was implemented to measure the validity and reliability levels of the items rendered. The research findings have demonstrated that the reliability level of the items is high as the Cronbach's Alpha is 0.889. Mohd Najib Abdul Ghafar (2003) has stated that the level of Cronbach's Alpha ranging from 0.71 to 0.90 represents strong reliability (71%-90%). The students have been requested to select one of the 5 scales provided, which range from Very Low, Low, Intermediate, High, and Very High. The descriptive analysis has been carried out by using mean and percentage derived from the five-point Likert Scale. The responses yielded have been analysed by using Statistical Package for the Social Sciences (SPSS) software version 22. The mean scores have been divided into three levels to generate the following indicators:

1.00 to 2.39 = Low

2.40 to 3.79 = Intermediate

3.80 to 5.00 = High

In order to obtain more detailed and focused data, interviews have also been carried out on 10 students. According to studies having used such a design, interviews can provide insights, information, explanations, perceptions, and in-depth understanding to answer research questions that have been developed (Mohd Yusof, 2014). Thus, the items have been developed based on several themes identified, which become a guideline during the interview process.

This paper used framework analysis concentrating on focus-group interviews which provides an approach to qualitative data analysis. Krueger & Casey (2000) stated that the optimum number of participants for a focus group may vary between six and eight participants, as smaller groups would show greater potential. However, Rabiee (2004) suggested that the number of participants as being manageable are between six and ten participants. For this study, the large number of participants such as 10 students are enough to gain a variety of perspectives on their experiences. Smith and Nizza (2021) stated that Interpretative Phenomenological Analysis is suited to explore participants' experiences such as major life changes. Thus, the researcher is able to grasp several unexpected pieces of information through the behavioural responses of the respondents.

FINDINGS AND ARGUMENTS

The respondents comprise 18 students which are 10 males and 8 females from *Universiti Teknologi MARA Cawangan Terengganu*. 12 students are from religious secondary schools while the remaining respondents have been the products of national secondary schools. There are 44.4 per cent (8 persons) of the respondents who have been involved in the Quranic-memorisation programme for a year and only one respondent, representing 5.6 per cent, has joined the programme for a period of two to three years. The greatest percentage of the students who have partaken in the Quranic-memorisation programme for more than three years is 50 percent. The items have sought to examine the students' perceptions towards the implementation of *i-Tasmi'*.

Table 1: Students' Perceptions in Using *i-Tasmi'*

No.	Statement	Mean	Standard Deviation (SD)
1	The use of <i>i-Tasmi'</i> is not dull and boring	4.11	1.32
2	The use of <i>i-Tasmi'</i> has eased Quranic memorization	4.11	1.02
3	The use of <i>i-Tasmi'</i> has saved my time	4.06	0.80
4	I am able to exercise Quranic revision better	4.11	0.76
5	It is wise to use <i>i-Tasmi'</i> by students who memorize the Quran	4.22	0.73
6	I believe that this programme should be updated	4.39	0.85

Based on Table 2 displayed above, the findings show that the students have perceived that the use of mechanisms like *i-Tasmi'* in memorizing the Quran is interesting. The mean score obtained is 4.11 and the standard deviation (SD) is 1.32, indicating that it is at a high level. This proves that the method has even made it easier for the students to memorise the Quran. The mean score of 4.11 the standard deviation (SD) of 1.02 demonstrates that it is at a high level. Likewise, the majority of students have also felt that using *i-Tasmi'* could save their time. This is evident when the mean score obtained is 4.06 and the standard deviation (SD) 0.80. Apart from that, the students have also stated that they could revise their memorised Quranic texts well and effectively. This is proven by the mean score obtained (4.11) and the standard deviation (0.76), which indicate that it is at a high level. On top of that, the students have also admitted that the use of *i-Tasmi'* should be extended especially to syllabi that are in need of Quranic memorisation. The mean score of 4.22 and the standard deviation (SD) of 0.73 signify that it is at a high level. Even though the findings indicate that it is at the high level, the respondents have felt that the implementation of *i-Tasmi'* still demands some improvement and amelioration. This is evident as the mean score obtained is 4.39 and the standard deviation (SD) is 0.85.

Table 2: Summary of user's feedback.

Respondents	Effects of memorization using the <i>i Tasmi</i> ' application / system
1	By memorising the Quran, my memory has become much clearer and (I feel) much easier to remember things. The system does not burden me as I may only repeat it (Quranic revision) when there is time available.
2	Quranic revision is the must for all Huffaz – it has not compromised their studies. In fact, it has become a guide and a prayer. It helps me manage my study time.
3	Quranic verses as guide, motivation, and prayers to begin learning. In order to elicit more profound answers, the students have been asked, during the interview sessions, about the impact of the use of <i>i-Tasmi</i> ' on Quranic memorisation.
4	(It is) not burdensome (because) as long as (we) get accompanied by the Quran, impurities will be removed and, in sha Allah (If God wills), knowledge may be imprinted (in our heart) much more effortlessly.
5	Students can apply memorisation techniques in (studying) lessons.
6	It has not burdened me and I have to divide my time as best as I could for memorising the Quran and learning academic subjects.
7	Success and excellence in academics have become more prominent after I joined the Quranic programme. The change in me has become apparent after practising (the memorisation of) the holy verses of the Quran and placing them in my heart. The system can help me to achieve my academic performance.
8	Memorising a number of pages has not burdened a student (by all means) if he or she treats the recitation of the Quran as his or her daily routine and the student could still focus on his or her academic pursuit like always.
9	Memorising the Quran has made me more passionate and it is not easy to give up on doing something.
10	Memorising Quranic verses has not been a burden. However, the students require specific supervision from those who are qualified (Quranic teachers) at least weekly.

The effectiveness as well as the benefits of the system has been evaluated. Special interview sessions have been conducted on the students to see how far their involvement in Quranic memorization activities has impeded their academic learning. By looking at the reasons given by the respondents during the interview session, most of the students need an application or system that can be used at any time to memorize al-Quran. The students need to allocate their time not only for memorizing the Quran but also for reciting what they have memorized to their Quranic teachers.

They have to juggle their time properly for both Quranic memorisation and academic pursuits. The students have even used their habitual practice of memorizing the Quran as a turning point for getting God's blessings in learning. For instance, Respondent 2 has regularly made Quranic verses as guide, motivation, and prayers to begin learning. In order to elicit more profound answers, the students have been asked about the impact of the use of *i-Tasmi'* on Quranic memorization. Respondent 1 has stated that no matter what type of mechanism is used to memorize the Quran, getting used to memorizing the Quran has made it easier for someone to remember something. Meanwhile, there is a nod by a student that his academic excellence is much better after getting himself involved in the Quranic programmes on the campus. Needless to say, in using the *i-Tasmi'* method, the students are highly aware that genuine guidance from qualified Quranic teachers cannot be simply ignored.

CONCLUSIONS

Based upon the above discussions, it could be concluded that the system was useful in memorizing the Quran. The *i-Tahfiz* application has offered great assistance to students to implement their Quranic memorization sessions according to their suitability of time and comfort. This *i-Tasmi'* recording system is the first mechanism used in UiTM, which has been patented, copyrighted, and registered under the Research Innovation Business Unit. It is hoped that this innovation can be registered and get legal protection under the Intellectual Property Corporation of Malaysia (MyIPO).

This application should be given special attention because the students who have been involved in *Tasmi' Tahfiz* are more likely to remember what they have learned much more effortlessly, create more charismatic characters, and achieve more exceptionally in academics. These have demonstrated that the innovation of *i-Tasmi' Tahfiz* could be applied to students studying in various fields at the university level and, at the same time, help to improve students' academic and co-curricular achievements, and graduate on time.

Considering the efficiency of the *i-Tasmi' Tahfiz* methodology, efforts should be made in order to guarantee that this unique teaching-and-learning technique is deemed important and exercised by both lecturers and students. Students graduates are equipped with professional expertise in their field as well as religious knowledge.

From the analysis, the researcher proposes that this study be made a reference for those who want to develop apps for memorizing the Quran. Here, future research may be directed to evaluate the effectiveness of the apps and the performance of students using the apps. It is expected that the apps can be improved, spread and applied by students and the public who are interested in memorizing the Quran.

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