

IMPLEMENTATION LEVEL OF *MURAJAAH* ACTIVITIES AMONG *TAHFIZ* STUDENTS LEARNING USING ULUL ALBAB MODEL IN JOHOR

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ABSTRACT

Implementing the Ulul Albab Model Tahfiz Program (TMUA) using the Tahfiz Integrated Curriculum (KBT) validates the government's endeavours to develop *tahfiz* education for secondary school students. After eight years of execution, several concerns materialise and eventually challenge students to retain what has been memorised. Therefore, this study aspired to examine the practice of *tahfiz* students in KPM secondary schools after memorising through *murajaah* activities. This study employed a survey method by using questionnaires as a data collection method. The respondents of this study were 433 secondary school *tahfiz* students from Johore. The analysis's conclusion confirmed that the level of implementation of *murajaah* activities among TMUA students was at a moderately low level, with a mean score of 2.78. The data of the t-test also recorded no significant difference in the level of implementation of *murajaah* activities among students based on gender. On the contrary, the one-way ANOVA test registered a significant difference in the level of implementation of *murajaah* activities among students based on their respective Forms. Generally, the findings substantiated that *murajaah* activities were less implemented by *tahfiz* students even though it is paramount for retaining students' memorisation. Therefore, improvement in the implementation of activities after memorising should be underscored by students to foster a top-notch *huffaz* generation.

Keywords: *Tahfiz Integrated Curriculum, Tahfiz Education, Memorisation Activities*

INTRODUCTION

The Qur'an contains the word of Allah, which is the miracle that was revealed by the angel Jibreel AS to the Prophet Muhammad PBUH in Arabic. The revelation of the Qur'an took 23 years, precisely ten years in Mecca Al-Mukaramah and 13 years in Madinah Al-Munawarah. The Qur'an is arranged in *mushaf* starting from surah Al-Fatihah and ending with surah An-Nas, narrated by *mutawatir* manner and reciting it is an act of worship. The Qur'an is also the quintessential source for Muslims to achieve their success in this world and the hereafter. Qur'an education has started since the Prophet Muhammad PBUH and continues in the Companions' time. Quranic education is the pillar of human life, and every Muslim must

learn and practice it (Ishak, Zulkafli, Majid, Mohd Saad, Mohd Aderi Che Noh, 2020).

Memorising the Qur'an is a noble and highly ordered act. People who memorise the Qur'an are given the title of Al-Hafiz. Al-Hafiz "الحافظ". It is a word in Arabic derived from the word *hafaza*, "حفظ" which means to take care of. Meantime, *Al-Hafizis* a *isimfa'il* اسم الفاعل (the doer or operator) for memorisation, which means the guardian of the Qur'an.

Allah has promised eclectic rewards to the memorisers of the Qur'an in this world and the hereafter. According to Ismail Masyhuri al-Hafiz (1993: 87-90), among the advantages obtained by the memoriser of the Qur'an is protection from Allah, being elected as the noble follower of the Prophet Muhammad PBUH, and

feeling free on the Day of Judgment (MardhiahbintiYahaya, ZettyNurzulianaBinti Rasheed, 2018).

In the Malaysian context, *tahfiz* Qur'an education in Malaysia has proliferated from the arrival of Islam to Malaya until now. Qur'anic education began from house to house, huts or *madrasah*, then became more widespread in government schools. To date, the Ministry of Education Malaysia has executed a new curriculum in the national education system that stresses the aspect of the *tahfiz* Qur'an. The National Curriculum is the *Tahfiz* Integrated Curriculum (KBT).

The implementation of KBT is a continuance of the National Education Philosophy, which delivers individuals of professionals, technocrats and *hafiz* entrepreneurs who practice the teachings of Islam (*mutadaiyyin*) and maintain manifold knowledge skills in line with FPK (Habibah, 2018).

In addition, the process to accomplish the objectives outlined by the MOE in the commission of KBT is also comprehensive. It concentrates on memorisation and other knowledge as the knowledge of *Maharat* al-Quran. Through the knowledge of *Maharat* al-Quran, students are exposed to a diverse acquaintance of Qur'an skills, including recitation, *tajwid*, Qur'an's reading mannerism, *qiraat*, *qiraat* practice, and also *rasmuthmani*. As a result of this knowledge acquisition, students will master skills available in the Qur'an (MOE, 2016).

Furthermore, the KBT program will go through an assessment phase where students will be tested on their memorisation level. This assessment will be done through examinations performed at the school level or the Ministry of Education Malaysia level, namely the SPM examination (MOE, 2016).

Predominantly, KBT is a new curriculum introduced by the MOE and is still being evaluated. Thus, it opens up spaces and opportunities for study and investigation for scholars. It is vital to evaluate, enhance and streamline the implementation of this curriculum to achieve the objectives that have been outlined.

STATEMENT OF PROBLEM

Tahfiz Qur'an education is proliferating in Malaysia due to the high demand of the community, in addition to public awareness of the essence of memorising the Qur'an (Abd Rahman Abd Ghani & Hashim, 2018). This opens up many opportunities for researchers to attend research linked to the field of *tahfiz* to boost and elevate the quality of its implementation at all levels.

Previous studies have revealed several issues in *tahfiz* education, either at the secondary school level or at a higher level, namely the Diploma in *Tahfiz*. Several preliminary analyses have also reported that the practice of teachers in teaching *hifz al-Quran* is still at a moderate level, there are still some weaknesses that need to be enhanced (Azmil Hashim et al., 2015; Mardhiah et al., 2018; Mohd Abdul Nasir Abd Latif & Ahmad Zulfiqar Shah Abdul Hadi, 2020). Some teachers are still incompetent in the mastery of knowledge and Pdpc (Mardhiah, 2017; Jamalil, 2017; Zulhilmi, Muslim, Khairi, & Isha, 2021).

Although a *tahfiz* teacher only manages 10 (MOE, 2016) to 15 people (Mohamad Marzuqi Abdul Rahim, Abd Hadi Borham, Ahmad Yussuf, & Muhammad Akramin Kamarul Zaman, 2016), one must consider the activities that need to be implemented with students in a teaching and learning process (Wan Ahmad Zakry Wan Kamarudin, Azmul Fahimi Kamaruzaman, Firdaus Khairi Abdul Kadir, & Ahmad Faathin Mohd Fadzil, 2020). The subject of *Hifz Al-Quran* is distinctive from other subjects because most of the activities have to be carried out by *talaqqi* and *musyafah* between the teacher and each student. Accordingly, if the time allocated for a memorisation class is short, it limits the execution of each activity in memorisation. Therefore, the aspect of time management is pivotal to ensure the learning process runs smoothly (Fathiyah Mohd Fakhruddin et al., 2020).

Moreover, a study conducted by Mardhiah et al. (2018) at MRSMA UA also reported that the daily memorisation *murajaah* method recorded a moderately high mean score interpretation level. This established that the

murajaah method was given little attention during the teaching and learning sessions of *hifz al-Quran* while it is an indispensable method for retaining student memorisation (al-Qabisi, 1955; Al-Nawawi, 1996). This issue conforms with Fathiyah et al.'s (2020) study, which established that the most consequential challenge the *huffaz* faces is retaining what has been memorised.

In deliberating this issue, a hadith from Abdullah RA mentioned:

بِسْمَا لَأَحَدِهِمْ يَقُولُ نَسِيتُ آيَةً كُنْتُ وَكُنْتُ بَلْ هُوَ نَسِيَ اسْتَذْكِرُوا
الْقُرْآنَ فَلَهُوَ أَشَدُّ تَقْصِيًّا مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ بِعُقُلِهَا

Meaning: *The Prophet Muhammad PBUH said, "It is a bad thing that some of you say, 'I have forgotten such-and-such verse of the Qur'an,' for indeed, he has been caused (by Allah) to forget it. So you must keep on reciting the Qur'an because it escapes from the hearts of men faster than camel do."*

Sahih al-Bukhari (5032) dan Sahih Muslim (790)

The above hadith demonstrates that one needs to continually read and repeat the verses of the Qur'an that have been memorised. It is necessary as the memorisers tend to forget the memorised verses of the Qur'an easily.

It needs to go through several processes to ensure that the memorised verses are always fresh in the memory and can be recited at any time needed or when asked. The process concerns three memorisation stages: immediate memorisation, short-term memorisation, and long-term memorisation. Immediate memorisation and short-term memorisation usually interest the left brain's function. In comparison, long-term memorisation involves both the right and left parts of the brain optimally.

According to Schunk D.H. (1996), long-term memorisation holds unlimited capacity, permanent storage, and information will be activated when mobilised, and it divides into

four types of memorisation: episodic, semantic, procedural, and visual.

To elaborate on this process, scholars believe that the activity of *takrar* (repeating memorisation) will further strengthen one's memorisation. It is also known as *murajaah* activity (memorisation). Among the hypotheses that can be made based on the views of this scholar are; the greater the number of memorisation repetitions made, the stronger the memory. It implies that when a memoriser often repeats his memorisation, it will be stored in long-term memory. Ab. Fatah Hasan (1994) proposed that immediate memorisation can remain in memory for two seconds or less. While short-term memorisation can remain in memory for several minutes, hours, long-term memory can store all the information experienced from birth until now. It signifies that long-term memory can store information in memory for a very long period, months to decades.

In conclusion, the Tahfiz Integrated Curriculum (KBT) is new in the education system in Malaysia. Although its implementation has reached its eighth year (starting in 2014), matters and challenges still need to be addressed and improved. After examining the objectives and importance of the implementation of KBT, there are still gaps and drawbacks to achieving those objectives. The current issues and challenges have indirectly disrupted the process of fulfilling the objectives that have been outlined (Zulhilmi et al., 2020). The existing challenges and problems need to be overcome and improved together to realise the country's aspirations.

Therefore, a study was conducted among KPM secondary school *tahfiz* students who used the Tahfiz Integrated Curriculum (KBT) to identify the level of implementation of *murajaah* activities after memorising the Qur'an in the Hifz Al-Quran class conducted.

RESEARCH OBJECTIVES

This research attempted to explore the level of implementation of *murajaah* activities of *tahfiz* students in KPM secondary schools after memorising the Qur'an based on the Integrated

Tahfiz Curriculum (KBT). The researcher aimed to observe three activities, namely *murajaah jadid*, *murajaah qadim*, weekly *murajaah*. All these activities were as outlined in the KBT implementation guide. Next, the researcher intended to study the frequency of *murajaah* activities according to *maqra'* and *murajaah* activities (repetition of memorisation) of one full *juz* after memorising. Apart from that, the researcher endeavoured to determine if there was a difference in the level of implementation of *murajaah* memorisation activities among KPM secondary school *tahfiz* students based on gender and level.

RESEARCH QUESTIONS

What is the level of implementation of *murajaah* memorisation activities among KPM secondary school *tahfiz* students?

Is there a difference in the level of implementation of *murajaah* memorisation activities among KPM secondary school *tahfiz* students based on gender?

Is there a difference in the level of implementation of *murajaah* memorisation activities among KPM secondary school *tahfiz* students based on their respective Forms?

TAHFIZ INTEGRATED CURRICULUM (KBT)

The aspiration of KPM through the implementation of KBT is to produce *hafiz* professionals who are competent in substantial and balanced leadership and can deliver a considerable contribution to the transformation of national education. School managers and administrators must understand its implementation objectives and adhere to the set guidelines. The triumph of the implementation of KBT is highly dependent on the elevated commitment and hard work of all parties for the good and benefit of religion, race and country.

Nevertheless, it is essential to note the objective of the KBT. Its objective described in the Basic Information on the Implementation of the *Tahfiz* Integrated Curriculum 2015 is to produce human capital that memorises and understands the 30 *juz* of the Qur'an.

In addition, the basic information on the implementation of the *Tahfiz* Integrated Curriculum 2016 also explains the significance of KBT to schools, communities, races, religions and countries. The gravity is to foster global calibre and classy future scholars, Islamic scholars who memorise the Qur'an. Therefore, this curriculum was formulated to produce religious scholars who memorise the Qur'an towards achieving the pleasure of Allah. An authentic understanding of this curriculum forms a concrete foundation to uphold the purity of Islam from heretical and deviant teachings so that society can avoid the perverse groups that often appear in society and prepare Malaysia as a world-class Islamic education hub.

In realising the goals outlined in the implementation of KBT, teachers play a crucial role. Thus, a guideline related to KBT teachers has been issued in the Basic Information on the Implementation of KBT (KPM, 2016). These guidelines relate to *tahfiz* teachers who teach in KPM secondary schools and use KBT. They need to possess a Bachelor of *Tahfiz* or Bachelor of *Takhassus Qiraat*. Those who hold a Bachelor's Degree in other fields of Islamic Studies and Arabic Studies need to have a Malaysian *Tahfiz* Certificate recognised by Darul Quran JAKIM or a Diploma of *Tahfiz* recognised by the Ministry of Higher Education (MOHE). These teachers are also required to have a professional degree in education.

Tahfiz teachers are accountable for executing Qur'an *hifz* classes by carrying out activities as recapped in the circular letter and KBT implementation guide (2016). The activities are *tahriri*, new memorisation, *tahdir*, *tasmik*, *murajaah* and verse *fiqh*.

METHODOLOGY

The study design employed was quantitative and descriptive to examine the level of implementation of activities after memorising among secondary school *tahfiz* students. The level of implementation of activities was observed based on the three *murajaah* activities set out in the circular letter and guidelines for the implementation of KBT and TMUA, as well as two other *murajaah* activities, namely

murajaah according to *maqra'* and *murajaah* of one full *juz* memorisation. Data collection used a questionnaire instrument on 433 students from MOE secondary schools who used KBT. The number of sample sizes was decided based on estimates by Krejcie and Morgan (1970) and Sekaran (1992).

The researcher used the Five-point Likert Scale to scale respondents' responses to all statements used in the research instrument. The Likert scale is an appropriate scale for

measuring the views given by respondents in a particular space on an ongoing basis about a practice of perspectives and attitudes (Cohen, Manion, & Morrison, 2000).

The respondents were asked to choose their answer by marking one of the numbers from one to five, based on the description of those numbers. Likert type frequency scale, i.e. Never (TP), is given a score of (1) to Often (SK) given a score of (5). Interpretation of numbers and scales as in Table 1.

Table 1: Five-Point Likert Scale and Interpretation in Frequency of Activity Implementation After Memorisation

Scale	Frequency of Activity Execution
1	Never
2	Rarely
3	Sometimes
4	Always
5	Often

The researcher used Statistical Package for Social Sciences 23.0 (SPSS) software for descriptive data analysis. Analysis using means, standard deviations, and percentages aimed to

interpret the study's findings more closely. The researcher elaborated this descriptive analysis using mean score interpretation as per the table below;

Table 2: Mean values according to scores and interpretations

Mean score	Interpretation
4.01 – 5.00	High
3.01 – 4.00	Moderately High
2.01 – 3.00	Moderately Low
1.00 – 2.00	Low

Sumber: Nunally & Bernstein, (1994)

FINDINGS

Demographics of *Tahfiz* Students

Four hundred thirty-three *tahfiz* students answered the questionnaire distributed. One hundred fifty-eight respondents consisted of male students representing 36.5%, and the rest consisted of female students representing 63.5% of the total respondents.

Of the total 433 students, 75 (17.3%) were Form One students, 84 people (19.4%) were Form Two students, 125 (28.9%) were Form Three students, 77 people (17.8%) were Form Four students and 72 (16.6%) were Form Five students.

Table 3: Respondent Demographics

Gender	Frequency, f & Percentage, %	Form					Total
		1	2	3	4	5	
Male	f	20	27	55	39	17	158
	%	4.6%	6.2%	12.7%	9.0%	3.9%	36.5%
Female	f	55	57	70	38	55	275

	%	12.7%	13.2%	16.2%	8.8%	12.7%	63.5%
Total	f	75	84	125	77	72	433
	%	17.3%	19.4%	28.9%	17.8%	16.6%	100.0%

Level of Implementation of *Murajaah* Activities

The following is the level of frequency according to the division of *murajaah* activities implemented;

Table 4: Level of Implementation of *Murajaah* Activities

ACTIVITIES, FREQUENCY, f / PERCENTAGE, (%)		<i>Murajaah Jadid</i>	<i>Murajaah Qadim</i>	Weekly <i>Murajaah</i>	<i>Murajaah By Maqra'</i>	<i>Murajaah</i> on each memorised <i>juz</i> that has been recited as one full <i>juz</i>
NEVER	f	36	41	37	24	129
	(%)	8.3	9.5	8.5	5.5	29.8
RARELY	f	159	181	116	111	178
	(%)	36.7	41.8	26.8	25.6	41.1
SOMETIMES	f	110	116	161	117	77
	(%)	25.4	26.8	37.2	27.0	17.8
ALWAYS	f	83	63	66	103	28
	(%)	19.2	14.5	15.2	23.8	6.5
OFTEN	f	45	32	53	78	21
	(%)	10.4	7.4	12.2	18.0	4.8
MEAN	2.78	2.87	2.69	2.96	3.23	2.15
SP	1.1148	1.137	1.069	1.119	1.177	1.072
LEVEL	Moderately Low	Moderately Low	Moderately Low	Moderately Low	Moderately High	Moderately Low

The table above shows the frequency and percentage of activity implementation among *tahfiz* students. For *murajaah jadid* activities, 36 *tahfiz* students (8.3%) never performed this activity, 159 students (36.7%) rarely performed it, 110 students (25.4%) sometimes performed it, 83 students (19.2%) always performed it, and only 45 students (10.4%) often performed this activity.

While for the *murajaah qadim* activity, 41 students (9.5%) never performed this activity, 181 students (41.8%) rarely performed it, 116 students (26.8%) sometimes performed it, 63 students (14.5%) always performed this activity, and only 32 students (7.4%) often performed it.

Besides, for the weekly *murajaah* activity, 37 *tahfiz* students (8.5%) never performed it, 116 students (26.8%) rarely performed it, 161 students (37.2%) sometimes

performed it, 66 students (15.2%) always performed it, and only 53 students (12.2%) often performed this activity.

Next, for *murajaah by maqra'* activities, 24 *tahfiz* students (5.5%) never performed this activity, 111 students (25.6%) rarely performed it, 117 students (27.0%) sometimes performed it, 103 students (23.8%) always performed this activity, and only 78 students (18.0%) often performed this activity.

Furthermore, for the *Murajaah* on each memorised *juz* that has been recited as one full *juz*, 129 *tahfiz* students (29.8%) never performed this activity, 178 students (41.4%) rarely performed it, 77 students (17.8%) sometimes performed it, 28 students (6.5%) always performed this activity, and only 21 students (4.8%) often performed this activity.

Overall Analysis of the Level of Implementation of *Murajaah* Activities

Table 5: Overall Analysis of the Level of Implementation of *Murajaah* Activities

BIL	ACTIVITIES	MEAN	LEVEL	RANKING BY FREQUENCY LEVEL
1	<i>Murajaah Jadid</i>	2.87	Moderately Low	3
2	<i>Murajaah Qadim</i>	2.69	Moderately Low	4
3	<i>Weekly Murajaah</i>	2.96	Moderately Low	2
4	<i>Murajaah by Maqra'</i>	3.23	Moderately High	1
5	<i>Murajaah on each memorised juz that has been recited as one full juz,</i>	2.15	Moderately Low	5

When one view from the point of the level of implementation for each *murajaah* activity, only one activity was at a moderately high level that was *murajaah* activity by maqra' (mean score = 3.23). While four activities recorded a mean score at a moderately low level, which was preceded by weekly *murajaah* activities (2.96), then *murajaah jadid* activities (2.87), followed by *murajaah qadim* activities (2.69), and the last was *murajaah* on each memorised *juz* that has

been recited as one full *juz*, recorded the lowest mean (2.15) compared to other *murajaah* activities.

Level of Implementation of *Murajaah* Activities based on Gender

Is there a difference in the level of implementation of *murajaah* memorisation activities among KPM secondary school *tahfiz* students based on gender?

Table 6: Differences in the Level of Implementation of *Murajaah* Activities based on Gender

Group	N	Mean	SP	df	t-value	Sig. P
Male	158	2.6911	0.78767	431	1.821	0.262
Female	275	2.8298	0.74861			

Table 6 shows no difference in the level of implementation of *murajaah* activities among students based on gender. The results indicated that the t-value was ($t = 1.821$; $p > 0.05$) with a significance level of 0.262. The significant value was greater than 0.05. These findings implied that H_0 failed to be rejected. This situation proved no significant difference in the level of

implementation of *murajaah activities* among students based on gender.

Level of Implementation of *Murajaah* Activities based on Forms

Is there a difference in the level of implementation of *murajaah* memorisation activities among KPM secondary school *tahfiz* students based on their respective Forms?

Table 7: Differences in the Level of Implementation of *Murajaah* Activities based on Forms

Form	JKD	DK	MKD	F	Sig. P
Among Groups	21.940	4	5.485	10.165	0.000
In Groups	230.953	428	0.540		
Total	252.893	432			

The one-way analysis of variance results, as in table 7 above, exhibited a significant mean difference ($P = 0.000$, $p < 0.05$) on the level of

implementation of *murajaah* activities among students based on their respective Forms.

Table 8: Differences in the Level of Implementation of *Murajaah* Activities based on Gender-Based on Mean Score

Rank	Form	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean
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						Lower Bound	Upper Bound
1	5	72	3.1444	0.74093	0.08732	2.9703	3.3186
2	3	125	2.9216	0.75643	0.06766	2.7877	3.0555
3	2	84	2.6738	0.62923	0.06865	2.5373	2.8104
4	1	75	2.6160	0.77930	0.08999	2.4367	2.7953
5	4	77	2.4805	0.75412	0.08594	2.3094	2.6517
Total		433	2.7792	0.76511	0.03677	2.7069	2.8515

Next, the level of implementation of memorization activities among students according to the Form based on the mean score obtained was compared to decide the highest to lowest position. The highest mean value was Form Five (mean = 3.1444, s.p = 0.74093), followed by Form Three (mean = 2.9216, s.p = 0.75643), then Form Two (mean = 2.6738, s.p = 0.62923), Form One (mean = 2.6160, s.p = 0.77930) and Form Four (mean = 2.4805, s.p = 0.75412) ranked fourth and fifth respectively.

DISCUSSION

The outcomes corroborated that the *murajaah* activity as a whole was at a moderately low level with a mean value = 2.78, s.p = 1.1148. It signified that students did not perform *murajaah* activities after memorising. This situation supports other studies completed (Mardhiah et al., 2018). Nevertheless, this should not be the case because *murajaah* is an imperative method or activity for retaining student memorisation (al-Qabisi, 1955; Al-Nawawi, 1996).

Furthermore, when one looks at the frequency level based on each *murajaah* activity, *murajaah* by *maqra'* recorded the highest mean score (mean score = 3.23), followed by weekly *murajaah* (2.96), *murajaah jadid* (2.87), *murajaah qadim* activity (2.69) and the last was *murajaah* on each memorised *juz* that has been recited as one full *juz*, recorded the lowest mean (2.15) compared to other *murajaah* activities.

In addition, the researcher endeavoured to explore if there is a difference in the level of implementation of *murajaah* memorisation activities among KPM secondary school *tahfiz* students based on gender? The analysis results demonstrated no significant difference in the

level of implementation of *murajaah* activities based on gender, whether male or female. This is, nonetheless, in contrast to the study's data (Azmil Hashim & Misnan Jemali, 2016), which remarked significant differences in *tahfiz* learning techniques between male and female students. The results of their study substantiated that more female students performed *murajaah* than male students.

Next, the researcher looked at the difference in the implementation level of *murajaah* memorisation activities among KPM secondary school *tahfiz* students based on their respective Forms. The analysis conclusions revealed significant differences in the level of implementation of *murajaah* activities based on their respective Form. Form Five and Form Three students registered relatively high mean scores compared to Form One, Two and Four. They were supposed to face major examinations at this level, primarily the PT3 and SPM examinations. Hence, their examination preparation motivates them to perform *murajaah* activities more frequently as they face those cardinal examinations that year.

CONCLUSION

The success and efficiency of a program require organised and methodical planning. Ergo, the revision process is critical to confirm that the KBT can be enforced reasonably, smoothly, successfully and satisfy the purposes and objectives that have been outlined. Therefore, this paper has deliberated on the issues and problems that materialise in the execution of KBT. It has, too, determined the level of implementation of *murajaah* memorisation activities among KPM secondary school students. Accordingly, research continuation is

imperative to overcome the emerging concerns to fulfil its implementation pursuits.

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