Implementation of *Tadabbur* Element in Quranic Memorisation Process

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“Tadabbur is a comprehensive process while reciting and listening to the Quran, including pronunciation of hurf, words, Quranic recitation, understanding of the meaning and practically valuing the Quranic verses”
Problem Statement

*Fiqh al-ayat* subjects are taught separately from the *tahfiz* PdPc and time allocation for the subject was only two hours per week (MOE, 2013).

Students did not make an effort to find the meaning of the Quranic verses (Hashim et al. 2012).

Students cannot apply *waqf* and *ibtida’* precisely because it does not empower the meaning of Quranic verses (Hashim 2015).

Teachers do not emphasise the process of understanding the meaning of the Quranic verses in the learning session (Hashim 2013; Marzuqi 2008). As a result, the practice of tadabbur among tahfiz students is limited (Abidin et al. 2017).

Some teachers do not emphasise the aspects of *tajwid* in the memorisation of the Quran (Al-Ahdal, 1429).
To study the *tadabbur* elements that should be practised accordingly during the Quranic memorisation process.
Elements of *Tadabbur*

Five elements of *tadabbur*
The pronunciation of the word defines the meaning of a sentence “Failure to pronounce the letter correctly causes the word to misinterpret or change the meaning. The mistake made for this case is significant (lahn jali) (Syukri, 2007). The understanding of makhraj (articulation points) and sifat huruf (character of the alphabet) can help students to pronounce the huruf correctly”.

### The method of talaqqi and mushafahah should be used:

| The approach of al-ardu wa al-talqin | This approach required the teacher to recite the quran first and then, were followed by the student or the student recites the quran in front of the teacher and then, the teacher will check and corrected the recitation if there is a mistake (Syukri, 2007) | During this process, students can identify the makhraj accurately and the sifat huruf |

“The recitation with tajwid will prevent a reciter from making a significant mistake that alters the correct meaning of Quranic verses and the implication could deny the principle of tadabbur knowledge” (al-Ahdal, 1429)
Understanding Mufradat and The Whole Sentences

Choice of specific words (keyword)

Select and highlight the words

These words are listed and explained in the context of selected interpretations

Understand the meaning of the verses and sentences

List out the themes

Plays a role in memorising the verses

“Each verse of the Quran recited with particular words that could serve as keywords. It helps to understand the whole sentences (keyword)”

Al-Ahdal (1429)
The *asbābal-nuzūl* (reason of revelation) of the verse need to be highlighted.

It is impossible to know the interpretation of a verse without relying on the history and explanation of the Quranic verse’s *asbāb al-nuzūl* (al-Wahidi t.th).

Help to understand the exact meaning of the verses.

Help the students to understand the verse and strengthening their memorisation of the Quran.
Debate on Waqf and Ibtida’

“The inappropriate use of waqf (place of stop recitation) in human conversation is a dislike action especially when it happens in the Quran, and it is also appalling attitude”

(Al-Ahdaal, 1429)

“Rumuz for these signs can explain to the reciters about the place that can do waqf, not to waqf and the preferred place for waqf, in addition to the ra’s al-ayah(headline) found in mushaf.”

(Al-Ahdaal, 1429)
When it comes to verses that command for *tasbeeh* (glorification of Allah), the reciters do as a command.

Verses that tell about hell then the reciters are encouraging to ask for to be kept from hell.

The verses that tell about heaven then the reciters are encouraging to ask for to be in heaven.

The verses that tell about *istighfar* (seeking forgiveness of Allah) and they did as told.

Interaction with Sentences

To obey the obligations contained in the verse while reciting it

(al-Nawawi 2000; al-Ahdal 1429)
… the verses are encourage to the reciters to answer it:

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<td>1</td>
<td>Al-Qiyamah</td>
<td>ﯾُﺣۡـِۧﻲَ ٱﻟۡﻣَوۡﺗَ @ ﯾُﻧِھَـٰ۬ۧ آﻟَﯾۡسَ ذَٰﻟِكَ ﺑِ ﺑَﻠۡﻰ وأﺷﮭد ﯾَﺳَﺣَّانك ﻓَﻠۡﻰ</td>
<td>al-Nawawi (2000), al-Ahdal (1429)</td>
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<td>2</td>
<td>Nuh</td>
<td>ﻓَﻘُﻠۡتُ ﻣۡ رُواْ ﺮَﺑٓا ﻓَﻘُﻠۡتُ ﻣۡ رُواْ رَبِّكُ ﻓَﻘُﻠۡتُ ٱﺳۡتَﻐۡﻔِر ﷲ اﻟﻌظﯾم ﻭأﺗۡوِب إﻟی ﮐَّ ﲁ أَن ﻧِھَـٰ۬ۧ آﻟَﯾۡسَ ذَٰﻟِكَ ﺑِ ﺑَﻠۡﻰ وأﺷﮭد ﯾَﺳَﺣَّانك ﻓَﻠۡﻰ</td>
<td>al-Nawawi (2000), al-Ahdal (1429)</td>
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<td>ﺗَّبِيع ﻣَا ﮐَّ ﲁ أَن ﻧِھَـٰ۬ۧ آﻟَﯾۡسَ ذَٰﻟِكَ ﺑِ ﺑَﻠۡﻰ وأﺷﮭد ﯾَﺳَﺣَّانك ﻓَﻠۡﻰ</td>
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Prostration (sujud)practises (sunnah) where sujud tilawah (prostration during Quranic recitation)

“Ibn Umar RA narrated that the Prophet when reciting the Quran, then the Prophet prostrated, and we prostrated with him until some of us had no place to put our foreheads (HR Al-Bukhari, Book of Quran & Al-Muslim, Chapter of the worship of al-Tilawah)”
Students may get the manuscripts in the market that can help in *tadabbur* the Quran. The manuscript needs to include:

- Explanation of the meaning of *mufradat* (word).
- Translation of the verse, the sign of the *waqf*.
- Explanation for the *asbābal-nuzūl*.
- Explanation of the place of prostration.
- *Tajwid*.

This kind of manuscript will help students to *tadabbur* the Quran well:

- Save students' time.
- Making them easier to search for verses meaning.
- Rather than referring to various major books.
- Referring to proficient teachers.
- Navigating to related web pages.
Conclusion

The difficulty faced by the *tahfiz* students is to manage their time in the memorisation process and *tadabbur* the Quranic verses. Previous studies had shown that *tahfiz* students are lack of focus to the *tadabbur* knowledge when memorising the Quran. Therefore, this study suggests certain elements that can be done by the students during memorising activities. The implementation of essential elements that suggested is, practising the skill of reciting *hurf* and *tajwid*, holistically understanding the Quranic verses and the meaning, learning the appropriate *waqf* and *ibtida’,* interacting with the Quranic verses and using suitable *tadabbur* teaching tools.

The collaboration between reviewers and publishers are needed to produce a manuscript that embraces all the elements, which are: 1. the explanation of the meaning of *mufradat* (word), 2. translation of the meaning of the verse, 3. the sign of the *waqf*, 4. the explanation for the *asbāb al-nuzūl* 5. explanation of the prostration place, and 6. *tajwid*.

These ideas can facilitate students to *tadabbur* the Quran in a natural way. In these regards, *huffaz* who were graduated will be highly knowledgeable in the Quranic studies.
References

Thanks!

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