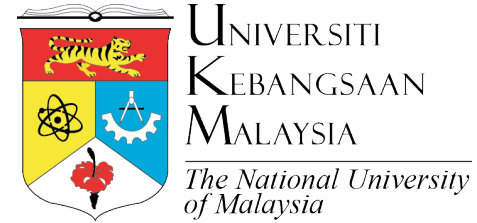


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Implementation of *Tadabbur* Element in Quranic Memorisation Process

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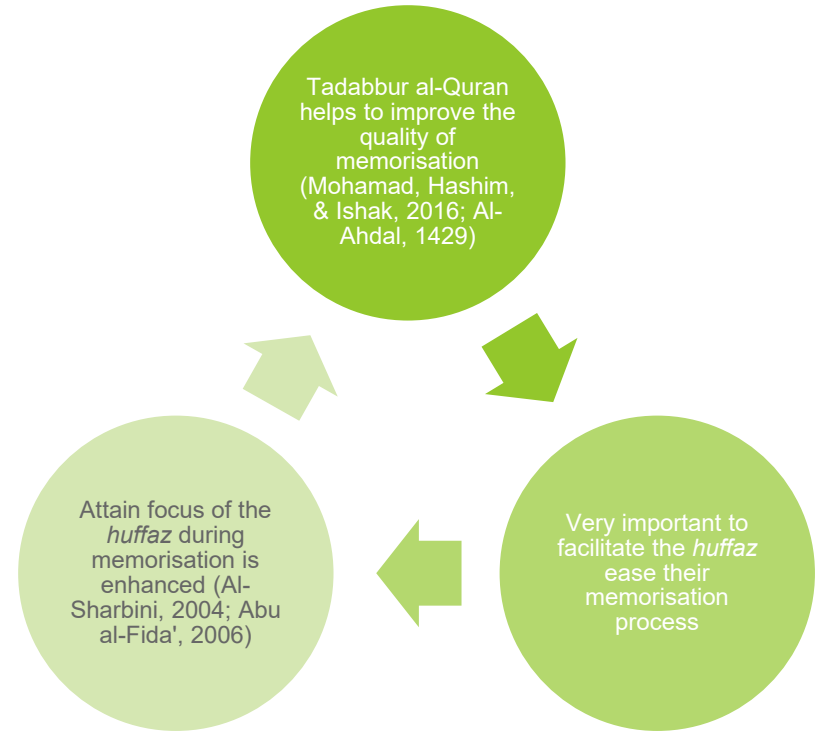
Five elements of *tadabbur*

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Conclusion

Tadabbur Quran

“*Tadabbur* is a comprehensive process while reciting and listening to the Quran, including pronunciation of *huruf*, 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).

Research Objective

To study the *tadabbure*lements that should be practised accordingly during the Quranic memorisation process.



Elements of *Tadabbur*

Five elements of *tadabbur*

1

Skill of Hurf Pronunciation and Tajwid

The pronunciation of the word defines the meaning of a sentence "Failure to pronounce the letter correctly causes the word to be misinterpreted 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*

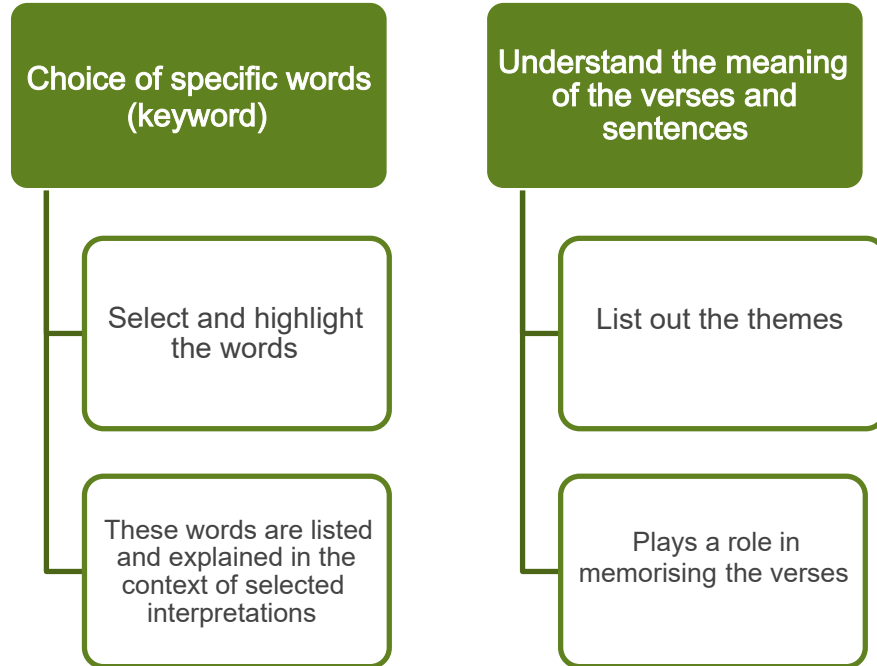
This approach required the teacher to recite the quran first and then, were followed by the student or the student recites the quran in front of the teacher and then, the teacher will check and corrected the recitation if there is a mistake (Syukri, 2007)

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 *ta'dabbur* knowledge" (al-Ahdal 1429)*

2

Understanding Mufradat and The Whole Sentences



“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

3

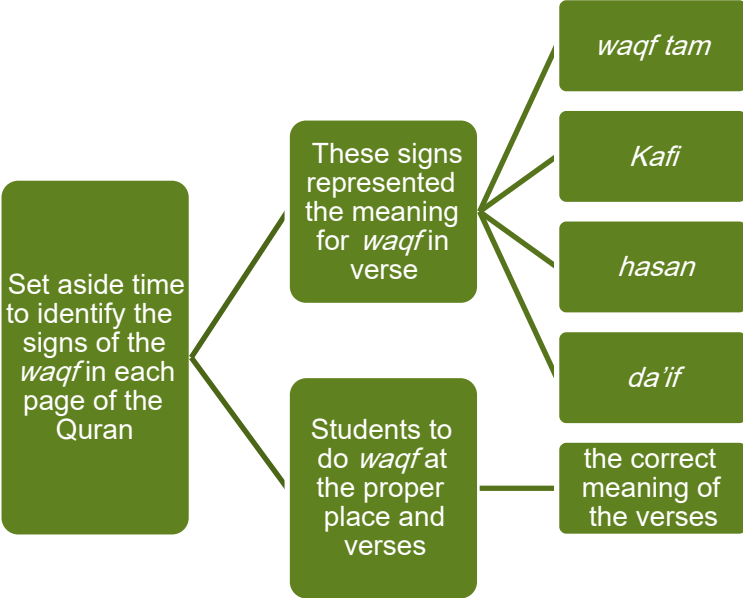
Debate on Waqf and Ibtida'

“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-Ahdal, 1429)

“Rumuz or 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'sal-ayah(headline) found in mushaf“

(Al-Ahdal, 1429)



4

Interaction with Sentences

To obey the obligations contained in the verse while reciting it

(al-Nawawi 2000; al-Ahdal 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 heave

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

... the verses are encourage to the reciters to answer it:

NO.	CHAPTER	VERSES	ANSWER	REFERENCES
1	Al-Qiyamah	أَلَيْسَ ذَلِكَ بِقُدْرِ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ	@ بلى وأشهد سبحانك فبلى	al-Nawawi (2000), al-Ahdal (1429)
2	Nuh	فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا	أستغفر الله العظيم وأتوب إليه	
3	Al-A'la	سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَىٰ	سبحان ربي الأعلى	
4	At-tin	أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَكَمِينَ	بلى وأنا على ذلك من الشاهدين	

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 ABukhari, Book of Quran & AlMuslim, Chapter of the worship of al-Tilawah)”

Bil.	Surah	Ayat	Nota
1.	Surah al-A'raf ayat 206	إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ. وَيَسْتَجِيبُونَ، لَهُ، يَسْجُدُونَ ﴿٢٠٦﴾ ٥٨	
2.	Surah al-Ra'd ayat 15	وَلِيَّةٌ يَسْجُدُ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَيَطْلُبُ لَهُمْ بِالْعُلُوِّ وَالْأَضَالِ ﴿١٥﴾	
3.	Surah al-Nahl ayat 50	يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَتَّعَلَمُونَ مَا لَا يَحْتَسِبُونَ ﴿٥٠﴾	
4.	Surah al-Isra' ayat 109	وَيَجْرُونَ لِلَّذِينَ يَبْكَونَ وَيَزِيدُهُمْ خَسْرًا ﴿١٠٩﴾	
5.	Surah Maryam ayat 58	إِذَا تَنَزَّلَ عَلَيْهِمْ أَنزِيلٌ اتَّخَذُوا فَسَادًا وَكِبْرًا ﴿٥٨﴾	
6.	Surah al-Hajj ayat 18	أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ، مِنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِنْ الْإِنْسِ وَكَثِيرٌ حَقٌّ عَلَيْهِ الْعُلُوبُ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ، مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾	
7.	Surah al-Hajj ayat 77	يَأْتِيهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾	Bagi Mazhab Shafii & Hanbali sahaja
8.	Surah al-Furqan ayat 60	وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْتُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾	
9.	Surah al-Naml ayat 26	اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾	
10.	Surah al-Sajdah ayat 15	إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾	
11.	Surah Sad ayat 24	وَظَنَّ دَاوُدُ أَنَّمَا فَتَاتَهُ فَاتَغَفَّرَ رَبَّهُ، وَخَوَّ رِيبًا وَأَتَابَ ﴿٢٤﴾	Bagi mazhab Hanafi & Maliki sahaja
12.	Surah Fussilat ayat 38	فَإِنْ أَسْتَكْبَرُوا قَالُوا لَيْسَ عَلَيْنَا لِمَا نُسَبِّحُ بِهِ إِلَهٌ، فَأَتَيْنَا وَلَهُمْ جَلْدٌ أَلِيمٌ يَسْتَفْتُونَ ﴿٣٨﴾	
13.	Surah al-Najm ayat 62	فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٦٢﴾	Bagi selain Mazhab Maliki
14.	Surah al-Inshiqaq ayat 21	وَإِذَا فُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢١﴾ ١٩	Bagi selain Mazhab Maliki
15.	Surah al-'Alaq ayat 19	كَلَّا لَا تُطِيعُهُ وَاسْجُدْ وَاقْتَرِبْ ﴿١٩﴾	Bagi selain Mazhab Maliki

5

Tadabbur Assisted Tools

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:

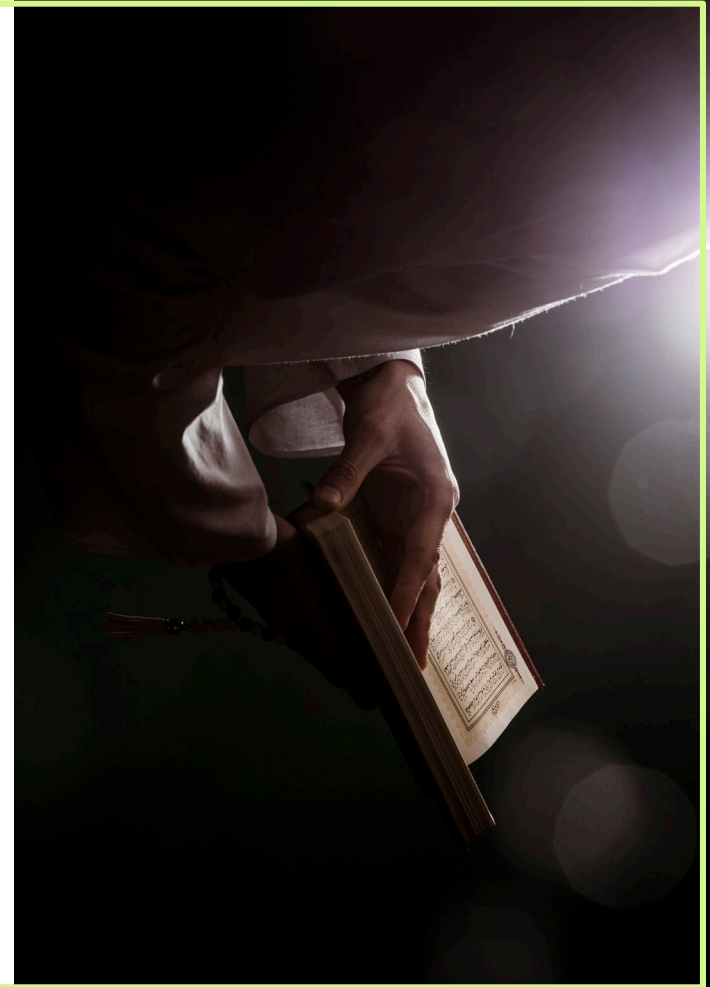
- Save students' time.
- Making them easier to search for verses meaning.
- Rather than referring to various major books.
- Referring to proficient teachers.
- Navigating to related web pages.

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 *huruf* 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 *asbābal-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.



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Thanks!

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