

## **Method on Memorization the Quran in Malaysia: A Study in Darul Tuba Institute, Malaysia**

**Sedek Ariffin,**

Department of al-Qur'an and al-Hadith,  
Academy of Islamic Studies,  
University of Malaya, Malaysia.

**Mustaffa Abdullah,**

Department of al-Qur'an and al-Hadith,  
Academy of Islamic Studies,  
University of Malaya, Malaysia.

**Khadher Ahmad,**

Department of al-Qur'an and al-Hadith,  
Academy of Islamic Studies,  
University of Malaya, Malaysia.

---

### ***Abstract***

*Until today, memorization is still one of the methods used in the process of preservation of the Qur'an. This article aims to review and analyze the methods and approaches used by a Centre of Tahfiz Quran Darul Tuba in the process to produce the students that can remember the whole Qur'an. This study used the methods of documentation, observation and interviews in order to obtain the data. Through the analysis, this study found that there are seven basic methods of memorizing the Quran; Khatam 10, Chi method, Zor Pismis, Kolay Pismis, Tekrar, Tekrar Hepsi Seypa and Has. By using these seven methods, the students could recite the whole Qur'an by memorization, without seeing the mushaf. As a researcher, I would like to suggest these methods of memorization, to be applied in all the centers, in order to produce the huffaz who can fully memorizing the Quran.*

---

**Keywords:** *Quran; Memorization; Methodology; Tahfiz; Turki*

## **1. Introduction**

Generally, Islam is the largest religion in Turkey since the time of the Uthmaniyyah (Ottoman) Sultanate which dominated Turkey in the 1400s.<sup>1</sup> The effect of the development of Islam in Turkey has resulted in the existence of other institutions of Islamic learning including memorization of the Quran. The study method of memorization of the Qur'an that is widespread in Turkey is the Turkish tahfiz method. This method has been used by the Turkish community in memorizing the Quran and has been practiced ever since the ruling era of the Turkish Uthmaniyyah government.

Turkish tahfiz method is one of methods of the Quran memorization that is growing in Malaysia. This method is brought from the Quran tahfiz institute that exist in Turkey namely Tuba Kiz Quran Kusu Suadiye Tahfiz Institute Istanbul Turki.<sup>2</sup>

This method was first established in Malaysia through Ustazah Kasmawati binti Mohd Said, one of the graduate students from the Tuba Kiz Quran Kusu Suadiye Istanbul. She established an institute called Tahfiz al-Quran Darul Tuba, located at Taman Tangkak Jaya in Tangkak, Johor. This tahfiz institute was founded on April 1<sup>st</sup>, 1999 on the effort of Ustazah Kasmawati and her family to realize that this method can be practiced in Malaysia.<sup>3</sup>

Initially, this tahfiz learning class started at the home of Ustazah Kasmawati binti Mohd Said's mother in Kampung Bukit Banjar, Tangkak with a number of student of 5 people and assisted by two teaching staff from Turkey. With the blessing of the Quran in the village, the method was given attention by some of the villagers and her family eventually strived to place this tahfiz centre in a building which is in Taman Tangkak Jaya, Johor. Beginning from the year 2000 until now, the tahfiz centre is administered by Ustaz Arifi Mat Husin Al-Hafiz as the mudir (administrator), who is the husband to the founder of Tahfiz al-Quran Darul Tuba.<sup>4</sup>

As a result of the establishment of Tahfiz al-Quran Darul Tuba, there were 60 students who have successfully followed this Turkey method well and graduated as Syahadah Hafiz al-Quran. Currently there are a total of 55 students are pursuing this Turkish memorization study. The author, through this article, will elaborate with more detail about the techniques in the Turkey method and its privilege and uniqueness.

---

<sup>1</sup> *Wikipedia Bahasa Indonesia* website, reached May 1<sup>st</sup>, 2014, [http://id.wikipedia.org/wiki/Islam\\_di\\_Turki](http://id.wikipedia.org/wiki/Islam_di_Turki)

<sup>2</sup> Sedek Ariffin, *Kaedah Menghafal al-Qur'an di Institusi Tahfiz al-Qur'an di Malaysia: Kajian Perbandingan di Antara Kaedah Darul Quran, JAKIM Dengan Kaedah al-Huffaz*, (Kuala Lumpur: Department of al-Qur'an and al-Hadith, Academy of Islamic Studies, University of Malaya, 2011), 144.

<sup>3</sup> *Ibid.*

<sup>4</sup> Kasmawati binti Mohd Said (Founder, Tahfiz al-Quran Darul Tuba, Tangkak, Johor) in an interview with the founder, 23 April 2014.

## 2. Memorization Techniques in Turkey Method

Overall, the Turkey method uses the following techniques: Ten times *Khatm*, *Chi* (New Memorization), *Zor Pismis*, *Kolay Pismis*, *Tekrar*, *Tekrar Hepsi Seyfa*, and *Has*.

### 2.1 Ten Times Khatm

Ten times *Khatm* is the initial technique used in this Turkey method. It is a technique for students to read by looking at the mashaf Quran and complete the reading ten times before being allowed to memorize the Quran. Each student who is following this method is compelled to complete the reading (*Khatm*) of the Quran by looking at the mashaf with tajweed a total of 10 times. Each time, the reading will be monitored by the tutor to ensure the readings are perfect from the angles of fluency and Tajweed. A special form is provided in implementing this method.<sup>5</sup>

Each page should be read a 2 minutes rate and a *juz* (section) requires only 45 minutes of the students' time. If a student is reading surpassing or earlier than the time set, this means that the students were not yet fluent from the aspect of reading. If this happens, students should *khatm* more than 10 times until the tutor is satisfied with the reading fluency of the students. Normally, students take about 3 to 6 months to *khatm the Qur'an* 10 times and the maximum duration for these fluency classes is for 1 year. If students are incapable, they will have to stop from memorizing al-Quran. A special test will be given to students who have finished reading the whole Quran 10 times to ensure they are eligible to attend the classes of the Quran memorization.<sup>6</sup>

**Table 1 : Daily schedule of al-Quran fluency classes of Tahfiz al-Quran Darul Tuba.**

Time	Student Activities
8.30am-9.15am	<ul style="list-style-type: none"> <li>- Student gives attention by looking, listening to &amp; following instruction of pronunciation with loud voice.</li> <li>Students are required to pronounce every makhraj of the hijaiyah letters until the pronunciation is correct</li> <li>- Students pronounce at random every letter that was taught.</li> </ul>
9.15am-10.00am	<ul style="list-style-type: none"> <li>- Student pronounce letters with the fathah line according to the arabic lahjah (by syllabus). Thin letters-<i>imalah</i> (inclined between <i>fathah</i> &amp; <i>kasrah</i>)</li> <li>- Learning Tajweed rules based on both theoretical and practical teaching aids.</li> </ul>
	<ul style="list-style-type: none"> <li>- Reading Quran in group guided by the teacher. Students read slowly and with a loud voice. Reading of the sentences should continue for the</li> </ul>

<sup>5</sup> *Op.cit.*, Sedek Ariffin, 128.

<sup>6</sup> *Ibid.*, 129.

10.15am-11.30am	<p>following day until <i>khatm</i> of the 30 <i>juz</i> of the Quran.</p> <ul style="list-style-type: none"> <li>- Students reading al-Quran individually in front of the teacher.</li> <li>- The student pronounce again the hijaiyah letter with a loud voice.</li> <li>- For those troubled, the students are being accustomed with pronouncing the letter RA (ر); DHAD (ض); QAF (ق); SHAD (ص).</li> </ul>
2.30pm-4.30pm	<ul style="list-style-type: none"> <li>- At this time, the classes are combined to save the teachers' energy.</li> <li>- The students recite al-quran individually to finish reciting al-Quran (<i>khatm</i>) for a total of 10 times.</li> <li>- At this time, students will usually be able to finish reading 2 to 3 <i>juz</i> according to their ability.</li> <li>- The students will fill the report form of the al-Quran reading.</li> </ul>
8.00pm-10.30pm	<ul style="list-style-type: none"> <li>- Students currently in the classroom with the memorization students</li> <li>- Student memorize the 30<sup>th</sup> <i>juz</i> as a trial of 1 page a day</li> </ul>
6.30am-7.30am	<ul style="list-style-type: none"> <li>- Student articulate and recite 30 <i>juz tasmi'</i> (<i>juz amma</i>) in front of the teacher</li> </ul>

Resource: Working Paper of Introduction of Turkey System and Its Application in Tahfiz al-Quran Darul Tuba, 2012.<sup>7</sup>

After having passed the test in the fluency class, the students will be admitted to the memorization class. This memorization class brings up memorization technique to memorize the Quran from the last page of each *juz* of the al-Quran. The start of memorizing is from the first *juz* and ends with the 30<sup>th</sup> *juz*, but the arrangement is in reverse in terms of pages.<sup>8</sup>

For example, for the first day, students will begin the memorization of the first *juz*, its last page or the 20<sup>th</sup> page. Subsequently, for the second day the students will memorize the last page of the 2<sup>nd</sup> *juz*. This is done onwards, and that means the 30 *juz* of the Qur'an will be read by the students for 30 days with the last sheet that is being read.

For the second round, the students will memorize page 19 in the first *juz*, the next day page 19 in the second *juz* and onwards until the 30<sup>th</sup> *juz*. Subsequently in the third round this is done for 18<sup>th</sup> page and onwards until *khatm* of the Quran. This means that the students will go through 20 rounds in each *juz* and on average the students need 600 days or approximately two years to *khatm* the whole memorization of the Quran.<sup>9</sup>

## 2.2 *Chi* (New Memorization)

*Chi* is the term in the Turkish language, which means new memorization of the verses of the Quran. The students have to memorize and articulate *Chi* at 10.30 am to 12.00 in the

<sup>7</sup> Working paper of Turkey system 2012, Introduction and Application in Tahfiz al-Quran Darul Tuba, Tangkak Johor Bahru Malaysia.

<sup>8</sup> *Ibid.*, 130

<sup>9</sup> *Ibid.*

afternoon on the third lesson. After that, from 12.00 to 12:45 tenghari, fard ayn lesson will be held followed by Qaylulah sleep from 12.45 in the afternoon to 2.00 pm. The students will perform Zuhr prayer together with the optional (sunnat) rawatib prayer.

### **2.3 Zor Pismis**

*Zor Pismis* is the repetition of old memorization of the verses of the Quran that is difficult in the *juz* to be read on that day which is repetition of memorization of the verses in the *juz* which was memorized a month earlier. It is implemented at 2.45pm to 3.30pm. The students will articulate the old memorization of that *juz*, known as *Zor Pismis*. For example, a student is memorizing 15 pages of the first *juz*, therefore the *Zor Pismis* is page 16 of the first *juz*. The students need to well articulate the memorization of that page. This is because they will only read the sentence a month earlier.<sup>10</sup>

### **2.4 Kolay Pismis**

*Kolay Pismis* is repetition of old memorization of the simple verses of the Quran which are verses in a particular *juz* that has been memorized besides *Zor Pismis*. It is implemented at 3.30 pm to 5.15 pm. The students are required to articulate an old memorization in the *juz* known as *Kolay Pismis*. For example, a student is memorizing 15 pages of the first *juz*, therefore *Kolay Pismis* are 17<sup>th</sup> to 20<sup>th</sup> pages. *Kolay Pismis* is sentences which have been read many times and easier to be articulated; hence the students only need a short time to repeat those sentences. At 5.30 pm the students will congregate performing the Asr prayer and have recreation in the afternoon. Around 6.30 pm, the students will eat dinner and getting ready for Maghrib prayers in congregation.<sup>11</sup>

### **2.5 Tekrar**

*Tekrar* is an overall old repetition which is including *Zor Pismis* and *Kolay Pismis* to stabilize the memorization verses that has been memorized. It is implemented at 7.45 am to 8.45 pm. This time is used by the students to repeat simultaneously and this is called as *Tekrar*. The teachers always monitor and listen to the students in every part.<sup>12</sup>

### **2.6 Tekrar Hepsi Seyfa**

*Hepsi Tekrar Seyfa* is repetition of memorization of all the pages in the particular *juz*. It is implemented at 8.45pm to 10.00pm. This time is used by students to repeat memorizing all the pages in the *juz* and this is called *Hepsi Tekrar Seyfa*. This means that students need to read the *Chi*, *Zor Pismis* and *Kolay Pismis* altogether. According to Ustazah Kasmawati, the students will normally be able to read all of the sentences in the *juz* smoothly if they follow every part well and consistently.<sup>13</sup>

---

<sup>10</sup> *Ibid.*, 131.

<sup>11</sup> *Ibid.*

<sup>12</sup> *Ibid.*,132.

<sup>13</sup> *Ibid.*

This round will continue until the students can *khatm* whole Quran. After the *khatm* of the Quran, the student must repeat the whole Quran according to the arrangement of the *juz* to sit for the final examination.<sup>14</sup>

## 2.7 Has

*Has* is a repeat cycle technique used for students who have *khatm* the whole Quran. After *khatm* of 30 *juz* of the Quran for the first time, the students need to repeat according to the arrangement of the *juz* from the first *juz* to the 30<sup>th</sup>. It starts with a *juz* a day which should be read in front of the teacher until 10 *juz* per day read in front of the teacher and this is called *Has* in this Turkey method for the final examination.<sup>15</sup> Once a student is able to read the 10 *juz* a day and if their memorization is very good, they will graduate as Syahadah Hafiz al-Quran.

**Table 2: Daily Schedule of Tahfiz al-Quran Darul Tuba<sup>16</sup>**

Time	Activities
4.00 am - 6.00 am	Bath and Tahajjud
6.00 am - 6.15 am	Congregational Subh and Rawatib Prayer
6.15 am - 6.30 am	Morning exercise
6.30 am - 7.30 am	Lesson 1 (Ders)
7.30 am - 8.00 am	Breakfast
8.00 am - 8.30 am	Dhuha prayer and Assignment
8.30 am - 10.30 am	Lesson 2 (Ders)
10.30 am - 12.00 pm	Lesson 3 (Ci)
12.00 pm - 12.45 pm	Maddah
12.45 pm - 2.00 pm	Qailullah
2.00 pm - 2.15 pm	Congregational Zuhr and Rawatib Prayer
2.15 pm - 2.45 pm	Lunch
2.45 pm - 3.30 pm	Lesson 4 ( Zor Pismis)
3.30 pm - 5.15 pm	Lesson 5 ( Kolay Pismis)
5.15 pm - 5.30 pm	Congregational Asr and Rawatib Prayer
5.30 pm - 6.15 pm	Recreation
6.15 pm - 6.30 pm	Self service
6.30 pm - 7.15 pm	Dinner or Iftar and Assignment
7.15 pm - 7.45 pm	Congregational Maghrib and Rawatib Prayer

<sup>14</sup> *Ibid.*

<sup>15</sup> *Ibid.*

<sup>16</sup> Working paper of Turkey system 2012., *Ibid.*

7.45 pm - 8.45 pm	Lesson 6 (Tekrar)
8.45 pm - 10.00 pm	Lesson 7 (Tekrar Hepsi Seyfa)
10.00 pm - 10.30 pm	Congregational Isha and Rawatib Prayer
10.30 pm - 11.00 pm	Multive
11.00 pm - 5.00am	Rest

### 3. Analysis of the Turkey Method Uniqueness

This Turkey Method memorization has its uniqueness.<sup>17</sup> Among them are:

#### 3.1 Khatm in reading the Quran by tajweed for z total of 10 times

Quran memorization of Turkey system will train students to read Quran by tajweed and require them to *khatm* a total of 10 times. This is because before a student began memorizing the Quran, they must first sit for the fluency class. This class will emphasize that the students read the Quran by tajweed and to be exposed with the related knowledge.

#### 3.2 Nine hours and 15 minutes everyday with the Quran

The student must follow the process in this method by following a fixed schedule. The students have to memorize and revise the memorization for 9 hours and 15 minutes every day to ensure that memorization can be tidied properly.

#### 3.3 Six days a week

The students have to use six days a week to memorize and revise the memorization. Friday is a holiday for the students whereas from Saturday to Thursday is the learning days.

#### 3.4 600 days to *khatm* 30 juz

The students take about 600 days to memorize and repeat all this memorization method. If the students have a high exertion by following this method within two years, the students can *khatm* the memorization of the whole Quran.

#### 3.5 Reversed memorization.

The method employs the process to memorize the Quran from the last page of each *juz* while in terms of arrangement, the *juz* are from the first *juz* until the 30<sup>th</sup>. Such an approach can strengthen the students' memorization by memorizing from the last page to the first page of each *juz*. This can help the students to equalize the memorization standard of every page memorized.

#### 3.6 Repetition of the same juz every day

In this method, the students will only repeat one *juz* every day. This means that the students will read each *juz* only once a month. This approach can strengthen the memorization of the students with the arrangement of repetition that was practised.

---

<sup>17</sup> Kasmawati binti Mohd Said (Founder, Tahfiz al-Quran Darul Tuba, Tangkak, Johor), *Op.cit.*

#### **4. Conclusion**

Based on the study carried out, it can be concluded that there are many privileges that exist through the Turkey system of the memorization method. Although it has not yet grown rapidly in Malaysia, Turkey method is somewhat different and more efficient than the conventional method inscribed in Malaysia. Its proof is that there are some students who followed this method finished their memorization of the Quran more quickly and their memory of what is memorized is not easily lapsed through the effective methods inscribed by the Turkey method. The Turkey method is also seen as enkindling the atmosphere of the Quran memorization which is increasingly lively in this country.

#### **References**

- Abu al-Wafā, ‘Aliy Allah bin ‘Aliy (1999), *Al-Nūr Al-Mubin Litahfiz Al-Qur’ān Al-Karim*, Jiddah, Dār al-Wafa’.
- Abū Al-Fidā Muhammad ‘Izzat Muhammad ‘Arif (2006) *Kaifa Nahfaz Al-Qur’ān*, Kaherah, Dār al-Salam. [http://id.wikipedia.org/wiki/Islam\\_di\\_Turki](http://id.wikipedia.org/wiki/Islam_di_Turki).
- Ahmad Mahmūd ‘Abd al-Sami’ al-Hafyān (2000), *Al-Wafi fi Kayfiyyah Tartil Al-Qur’an al-Karim*, Beirut, Dār al-Kutūb al-‘Ilmiyyah.
- Andaniy, ‘Abd al-Salām al- (2003), *Kaifa Tahfaz Al-Qur’ān*, Kaherah, Abu Bakr Al-Siddiq.
- Ra’iy Muhammad Faruq Muhammad al- (1420), *Al-Tariqah Al-‘Ilmiyyah Lita’allum Wa Ta’lim Al-Qur’ān Hifzan Wa Tilāwatan*, Jiddah, Maktabah al-Malik Fahd al-Wataniyyah.
- Darul Quran Journal, [\*Kaedah memahami terjemahan ayat al-Quran sewaktu kelas hafazan :kajian khusus di Darul Quran Jakim, Mohamad Marzuqi bin Abdul Rahim\*](#), No. 12 (2008) : 25-35.
- International Qur'anic Conference, [\*Aplikasi kaedah-kaedah penghafazan al-Qur'an oleh murid menengah rendah dan kesannya terhadap pencapaian hafazan dari perspektif neurosains, Zulfa Izza Mohamed Hashim, Mohd. Yakub @ Zulkifli Mohd. Yusoff, Noor Naemah Abdul Rahman, Rohaida Mohd. Saat dan Durriyyah Sharifah Hasan Adli\*](#). (11-12 Jan 2011 : Kuala Lumpur), 15.
- Kasmawati binti Mohd Said (*Founder, Tahfiz al-Quran Darul Tuba, Tangkak, Johor*) interview in the research process.
- Sedek Ariffin, *Kaedah Menghafal al-Qur’an di Institusi Tahfiz al-Qur’an di Malaysia: Kajian Perbandingan di Antara Kaedah Darul Quran, JAKIM Dengan Kaedah al-Huffaz*, (Kuala Lumpur: Department of al-Qur’an and al-Hadith, Academy of Islamic Studies, University of Malaya, 2011)
- Working paper of the Turkey system 2012, *Introduction and Application in Tahfiz al-Quran Darul Tuba*, Tangkak, Johor Bahru Malaysia.



