

Learning Experience

OF QURAN MEMORIZATION
AND ETIQUETTES



R SALEH, NIK AZIZI, SAHARI NORDIN, AND SULAIMAN HASHIM

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INTRODUCTION

Learning Experience of Quran Memorization and Etiquettes

Quran memorization is a learning experience. To hearing the memorization is another experience. When someone learns to memorize Quranic verses, he/she needs to get an expert to listen and check on the memorization. This process is commonly called as Tasmi', a meaningful teaching and learning process that can develop a great character to the Quran Care Taker (Hafz). This book elaborates the process of (i) before memorizing al Quran, (ii) during memorizing al Quran (iii) after memorizing al Quran, and Rubric on how to assess the Quran memorization. This book content is executed based on contents from PhD research. It suggests guidelines about assessing Quran memorization with etiquettes.

It is hoped that this book can benefit anyone who has interest in Quran memorization, etiquette assessment, or any Hafz centers /schools who want to utilize the rubric to assess Hafz learners, in shaa Allah.

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CHAPTER 1

Quran memorization learning experience

The Qur'an is organized into 30 juzu' and 114 surahs and consists of 6,236 verses. It contains knowledge of the utmost priority above all subjects in Islamic Education as the Qur'an is the first source of knowledge, information, and legislation in Islam. The more verses one can reproduce by memory from the Qur'an, the better one can grasp the core tools of Islamic knowledge.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

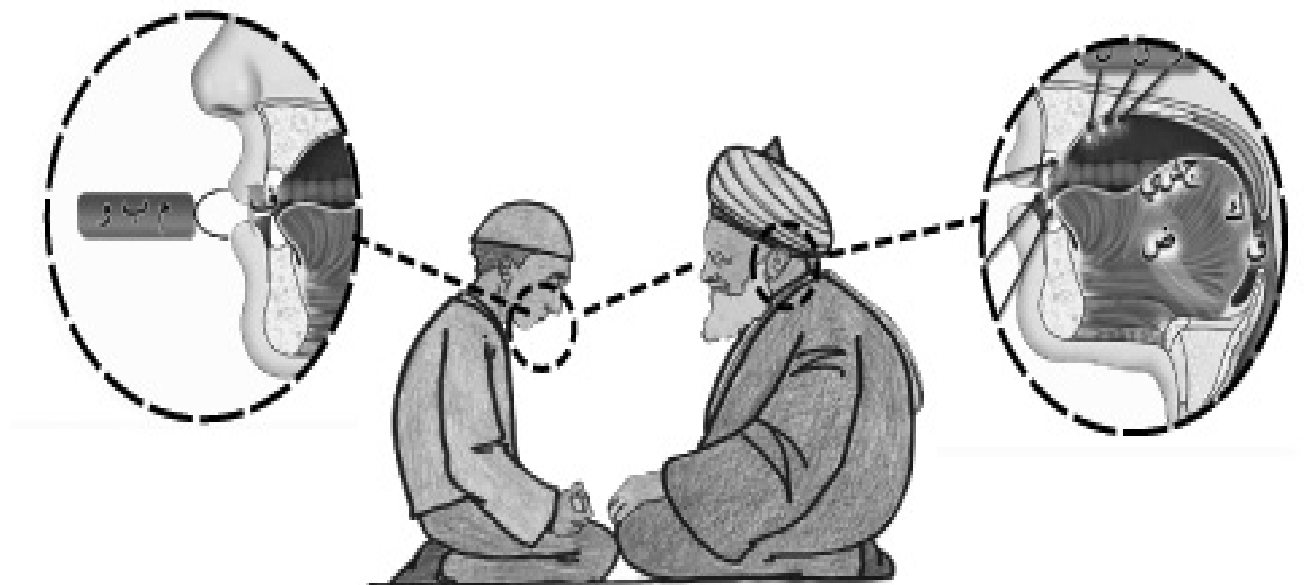
“And we have indeed made the Qur'an easy to memorize, so is there one who would remember?”

(Surah Al-Qamar, verse 17)

The significance of memorizing al-Quran has been sensed since it was revealed. Al-Quran was revealed to the final prophet Muhammad ﷺ through the archangel Gabriel, incrementally over a period of some 23 years. From here we can understand that memorizing al-Quran has

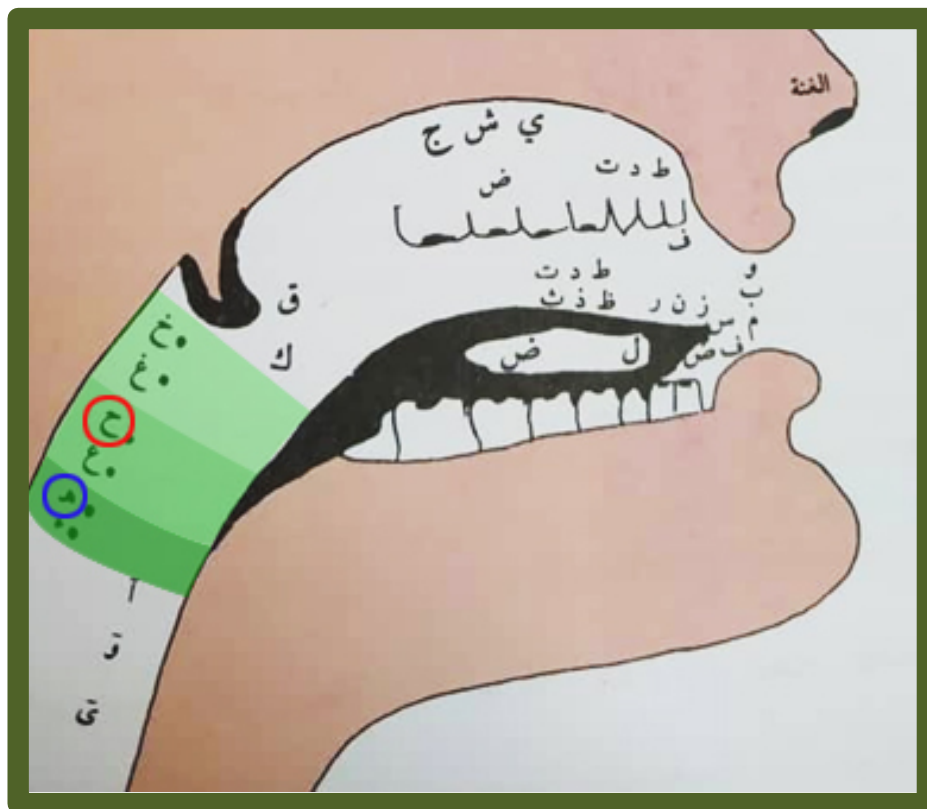
similar concept with how it was revealed; we need to learn from a teacher and the process comes in stages. Having memorized al-Quran, the *hafiz* or *hafiza* (a person who has memorized al-Quran is called Hafiz for male, and Hafiza for female) must ensure that they not forget all the verses. To ensure perfect recall of all the learned verses requires constant practice and *Tasmi'*. *Tasmi'* basically refers to a learner's submission of a new set of memorized Qur'anic verses to a teacher in a physical, face-to-face setting (Ismail *et al.*, 2020). It is very important that *Tasmi'* quality be sustained to maintain the quality of previous memorizations. To check the quality, the *Hafz* learner first needs to submit his/her memorization, during which he/she will sit in front of the teacher, recite without looking at the Qur'an while the teacher monitors his/her recitation in terms of *Makhraj* (articulation), *Tajweed* (rules of pronunciation), and *Fasahah* (fluency of recitation). The teacher will check the learner's mouth movements and voice as well. The *Makhraj* pertains to spelling out verses correctly; the *Tajweed* pertains to correctly pronouncing letters, words, and verses according to the rules. At the same time, the recitation should be fluent—not

stuck in—voiced from the mouth. This picture below is showing the etiquette of sitting in a face-to-face situation where the teacher directly observes and assesses the learner's mouth movements (visual assessment), hears and corrects his recitation (auditory), and monitors his *etiquettes* (kinesthetic)



For example, on pronouncing basic lettering/*Hijaiyah* letters, there are basic Arabic letters that form the fundamentals of Qur'an reading and recitation. Qur'an teacher usually introduces and demonstrates how to read and pronounce the Hijayah letters. When the learners able to

know where the sound originates, they can recite these letters correctly.

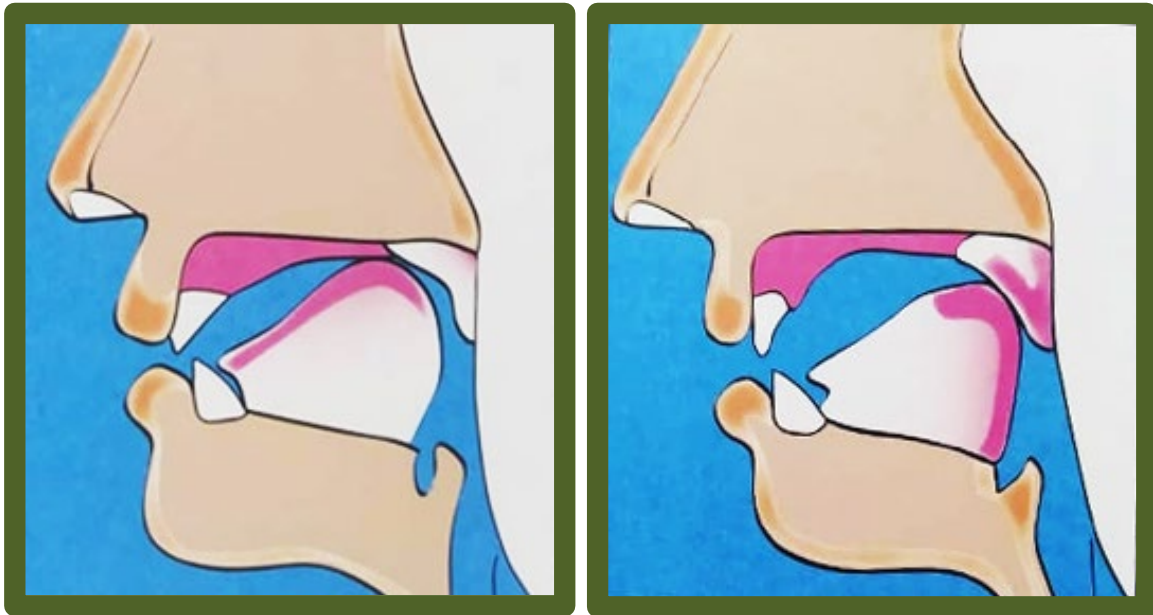


Original places of Hijaiyah letters to learn pronouncing it

The correct positioning of the speech organs (in order to produce the correct pronunciation of a letter) is important so that it can be differentiated from the pronunciation of other letters (Abu Mardhiyah, 2019). For example, the letter Haa (ح) and Ha (هـ) need to be pronounced differently. Haa (ح) (red circle) is placed in the middle of the throat (medium green area). It should sound like 'Haa', which is

similar to the sound made when having a hot or spicy thing inside the mouth. Ha (ه) (blue circle), on the other hand, is placed in the deepest part of the mouth (dark green area) and should sound like when saying 'aha!'.

Another example of correct speech organ positioning is for the letters "Kaaf" (ك) and "Qaf" (ق). Kaaf (ك) is produced by lowering the tongue towards the floor of the mouth, while the innermost part of the tongue is moved towards the mouth (Muqith, 2012). Qaf (ق), on the other hand, is produced by lowering the tongue towards the floor of the mouth, while the innermost part of the tongue is moved towards the upper soft palate. The pink areas show the different directions of the tongue to indicate the differences between Kaaf (ك) and Qaf (ق). Such knowledge and proficiency are the pre-requisites of *Tajweed* quality and can be achieved by practicing the pronunciations correctly.



The Qur'an was revealed in words and letters that have their own rights and dues. When someone reads it, he/she needs to observe the rules that apply to each letter in different situations, give each letter its rights and carefully observe the essential characteristics of each letter (dues). The Qur'an was revealed with *Tajweed* rules applied to it. In other words, when the angel Jibrael (AS) recited the words of Allah to Prophet Muhammad ﷺ, he recited them in a certain way and showed it to Prophet Muhammad ﷺ, just as the *Talaqqi* way. Hence, the purpose of *Tajweed* is to make the reciter proficient in reciting the Qur'an by observing the correct pronunciation of every letter with the

rulings and characteristics that apply to the letter, without any exaggeration or deficiency. Thus, the reciter can recite the Qur'an in the manner that was recited by the Prophet Muhammad ﷺ. Sometimes, two letters have very similar vocal exits which means they may be easily mixed up. So, if a *Hafz* learner does not know the attributes of each letter, there is a danger that he will change the meaning of the words when reciting the Qur'an. Observing the rules of *Tajweed* in reciting protects the person from making mistakes when reciting Qur'anic verses. An example of *Tajweed* is the *Ikhfaa Haqiqi*. The rule is to hide *Nun Sukun* (نْ) or *Tanwin* (ً/ٍ/ٌ) in the fifteen *Hijaiyah* letters (ت ت ج د ذ ز س ش ص ض ظ ف ق ك) located behind it. How to read it is done by making a sound or sound cavity, from the nasal cavity until it looks faint, or it could be a voice (NG) or (N). Verse one in Surah al-Mulk, indicated below in the red circle, shows the rule of the *Ikhfaa Haqiqi*

تَبَرَّكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Tanwin (ً) is located behind the *Qaf Hijaiyyah* letter (ق). Therefore, the “in” sound from that *Tanwin* needs to be hidden and pronounced as ‘ing’ as it meets the *Qaf Hijaiyyah* letter (ق) by making a sound from the nasal cavity. Therefore, when Qur’an learners are not able to recite Qur’an correctly and fluently, they could have issues when memorizing Qur’anic verses

In terms of *Fasahah* (proficiency) the lacking commonly occurs when the recitation is not performed according to the rules (Hasan et al., 2016). One example of *Fasahah* is *waqaf* (Hashim, 2013), which means having the necessary stops and pauses at the right places so that the reader can comprehend the intended meaning of the letter or word correctly. Verse one of Surah al-Mulk, shown below in red circle, indicates the rule of *Waqaf*.

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۚ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَٰوُتٍ

Fasahah works as the final stage of recitation fluency. When tahfiz students become competent with *Makhraj* and *Tajweed*, they will then need to identify the correct places to stop. Some Qur'anic verses are long and cannot be recited in one breath, thus requiring the application of *waqaf*. The places in long verses where the reciter needs to stop are the places where he/she needs to consider *waqaf*. By applying the rules of *waqaf*, reciters avoid the risk of changing the meaning of the recited verses.

In *Fasahah* too, tahfiz students need to consider the high similarity of verses (*mutasyabihat*). The Qur'an is filled with many highly similar verses. If they are recited wrongly, the meanings will change. Thus, it is important to locate the position of words (*ayat*) according to the correct verse and surah. The process of selecting specific audio files can help the student to kinesthetically allocate the position of words (*ayat*) according to the correct verse and surah.

When *waqaf* and *mustasyabihat* are well implemented, tahfiz students can achieve *Fasahah* proficiency. Meanwhile, *Tasmik* quality is achieved when a student masters the *Makhraj*, *Tajweed* and *Fasahah* rules. The question to ask at this juncture is, what should be tahfiz students' daily practices in order to improve their Makhraj, Tajweed and Fasahah? In common practice, Tahfiz students memorize Qur'anic verses using a self-regulatory approach. It shows page 563 of the Qur'an (see figure) containing verses 13 to 26 of Surah Al-Mulk that are chunked into three sections, i.e., red, blue, and yellow (see the colored vertical lines), where each section has five lines.

الارض والولا

نذلة لجة منها

سككها

حواشيها لوزونها

والله الشور

به تعلمون

من الشور

الملك

تعمد بكم

توزر بكم

من شور

توزع وتطهرت

سككها

ربما فيها حسنة

كان لكم

بكمري تلتهم

بالاملاك

سككت

بسطات

أشجقت

عند الضراب

تقيضن

بشنتها

عزرت بها

خوتن

جندكم

أقوت لكم

عزوت

حسنة من

فتنتان وشبهه

لشواو شور

تفتوا

تسككها وعاد

توزر

عزوت من العدل

تسككها وتجه

سككتا عليه

يتشواو شور

تشتواو تشبها

ذراكم

تسككها وتكتم

17

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٧﴾ أَلَا

يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٨﴾ هُوَ الَّذِي جَعَلَ لَكُمْ

الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ ۗ وَإِلَيْهِ النُّشُورُ

﴿١٩﴾ أَمْ أَمِنْتُمْ مَّن فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ

تَمُورٌ ﴿٢٠﴾ أَمْ أَمِنْتُمْ مَّن فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا

فَسَتَعْلَمُونَ كَيْفَ نَذِيرٍ ﴿٢١﴾ وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ

كَانَ نَكِيرٍ ﴿٢٢﴾ أَوْلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَّتْ وَبَقِضْنَ ۗ مَا

يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ ۗ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿٢٣﴾ أَمْ نَظُنُّ أَنَّ

هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُمْ مِّن دُونِ الرَّحْمَنِ ۗ إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ

﴿٢٤﴾ أَمْ نَظُنُّ أَنَّ هَذَا الَّذِي يَرزُقُكُمْ إِنِ أَمْسَكَ رِزْقَهُ ۗ بَل لَّجُوا فِي عُتُوٍّ

وَنُفُورٍ ﴿٢٥﴾ أَفَمَن يَمْشِي مُكِبًا عَلَىٰ وَجْهِهِ ۖ أَهْدَىٰ أَمَّن يَمْشِي سَوِيًّا

عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٢٦﴾ قُلْ هُوَ الَّذِي أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ

وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٧﴾ قُلْ هُوَ الَّذِي ذَرَأَكُمْ

فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٨﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ

صَادِقِينَ ﴿٢٩﴾ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٣٠﴾

مذ ٦ حركات لزوماً ● مذ ٢ أو ٤ أو ٦ جوازا ● إخفاء ، ومواقع العنة (حركاتان) ● تخفيف

مذ واجب ٤ أو ٥ حركات ● مذ حركاتان ● إدغام ، وما لا يلفظ ● لقللة

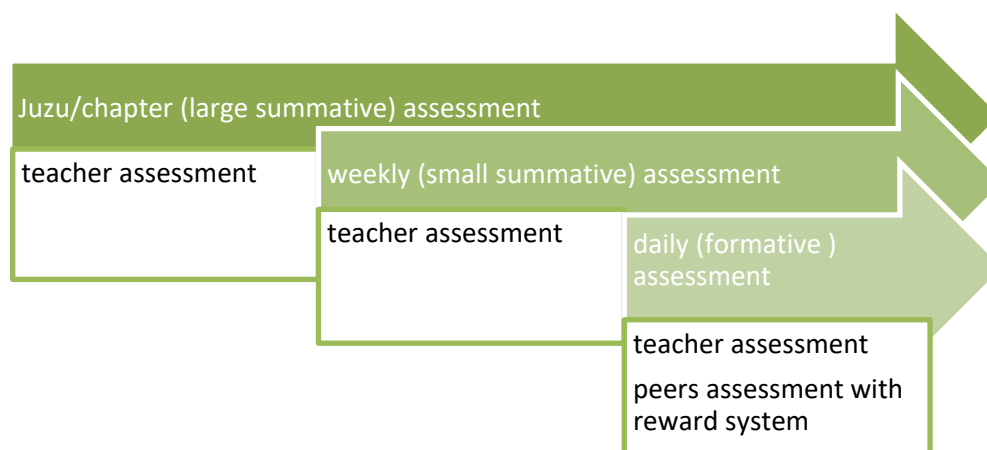
The red section has four verses, where each verse is chunked again into sets of 3 to 4 words. To memorize the verses in this red section,

the first sets of 3 to 4 words (1a, 1b, and 1c) are repeated sequentially and continuously. It goes like a snowball—when the first set is completed, it accumulates into the second set (2a, 2b, and 2c), and so on and so forth until the whole red section is completed. After the red section is completed, the reciter must repeat the same process for verses in the blue section and snowball the red section with the blue section. The same process is applied to verses in the yellow section until the whole page is memorized.

The teacher regularly assesses learner's *Tasmi'* for quality improvement. Al-Qabisi (1955) in his book *Al- Mufassalah li Ahwal al - mutha ' alaimin Ahkam al - Maulimmin wa al - Muta'allamin '*, he believed that *Hafz* learners' activities must be monitored by the teacher on daily and weekly basis. Teacher needs to note down mistakes made by the learners, as well as to assess learners' performance before weekend. Al-Qabisi also gather all learners to recite Al-Quran together (*Halaqah*) to cross check the quality of

hafazan among peers. Here, the excellence learners will be awarded and thus motivates the other learners to perform better next time.

His points imply to the concept of formative and summative assessment for Quran teaching and learning.



The formative assessment is applicable for daily *Tasmi'*, while summative assessment can be on weekly/monthly *Tasmi'*. The summative assessment is divided into two types; small summative assessment and large summative assessment. The small summative assessment is main for assessing the compilation of small set of quantity (such as a set of Quran pages, set of surah, etc). While large summative assessment on the hand, is for large set of quantity (such

as juzu/chapter). These formative and summative assessment sustain the *Hafz* learners' motivation to memorize large quantity of Quranic verses to memorize.

When *Hafz* learners memorize al-Quran, they plan the quantity to memorize and measure the quality of recitation at the same time (learner-centered and learner determined). They apply and reflecting it back the way al-Quran memorization has been learned through their pray (self-reflection and metacognition). And, they also perform psychology engagement (etiquette's) and behavior (memorizing) (double-loop learning). *Hafz* learners need to have self-organizing skill to plan, set and achieve target. It's a type of self-determined learning, that is learner centered approach to learning and teaching, in formal and informal situations.

As for method of learning, Az-Zarnūjī wrote his book, *Ta'lim al-Muta'allim: Tariq al-Ta'allum* (Instruction of the Learner: The Method of Learning), in the 13th century during the reign of the Abbasid Caliphate. His book is popular among Islamic scholars and used in

many *Hafz* centers as part of the guidelines for developing effective learning instruction. The book is divided into thirteen chapters, containing classical content that sets the principles for knowledge transmission in both traditional and modern educational institutions (Grunebaum & Abel, 1947). Many of this book content aligned with etiquettes mentioned by Imam al Nawawi (2012) about things that we should concern when memorizing al Quran, as they have great impact on the memorization success factors. There are three stages of memorizing al Quran with etiquettes concern; (1) before memorizing al Quran, (2) during memorizing al Quran (3) after memorizing al Quran. Let's talk about it

CHAPTER 2

Before memorizing al Quran

Before memorizing is a learning session activity of reciting the intended page to memorize with objective to obtain fluent recitation.

Meaning, to get use to the new words/verses Hafz learners will memorize. This session usually conducted at Hafz school/centers where learners will be in a classroom, individually reciting the intended page repeatedly to pre-memorize the page.

Before memorizing al Quran, it is important to clean the *Hafz* learners themselves internally and externally. For the internal point of view, the *Hafz* learners were encouraged to do dhikr, as a way to cleanse inner self before memorizing the Quran. As for the external, it is important to *Siwak* (mouth cleaning usually with tooth stick) and ablution (ritual purity state condition to respect the purity of the Quran).

Among the etiquette of handling the Quran is to raise the Quran before sitting. When sitting down lift/hold the Quran parallel to chest level. And once sitting posture is firmed, put the Quran on Quran-holder/Rehal that has height level to chest. If the Rehal is lower than chest level (like stomach level), as if we are degrading the Quran. Similar to practice of carrying the Quran, it should be at chest level, not lower than that. This is an example of sitting posture with Turkiye's *Rehal* where al-Quran is placed at above stomach-level position as one way to respect its holiness.



There also also practices that Hafz learners usually perform before memorizing al-Quran. According to Imam Nawawi (Musa, 2012), Quran reciters should engage in the recitation for the purpose of gaining the pleasure of God Most High (also called *ikhlas*) and to be in a situation ritual purity (also called *wuduk*). In addition, scholar (Romdoni, 2014; Umar, 2014; Sayyid, 2016) also suggested to make *dua*, pray to Allah to ease Quran for you as a sign of humbleness to the Creator, handle al-Quran with care such as taking and holding using right hand, not placing al-Quran on the floor and finish reciting the whole Quran (also called *khatm*).

Reciting Al-Quran correctly and fluently needs to be done with utmost care and without mistakes (Muhammad, *et al* 2012). When Quran learners not able to recite Quran correctly and fluently, they could have issues when memorizing the Quranic verses. In his research, Yusof, et al (2011) explained that the higher proficiency level of reciters of the Quran means the lesser problems encountered in their recitation and memorization. It is necessary to have Quran recitation knowledge and proficiency of articulation (*Makhrāj*), rules of

recitation (*Tajweed*), and fluency (*Fasahah*) and proficiency, so when *Hafz* learners voicing out the verses, they recite it correctly and fluently according to the indicators on the text visuals.

Many articles revealed about etiquette before reciting/memorizing Quran. In this book, the important etiquettes before memorizing al Quran are

1. Getting up early in the morning and sit quietly in the classroom as these can purify the intention (*ikhlas*) of learning (Al-Zarnuji, 2003),
2. Ablution (including mouth cleaning) (Al-Nawawi, 2012; Al-Zarnuji, 2003),
3. Dhikr (Al-Zarnuji, 2003),
4. Keep the Quran at chest level when holding and sitting with the Quran,
5. Perfecting the recitation in terms of *Makhraj*, *Tajweed*, and *Fasahah* (Al-Nawawi, 2012; Al Zarnuji, 2003).

Once *Hafz* learners got into the habit of reciting with the perfection of articulation (*Makhrāj*), rules of recitation (*Tajweed*), and fluency (*Fasahah*), they can go for the next step; during memorizing al Quran.

CHAPTER 3

During memorizing al Quran

The act of memorizing verses is a dedicated activity that requires repeating the recitation of a set of verses in chunks or small segments.

The reciter then progresses in his recitation like a snowball, moving from mastering a small group of verses and subsequently accumulating them into a larger group of verses until the entire page is memorized. This was a common activity performed in the traditional learning process employed by Hafz learners, individually reciting the intended page repeatedly to memorize the verses.

When reciting the Quran, the voice level must be maintained. Level that reciter self-ear can catch the letter, so he can read carefully. To reach that level, mouth must be opened. For not disturbing the other student next to him, recite at the level of few students next to him. The benchmark of loud level is similar to Imam, which not too loud,

and not too soft. On top of this etiquette, the other factors while performing hafazan found was the technicalities of memorizing the Quranic verses.

The first factor is when memorizing Quran, *Hafz* learners need to chunk the verses into small sections (like half page as one achievement). Quantity is depending on the surah that has short or long verses. If one verse is long, then follow the place to stop. Chunking into smaller section is okay, but not too little, to make sure the *Hafz* learners sees the connection among the verses. Repetition of the chunks is based on the student's capacity as it can be up to fifteen times or more depending the needs. Once the small chunk fluent, combine into bigger chunks until the whole verse is fluent. Then, the *Hafz* learners need to check their recitation one day before submitting to the teacher, including *Makhraj*, *Tajweed*, and *Fasahah*.

And the second factor is to monitor the hafazan, *Hafz* learners need to jot down the mistakes as per feedback given by their teacher.

Corrective feedback is given when the students submit their hafazan by showing signals for each mistake. By doing so, both *Hafz* learners and teachers can see the pattern of recitation mistakes of *Makhraj*, *Tajweed*, and *Fasahah* on different verses/surahs and strive to gradually improve the recitation.

According to Imam Nawawi (2012), Qur'an reciters should observe humility, engage in a constant reflection, stay focused, and maintain *khusyuk* throughout the *Tasmi'* process. Students are encouraged to beautify their voice and adorn it with melody and rhythmic recitation, as long as it does not exceed the proper limits of recitation by overly stretching the melody. *Hafz* learners are also encouraged by Imam Nawawi to recite the Qur'an clearly and slowly and strive hard to achieve the target(s). Thus, memorizing the Qur'an is all about focus, reciting with voice control and distinctiveness, and striving to achieve the memorization target.

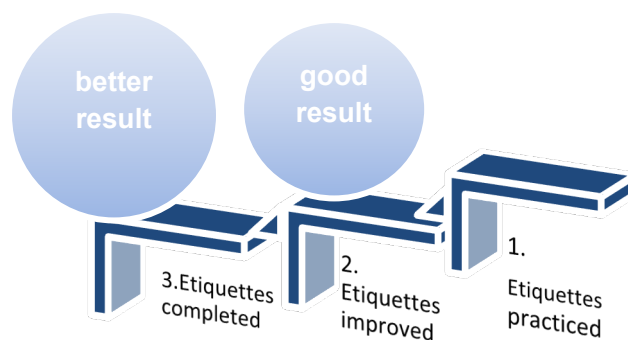
Hashim *et al* (2014) agreed that learner' hafazan achievements is greatly influenced by the close adherence to Qur'an learning etiquettes. Apart from learning challenges and learning methods, *etiquettes* are another critical component in *Tasmi'* learning. Among the *etiquettes* required to be observed in the "before" phase are: (1) sitting properly, (2) not speaking in a raised voice (or laughing or speaking without any need to), (3) not turning right and left without any need or purpose (Al-Nawawi, 2012), (4) making a persistent effort to improve recitation (Al-Nawawi, 2012; Ramdoni, 2014; Raghieb & Abdurrahman, 2007), (4) beautifying the voice to increase focus (Al-Nawawi, 2012), (5) allocating a specific time for recitation (Umar, 2014), (6) chunking the content into small sets (Umar, 2014; Romdoni, 2014), and (7) jotting down difficult words to memorize (Umar, 2014).

In summary, the important etiquettes during memorizing al Quran that are

1. Focusing, paying attention and obeying the teacher's instructions

2. Maintaining a non-disturbing voice level while still being able to hear the pronunciation of every letter clearly

When these etiquettes are applied, expected outcome of the memorization quality is improved. Commonly happen, teacher can see the improvement of the memorization quality. Its like a snowball effect, the results getting better and better as etiquettes are implemented.



Snowball Effect between etiquettes and memorization quality. When etiquettes applied in the beginning (before memorizing al Quran), the result of the memorization push to a good performance result. Thus, when etiquettes continue applied during memorizing al Quran, it will again to push and accumulate for a better performance result. This

'better' performance result can be noticed when *Hafz* learners completely applied to the after memorizing al Quran.

CHAPTER 4

After memorizing al Quran

This is about the activity of reciting the memorized page with the objective of strengthening the verses that have been memorized. This was also a common activity performed in the traditional learning process by Hafz learners. Commonly conducted in the afternoon time, where Hafz learners would be individually reciting the intended page repeatedly to pre-memorize the verses.

After recognizing the pattern of mistakes, *Hafz* learners need to pay attention to the fluency. Fluency can be obtained by performing *Khatm* (complete recitation of compilation all the memorized verses) every day to get reward as well as to accustom mouth and tongues to be flexible to al Quran. When recitation is fluent, students will be more confident. For weak students, it is suggested to recite together on day before or more, until they get confident. To add more confidence,

expectation can be set lower to half page, instead of one page of submission per day.

When the routine of memorization performed, *Hafz* learners not only getting reward from God the Almighty for al Quran recitation, but also technically trained to be sensitive in terms of thinking and lifestyle. The brain is believed to go faster because of practice to foresee what is next. When that brain activities repeated, in long term, it can affect lives as one of the intercessions of the glory of the Quran. When the *Hafz* learners get used to practice like that, they will have satisfaction of their own memorization achievements.

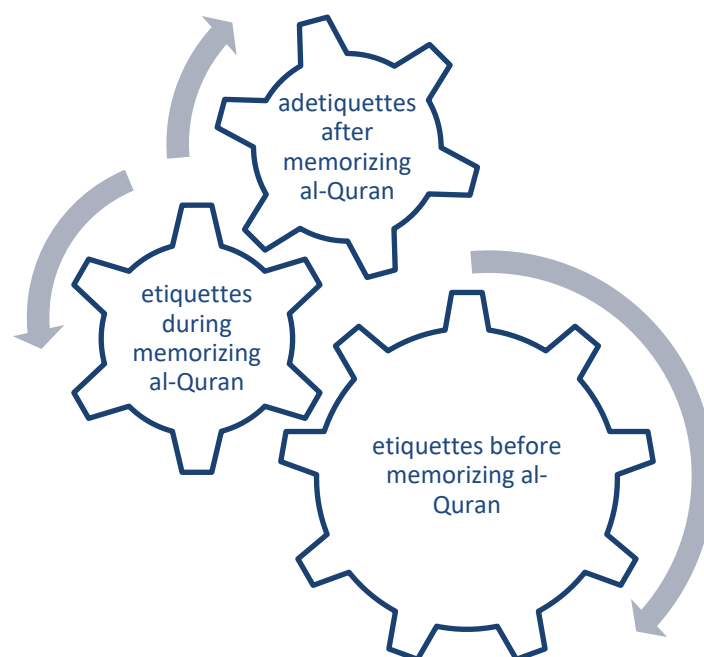
Normally after memorizing, *Hafz* learners perform *Tasmi'* to submit their memorization to the teacher, who will record their progress in a record book. The teacher provides corrective feedback in the teaching, by demonstrating the correct pronunciation of *Tajweed* and articulation. However, this feedback is only given after the student has put in an extensive amount of effort to learn the recitation.

Students' adherence to *etiquettes* are important in this stage and it

includes the following: (1) making a sincere attempt to apply the content of the verses he/she is reciting in daily life. For example, if the student is reciting a verse about the prohibition of backbiting, he then should translate it into practice and not badmouth anyone. In other words, there must be a conscious effort made by the student to implement the teaching of the recited verse (Muhammad, 2007; Raghīb & Abdurrahman, 2007); (2) listening to Qari recitation of one or two *surahs* from the audio player at any time to observe the rhythm and improve the student's own previous memorization (Umar, 2014); and (3) including the memorized verses in night prayers so as to increase own spiritual values (Muhammad, 2007). In summary, the important etiquettes during memorizing al Quran that are

1. Completing the recitation of the memorized verses
2. Gradually increasing the quantity of memorized verses

Analogously, they work like interlocking gears. Once a gear is shifted into power, other gears or corresponding parts will act accordingly. In other words, the etiquettes during memorizing the Qur'an will only work upon the student's observance of the etiquettes before memorizing al-Qur'an. They will continue supporting each other for a consistent etiquettes performance.



Imam Nawawi (2012) suggested that such recitation be done in an assembly of students and teachers. Meanwhile, Muhammad (2007)

suggested the self-evaluation be done by practicing the memorization in night prayers so as to increase the student's spiritual attainment. The practice will instill confidence in *Hafz* learners to gradually increase the amount of their memorization by returning to the etiquettes before memorization. The etiquettes process will keep *Hafz* learners humble despite the achievement and persistent in their effort at the same time. This situation was also affirmed by Ahmad Zaki (2020) who cited the case of Ibn al-Qasim (750-806 AD), a famous Muslim scholar, who learned from Imam Malik (Muslim jurist) for twenty years. Ibn al-Qasim spent the first 18 years to learn etiquettes, and the remaining two years to learn knowledge. This scenario emphasizes the supreme importance of learning etiquettes prior to gaining knowledge.

CHAPTER 5

Rubric to assess Quran memorization

Rubric is a set of scoring guide to assess and articulate specific expectations. In this rubric a measurement has been set to assess Hafz learner's memorization in terms of Markhraj, Tajweed, and Fasohah. Together, there is also etiquette checklist that can be used by teachers to evaluate Hafz learner's etiquettes.

Each of the outcome measure in terms of its core meaning of *Makhraj*, *Tajweed*, and *Fasohah* is measured using rubric system. This rubric was developed through adaption of existing rubrics from tahfiz school, Jakim (2009), Abu Mardhiyah (2015), and Balliqul (2008). The *Hafz* teachers use this rubric to evaluate the students' performance on Quran memorization. The grade categories are *Mumtaz* (excellent), *Jayyid Jiddan* (Very good), *Jayyid* (Good) *Maqbul* (Weak), and *Rasib* (Very weak).

In addition to the rubric, etiquettes checklist was also included for the use of *Hafz* learners to advise the students in improving etiquettes of Quran memorization performance. Through scholarly research, Hashim *et al* (2014) has affirmed that *Hafz* learners' performance of Quran memorization has significant correlation with the etiquette of memorizing Quran, and thus memorization Quran etiquette should be given a special attention. The following final outcome of the rubric has been discussed and agreed by the *Hafz* teachers.

Rubric Assessment for Quran Memorization

<u>Student Name:</u>	<u>Class:</u>
<u>Juzu/Surah:</u>	<u>Page:</u>
<u>Date:</u>	<u>Teacher:</u>

1. Checklist on daily application of etiquettes

<u>Before Memorizing</u>	<i>Getting up early in the morning and sitting quietly in the classroom.</i>	<input type="checkbox"/> complete <input type="checkbox"/> almost complete <input type="checkbox"/> sometimes <input type="checkbox"/> rarely <input type="checkbox"/> never
	<i>Ritual purity (after-ablution condition)</i>	<input type="checkbox"/> complete <input type="checkbox"/> almost complete <input type="checkbox"/> sometimes <input type="checkbox"/> rarely <input type="checkbox"/> never
	<i>Dhikr (heart purification) (istighfar 100 times, salawat nabi 100 times, and subhanallah 100 times)</i>	<input type="checkbox"/> complete <input type="checkbox"/> almost complete <input type="checkbox"/> sometimes <input type="checkbox"/> rarely <input type="checkbox"/> never
	<i>Placing Qur'an not lower than chest level</i>	<input type="checkbox"/> complete <input type="checkbox"/> almost complete <input type="checkbox"/> sometimes <input type="checkbox"/> rarely <input type="checkbox"/> never
	<i>Practicing to perfect the Makhraj, Tajweed, and Fasahah</i>	<input type="checkbox"/> complete <input type="checkbox"/> almost complete <input type="checkbox"/> sometimes <input type="checkbox"/> rarely <input type="checkbox"/> never
<u>Memorizing</u>	<i>Focusing, paying attention to and obeying the teacher's instructions</i>	<input type="checkbox"/> complete <input type="checkbox"/> almost complete <input type="checkbox"/> sometimes <input type="checkbox"/> rarely <input type="checkbox"/> never
	<i>Maintaining a voice level that enables every letter to be heard clearly, and that does not disturb other students</i>	<input type="checkbox"/> complete <input type="checkbox"/> almost complete <input type="checkbox"/> sometimes <input type="checkbox"/> rarely <input type="checkbox"/> never
<u>After Memorizing</u>	<i>Completing the recitation of the memorized verses</i>	<input type="checkbox"/> complete <input type="checkbox"/> almost complete <input type="checkbox"/> sometimes <input type="checkbox"/> rarely <input type="checkbox"/> never
	<i>Gradually increasing the quantity of memorized verses</i>	<input type="checkbox"/> complete <input type="checkbox"/> almost complete <input type="checkbox"/> sometimes <input type="checkbox"/> rarely <input type="checkbox"/> never

2. Grading

	<i>Rasib /</i> Very weak 1-3	<i>Maqbul /</i> Weak 4-5	<i>Jayyid / Good</i> 6-7	<i>Jayyid Jiddan /</i> Very good 8-9	<i>Mumtaz /</i> Excellent 10	Mark s
Makhraj (Articulation)	More than 6 mistakes of the following: <ul style="list-style-type: none"> • <i>Sifaat al huroof with opposites (5)</i> • <i>Sifaat al huroof without opposites (7)</i> • <i>General Makhraj (5) and</i> • <i>Particular Makhraj (17)</i> 	5 or 6 mistakes of the following: <ul style="list-style-type: none"> • <i>Sifaat al huroof with opposites (5)</i> • <i>Sifaat al huroof without opposites (7)</i> • <i>General Makhraj (5) and</i> • <i>Particular Makhraj (17)</i> 	3 or 4 mistakes of the following: <ul style="list-style-type: none"> • <i>Sifaat al huroof with opposites (5)</i> • <i>Sifaat al huroof without opposites (7)</i> • <i>General Makhraj (5) and</i> • <i>Particular Makhraj (17)</i> 	1 or 2 mistakes of the following: <ul style="list-style-type: none"> • <i>Sifaat al huroof with opposites (5)</i> • <i>Sifaat al huroof without opposites (7)</i> • <i>General Makhraj (5) and</i> • <i>Particular Makhraj (17)</i> 	Minor mistakes of the following: <ul style="list-style-type: none"> • <i>Sifaat al huroof with opposites (5)</i> • <i>Sifaat al huroof without opposites (7)</i> • <i>General Makhraj (5) and</i> • <i>Particular Makhraj (17)</i> 	
Tajweed (Law of Pronunciation)	More than 6 mistakes of the following: <ul style="list-style-type: none"> • <i>Nun Sakinah and Tanwin</i> • <i>Mim Sakinah</i> • <i>Mim and Nun Musyaddadah</i> • <i>Mudud</i> • <i>Wakaf and Ibtida</i> 	5 or 6 mistakes of the following: <ul style="list-style-type: none"> • <i>Nun Sakinah and Tanwin</i> • <i>Mim Sakinah</i> • <i>Mim and Nun Musyaddadah</i> • <i>Mudud</i> • <i>Wakaf and Ibtida</i> 	3 or 4 mistakes of the following: <ul style="list-style-type: none"> • <i>Nun Sakinah and Tanwin</i> • <i>Mim Sakinah</i> • <i>Mim and Nun Musyaddadah</i> • <i>Mudud</i> • <i>Wakaf and Ibtida</i> 	1 or 2 mistakes of the following: <ul style="list-style-type: none"> • <i>Nun Sakinah and Tanwin</i> • <i>Mim Sakinah</i> • <i>Mim and Nun Musyaddadah</i> • <i>Mudud</i> • <i>Wakaf and Ibtida</i> 	Minor mistakes of the following: <ul style="list-style-type: none"> • <i>Nun Sakinah and Tanwin</i> • <i>Mim Sakinah</i> • <i>Mim and Nun Musyaddadah</i> • <i>Mudud</i> • <i>Wakaf and Ibtida</i> 	
Fasahah (Fluency)	More than 6 mistakes of the following: <ul style="list-style-type: none"> • <i>stuck</i> • <i>missing letter, word, or verse</i> • <i>jumping verse</i> • <i>confusion on mutasyabihat</i> 	5 or 6 mistakes of the following: <ul style="list-style-type: none"> • <i>stuck</i> • <i>missing letter, word, or verse</i> • <i>jumping verse</i> • <i>confusion on mutasyabihat</i> 	3 or 4 mistakes of the following: <ul style="list-style-type: none"> • <i>stuck</i> • <i>missing letter, word, or verse</i> • <i>jumping verse</i> • <i>confusion on mutasyabihat</i> 	1 or 2 mistakes of the following: <ul style="list-style-type: none"> • <i>stuck</i> • <i>missing letter, word, or verse</i> • <i>jumping verse</i> • <i>confusion on mutasyabihat</i> 	Minor mistakes of the following: <ul style="list-style-type: none"> • <i>stuck</i> • <i>missing letter, word, or verse</i> • <i>jumping verse</i> • <i>confusion on mutasyabihat</i> 	
Total marks	/30					

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