

THE METHODOLOGY OF *MURĀJA'AH* OF THE
QUR'ĀNIC MEMORIZATION AT *TAHFĪZ* EDUCATION
IN THAILAND AND OSMANI SYSTEM IN TURKIYE: A
COMPARATIVE STUDY

BY

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A dissertation submitted in fulfilment of the requirement for
the degree of Master of Islamic Revealed Knowledge and
Heritage in Qur'an and Sunnah

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Knowledge and Human Sciences
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ABSTRACT

This comparative study explores the *murāja'ah* methodology in Qur'anic memorization between the Tahfiz education system in Thailand and the Osmani System in Türkiye. The primary aim is to compare these methods, identifying similarities, differences, strengths, and weaknesses, in order to propose strategies for improvement within its implementation. This qualitative research utilizes semi-structured interviews with key stakeholders, including *Tahfiz* instructors and students who have memorized all thirty Juz' of the Qur'an. The interviewees are selected from the *Tahfiz* institutes of both countries, namely *Dār al Amān Tahfiz Institute* in Thailand and *Hayrat International Tahfiz Institute* in Türkiye. It examines several variables to discover the *murāja'ah* methodology used including the pre-*murāja'ah* phase for preparatory and memorization classes, the impact of the *murāja'ah* methods on the memorization of *Tahfiz* students, students' development activities, their daily/weekly routines, class management and challenges faced by the stakeholders. The study also includes observing the nutritional status of the meals prepared at these institutions, which is believed to directly and indirectly influence the quality of memorization and reviewing processes. The findings emphasize the need to strengthen and standardize the *Murāja'ah* systems to enhance stability and reliability in memorization, advocating the integration of strengths from both regions. The study concludes with practical recommendations to standardize practices, incorporate diverse methodological strengths, and address the holistic needs of students, ultimately supporting *Hāfiz* students in achieving precise and lifelong Qur'anic memorization.

خلاصة البحث

تستكشف هذه الدراسة المقارنة منهجية المراجعة في حفظ القرآن بين نظام الحفظ التعليمي في تايلاند والنظام العثماني في تركيا. الهدف الأساسي هو مقارنة هذه الأساليب، وتحديد أوجه التشابه والاختلاف ونقاط القوة والضعف، من أجل اقتراح استراتيجيات التحسين في أدائها. يستخدم هذا البحث النوعي مقابلات شبه منظمة مع أصحاب المصلحة الرئيسيين من المؤسسات، بما في ذلك معلمي الحفظ والطلاب الذين أكملوا الحفظ ثلاثون جزءاً لقد تم اختيار الأشخاص الذين تمت مقابلتهم من معهد التحفيظ في كلا البلدين، وهي معهد دار الأمان التحفيطي في تايلاند ومعهد خيرات الدولي للتحفيظ في تركيا. وقد استعان البحث بعدة أساليب لاكتشاف منهجية المراجعة المستخدمة بما في ذلك مرحلة ما قبل المراجعة للفصول التحضيرية والحفظ، وتأثير أساليب المراجعة المستخدمة في تحفيظ طلاب على الحفظ، وأنشطة تطوير الطلاب بما في ذلك روتينهم اليومي والأسبوعي، وإدارة الفصل والتحديات التي يواجهها الطلاب والأساتذة. كما تتضمن الدراسة ملاحظة مضمون التغذية الراجعة المقدمة في هذه المؤسسات، والتي يعتقد أنها تؤثر بشكل مباشر وغير مباشر على جودة قوة الحفظ وسهولة المراجعة. تؤكد النتائج لهذه الدراسة على الحاجة إلى إتقان وتوحيد مناهج المراجعة لتعزيز الاستقرار والموثوقية في الحفظ، والدعوة إلى دمج نقاط القوة المناهج المستخدمة من كلا المنطقتين. وتختتم الدراسة بتوصيات عملية توحيد الممارسات، ودمج نقاط القوة المنهجية المتنوعة، وتلبية الاحتياجات الشاملة للطلاب، مما يدعم في نهاية المطاف إلى إنتاج الطلاب الحافظين حفظاً دقيقاً متقناً للقرآن الكريم على مدى حياتهم.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Islamic Revealed Knowledge and Heritage in Qur'an and Sunnah.

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Supervisor

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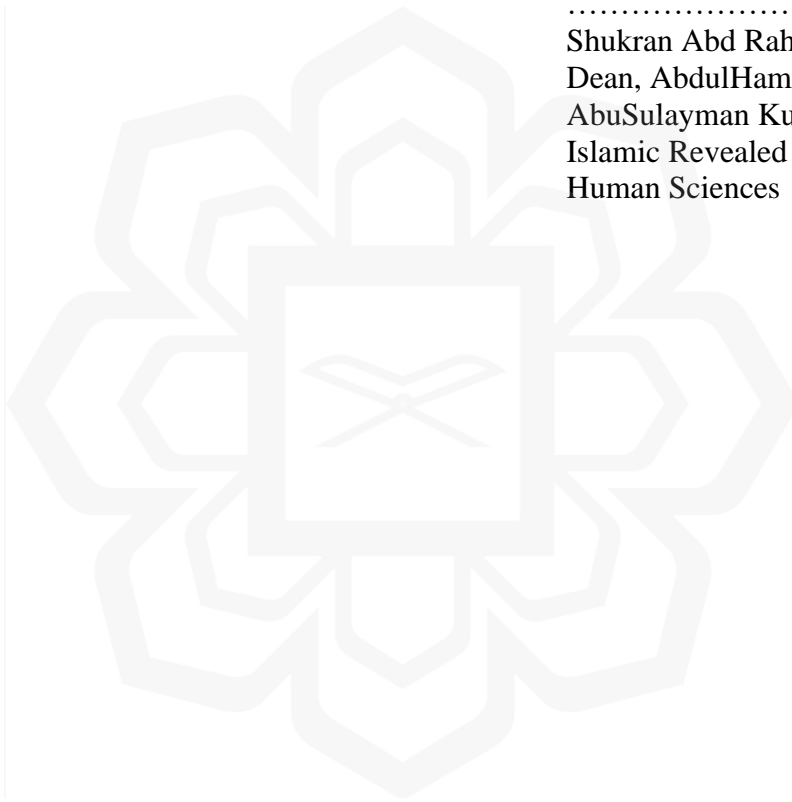
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DECLARATION

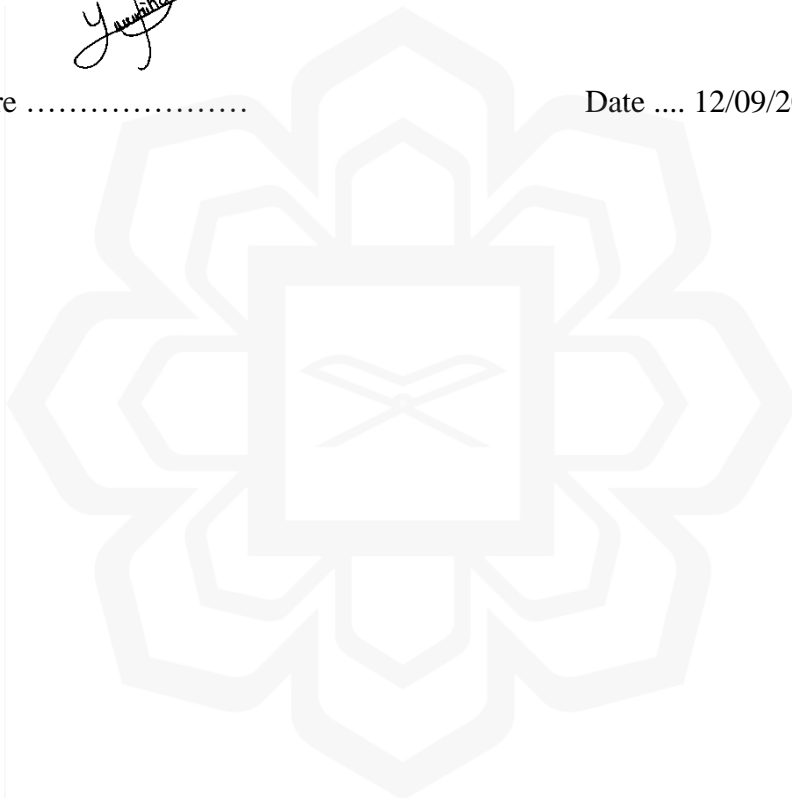
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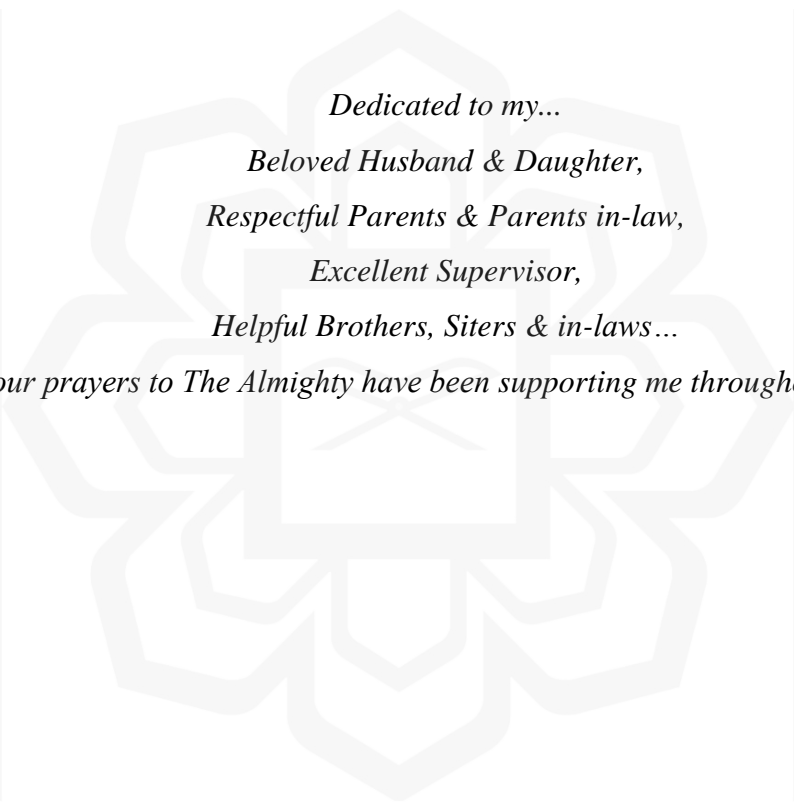
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*Dedicated to my...
Beloved Husband & Daughter,
Respectful Parents & Parents in-law,
Excellent Supervisor,
Helpful Brothers, Sisters & in-laws...
...your prayers to The Almighty have been supporting me throughout this life.*

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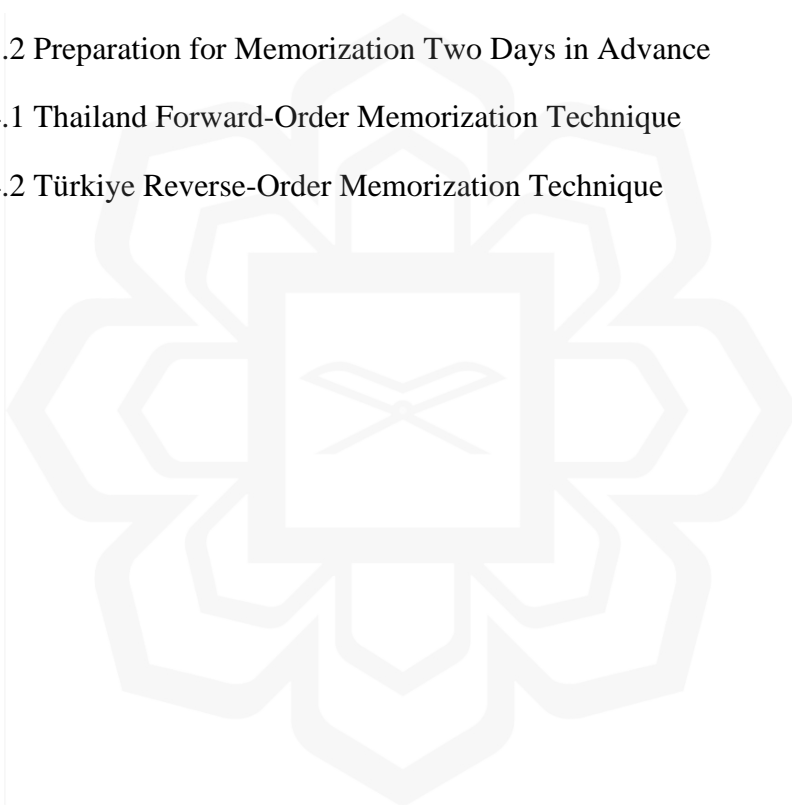
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LIST OF ABBREVIATIONS

HUFK Hayrat Uluslararası Hafızlık Kursu



CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

The preservation of the Qur'ān through memorization, known as Taḥfīz, is a significant practice in the Islamic tradition. Taḥfīz involves committing the entire Qur'ān to memory, ensuring that the divine text is preserved accurately across generations. Those who successfully memorize the Qur'ān are honored with the title of Ḥāfīz¹. The Qur'ān is a book that Allah has promised to protect from any alteration or corruption until the Day of Judgment, as stated in Sūrah al-Ḥijr 15:9,

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

Verily, We have revealed the Reminder (the Qur'ān), and We will assuredly guard it (from corruption).

Qur'ānic memorization, referred to as Taḥfīz, is derived from the Arabic root ḥ-f-z (ح-ف-ظ), which means "to preserve" or "to safeguard." This term aptly conveys the notion of preserving the sacred text within the hearts of those who commit it to memory. Memorization of the Qur'ān is revered as an act of worship (ʿibādah), requiring rigorous dedication, discipline, and a profound spiritual connection to the text. Historically, this practice began with the Prophet Muhammad (PBUH), who was the first to memorize the entire Qur'ān, earning him the title "Sayyidu'l Ḥuffāz," meaning "Master of the Memorizers." This tradition, initiated by the Prophet, was perpetuated by his companions (ṣaḥābah) and successive generations (tābi'īn), and remains uninterrupted to this day².

Qur'ānic review, or *Murāja'ah*, is the practice of regularly revisiting the memorized portions of the Qur'ān to ensure retention and accuracy. Unlike initial memorization, which focuses on committing new portions of the *Qur'ān* to memory, *Murāja'ah* involves systematic and periodic revision of what has already been

¹ Nebi Bozkurt, *Diyanet İslâm Ansiklopedisi (DİA)*, "Hafız", (Istanbul: Türkiye Diyanet Vakfı, 1997), 74-78.

² Diyanet İşleri Başkanlığı, "Hafızlık Eğitim Programı", Retrieved from Diyanet official website, <<https://egitimhizmetleri.diyamet.gov.tr>> (accessed 10th April 2023).

memorized. This ongoing process is crucial because it reinforces the memorization, preventing the *Hāfiẓ* from forgetting or misreciting the verses. Without regular *Murāja‘ah*, even the most skilled *Hāfiẓ* may risk losing parts of their memorization. Therefore, the practice of *Murāja‘ah* is indispensable in safeguarding the *Qur‘ān*'s preservation in a *Hāfiẓ*'s memory.

In addition to its religious significance, Türkiye holds a special place in Qur‘ānic education. The Ottoman Empire established a strong foundation for Islamic education, leading to the creation of numerous institutions dedicated to Qur‘ānic memorization, such as *Dar-ul-Huffāz* and *Dar-ul-Qurra*³. As of 2022, records from the Presidency of Religious Affairs indicate that over 12,000 individuals completed their memorization, with more than 200,000 *Huffāz* registered since 1975⁴. This systematic and efficient approach to Qur‘ānic memorization demonstrates Türkiye's dedication to preserving the *Qur‘ān* through structured educational frameworks.

In contrast, Thailand, as the largest Muslim minority country in Southeast Asia, with a Muslim population comprising about 5.8% of the total 69 million, faces unique challenges in Qur‘ānic education.⁵ The arrival of Islam in Patani in the tenth century⁶, brought significant changes in faith, thought, culture, language, and education⁷. Traditional Islamic learning institutions, known as '*Pondok*' or *Madrasah*, were established to provide religious education, including Qur‘ānic studies⁸. However, the colonization of Patani by the Siamese negatively impacted the development of Islamic education. As a result, Thailand's approach to Qur‘ānic education has evolved into a mixed-method system, incorporating influences from Arab countries, Pakistan, and India, reflecting the diverse origins of its *Hāfiẓ* graduates. This indicates that Thailand employs a mixed-method approach in Qur‘ānic memorization.

³ Saifullah Bhutto, "Traditional and Modern Methods used for Memorization of Quran in Turkey", *Ma‘ārif Research Journal*, Retrieved from *Ma‘ārif Journal Research* official website, <<https://mrjpk.com/index.php/mrjpk/article/view/197>> (accessed 23th April 2023).

⁴ Prof. Dr. Ali Erbaş, *Diyanet 2022 Yılında Hafızlık Rekoru Kırdı, Son Dakika Haber*, Retrieved from *Haber Vakti*'s official website, <<https://www.habervakti.com/diyanet-2022-yilinda-hafizlik-rekoru-kirdi>> (accessed 23th April, 2023).

⁵ Mark Woodward and Raymond Scupin, *Handbook of Contemporary Islam and Muslim Lives: Muslims in Thailand and Burma* (Cham: Springer Nature Switzerland AG, 2020), 23.

⁶ Couner Bailey and John N. Miksic, *History of the Malay Kingdom of Patani* (Athens: Ohio University, Centre for International Studies, 1985), 4.

⁷ Mohd. Zamberi A. Malek, "Kedatangan Islam dan Bermulanya Pemerintahan Beraja Patani", *Malaycivilization* 13, no.1 (1995): 17-34.

⁸ Sulaiman Dorloh and Ibrahim Hashim, "Islamic Education with Reference to Pondok in Patani: Some Reflections", *International Research Journal of Shariah, Muamalat and Islam* 1, no 2 (2019): 47.

An initial analysis reveals that the Osmani system in Türkiye integrates both modern and traditional methods of Taḥfīz education. The modern approach is implemented through Taḥfīz programs in primary and secondary schools, such as Imam Hatip Schools, while the traditional method, rooted in the Ottoman Empire, continues in Madrasahs⁹. The Osmani system is characterized by unique practices such as reversed-order memorization, daily syllabus timing of nine to ten hours, and completing a khatm (recitation of the entire Qur'ān) with tajweed ten times before beginning memorization¹⁰. In contrast, the Murāja'ah system in Thailand, as observed by the researcher, employs a mixed-method approach influenced by various international methods¹¹.

Given the discrepancies observed in the Murāja'ah practices in Thailand, particularly in areas such as organization, consistency, and time management, this study aims to identify gaps and propose solutions for improving the effectiveness of Murāja'ah in Taḥfīz institutions. The ultimate goal is to enhance the ability of Qur'ān memorizers to retain their memorization, ensuring that the Qur'ān remains well-preserved in their memory for life.

This dissertation, therefore, is a comparative study of the Murāja'ah methodology in Qur'ānic memorization between the Taḥfīz education systems in Thailand and the Osmani Taḥfīz System in Türkiye. The study is significant as it seeks to provide practical recommendations for improving Murāja'ah practices, contributing to the overall effectiveness of Qur'ānic memorization efforts in these regions.

1.2 THE PROBLEM STATEMENT

This research seeks to address some problems is represented in the following:

⁹ Saifullah Bhutto, "Traditional and Modern Methods used for Memorization of Quran in Turkey", *Ma'arif Research Journal*, Retrieved from Ma'arif Journal Research official website, <<https://mrjpk.com/index.php/mrjpk/article/view/197>> (accessed 23th April 2023).

¹⁰ Sedek Ariffin, Mustaffa Abdullah, and Khadher Ahmad, "Implementation of Othman Method on Memorization the Quran: A study in Sulaymaniyyah Institute Malaysia", Retrieved from UM Research Repository official website, <<https://eprints.um.edu.my/15685/>> (accessed 26th April 2023).

¹¹ This is proven through the researcher's observation on the Quranic Memorization Application in Tahfiz Institution in Thailand particularly in three southern borders of Thailand such as Yala, Patani, and Narathiwat.

- **Background and significance of *Tahfīz* education in Thailand:** Despite the importance of *Tahfīz* education in Muslim communities around the world, there is a lack of information about *Tahfīz* Education in Thailand, including its development, and its role in Thai educational society. This knowledge gap is evident in the absence of formal statistics on the number of *Huffāz* (those who have memorized the *Qur'ān*) in Thailand¹². It is notable that the majority of *Huffāz* in Thailand have graduated from memorization courses abroad, indicating limited local production of *Huffāz*. Therefore, the study aims to fill the gap by exploring the development and role of *Tahfīz* education within the Thai educational society. Additionally, the research aims identify strategies to enhance the quality and accessibility of Qur'ānic education in Thailand.
- **The importance of the *Murāja'ah* Method in *Tahfīz* education focusing on the system in Thailand and Türkiye:** The *Murāja'ah* Method is a crucial aspect of *Tahfīz* education, as it enables students to retain the memorization of the *Qur'ān* accurately and efficiently. Despite its importance, there is a lack of sufficient information about *Murāja'ah*'s methodology compared to the memorizing methodology. The lack of information about the post-memorization process diminishes the value of the memorization process itself¹³. Hence, the purpose of this research is to explore the *Murāja'ah* Methodology in depth, including its process, procedure, and role in *Tahfīz* education, specifically in Thailand and Türkiye. By conducting this study, valuable insights can be gained to enhance the understanding and implementation of the *Murāja'ah* Methodology in the field of *Tahfīz* education.
- **Comparative analysis of *Murāja'ah* Methodologies in Thailand and Türkiye:** The memorization system employed in Türkiye remains largely unfamiliar to the Thai Muslim communities, a circumstance that, based on the researcher's observations, significantly hinders these communities from

¹² Sarawut Aree, "Integrated Islamic Education in Southern Thailand and Northern Malaysia: Reforms and Challenges", Retrieved from Peace Resource Collaborative official website, <https://peaceresourcecollaborative.org/en/deep-south/education/integrated-islamic-education-in-southern-thailand-and-northern-malaysia-reforms-and-challenges#> (accessed 29 November 2023).

¹³ Roza Muspita Sari, "The Use of Murajaah Method in Improving Qur'an Memorization: Tahfiz A-Qur'an", Retrieved from Research Gate official website, < https://www.researchgate.net/publication/372359955_The_Use_of_Murajaah_Method_in_Improving_Qur'an_Memorization_Tahfiz_A-Qur'an> (accessed 29 November 2023).

accessing and benefiting from potentially more effective memorization practices. This lack of awareness can be attributed to the absence of cross-cultural educational exchange and the limited exposure of Thai Taḥfīz institutions to alternative methodologies. Furthermore, a review of existing literature reveals a conspicuous gap in comparative studies that analyze the Murāja‘ah Methodologies employed in Thailand and Türkiye. The current body of research does not adequately address the potential for synthesizing a more effective Murāja‘ah approach by integrating insights from both countries. This study seeks to fill this gap by conducting a comprehensive comparative analysis of the Murāja‘ah practices in both Thailand and Türkiye, with the ultimate aim of contributing to the development of a more efficient and culturally adaptable method of Murāja‘ah in Taḥfīz Education.

1.3 THE SIGNIFICANCE OF THE STUDY

The practice of retaining and strengthening memorization after completing the initial memorization of 30 chapters (*Juz'*) is quite challenging and strenuous for *Huffāz*, particularly as they are no longer under the direct supervision of their teachers or mentors¹⁴. This lack of oversight can lead to disorganization, inconsistency, and inefficiency in maintaining Qur‘ānic memorization, potentially resulting in confusion and difficulty in finding effective solutions¹⁵. Several factors contribute to these challenges; Firstly, the Prophet Muhammad (PBUH) is reported to have said that “the *Qur‘ān* slips away from memory faster than camels escape their tying ropes¹⁶” highlighting the speed at which the memorization can be lost. Secondly, humans are naturally prone to forgetfulness, which can make it difficult to retain memorization over time¹⁷. Finally, the inability to allocate sufficient time for repetition can also impact the

¹⁴ Subhan Saleh, “Pengaruh Muraja‘ah Baca Al-Qur’an terhadap Peningkatan Kelancaran Hafalan Surah Al-Naba Peserta Didik Kelas V (Lima) SDIT Bina Insan Parepare”, (Master Dissertation, Institut Agama Islam Negeri Parepare, Kota Parepare, 2020).

¹⁵ Nor Hafizi Yusof, “Kaedah Pintar Murajaah al-Qur’an: Kajian di Institusi Pengajian Tahfiz Malaysia”, *Jurnal Tamaddun* 21, no 2 (2020): 219.

¹⁶ Narrated by Abu Mūsa al-Ash‘ari, recorder by Muslim, *Sāhih Muslim* (Beirut: Dār Iḥyā’ at-tūrath al-Arābi, n.d), Chapter: The command to memorize the Qur’an, and the dislike of saying I forgot such and such a verse, and the permissibility of saying I forgot it, no 5033.

¹⁷ Ali Anwar, “Revitalizing the Method of Repetition in the Recitation of the Qur’an”, *Istawa: Jurnal Pendidikan Islam* 4, no.2 (2019): 156.

efficiency to maintain the *ḥifẓ*¹⁸. Therefore, *Murāja'ah* plays a critical role in preserving and maintaining memorization.

This study aims to compare the *Murāja'ah* methodologies between Thailand's *Tahfīz* education and Türkiye's Osmani system. Conducting a comparative analysis between these two countries is important, as it will provide insights into the following areas:

1. Relevance to Existing Knowledge:

The study addresses the critical challenge of maintaining Qur'ānic memorization after the initial completion of 30 chapters (*Juz'*). Given that the retention of memorized *Qur'ān* is often problematic due to natural human forgetfulness and the lack of continuous guidance during the post-memorization. This research fills a gap through the exploration of practical *Murāja'ah* (review) methodologies. By comparing the systems in Thailand and Türkiye, the study contributes to the existing body of knowledge, highlighting both common practices and unique strategies in *Tahfīz* education that have yet to be fully examined in scholarly literature.

2. Practical Implications:

This study has significant practical implications for educators and *Huffāz* (memorizers) by identifying the strengths and weaknesses of *Murāja'ah* methodologies in both countries. The findings can inform the development of more efficient review techniques that educators can implement to enhance the memorization and retention of the *Qur'ān*. Furthermore, the research offers actionable recommendations that can be adopted in educational curricula to improve the consistency and effectiveness of *Tahfīz* programs, ensuring that *Huffāz* can maintain their memorization with greater ease and discipline.

3. Theoretical Contributions:

The research contributes to the theoretical understanding of Qur'ānic education by providing a comparative framework that examines how different cultural and educational contexts influence the effectiveness of *Murāja'ah* practices. By synthesizing insights from both the Thai and Turkish *Tahfīz* systems, the study proposes new theoretical models that explain the relationship between educational structures and

¹⁸ Mercellina, Feni, Adil, Muhammad, and Karoma, "Muraja'ah Learning Method on Home Tahfiz Qur'an an-Nuur", *Edukasi Islami: Jurnal Pendidikan Islam* 9, no.2 (2020): 342.

the success of long-term memorization. This can lead to a deeper understanding of how to optimize *Tahfīz* education in diverse settings.

4. Impact on Stakeholders:

Stakeholders such as educators, students, policymakers, and religious leaders stand to benefit significantly from this research. For educators, the study offers evidence-based strategies that can be implemented to improve the quality of Qur'ānic education. Students (*Huffāz*) will benefit from enhanced methodologies that reduce the burden of memorization retention. Policymakers can leverage the findings to support educational reforms that promote more effective *Tahfīz* practices, while religious leaders may find the research valuable in fostering a stronger connection between cultural traditions and religious education.

5. Future Research Directions:

This study opens up avenues for future research by highlighting the need for further exploration of *Murāja'ah* methodologies in other cultural and educational contexts. The comparative framework established here can be expanded to include additional countries, providing a broader understanding of global *Tahfīz* practices. Additionally, the study suggests the potential for interdisciplinary research that integrates educational psychology and religious studies to further refine Qur'ānic memorization techniques.

6. Cultural or Societal Importance:

The research holds significant cultural and societal importance, as it contributes to the preservation and advancement of Qur'ānic tradition within Muslim communities in Thailand and Türkiye. By promoting a more effective approach to *Tahfīz* education, the study supports the maintenance of a vital aspect of Islamic culture. Moreover, the findings encourage cultural exchange and understanding between the two countries, fostering a shared commitment to the preservation of religious heritage and education. This, in turn, can strengthen the social and cultural bonds within and between these Muslim communities.

1.4 RESEARCH QUESTIONS

This research will strive to provide answers to the following questions:

1. What are the methodologies of *Murāja‘ah* in Qur’ānic Memorization utilized in Thailand?
2. What are the methodologies of *Murāja‘ah* in Qur’ānic Memorization adopted in Türkiye?
3. What are the similarities, differences, strength and weakness of the methodologies of *Murāja‘ah* in Thailand and Türkiye, and how can a better implementation be proposed?

1.5 RESEARCH OBJECTIVES

This research intends to achieve the following objectives:

1. To explore the *Murāja‘ah* Methodologies in Qur’ānic Memorization utilized in Thailand.
2. To discover the *Murāja‘ah* Methodologies in Qur’ānic Memorization applied in Türkiye?
3. To compare the methodologies of *Murāja‘ah* in Thailand and Türkiye and identify areas for improvement and propose a better implementation.

1.6 LITERATURE REVIEW

Recently, the Muslim community has grown increasingly aware of the importance and benefits of Qur’ānic memorization, resulting in an increase in *Tahfīz* institutes and centers, both public and private. Consequently, there have been various studies conducted in different areas of *Tahfīz* education to meet the needs of *Tahfīz* students and institutions.

Numerous studies have examined the *Murāja‘ah* Methodologies and its relation to Qur’ānic repetition. These studies have focused on various aspects of Qur’ānic repetition, including the process of performing the repetition method¹⁹, the application

¹⁹ Hamzah and Agus Khair, “Implementation of Murajaah Method In Memorizing Quran At Mta Zainul Ibad”, Retrieved from Onesearch official website, <https://onesearch.id/Record/IOS15624.article-35/Description> . (accessed 5th May 2023).

of *Murāja'ah*²⁰, the planning and application of the repetition method to support the quality of Qur'ānic Memorization²¹, and the relationship between the concept of *Tekrār* and the revelation of the *Qur'ān* to the Prophet Muhammad (PBUH)²². The overall conclusion of these studies highlight the several methods were used in the institutions, including three main methods: individual repetition, repetition in pairs or with a group of friends, and *Murāja'ah* with a teacher²³. In addition, different *Murāja'ah* programs, such as 'one-year *Murāja'ah*,' 'two-year *Murāja'ah*,' and 'three-year *Murāja'ah*,' were evaluated in terms of their strengths and weaknesses²⁴. While one researcher found that the '*bin-nadzor*' method was the most effective in supporting the quality of memorization²⁵, other studies concluded that the *Tekrār* method served to promote and facilitate self-learning²⁶. These studies primarily focus on key elements of the *Murāja'ah* method, but do not cover all aspects relating to *Murāja'ah*. This highlights the need for further research to examine the *Murāja'ah* Methodologies and other related crucial components in the *Tahfīz* system in Thailand and Türkiye, as there is still a lack of information in both countries.

Several studies have been conducted to explore the effectiveness of *Murāja'ah* activities. For instance, one study titled "Implementation level of *Murāja'ah* activities among *Tahfīz* students learning using *Ulul Albab* Model in Johor" examined the level of *Murāja'ah* practice among *Tahfīz* students after completing their memorization²⁷. Another study titled "Realization Of *Murāja'ah Al-Qur'ān* Among Students Of *Tahfīz Al-Qur'ān* and *Al-Qirāāt* Of Selangor International Islamic University College (Kuis)"

²⁰ Anisa Ida Khusniyah, "Menghafal Al-Qur'an Dengan Metode Muraja'ah Studi Kasus Di Rumah Tahfidz Al-Ikhlash Karangrejo Tulungagung", (Master Dissertation, State Islamic Religious Institute (IAIN) Tulungagung, Indonesia, 2014).

²¹ Muhamad Ali Anwar, "Revitalizing The Method Of Repetition In The Recitation Of The Qur'an", *Istawa Jurnal Pendidikan Islam (IJPI)* 4, no. 2 (2019): 161-165.

²² Fithriani Gade, "Implementasi Metode Takrār Dalam Pembelajaran Menghafal Al-Qur'an", *Jurnal Ilmiah DIDAKTIKA* 14, no 2 (2014): 413-425.

²³ Hamzah and Agus Khair, "Implementation Of Murajaah Method In Memorizing Quran At Mta Zainul Ibad", Retrieved from Onesearch official website, <https://onesearch.id/Record/IOS15624.article-35/Description> . (accessed 5th May 2023).

²⁴ Anisa Ida Khusniyah, "Menghafal Al-Qur'an Dengan Metode Muraja'ah Studi Kasus Di Rumah Tahfidz Al-Ikhlash Karangrejo Tulungagung", (Master Dissertation, State Islamic Religious Institute (IAIN) Tulungagung, Indonesia, 2014).

²⁵ Muhamad Ali Anwar, "Revitalizing The Method Of Repetition In The Recitation Of The Qur'an", *Istawa Jurnal Pendidikan Islam (IJPI)* 4, no. 2 (2019): 164.

²⁶ Fithriani Gade, "Implementasi Metode Takrār Dalam Pembelajaran Menghafal Al-Qur'an", *Jurnal Ilmiah DIDAKTIKA* 14, no 2 (2014): 424.

²⁷ Rabi'atul Athirah Muhammad Isa, "Implementation Level of Murajaah Activities Among Tahfiz Students Learning Using Ulul Albab Model in Johor", *Journal of Positive School Psychology* 6, no. 4 (2022): 994-1003.

aimed to assess the level of *Murāja'ah* activities among students in Selangor International Islamic University College²⁸. As a result, the study on the effectiveness of the *Murāja'ah* using *Ulul Albab* Model revealed a moderately low level of *Murāja'ah* activities, with a mean of 2.78²⁹. Similarly, the study on *Murāja'ah* practice among students in Selangor International Islamic University College found comparable results, indicating a moderately low level of *Murāja'ah* activities with a mean of 3.81³⁰. While these studies provide valuable insights, further research is needed to deepen the comprehension of the *Murāja'ah* Methodologies in different countries, systems, and approaches, particularly in well-developed contexts within this field such as Türkiye. This will help to identify the most effective implementation strategies for local *Tahfīz* Education.

In Türkiye, there are substantial number of academic research that focuses on Qur'ānic memorization from various perspectives. These studies have looked into a wide range of topics related to Qur'ānic memorization, including its significance³¹, the *Tahfīz* educational aspects³², competencies and skills³³, *Tahfīz* institutional frameworks³⁴, memorization methods³⁵, challenges in *Tahfīz* education³⁶, and the integration of *Tahfīz* with formal education³⁷. Each of these studies has provided valuable insights into the field from different angles. One noteworthy study is Ayşe

²⁸ Muhammad Syafee Salihin, Ikmal Zaidi Hashim, Nik Mohd Nabil Nik Hanafi, Fatin Nazmin Mansor and Mawaddah Ahmad Mahir, "Penghayatan Muraja'ah Al-Quran Dalam Kalangan Pelajar Tahfiz Al-Quran Dan Al-Qiraat Kolej Universiti Islam Antarabangsa Selangor (Kuis)", Paper of 5th International Research Management & Innovation Conference, Putrajaya, 7 August 2018, 1-4.

²⁹ Rabi'atul Athirah Muhammad Isa, "Implementation Level of Murajaah Activities Among Tahfiz Students Learning Using Ulul Albab Model in Johor", Journal of Positive School Psychology 6, no. 4 (2022): 994-1003.

³⁰ Muhammad Syafee Salihin, Ikmal Zaidi Hashim, Nik Mohd Nabil Nik Hanafi, Fatin Nazmin Mansor and Mawaddah Ahmad Mahir, "Penghayatan Muraja'ah Al-Quran Dalam Kalangan Pelajar Tahfiz Al-Quran Dan Al-Qiraat Kolej Universiti Islam Antarabangsa Selangor (Kuis)", Paper of 5th International Research Management & Innovation Conference, Putrajaya, 7 August 2018, 10.

³¹ Hüseyin Algur, "Nitelikli Bir Hafızlık Eğitimi İçin Öneriler", Talim: Journal of Education in Muslim Societies and Communities 2, no. 2 (2018): 243-288.

³² Hatice Şahin, "Hafızlık Eğitimi, Hafızlığın Günümüzdeki Uygulama ve Modelleri", Yaygın Din Eğitimi Sempozyumu - I, Ankara, 30th March – 1st April 2012, 2013, 59-89.

³³ Ömer Özbek, Hafızlık Eğitimi Üzerine Araştırmalar: Çoklu Zekâ Uygulamaları ve Hafızlık Eğitimi (Kayseri: Kimlik Yayinlari, 1st edn, 2019), vol. 1, 203-246.

³⁴ Prof. Dr. Muhammed Faruk BAYRAKTAR, "Hafızlık Eğitiminin Geleneksel Yöntemleri ve Kur'an Kursları, Tokat'ta Kur'an Günleri", 10th Kur'an Sempozyumu: Kur'an ve Eğitim, Tokat, 12th-13th May 2008, 117-138.

³⁵ Özbek, Ömer, "Dünyada Hafızlık Yöntem Örnekleri", Bilimname: Düşünce Platformu 2, no. 29 (2015): 183-209.

³⁶ Prof. Dr. Suat CEBECİ and Bilal Ünsal, "Hafızlık Eğitimi ve Sorunları", Değerler Eğitimi Dergisi 4, no. 11 (2006): 27-52.

³⁷ Prof. Muhammet Şevki Aydın, Hafızlık Eğitimi Üzerine Araştırmalar: Çoklu Zekâ Uygulamaları ve Hafızlık Eğitimi (Kayseri: Kimlik Yayinlari, 1st edn, 2019), vol. 1, 17-39.

Karakaya's master's thesis titled "Qur'ānic Memorization Education in Türkiye"³⁸, completed in 2017. She examined the effectiveness and validity of Qur'ānic memorization techniques used in Türkiye. The study presenting detailed analyses and comments on the methods employed in the country. Despite the existing studies, further research is necessary, particularly in deepening the methodologies of *Murāja'ah* (reviewing and revising memorized portions of the *Qur'ān*) employed in Türkiye. This highlights the need for continued investigation to gain a comprehensive understanding of Qur'ānic memorization practices in the country and compare with other *Murāja'ah* methodology to synthesize a better implementation.

The literature review reveals the limitations and scarcity of Islamic research in Thailand as a Muslim minority country. Within this context, several studies have investigated Qur'ānic education in the region. One significant study by Hasan Ali, completed in 2018, titled "Efektivitas Pembelajaran *Al-Qur'ān*: Studi Kasus Di Ma'had Al-Tarbiyah Islamiyah Lalor Kabupaten Saiburi Provinsi Patani (Thailand Selatan) Tahun Ajaran 2017/2018",³⁹ explored the learning and memorization of the *Qur'ān* at selected school. The findings indicated that the Qur'ānic education program at the school was effective, with a 75% overall success rate in recitation, understanding, memorization, and translation of the *Qur'ān*. Another study conducted by Nurfaseera Hawaesoh in 2022, titled "Study of *Al-Qur'ān Tahfīz* Learning Methods in Pattani Southern Thailand"⁴⁰, examined the *Tahfīz* program in selected Islamic boarding schools. The research highlighted the minimal presence of *Tahfīz* education in Thailand and emphasized the urgent need for improvement. These studies collectively prove the demand for further research on *Tahfīz* education in Thailand specifically in the context of the *Murāja'ah* Methodology.

Another significant study conducted in 2021 titled "Efektivitas Metode *Murāja'ah* Dalam Menghafal *Al-Qur'ān* pada Siswa di Sekolah Arunsat Vittaya School

³⁸ Ayşe Karakaya, "Türkiye'de Hizf Eğitimi: Ankara Örneği", (Master Dissertation, Ankara Üniversitesi, Ankara, 2017).

³⁹ Hasan Ali, "Efektivitas Pembelajaran *Al-Qur'an*: Studi Kasus Di Ma'had Al Tarbiyah Islamiyah Lalor Kabupaten Saiburi Provinsi Patani (Thailand Selatan) Tahun Ajaran 2017/2018", (Master Dissertation, State Islamic Religious Institute (IAIN) Kediri, Indonesia, 2018).

⁴⁰ Nurfaseera Hawaesoh, "Study of *Al-qur'an Tahfīz* Learning Methods In Pattani Southern Thailand", *Syamil Journal of Islamic Education* 10, no.1 (2022): 48-59.

Pattani Thailand”⁴¹. This study aims to examine the implementation of the *Murāja‘ah* method in Qur’ānic memorization among students at aforementioned school. It explores various aspects such as the supporting factors, barriers, and potential solutions associated with the *Murāja‘ah* methodology. The study concludes that the effective implementation of *Qur’ān* memorization using the *Murāja‘ah* methodology involves a “half-day half-page” system. Students engage in activities such as submitting their memorization to teachers, practicing with study partners, and undergoing *Qur’ān* memorization exams. However, it is evident that there is a research gap regarding the methodologies of *Murāja‘ah* employed in *Tahfīz Madrasah* or *Pondok* in Thailand. Therefore, further investigation of the *Murāja‘ah* methodology could provide valuable insights for enhancing *Tahfīz* Education in Thailand.

In conclusion, the literature review emphasizes the significance of continuous research endeavors in the field of Qur’ānic memorization, particularly in the domain of *Murāja‘ah*. By addressing the identified research gaps, future studies can contribute to enhancing the quality of *Tahfīz* education, develop better implementation strategies for *Murāja‘ah* methods, and provide valuable insights and guidance for educators, stakeholder, and the global Muslim community.

1.7 RESEARCH METHODOLOGY

The study employs a qualitative methodology. The main methods of collecting and analyzing the data will be as follows:

1. Semi-structured Interviews: interviews will be conducted with stakeholders and *Tahfīz* instructors to observe the *Murāja‘ah* Method in *Tahfīz Madrasah* in Thailand and *Diyanet Tahfīz* Course in Türkiye. Specifically, *Tahfīz* teachers and students who have completed the memorization of 30 *Juz’* (chapters) and are currently in the *Murāja‘ah* phase will be interviewed.

2. Descriptive-Inductive Method: The descriptive-inductive method will be used to describe and summarize the data collected from the interviews and observations. This approach will allow the research to derive insights and patterns from specific

⁴¹ Riza Faishol, Idi Warsah, Imam Mashuri, and Novita Sari, “Efektivitas Metode Muroja‘ah Dalam Menghafal Al-Quran Pada Siswa Di Sekolah Arunsat Vittaya School Pattani Thailand”, *International Journal of Educational Recourses* 2, no.1 (2021): 67-100.

observations, providing a detailed understanding of the *Murāja'ah* methodologies in both contexts.

3. Analytical Method: An analytical method will be employed to critically examine the data collected, identifying key themes and insights that emerge from the qualitative data. This method will help in dissecting the strengths and weaknesses of the *Murāja'ah* practices, providing a deeper understanding of the factors that influence their effectiveness.

4. Comparative Analysis: A comparative analysis approach will be employed to evaluate the similarities and differences between the *Murāja'ah* methodologies obtained from qualitative data sources. The obtained findings will be interpreted by synthesizing the strengths and weaknesses of each method. This is to provide valuable insights and enlighten recommendations for the better implementation of *Murāja'ah* methodologies.

1.8 LIMITATION OF THE RESEARCH

This study will concentrate on the methodologies of *Murāja'ah* in *Tahfīz* education, focusing on the methods adopted in Türkiye and Thailand. At the beginning of Chapter 2, brief information about Thailand will be provided as the first research site, including the linguistic and idiomatic definitions of *Murāja'ah*. Similarly, at the beginning of Chapter 3, Türkiye will be described, and the historical background of the *Tahfīz* methods used will be explored, highlighting their unique and deep-rooted history. This study is limited by its focus on a small number of institutions and the specific cultural contexts of Thailand and Türkiye.

The research will compare the implementation of the *Murāja'ah* methodologies in *Tahfīz* educational institutes in Thailand and Türkiye. One institutes from each country will be selected: one traditional *Tahfīz Madrasah* in Thailand and one *Diyanet Tahfīz* Course in Türkiye. Primary data will be collected through interviews with the *Tahfīz* institutes instructors from each school. The selection process will consider factors such as school size, number of students, geographical location, and other determinants to ensure accurate comparative data. Detailed information on the methodologies used in implementing *Murāja'ah* activities will be collected, including

the Pre-*Murāja‘ah* Phase (Preparatory Class and Memorization Class), the *Murāja‘ah* Methods itself, Students Development Activities in the *Murāja‘ah* program, Daily/Weekly Routine, *Murāja‘ah* class management, Problems and Challenges, Nutrition Status, and other relevant variables.

The subsequent part of this research aims to discuss and evaluate the findings of *Murāja‘ah* methodologies employed in Thailand and Türkiye, specifically their similarities and differences. The strengths and weaknesses of each system will be thoroughly analyzed to provide a comprehensive assessment. Based on the findings, recommendations for improved *Murāja‘ah* implementation will be explored. However, it is crucial to interpret the results thoughtfully, ensuring a comprehensive understanding and recognizing the potential for further exploration and refinement in future studies.

1.9 CHAPTER OUTLINE

This dissertation is divided into four chapters. Chapter 1 serves as the Introduction, setting the stage for the research. Chapter 2 establishes the theoretical foundation for the study, focusing on the meaning of *Murāja‘ah* and the *Murāja‘ah* method adopted in Thailand. This chapter includes several subchapters: an introduction to Thailand, a linguistic and idiomatic analysis of the term *Murāja‘ah*, and background information on the selected *Tahfīz* Institute. Additionally, it examines relevant variables related to the *Murāja‘ah* method, such as the Pre-*Murāja‘ah* Phase (Preparatory Class and Memorization Class), the *Murāja‘ah* Methods itself, Student Development Activities in the *Murāja‘ah* program, Daily/Weekly routines, *Murāja‘ah* class management, Problems and Challenges, and Nutrition Status.

Chapter 3 follows a similar structure to Chapter 2 but focuses on Türkiye. It includes an introduction to Türkiye, historical background on *Ottoman* Memorization Method in Türkiye, and background information on the selected *Tahfīz* Institute. The chapter also examines the same relevant variables as Chapter 2 in the context of Türkiye.

Chapter 4 analyzes, discusses, and evaluates the findings from the previous chapters. It identifies and discusses the similarities and differences in the methodologies of the *Murāja‘ah* systems in Thailand and Türkiye. This chapter recapitulates the strengths and weaknesses of each system, considering variables such as student

development activities in the *Murāja‘ah* program, daily/weekly routines, *Murāja‘ah* class management, problems and challenges, and nutrition status. Finally, it discusses the data from the previous subchapters, synthesizes the recommendations for better *Murāja‘ah* implementation, draws conclusions, and suggests areas for future research and studies. The details are as below:

Chapter 1: Introduction

1.0 Introduction

1.1 The Problem Statement

1.2 The Significance of the Study

1.3 Research Questions

1.4 Research Objectives

1.5 Literature Review

1.6 Research Methodology

1.7 Limitations of the Research

Chapter 2: The Methodologies of *Murāja‘ah* in Thailand

2.0 Introduction to Thailand

2.1 Definition of *Murāja‘ah* (Linguistic and idiomatic concept)

2.2 The *Murāja‘ah* Method Adopted In Thailand

2.2.1 Selected *Tahfīz* Institute’s Background

2.2.2 Pre-*Murāja‘ah*: The *Tahfīz* Method Implemented in Selected *Tahfīz* Institute

2.2.3 The *Murāja‘ah* Method Adopted in the *Tahfīz* Institute

2.2.4 Student Development Activities in the *Murāja‘ah* Program

2.2.5 Daily and Weekly Routine

2.2.6 *Murāja‘ah* Class Management

2.2.7 Problems and Challenges

2.2.8 Nutritional Status

Chapter 3: The Methodologies of *Murāja‘ah* in Türkiye

3.0 Introduction to Türkiye

3.1 Historical Background of *Tahfiẓ* education in Türkiye

3.2 The *Murāja‘ah* Method in utilized Türkiye

3.2.1 Selected *Tahfiẓ* Institute’s Background

3.2.2 Pre-*Murāja‘ah*: The *Tahfiẓ* Method Implemented in Selected *Tahfiẓ* Institute

3.2.3 The *Murāja‘ah* Method Adopted in the *Tahfiẓ* Institute

3.2.4 Student Development Activities in the *Murāja‘ah* Program

3.2.5 Daily and Weekly Routine

3.2.6 *Murāja‘ah* Class Management

3.2.7 Problems and Challenges

3.2.8 Nutritional Status

Chapter 4: Discussion and Evaluation

4.0 Introduction

4.1 Comparative Analysis of Case Study

4.1.1 Pre-*Murāja‘ah*: The *Tahfiẓ* Method Implemented in Selected *Tahfiẓ* Institute

4.1.2 The *Murāja‘ah* Method Adopted in the *Tahfiẓ* Institute

4.1.3 Student Development Activities in the *Murāja‘ah* Program

4.1.4 Daily and Weekly Routine

4.1.5 *Murāja'ah* Class Management

4.1.6 Problems and Challenges

4.1.7 Nutritional Status

4.2 Discussion

4.3 Recommendations for the better implementation

4.4 Conclusions and Recommendations for future studies

This chapter provides an overview of the study, starting with the background, which sets the context for the research by exploring the significance of *Tahfīz* education in Thailand and Türkiye. It highlights how understanding the importance of *Tahfīz* education addresses existing knowledge gaps, particularly in the comparative analysis of *Murāja'ah* methods between the two regions. The problem statement identifies these gaps, while the significance of the study underscores its potential to enhance educational practices and inform policy development. Research questions and objectives are outlined to guide the inquiry into the effectiveness and application of *Murāja'ah* methods. The literature review examines relevant theories and studies, setting the stage for the methodology section. This research adopted the qualitative approach, including semi-structured interviews with *Tahfīz* instructors and students, the descriptive-inductive method for summarizing data, the analytical method for critical examination, and a comparative analysis of methodologies in both contexts. The chapter also acknowledges the limitations of the research, setting the boundaries for the study, and concludes with an outline of the subsequent chapters. Chapter Two will delve into the specific methodologies of *Murāja'ah* in Thailand, providing a detailed examination of practices in selected *Tahfīz Madrasahs*. Chapter Three will focus on the methodologies

of *Murāja‘ah* in Türkiye, analyzing the methodologies used in a *Diyanet Tahfīz* course. Chapter Four will offer a discussion and evaluation of the findings, comparing and contrasting the methodologies to draw conclusions and recommendations for the effective implementation of *Murāja‘ah* practices.



CHAPTER TWO

THE METHODOLOGIES OF *MURĀJA'AH* IN THAILAND

2.1 FOREWORD

Thailand (Thai language: ประเทศไทย) is mainly known as the Kingdom of Thailand and formerly referred to as Siam, a Southeast Asian country located in the central part of the Indochina Peninsula. Thailand shares its borders with Myanmar (1,800 km) to the west, Cambodia (803 km) to the east, Laos (1,754 km) to the north, and Malaysia (506 km) to the south. The Gulf of Thailand is situated in the eastern part, and the Andaman Sea is located in the western part. Thailand is the 50th largest country in the world with a land area of 513,120-kilometer square (km²). According to the last official census conducted in 2019, it is the 20th most populous country in the world with a population of 69.63 million. The capital and the most populous city in the country is Bangkok.⁴²

Furthermore, Thailand is divided into six regions based on the natural features such as landforms, drainage, and cultural structures. These regions include the Northern region (93,691 km²), Northeast region (168,854 km²), Central region (91,799 km²), Eastern region (34,380 km²), Western region (53,769 km²), and Southern region (70,715 km²). There are various ethnic groups throughout the country, but the general Thai population is divided into three main groups. According to estimates, 75% of the total population are of Ethnic Thai descent, 14% are of Thai Chinese heritage, and 3% are Ethnic Malay. The remaining population comprises of various tribes and small minority groups including Khmers and Mons. The dominant religion in Thailand which is Theravada Buddhism with its followers representing 94% of the population and approximately 90% of all Thai people. Additionally, 4.6% of the population adheres to Islam, 0.7% to Christianity, 0.1% to Hinduism, Sikhism, the Baha'i faith, and 0.6% follow other religions.⁴³

Moreover, the official language of Thailand is Central Thai which is the native language of the Central (Bangkok) region. It serves as the language of education and

⁴² Chaiyotha, *Asian Geography* (Bangkok: Odeon Store Publishing House, 2011), 69.

⁴³ Usman Deramae, "Tayland'da İslam'ın yayılışı; Patani ve Bangkok / The spread of Islam in Thailand; Patani and Bangkok", (M.A. thesis, Erciyes University, 2021), 25-27.

administration that is widely spoken throughout the country. While the Thai language is considered as the mother tongue's language in Thailand, there are many other minority languages which are also spoken such as The Laotian dialect of Isan for instance is the most common minority language spoken in the Northeastern Thai region.⁴⁴ The Malay language, specifically the Kelantanese dialect serves as the primary language for Malay Muslims residing in the southernmost region of Thailand. Thailand also has a significant amount of Chinese population leading to the presence of various Chinese languages also spoken in Thailand. In border regions, tribal languages which belong to the *Khmer* and *Mon-Khmer* language families are used as well.

The regions where Muslims reside in Thailand are the provinces of Patani, Narathiwat, and Yala. Located at the southernmost border of Thailand's eastern coastline, these provinces have a population with its unique characteristic that practices Islam with a Malay-Islamic lifestyle, as opposed to Buddhism and the Thai Buddhist lifestyle. Today, these three provinces are often collectively referred to as the 'Three Southern Border Provinces'.⁴⁵ The traditions, customs and culture of the majority of the population in this region align with Islam and differ from the practiced culture of the Thai people in the area. In general, this region stands apart due to its distinct environment and context that differs from other areas in terms of historical background, ethnic diversity, religion, and culture. At the same time, its geographical proximity to Malaysia and the population in the neighboring regions also contribute to this uniqueness.

⁴⁴ Saowanee T. Alexander and Duncan McCargo, "Diglossia and identity in Northeast Thailand: Linguistic, social, and political hierarchy". *Journal of Sociolinguistics*, no. 18, vol. 1, 2014, 60–86.

⁴⁵ Rattiya Salae, *The Interaction among Religious Adherents as Found in Patani, Yala, and Narathiwat Provinces* (Bangkok: Thailand Research Fund Publishing, 1997), 4.



Figure 2.1 Geographic Map of Thailand

2.2 DEFINITION OF *MURĀJA‘AH*

The word “*Murāja‘ah*” is originated from **r-ġ-a‘** (ر ج ا), an Arabic word which linguistically refer to “عاد إلى”, can be translated to English as “returned to” or “came back

to”.⁴⁶ It is used to describe someone or something going back to a previous place, situation, or state after having been away from it for some time. This phrase is commonly used in various contexts such as when talking about a person returning to their home, a student going back to school, or an individual reverting to a previous behavior or habit.⁴⁷ The word *Murāja‘ah* is the infinitive form of a verb r-ġ-a‘ (ر ا ج ع) which is رَاجَعَ يُرَاجِعُ، مُرَاجَعَةٌ، فَهُوَ مُرَاجِعٌ، وَالْمَفْعُولُ مُرَاجَعٌ. In addition, the verb "راجع" involves the actions of reviewing, revisiting, confirming, or reconsidering something or someone. It encompasses various contexts where a person or thing goes back to a previous state, checks something again, or verifies information.⁴⁸

Another dictionary state that the word *Murāja‘ah* refer to “المُعَاوَدَةُ” which means “returning” or “revisiting”. This term relates to the act of going back to someone or something, often to re-engage, reconsider, or resume an activity or relationship⁴⁹. Beside this, the word رَاجَعَ also does imply the meaning of “took back” or “reclaimed” after divorce. As mentioned in the dictionary “وَرَوَّجَتْهُ رَدَهَا بَعْدَ طَلَاقٍ” which translates to “he took back his wife after divorce”, using to indicate the action of the husband reclaiming his wife after the divorce had occurred⁵⁰.

In idiomatic meaning, the word ‘*Murāja‘ah*’ refers to the process of periodically and systematically revisiting and reading the Qur’ānic text to **strengthen the memorization and prevent it from forgetfulness**.⁵¹

Definition of Qur'anic Memorization (Ḥifẓ al-Qur’ān):
 Qur'anic memorization, or **Ḥifẓ al-Qur’ān** (حفظ القرآن), originates from the Arabic root **ḥ-f-ẓ** (ح-ف-ظ), which linguistically refers to “to preserve,” “to protect,” or “to safeguard.” It denotes the comprehensive process of committing the entire text of the

⁴⁶ Reinhart Pieter Anne Dozy, *Takmilah al-Ma‘ajim al ‘Arabiyyah (Al Jumhūriyyah Al ‘Irāqīyyah: Wizārah al-thaqāfah wa al I‘lām*, 1st edn, 2000), vol. 5, 96.

⁴⁷ Ibid

⁴⁸ Dr. Aḥmad Mukhtar Omar, *Mu‘jam al Lughah al ‘Arabiyyah al-Mu‘āṣarah (Riyadh: Dār ‘Alam al Kutub*, 1st edn, 2008), vol. 2, 861.

⁴⁹ Zainuddin al Rāzī, *Mukhtār al Ṣiḥāḥ (Beirut: al-Maktabah al-‘Aṣriyyah*, 5th edn, 1999), vol. 1, 119.

⁵⁰ Ibrāhīm Muṣṭafā and others, *al-Mu‘jam al Wasīṭ (Al-Qāhira: Dār al Da‘wah*, no edn, no year), vol. 1, 331.

⁵¹ Abdul ‘Abd al Baṣīr, Mufida Istati, Muhdi Muhdi, and Siti Masitah, “The Repetition (Murāja‘ah) Alternative Method To Motivate Santriwati Memorizing The Qur’ān In Ma’had Tahfidzul Qur’ān Umar Bin Khattab-Banjarmasin”, *Journal of Advanced Research in Dynamical and Control Systems* 12, no.8 (2020): 376-388.

Qur'ān to memory. This sacred practice involves the precise and accurate recitation of Qur'ānic verses, ensuring their preservation and faithful transmission exactly as they were revealed to the Prophet Muhammad (PBUH)⁵². The process of Qur'ānic *Hifz* entails memorizing the entire Quran in its original Arabic, along with understanding its meanings, and is considered a deeply spiritual and disciplined pursuit⁵³.

2.3 THE *MURĀJA'AH* METHOD ADOPTED IN THAILAND

2.3.1 Selected *Tahfīz* Institute's Background

The *Dār al Amān Tahfīz* Institute, known in Arabic as معهد دار الأمان لتحفيظ القرآن, is located in Krong Pinang Subdistrict, Krong Pinang District, Yala Province, Thailand. Established in 2008, it was founded by Mr. 'Abdullah Luṭfī, a dedicated individual who recognized the paramount importance of Qur'ānic memorization. Mr. Luṭfī embarked on his journey of Qur'ānic memorization at the *Tahfīz Institute Markaz Yala*, Yala Province, Thailand, from 2001 to 2004. Subsequently, he pursued further studies at *Madrasah al Qur'ān Kubang Bujuk* in Kuala Terengganu, Malaysia, from 2005 to 2007, where he underwent *Murāja'ah* and obtained a Hafiz certificate. Both institutions where Mr. Luṭfī studied are esteemed and venerable entities, holding distinguished positions in Thailand and Malaysia, which attract significant attention from researchers. After completing his studies, Mr. 'Abdullah Luṭfī got married and settled in Tambon Krong Pinang, Yala Province. His residence there ignited local interest in Qur'ānic memorization, prompting him to commence teaching with initially just one student.⁵⁴

The *Dār al Amān Tahfīz* Institute was officially established in 2008. Initially, the first building currently referred to as '*Asramā Lāmo*' or the 'Old Dormitory,' was constructed with a budget of one hundred thousand Baht. In the past, this building served as a place for Qur'ānic memorization, dining, and accommodation for students. As the number of students continued to grow consistently, and the institute gained

⁵² Luqman El-Kasabany, "Hifz Meaning, Benefits, Challenges, and Methods", May 2024, <https://shaykhi.com/hifz/> (accessed 2nd November 2024).

⁵³ Dr. Safwat M. Halilovic, "Hifz – Memorization Of The Qur'an", January 2005, < chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://ia601407.us.archive.org/14/items/QuranInMemoryInPeace7EssentialStepsThatMakeQuranMemorisationEasyAndMeaningfulInYourDailyLife/Hifz%20-%20Memorization%20of%20the%20Quran%20Safwat.pdf > ((accessed 2nd November 2024).

⁵⁴ Mr. Muḥammad Bin Aḥmad, assistant manager of Dār al Amān Tahfīz Institute, "interview by researcher", level 1, administrative room of Dār al Amān Tahfīz Institute, 10.30 A.M, 4th November 2023.

increasing recognition among the public, people started sending their children to study there. Consequently, the institute received more support especially from Malaysians who contributed funds to build a mosque for the convenience and improvement of the environment. By 2012, the student enrollment had surged from tens to hundreds. In 2016, the total number of students reached 280.⁵⁵

Since its establishment until present for over approximately 14 years, the *Dār al Amān Tahfīz* Institute for *Qur'ān* Memorization in Krong Pinang has successfully produced more than 100 *Hāfiẓ al-Qur'ān*, which the researchers consider a significant number compared to other institutions in Thailand. This is considered attractive to researchers as well. Starting in 2019, the institute has been awarding certificates (*Shahāda*)⁵⁶ to students who successfully completed 30 *Juz'* (chapters) of *Qur'ān* memorization. The current count of certified graduates is at 34. The current student body comprises a total of 780 with a combined staff of 45 individuals.⁵⁷ The institute offers two programs: (1) the *Hifẓ* program and (2) the *Ālim* program⁵⁸ that aims to cultivate a generation of *Qur'ān*-hearted youth capable of disseminating the knowledge they acquire to the wider global Muslim community continually.

The institute also prioritizes active participation in the memorization of the *Qur'ān*. In the years 2019-2020, the institute was selected to send students to participate in the International and National *Qur'an* Memorization Competitions. In 2019, Mr. Musammil Waema, represented Thailand in the memorization competition at the 30 *Juz'* level in the United Arab Emirates, and in 2020, Mr. Malikhi Sama-i represented the institute in the National level competition in Bangkok. Another highlight of this institute is its promotion of learning beyond memorization. After student complete memorization of the 30 *Juz'*, the institute fosters their learning of Arabic and English languages, as well as various subjects essential for daily life such as *Fiqh*, *Aqīdah*, *Tārīh*, and *Tafsīr*.

⁵⁵ Mr. Muḥammad Bin Aḥmad, “interview by researcher”, 4th November 2023.

⁵⁶ The certificate that a person obtains upon completing academic or supplementary studies. See al Ma'āni official website, < <https://www.almaany.com/ar/dict/ar-ar/> > (13th December 2023).

⁵⁷ Mr. Muḥammad Bin Aḥmad, “interview by researcher”, 4th November 2023.

⁵⁸ The program offered in the institute focused on high level religious learning.

2.3.2 Pre-*Murāja‘ah*: The *Tahfīz* Method Implemented in Selected *Tahfīz* Institute

Pre-*Murāja‘ah* refers to the preparatory stage before *Murāja‘ah*, encompassing both Pre-Memorization and Memorization stages. The Pre-Memorization stage focuses on refining fluency and ensuring accuracy in Qur’anic recitation, while the Memorization stage involves embedding Qur’anic verses into memory using various methods. The ultimate goal is to safeguard the integrity and authenticity of the sacred text. The *Dār al Amān Tahfīz* Institute adopts the method of memorization known as the Pakistani style⁵⁹ that is influenced by the founder of the institution, Baba ‘Abdullah Lutfī. He completed his studies in Qur’anic memorization at the *Madrasah al Qur’ān Kubang Bujuk* Institute in Kuala Terengganu. This institute, an old and reputable *Tahfīz* institution in Malaysia follows the Pakistani style of memorization. Hence, the origin of the institution’s memorization style and method can be traced back to the influence of *Madrasah al Qur’ān Kubang Bujuk, Terengganu*.

The *Dār al Amān Tahfīz* Institute accepts students aged 12 and above or those in the first year of secondary school, providing an opportunity for individuals interested in memorizing the *Qur’ān* at an appropriate age. The program in associated institute is structured into three phases: the Pre-Memorization Phase, Memorization Phase, and *Murāja‘ah* Phase. Before entering the Memorization Phase, all students must undergo classes or test in “*‘Iqra’*”⁶⁰ and “*Nāẓirah*”⁶¹ as determined by the institution. After successfully completing the Pre-Memorization Phase, students proceed to the Memorization Phase and then the *Murāja‘ah* Phase. The details of the first and second phases are as follows:⁶²

1) Pre-Memorization Phase

⁵⁹ Also known as Panipati method. The term of Panipati refers to the province of birth of the first teacher who pioneered this method in Pakistan. See Maryam ‘Adawiyyah Dzulkifli and ‘Abd al Kabīr Ḥusayn Solihu, “Methods of Qur’anic Memorisation (Ḥifẓ): Implications for Learning Performance”. *Intellectual Discourse*, vol. 26, no. 2, 2018, 934-934.

⁶⁰ The word "إقرأ" is derived from the root "قرأ", which means "read." The phrase "إقرأ" is an imperative sentence that translates to "Read!" or "Recite!" conveying the meaning of an instructive command to read or recite something.

⁶¹ The word "ناظرة" originates from the root word "نظر", which means "to see" or "to observe" in Arabic. The noun "ناظرة" is formed by transforming the verb into a noun, and it carries the meaning of "observer" or "viewer."

⁶² Mr. Muḥammad, “interview by researcher”, 4th November 2023.

1.1 *'Iqra'* Class: *'Iqra'* serves as the initial classroom stage where all students must undergo rigorous testing. This phase categorizes students based on their existing proficiency levels in Qur'ānic reading, distinguishing those with foundational Qur'ānic skills from those yet to attain requisite reading abilities. Students lacking proficiency in Qur'ānic reading fundamentals are directed to this classroom where their active participation is anticipated until the successful completion of assessments or a maximum period of approximately one year.

1.2 *Nāẓirah* Class: *Nāẓirah* is a specialized classroom emphasizing precise reading in accordance with *Tajwīd* principles. It is meticulously designed to train students in achieving fluent Qur'ānic reading. Within the *Nāẓirah* classroom, each student undergoes comprehensive testing which cover aspects such as the articulation point of the letters (*makhārij al ḥurūf*)⁶³, characteristics of the letters (*ṣifāt al ḥurūf*)⁶⁴, and *Tajwīd* principles. The assessment period depends on individual student abilities and the preferences of the supervising teacher with an estimated duration ranging from 2 to 6 months.

2) Memorization Phase

Through an examination of the memorization patterns and methods employed at the *Dār al Amān Tahfīz* Institute in Krong Pinang, it is evident that the institute places significant emphasis on achieving fluent and accurate reading that adheres to the principles of *Tajwīd* as a prerequisite for entering the Qur'ānic memorization phase. Students who successfully pass the assessment are then eligible to commence the memorization of the *Qur'ān*. This phase typically spans an average of about two and a half years. Proficient students may complete it within one and a half years. However, certain student groups characterized by varying abilities may require a longer period up to three years. The duration is contingent upon the individual capabilities and potential of the students.

⁶³ The articulation points of letters refer to the physical points in the vocal tract where sounds are produced for each Arabic letter. It specifies the precise locations in the tongue, throat, lips, nasal cavity, or the empty space in the mouth and throat where the sound for each letter is generated.

⁶⁴ The unique qualities or attributes of each Arabic letter, including voicing, articulation, and sound production. These characteristics serve to distinguish each letter, and adherence to them is crucial for accurate and correct recitation, especially within the framework of *Tajwīd* and Quranic recitation.

The memorization method utilized at the *Dār al Amān Tahfīz* Institute in Krong Pinang following the Pakistani system that is divided into three main components: including the process of memorization and retention of the *Qur'ān* as follows: the new lesson called '*Sabaq*', the recent memorized lesson or the review lesson called '*Sabqī*', and the old memorized lesson called '*Manzil*'. The details are as follows:

1. Sabaq: New Lesson/Portion

Sabaq is the process of memorizing a new portion, marks the initiation of the Qur'ānic memorization journey. It refers to the method by which students transmit verses that have just memorized to their class teacher.⁶⁵ Usually, one session encompasses one or two pages, depending on students' capabilities and the teacher's assessment.⁶⁶ *Sabaq* adopted in this institute is divided into two sessions: the evening session and the morning session.

Evening Session: Taking place approximately one hour after the *Maghrib* prayer which is then followed by another session after the '*Ishā*' prayer, totaling about two and a half hours. Within this timeframe, students commence the memorization preparation of a new page (the institute utilizes a *Muṣḥaf* comprising 15 lines per page). Before initiating memorization, students independently read the page ten times or until confident in accurate reading. Subsequently, they present their reading to the teacher who grants permission for memorization upon verifying its correctness. Following approval, students meticulously revise the reading by independently reciting it at least 40 times or more until achieving accurate recitation. This entire preparation process is conducted during the period between the *Maghrib* - '*Ishā*' prayers and after '*Ishā*' prayers until 21.30 P.M.

Morning Session: Taking place promptly after the *Fajr* prayer from around 6:00 AM to 7:15 AM. During this session, students are required to submit the memorized portion they prepared the night before to their assigned class teacher. This submission generally comprises one page or the specific number of pages specified by the teacher.

⁶⁵ Siti Zahrotun Nisa, "Pembelajaran Tahfīz al Qur'ān Melalui Metode Pakistani Di Pondok Pesantren Roudlotul Qur'ān Cilacap", (Master Dissertation, Universitas Islam Negeri Prof. K.H. Saifuddin Zuhri Purwokerto, Jawa Tengah, Indonesia), 22.

⁶⁶ M. Radiansyah, "Implementasi Metode Tahfīz Pakistani Di Pondok Pesantren Tahfīz Al Qur'ān Al Askar Cisarua Bogor", (Master Dissertaion, Institut PTIQ Jakarta, Indonesia), 96.

If there is extra time or if students complete this step before the designated time, the teacher will ask students to review the recents memorized section (*Sabqī*) for next class preparation. Students will commence the memorization of the new lesson beginning with *Juz'* (chapter) 30 specifically focusing on this *Juz'*. They will memorize on an individual basis by *Sūrah* starting from *Sūrah Al Nās* to *Sūrah Al Naba'*. Commencing with *Juz'* 30 holds significance, thus allowing students to delve into the depths of individual *Sūrahs* before starting the memorization progress. After completing the memorization of this *Juz'*, students continue their transition to the first page of *Juz'* 1, initiating a sequential memorization process that continues until they complete *Juz'* 30 once again.

In this *Sabaq* session, if students are unable to memorize as prescribed which often occurs for students who are not consistently attending classes due to reasons such as illness, unavoidable circumstances, or any other situation that result in the interruption of continuous learning, students must attend a special session known as '*Sabaq Ulangan*'.⁶⁷ This special session serves as a supplementary class specifically designed for students to review all the material they have previously memorized. The quantity of material to be reviewed depends on the teacher's assessment and the duration of the *Sabaq Ulangan* session. This class schedule is integrated into the regular class schedule alongside *Sabaq*, *Sabqī*, and *Manzil* sessions.

We can observe that the two sessions of *Sabaq* have distinct differences. The evening session is focused on the preparation and memorization stage while the morning session is dedicated to submitting the memorization to the teacher. During both sessions, students have a total of approximately 3 hours and 45 minutes. In cases where students are unable to continue their studies due to reasons permitted by the institute, a special catch-up session is scheduled when they resume the memorization.⁶⁸

The chart below summarizes the flow of *Sabaq Session* during memorization phase.

⁶⁷ The term "Sabaq" is translated as a new memorization lesson, and the term "Ulangan" is translated as repetition. "Sabaq Ulangan" refers to a special session for students who are unable to proceed with regular memorization due to circumstances permitted by the institution.

⁶⁸ Mr. Muḥammad, "interview by researcher", 4th November 2023.

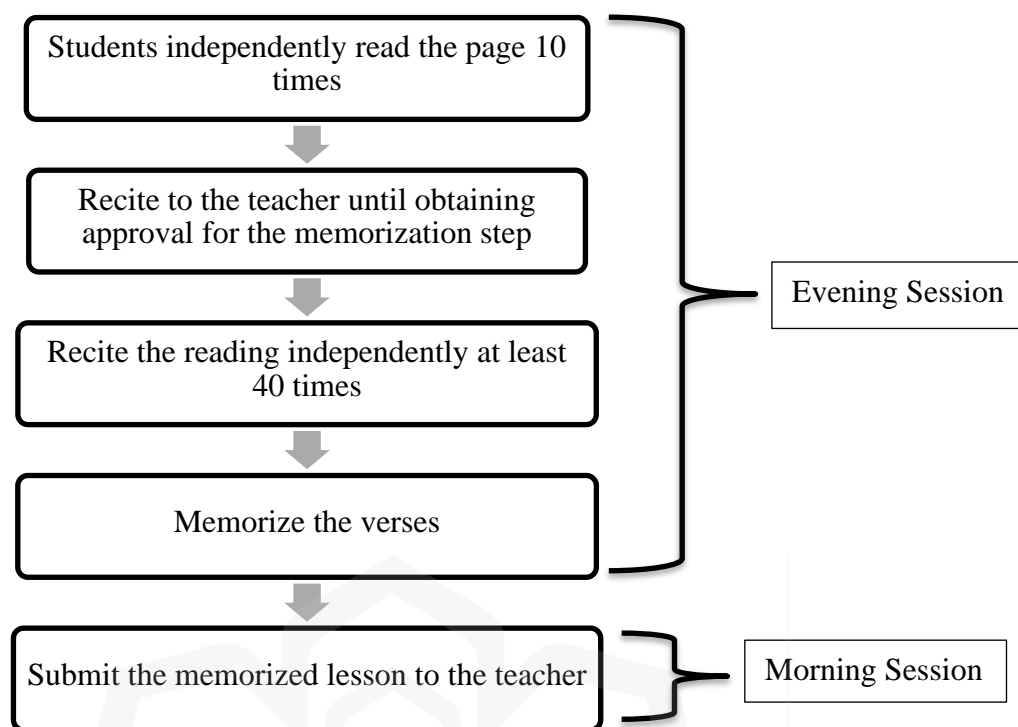


Figure 2.2 The Flow of Sabaq Session during Memorization Phase

1. *Sabqī*: Recent Memorization Portion or New Repeated Lesson

The *Sabqī* session is a designated time during which students systematically review the recently memorized content,⁶⁹ preparing by revisiting the material from the last five pages of the current memorized section (*Sabaq*). The number of pages and the duration depend on the curriculum established by each institute. In this particular institute, the *Sabqī* session spans approximately 2 hours and 15 minutes, scheduled from 8:15 AM to 10:30 AM.⁷⁰ During this session, students are required to submit their recitations to the teacher. The order of recitation is determined by the students' readiness with those prepared by going first to read with the teacher. Students who are not ready to read with the teacher can practice with their peers. For students who have completed their

⁶⁹ Siti Zahrotun Nisa, "Pembelajaran Tahfīz al Qur'ān Melalui Metode Pakistani Di Pondok Pesantren Roudlotul Qur'ān Cilacap", (Master Dissertation, Universitas Islam Negeri Prof. K.H. Saifuddin Zuhri Purwokerto, Jawa Tengah, Indonesia), 22.

⁷⁰ Mr. 'Abd al Muhaimin, Murāja'ah class teacher of Dār al Amān Tahfīz Institute, "interview by researcher", level 1, administrative room of Dār al Amān Tahfīz Institute, 11.45 A.M, 4th November 2023.

recitations with the teacher, any extra time can be used to prepare for the upcoming session.⁷¹

2. Manzil: Old Memorization

The ‘Manzil’ stage is a compilation encompassing one complete *Juz’* and is also referred to as ‘*Murāja‘ah*’ during memorization, involving the review of the *Juz’* that students have previously memorized. The minimum requirement is one *Juz’* for one session. For instance, when a student is memorizing *Juz’* 5, the collection from *Juz’* 1 to 4 is called ‘Manzil’, which will be divided into a few days for submission.⁷² At *Dār al Amān Tahfīz* Institute, the *Manzil* session takes place every weekday, lasting for two hours, from 2:00 PM to 4:00 PM. During this class, students engage in the review of sections they have previously memorized. Ensuring a structured and effective learning process, the specific quantity of material for review is meticulously outlined as below:⁷³

1. Review 1 *Juz’* for students who have memorized less than 10 *Juz’*.
2. Review 1.5 *Juz’* for students who have memorized between 10 and 15 *Juz’*.
3. Review 2 *Juz’* for students who have memorized between 15 and 20 *Juz’*.
4. Review, as determined by the teacher, for some students in special cases.

Based on the quantity criteria designated by the institution for *Manzil* sessions it is evident that the minimum amount is one *Juz’* per session, while the maximum amount is two *Juz’*. This depends on the quantity of material the students have memorized. Additionally, the quantity is specifically determined by the class teacher for certain students whom the teacher has considered unable to meet the standard criteria set by the institution.

The classroom management approach employed by the class teacher in the *Manzil* session involves the following process:⁷⁴ Students take turns reading with the teacher according to the order determined by each student’s readiness. The teacher

⁷¹ Mr. Muḥammad, “interview by researcher”, 4th November 2023.

⁷² M. Rudiansyah, “Implementasi Metode Tahfīz Pakistani Di Pondok Pesantren Tahfīz Al Qur’ān Al Askar Cisarua Bogor”, (Master Dissertaion, Institut PTIQ Jakarta, Indonesia), 97.

⁷³ Mr. ‘Abd al Muhaimin, “interview by researcher”, 4th November 2023.

⁷⁴ Mr. Muḥammad, “interview by researcher”, 4th November 2023.

manages the session within a 2-hour timeframe. If the teacher deems the time insufficient, there are two strategies: 1) Assign students who have not yet ready to read with those who have already read with the teacher. The teacher selects students based on their accuracy in memorization to act as substitutes. 2) Pair students together to take turns reading and listening. This process must be conducted under a close supervision and control of the class teacher.⁷⁵

The diagram below concludes the flow of pre-memorization and memorization phases adopted in *Dār al Amān Tahfīz* Institute.

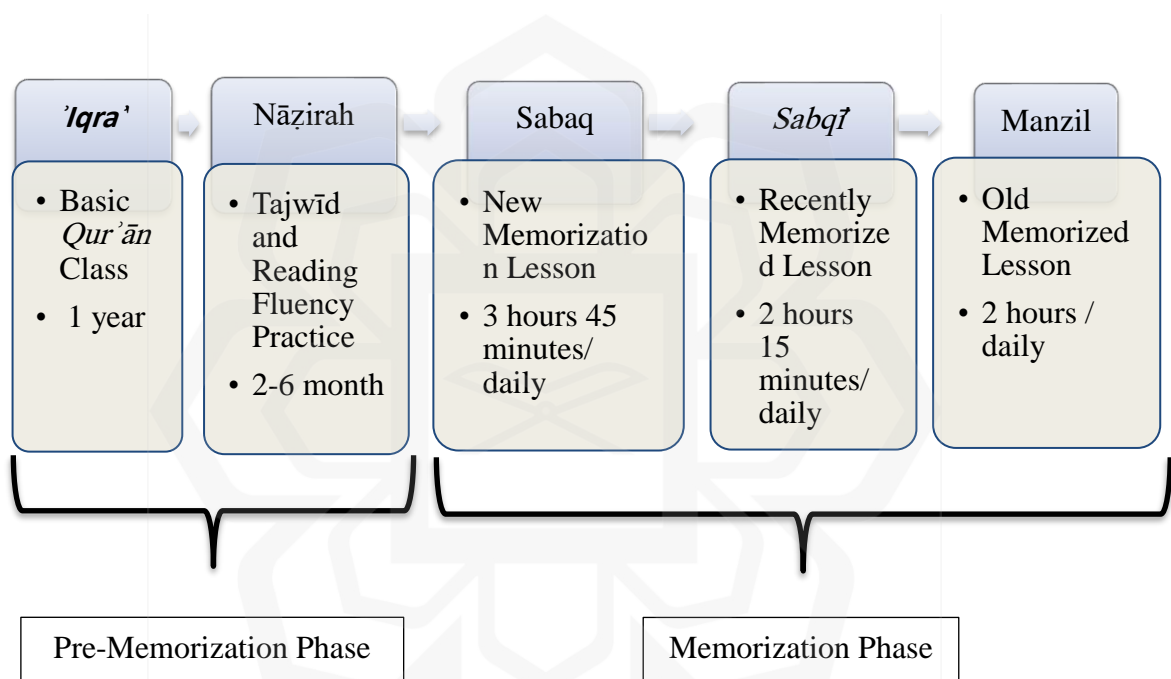


Figure 2.3 The diagram of Pre-Memorization Phase and Memorization Phase

2.3.3 The *Murāja'ah* Method Adopted in *Tahfīz* Institute

The *Murāja'ah* system at the *Dār al Amān Tahfīz* Institute is divided into two phases: *Murāja'ah* during memorization and *Murāja'ah* after completing the memorization of 30 *Juz'*. Both phases have distinct patterns as detailed below.

1. The *Murāja'ah* during the memorization phase is the process of reviewing while still in the memorization phase and before completing the memorization of 30

⁷⁵ Mr. Muḥammad, "interview by researcher", 4th November 2023.

Juz'. Upon finishing the memorization of a *Juz*' during this *Murāja'ah*, students are required to undergo a review and memorization test conducted by a teacher designated by the institution's committees not their regular class teacher. The review includes reciting from the beginning to the end of that specific *Juz*'. This process is referred to as '*Mukhtaar Kho'tam*'.⁷⁶ Typically, during this period students recite together with their peers to assess accuracy. Subsequently, they present their recitation to the teacher who grants permission to proceed only if their memorization is proficient. If a student makes errors or exhibits confusion in the verses more than three times, the student must return to review and undergo a new test until successfully passing. Afterwards, the student can proceed to memorize the next *Juz*'. The *Murāja'ah* during this '*Mukhtaar Kho'tam*' phase is conducted by the institution with clearly defined periods and times that is separate from the regular class schedule.

2. *Murāja'ah* after completing the memorization of 30 *Juz*' is the phase of reviewing the memorization upon successfully completing all 30 *Juz*' and passing the final test in the *Mukhtaar Kho'tam* stage for the last *Juz*'. This critical *Murāja'ah* phase is the culminating step before students engage in the Certificate of Completion Ceremony, commonly known as the *Shahāda Kubrā*.⁷⁷ During this ceremony, students demonstrate their proficiency by reciting the entire memorization of 30 *Juz*' in a single day and night. This ceremonial event signifies the official recognition of students as *Hāfiẓ al-Qur'ān*. The *Murāja'ah* process during this period typically spans approximately one year and involves a series of following structured steps:

- Step 1: Students will begin reviewing one *Juz*' per day until completing (*khotam*)⁷⁸ 1-2 times within a period of 1-2 months.

⁷⁶ The term 'mukhtaar' is derived from the Arabic root 'اختار' and is categorized as a participial noun. As for the word 'khotam,' it originates from the root 'ختم' and means 'conclusion' or 'close of.' In the context of Tahfīz education, it is a process in which students who have completed the memorization of one *Juz*' are required to recite the entire *Juz*' (20 pages) continuously at one time in front of their respected teacher. Only after successfully completing the 'Mukhtaar Khotam' process are students allowed to proceed with their memorization.

⁷⁷ The event obliges students who have completed the *Murāja'ah* phase to recite 30 chapters in front of an examiner and other students within a period of 1 day and 1 night.

⁷⁸ The word 'khotam' originates from the root 'ختم,' giving the meaning of 'conclusion' or 'close of.' In this context, it signifies finishing or completing the memorization.

- Step 2: Students will review three *Juz*’ per day until completing (*khotam*) 10 times within a period of 4-5 months.
- Step 3: Students will review five *Juz*’ per day until completing (*khotam*) 10 times within a period of 3-4 months.
- Step 4: Students will review ten *Juz*’ per day until completing (*khotam*) 5 times within a period of 3 weeks.
- Step 5: Students will review fifteen *Juz*’ per day until completing (*khotam*) 2 times within a period of 1 week.
- Step 6: Students will review the entire 30 *Juz*’ at once, completing (*khotam*) it one time within a single day and night.

The *Murāja‘ah* after completing the memorization of 30 *Juz*’ is summarized in the following table.

Table 2.1 Summary of the *Murāja‘ah* after Completing the Memorization of 30 *Juz*’ Program

Number of <i>Juz</i>’ Reviewed per Day	Number of Completion (<i>Khatam</i>)	Duration
1 <i>Juz</i> ’	1-2 times	1-2 months
3 <i>Juz</i> ’	10 times	4-5 months
5 <i>Juz</i> ’	10 times	3-4 months
10 <i>Juz</i> ’	5 times	3 weeks
15 <i>Juz</i> ’	2 times	1 week
30 <i>Juz</i> ’	1 time	1 day 1 Night

The table above indicates that *Murāja‘ah* after completing the memorization of 30 *Juz*’ consists of a total of six steps with an estimated duration of approximately one

year. Throughout this phase, students are intentionally segregated and accommodated within the same classroom to ensure equitable learning environments and foster collective enthusiasm among students who share similar academic levels.⁷⁹ The daily routines of students in this designated classroom align with those of their peers in the memorization phase. Additionally, the schedule places a focused emphasis on *Murāja‘ah* during every class session following the outlined steps aforementioned.

Moreover, the class teacher assumes a pivotal role in this process, meticulously allocating time for each student and recognizing that every student requires a reasonable amount of time for the submission of their *Murāja‘ah* recitation to the teacher. The approximate time that students spend on reviewing and reciting during the *Murāja‘ah* session is a total of 8-9 hours each day.⁸⁰

The chart below is conclusion of the flow of the *Murāja‘ah* Method adopted in *Dār al Amān Tahfīz* Institute.

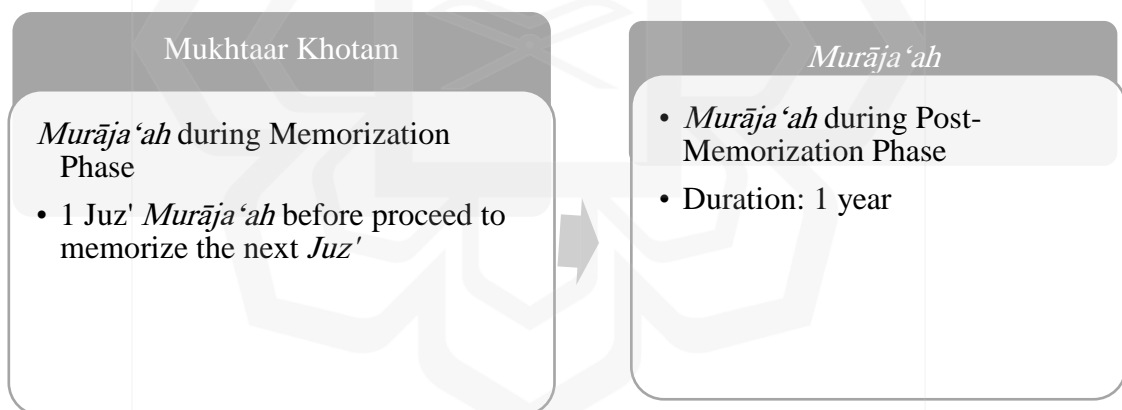


Figure 2.4 The Flow of the *Murāja‘ah* Method Adopted in *Dār al Amān Tahfīz* Institute

⁷⁹ Mr. Muḥammad, “interview by researcher”, 4th November 2023.

⁸⁰ Mr. ‘Abd al Muhaimin, “interview by researcher, 4th November 2023.

2.3.4 Student Development Activities in the *Murāja'ah* Program

Student the development activities are designed to empower students to unfold their potential for comprehensive human development as it covers physical, intellectual, emotional and social aspects. These activities aim to instill moral and ethical values, discipline, and foster a sense of social responsibility. Moreover, the objectives of these activities are to provide students with diverse experiences, enhance knowledge, and cultivate expertise.⁸¹ Additionally, students are encouraged to appreciate the value of *Qur'ānic* knowledge and apply their learning and experiences to contribute to the well-being of society and nation. The *Tahfīz* Institute also emphasizes the significance of these student development activities in enabling students to reach their full potential. The focus is on empowering students to generate maximum benefits for society and the nation, particularly in the areas of assistance in Al- *Qur'ān* and religious affairs.

The *Dār al Amān Tahfīz* Institute not only emphasizes academic subjects related to *Qur'ānic* memorization but also engages in activities to enhance students' skills and potentials in other areas. According to interviews with individuals associated with the institute, the *Dār al Amān Tahfīz* Institute divides its student development activities into two main aspects: 1) Developing students' skills and 2) Contributing to societal well-being. The details are as follows:⁸²

1. Student Skills Development Activities

This supplementary activity aims to directly enhance students' learning skills and includes annual programs such as sports day, marathon and educational excursions.

1.1 Sports Day and Marathon: This annual event is organized once a year and categorizes students into two levels: Level 1 and Level 2 based on their age to ensure fairness and equality. Students are further divided into 3-4 groups, each are assigned with a distinct color (e.g., red, green, yellow, and blue). The activity kicks off with a 5-kilometer mini-marathon accompanied by various sports competitions among students such as football, *sepak takraw*, volleyball, ping

⁸¹ Miguel A. Cardona, Ed.D, "Guiding Principles for Creating Safe, Inclusive, Supportive, and Fair School Climates", <<https://www2.ed.gov/policy/gen/guid/school-discipline/guiding-principles.pdf>>, (accessed 15th December 2023), 9.

⁸² Mr. Muḥammad Bin Aḥmad, assistant manager of Dār al Amān Tahfīz Institute, interview by researcher, level 1, administrative room of Dār al Amān Tahfīz Institute, 5.00 P.M, 22nd December 2023.

pong and more.⁸³ The objective is not only to promote students' good health but also to foster positive relationships among students and teachers and positively impact their mental resilience towards the memorization process.

1.2 Educational Excursions: Educational excursions are programs organized by the institute to take students on trips for educational purposes, specifically visiting various *Tahfīz* institutes both domestically and internationally including destinations such as Malaysia,⁸⁴ Türkiye and Saudi Arabia. The *Dār al Amān Tahfīz* Institutes offer these activities to broaden students' perspectives and expose them to the external world providing experiences that can be applied in their daily lives. Participation in this voluntary activity is not mandatory. Typically, students who choose to join possess financial capabilities and are selected through a teacher-led screening process.⁸⁵

2. Student Community Service Development Activities

Activities for the development of students' community service skills are a significant focus at *Dār al Amān Tahfīz* Institute. This initiative aims to train students to recognize the value of knowledge in *al-Qur'ān* in order to develop a sense of social responsibility and foster a love for serving knowledge to the community particularly in the areas of *al-Qur'ān* and religious practices. These activities occur annually during the *Ramaḍān* season and participation is encouraged for students in the *Murāja'ah* class. Graduated students who have successfully completed memorizing the entire 30 *Juz'* of *al-Qur'ān* are sent to various mosques both locally and internationally to lead *Tarāwīḥ* prayers. The objective is to allow students to review (*Murāja'ah*) their *Qur'ānic* memorization through recitation during prayers and enhance their leadership skills while leading the prayers.

Through research on the aforementioned student development activities, it is evident that the institute places significant emphasis on extracurricular activities to enhance students' skills at all levels including both beginners and those who have

⁸³ Madrasah Dār al Amān Krongpinang Yala, 28 July 2022, [Tahfīz Dār al Amān Krongpinang Yala Chanel], Retrieved December 22, 2023, from <https://www.youtube.com/watch?v=qWqc5DDB2uw>.

⁸⁴ Madrasah Dār al Amān Krongpinang Yala, 15 August 2023, [Tahfīz Dār al Amān Krongpinang Yala Chanel], Retrieved December 22, 2023, from <https://www.youtube.com/watch?v=qJufqDDxpLg>.

⁸⁵ Mr. Muḥammad, interview by researcher, 22nd December 2023.

completed their memorization journey. These activities are intended to increase memorization efficiency and develop students' potential in other areas.

2.3.5 Daily/ Weekly Routine

A daily routine is crucial as it enables us to manage and control our daily time effectively. Additionally, it plays a vital role in improving our mental well-being and helps us navigate changes more smoothly by providing guidance in scheduling activities for each time period thereby relieving stress. The key lies in both scheduling activities and adhering to the established routine, serving as an excellent way to cultivate discipline and consistency.⁸⁶ Successfully achieving set goals requires repetitive actions over a period that is driven by discipline and unwavering determination. Similarly, the memorization of *al-Qur'ān* verses is essential and highly significant in adhering to the scheduled routine set by the institution, ensuring the accomplishment of goals within the specified timeframe.

The *Dār al Amān Tahfīz* Institute further supports this by providing a predefined routine for all students, facilitating the smooth management of teaching and learning activities. The established routine is as follows:⁸⁷

Table 2.2 Student's Daily Routine in the Dār al-Amān Tahfīz Institute

Time	Student Activities	Remarks
3.30-4.15 A.M	Wake up Personal tasks <i>Tahajjud</i> Prayer	-
4.15-5.15 A.M	Prepare for the new memorized lesson for submission in morning class	1 hour

⁸⁶ Arlinghaus KR and Johnston CA, "The Importance of Creating Habits and Routine". American Journal of Lifestyle Medicine. vol. 13, no.2, 2019, 142-144.

⁸⁷ Mr. 'Abd al Muhaymin, "interview by researcher, 4th November 2023.

5.15-6.00 A.M	<i>Fajr</i> Prayer	
6.00-07.15 A.M	Attend Class 1 (<i>Sabaq</i> – the new memorized lesson submission)	1 hour 15 minutes
07.15-08.15 A.M	Breakfast Personal tasks	-
8.15-10.30 A.M	Attend Class 2 (<i>Sabqī</i> – the recents memorized lesson revision lesson submission)	2 hours 15 minutes
10.30-12.00 A.M	Rest Nap (<i>Qaylūlah</i>)	-
12.00-14.00 P.M	<i>Zuhr</i> Prayer Lunch	-
14.00-16.00 P.M	Attend Class 3 (<i>Manzil</i> – the old memorized lesson submission)	2 hours
16.00-17.30 P.M	' <i>Aṣr</i> Prayer Exercise/Recreation Personal tasks	-
17.30-18.30 P.M	Dinner <i>Maghrib</i> Prayer	-
18.40-19.40 P.M	Attend Class 4 (Preparation for memorization of tomorrow's lessons)	1 hour
19.40-20.00 P.M	' <i>Ishā</i> ' Prayer	-
20.00-21.30 P.M	Attend Class 5 (Memorize the new lesson (<i>Sabaq</i>))	1 hour 30 minutes
21-30-22.00 P.M	Prepare for bedtime	-

22.00-3.30 P.M	Sleep	-
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From the daily schedule table above, it can be observed that students allocate a total of 8 hours and 30 minutes for studying each day. Students adhere to this schedule starting from Saturday evening (after *Maghrib*) until Friday (before *‘Aṣr*). This encompasses a total of 6 days and 5 nights of study. Furthermore, the schedule designates Friday evening (after *‘Aṣr*) until Saturday (before *Maghrib*) as the weekly break for students, spanning a total of 1 night and 1 day.

During the weekend break, the institute does not prescribe any mandatory activities to allow the students to fully rest. Students have the freedom to engage in personal activities based on their preferences without any specific restrictions or requirements such as sports activities, cleaning clothes and accommodations, rest, shopping, and others. Furthermore, the institute allows students to have a more relaxed sleeping schedule during the weekend, thus permitting them to go to bed and wake up an hour later than the regular schedule except for specific instances when they may need to participate in institute-designated activities. Additionally, during weekends parents are welcome to visit and spend time with their children provided that they can spend time with family. The only activity that students are required to follow on the institute's schedule during the weekend is the practice of praying together (*Jamā‘ah*).⁸⁸

Regarding the rules for outings during weekends, the institute permits students to go outside under the following conditions:⁸⁹ 1) If they wish to go on an outing far from the institute, they must be accompanied by a parent or a guardian and 2) Students are allowed to go on outings for purposes such as purchasing personal items or food but the exit is restricted to the vicinity or around the institute only.

2.3.6 *Murāja‘ah* Class Management

Class management is the organization of the classroom environment to create an engaging atmosphere that promotes student learning. It helps to ensure the effectiveness

⁸⁸ Mr. ‘Abd al Muhaymin, “interview by researcher, 4th November 2023.

⁸⁹ Ibid

of teaching and learning, yielding the best educational outcomes in the classroom. High-quality class management is a continuous process that instills motivation for learning and requires teachers to be responsible and supportive throughout the learning process.⁹⁰ To facilitate understanding of the *Murāja 'ah* Class Management method of *Dār al Amān Tahfīz* Institute, the researcher has subdivided the details as follows:⁹¹

2.3.6.1 Classroom Components

The *Murāja 'ah* Class of *Dār al Amān Tahfīz* Institute in Krung Pinang has managed the classroom by specifying components within the classroom including the class teacher, head of the class and assistant head of the class detailed as follows:

1. Class Teacher: Responsible for overseeing students in the classroom, covering aspects of student's memorization, development, and recording various details of the students. Additionally, the class teacher establishes and enforces relevant regulations such as monitoring cleanliness and other related matters.
2. Head of the Class: This role involves assisting the class teacher in taking care of classmates to ensure that the classroom is well-organized. Additionally, the head of the class performs duties as assigned by the class teacher.
3. Assistant Head of the Class: This position serves as a representative or collaborates with the head of the class to assist the class teacher in maintaining orderliness in the classroom.

2.3.6.2 Classroom Schedule Allocation

Effective classroom management in *Qur'ānic* memorization extends beyond creating a conducive environment; it includes addressing individual accessibility, recognizing the varying levels of memorization among students. *Dār al Amān Tahfīz* Institute in Krung Pinang allocates classrooms based on students' memorization levels, distinguishing between those in the memorization phase and those who have completed 30 *Juz'* and

⁹⁰ Kanya Petcharaporn, "Classroom Management and Student Guidance", <https://eledu.ssru.ac.th/kalanyoo_pe/pluginfile.php/101/mod_resource/content/1.pdf> (accessed 23th December 2023), 3-4.

⁹¹ Mr. Muḥammad, "interview by researcher", 4th November 2023.

are in the *Murāja‘ah* (revision) phase. In memorization classrooms, one teacher oversees 25 to 28 students, while in *Murāja‘ah* (revision) classrooms, one teacher is assigned to 20 to 23 students. Throughout the day, students have a total of 5 class sessions as outlined below:⁹²

1. *Sabaq* Class (Memorization of New Lessons)
2. *Sabqī* Class (Memorization Review of Recent Lessons)
3. *Manzil* Class (Memorization Review of Old Lessons)
4. *Sabaq* Preparation Class - Session 1
5. *Sabaq* Preparation Class - Session 2

For students in the *Murāja‘ah* Class, all five classes mentioned above will be replaced with *Murāja‘ah* (review) sessions. Each of these sessions will be divided based on the student’s abilities and the review criteria established by the institute. The institute sets a timeframe for completion within one year to prepare for the final examination or the “*Shahāda Kubrā*”⁹³ test. Students in this class will spend a total of 8 hours and 30 minutes in these sessions.⁹⁴

2.3.6.3 Classroom Arrangement

Generally, the physical layout of classrooms at *Dār al Amān Tahfīz* Institute is designed for students to sit on the floor with each student placing the *Muṣḥaf* on the *Rehāl* (*Qur‘ān* stand). The seating arrangement is organized in a U-shaped formation with students spaced approximately apart from each other, and the teacher is positioned in the middle at the front. This seating arrangement is chosen to allow the teacher to easily see and access all students. However, in order to prevent monotony in the learning environment teachers occasionally change the teaching location based on appropriateness such as conducting classes in different areas such as fields, open spaces, or under trees.⁹⁵

⁹² Mr. ‘Abd al Muhaymin, “interview by researcher, 4th November 2023.

⁹³ Mr. ‘Abd al Muhaymin, “interview by researcher, 4th November 2023.

⁹⁴ Ibid

⁹⁵ Mr. ‘Abd al Muhaymin, “interview by researcher, 4th November 2023.

2.3.6.4 Classroom Rules and Penalties

The institute has established various rules within the classrooms to ensure the effectiveness of the teaching and learning process with a particular emphasis on rules related to submitting memorization assignments to teachers within a specified number of pages and deadlines. If students are unable to comply with these rules the institute imposes penalties which require students to stand or sit and read aloud whilst holding their ears until the end of the session. This process encourages students to be diligent and make an effort to submit their memorization assignments within the designated time and schedule.

2.3.7 Problems and Challenges

Embarking on the path of Qur'ānic memorization is not merely a personal endeavor; it holds immense significance in preserving the scripture of Allah and contributes to the spiritual development of individuals and the broader community. Consequently, this arduous journey is accompanied by difficulties and challenges such as requirement in staying with a routine sustained over an extended period and difficulty of memorizing verses that may share similarities. In addition to the challenges mentioned, the temptations posed by various distractions such as games or social media can significantly impact the memorization process. All of these are common obstacles encountered by *Tahfīz* students during Qur'ānic memorization.⁹⁶ To overcome these challenges, students must not only possess a high level of dedication and unwavering focus but also need to be resilient and steadfast in their determination to achieve their set goals within the specified timeframe.

Every institution for Qur'ānic memorization inevitably encounters diverse problems and challenges varying according to its components and various factors such as location, surrounding environment, regulations, rules and the quantity of students and teachers and others. Through interviews with the associated teacher of *Dār al Amān Tahfīz* Institute regarding these issues and obstacles, the researcher can summarize the details by categorizing them as follows:⁹⁷

⁹⁶ Prof. Dr. Suat Cebeci and Bilāl Ünsal, "Hafızlık Eğitimi ve Sorunları", *Değerler Eğitimi Dergisi* 4, no. 11 (2006): 27-52.

⁹⁷ Mr. 'Abd al Muhaymin, "interview by researcher, 4th November 2023.

- 1) The problem of making false claims is the most common issue that class teachers often encounter as some students request permission to stop Qur'ānic memorization class citing reasons such as headaches. However, teachers cannot discern the truthfulness of the reasons provided by students or if they are excuses to avoid the class on that particular day. The interviewee added that this problem is challenging to address because health issues may not be visibly apparent. Consequently, class teachers or instructors cannot guarantee the accuracy of the students' stated reasons, leading to a situation where students may miss out on continuous memorization, impacting their learning journey.
- 2) Encountering challenges in reviewing previous lessons after long time suspending the memorization process is a common issue faced by class teachers. Students often find it difficult to resume their memorization routine after a break, which typically occurs in two scenarios: 1) Students struggle to memorize as usual after the academic term break which lasts for one month for long break and one week in every three months for short break. 2) Students face difficulties in normal memorization after an extended absence due to leave or illness, ranging from one to two weeks. Both cases present significant challenges possibly due to the loss of continuity or the need for time to re-establish a routine. The interviewee provided additional information suggesting that this problem can be addressed by allowing students who are facing the difficulties to memorize at their usual pace to pause the memorization of new lessons. Instead, the teacher instructs them to review old lessons entirely until completing one round before starting new lessons.
- 3) Financial challenges experienced by students is another common issue faced by the institution. Students often report insufficient funds to cover tuition fees and daily personal expenses. Additionally, parents struggle to make timely tuition payments resulting in consecutive months of overdue payments. These financial difficulties have a significant impact on the institution's financial management.

2.3.8 Nutritional Status

The brain is the most complex organ in the human body responsible for regulating various bodily activities. It is recognized as the primary organ involved in memory

functions. Therefore, proper care of the brain in terms of nutrition is of utmost importance particularly in consuming a variety of foods that can boost brain development such as proteins, vitamins, and various minerals. Additionally, taking care of both the body and mind is crucial to ensure that the brain is in the best condition for perception and memorization.⁹⁸

The practice of adhering to nutritional principles is deemed highly important especially for groups heavily reliant on the memorization process such as *Hāfiẓ* students. As per the nutritionists' adage, 'you are what you eat'⁹⁹ or 'your food is your memorization'¹⁰⁰. Consequently, many Qur'ānic memorization institutions prioritize student's dietary habits with some going so far as to specify meal menus and quantities to align with the daily nutritional requirements. Additionally, this is done to avoid the intake of non-beneficial nutrients and associated harms.

The *Dār al Amān Tahfīz* Institute places significant emphasis on fostering healthy dietary habits among the students. Taking full responsibility for every meal including breakfast, lunch, and dinner ensuring that students receive a complete nutritional intake. A team of dedicated kitchen staff meticulously prepares each meal, overseeing and attending to the diverse dietary needs of the students. This approach serves to simplify the control of students' consumption contributing to a healthier lifestyle and also aids in optimizing time in their daily schedules.¹⁰¹ The institute allows students to choose and prepare their own meals on Fridays and Saturdays (regular weekends). The institute encourages students to select and prepare nutritious meals independently emphasizing options that positively impact brain function. It is important to note that the institute does not have strict guidelines detailing prohibited foods and associated penalties for violations. Instead, the institute employs a guidance and encouragement approach that encourages students to practice choosing and consuming foods that are most beneficial.

⁹⁸ Helen Phillips, "Introduction: The Human Brain", September 2006, revised 15th December 2023 < <https://www.newscientist.com/article/dn9969-introduction-the-human-brain/> > (accessed 19th October 2023)

⁹⁹ David A. Himmelgreen, "You Are What You Eat And You Eat What You Are: The Role Of Nutritional Anthropology In Public Health Nutrition And Nutrition Education". *Nutritional Anthropology*, vol. 25, no.1, December 2008, 2-4.

¹⁰⁰ Hayk S. Arakelyan, "Foods For Your Brain and Memory", March 2020, revised 15th December 2023, < https://www.researchgate.net/publication/339815371_Foods_For_Your_Brain_and_Memory > (accessed 15th December 2023).

¹⁰¹ Mr. Muḥammad, "interview by researcher", 4th November 2023.

It is evident that the *Dār al Amān Tahfīz* Institute prioritizes the nutritional aspect of students by having dedicated kitchen staff and providing opportunities for students to develop life skills in cooking. The institute designates them as assistant cooks allowing students to rotate and practice culinary skills. Furthermore, the institute offers students the opportunity to prepare meals according to their preferences during weekends. This enables them to further develop and hone their culinary skills.

2.4 SUMMARY

In conclusion, this chapter has examined the Qur'ānic memorization methods, with a focus on the *Murāja'ah* methodology in Thailand. The chapter provided an overview of Thailand as a research site and defined the concept of "*Murāja'ah*". Additionally, it detailed the background of the selected *Tahfīz* institute and the methodologies employed, including the Pre-memorization Phase, Memorization Phase, and *Murāja'ah* Phase, with particular emphasis on the latter. Furthermore, the chapter explored various aspects related to *Murāja'ah* Students, such as Student Development Activities, Daily/Weekly Routine, *Murāja'ah* Class Management, Problems and Challenges, and Nutritional Status. In the next chapter, the methodologies of *Murāja'ah* in Türkiye will be examined, followed by a comparative analysis of similarities and differences.

CHAPTER THREE

THE METHODOLOGIES OF *MURĀJA‘AH* IN TÜRKIYE

3.1 FOREWORD

Türkiye, officially known as the Republic of Türkiye, occupies a unique and strategically vital geographical location that serves as a bridge between Asia and Europe. This junction is highlighted by the Bosphorus Strait, a crucial waterway that not only facilitates significant international trade but also symbolizes Türkiye's pivotal role in bridging Eastern Europe with Western Asia¹⁰². Covering a land area of 783,562 square kilometers, Türkiye shares its borders with eight diverse nations: Syria, Iraq, Iran, Greece, Georgia, Bulgaria, Armenia, and Azerbaijan¹⁰³. This extensive bordering positions Türkiye as a central figure in both regional and global geopolitical landscapes.

As recorded in 2018, the population of Türkiye was estimated at 81,257,239, ranking it as the eighteenth most populous country globally¹⁰⁴. The population is predominantly Muslim, accounting for 99.8%, with a diverse composition that includes significant ethnic and minority groups. Turks constitute the majority, while Kurds make up about 19%. Other notable minorities, such as Circassians, Arabs, Greeks, Armenians, and Turkish Jews, collectively comprise up to 12% of the population¹⁰⁵. Such diversity not only enriches the cultural fabric of the nation but also influences its social and political dynamics.

Population distribution is heavily concentrated around the Bosphorus Strait and extends across the mainland, with major urban centers playing a crucial role in this demographic pattern. Istanbul, the largest city with a population of approximately 16 million, significantly surpasses the capital, Ankara, home to 4.919 million residents¹⁰⁶. Other essential cities such as Izmir, Bursa, Adana, and Gaziantep are integral to

¹⁰² John C. Dewdney and Malcolm Edward Yapp, *Geography and Travel*, Retrieved from Britannica official website, < <https://www.britannica.com/place/Turkey>> (accessed 6th April 2024).

¹⁰³ Metin Çakanyıldırım, *Global Perspectives on Turkey*, Retrieved from The University of Texas at Dallas official website, < https://personal.utdallas.edu/~metin/Or6366/GP_TR_Oct15.pdf> (accessed 7th April 2024).

¹⁰⁴ Ibid.

¹⁰⁵ Ibid.

¹⁰⁶ Istanbul, *Earth Watching*, Retrieved from European Space Agency official website, <<https://earth.esa.int/web/earth-watching/image-of-the-week/content/-/article/istanbul-turkey/>> (accessed 8th April 2024).

Türkiye's administrative and cultural framework, each contributing uniquely to the nation's diversity and governance across its 81 districts or provinces¹⁰⁷.



Figure 3.1 Geographic Map of Türkiye

3.2 HISTORICAL BACKGROUND OF TAḤFĪZ EDUCATION IN TÜRKİYE

3.2.1 Seljuk and Ottoman Era

During the Seljuk era, centers for Qur'ānic education, known as *Dār al Ḥuffāz*¹⁰⁸, were established and many survived into the Ottoman period. These institutions specialized in the memorization and recitation of the *Qur'ān*. Although the term *Dār al Ḥuffāz*

¹⁰⁷ Susan Beth Rottmann, Integration Country Report - TURKEY Working Papers Global Migration: Consequences and Responses, Retrieved from Research Gate official website <: <https://www.researchgate.net/publication/341775277>> (accessed 8th April 2024).

¹⁰⁸ The term commonly refers to institutions where the Qur'ān is taught, hafiz (individuals who memorize the Qur'ān) are trained, and where specialized madrasas or departments provide recitation instruction.

continued to be used to some extent in the Ottoman Empire, Qur'ānic specialization schools were generally referred to as *Dār al Qurrā'*¹⁰⁹. In the Ottoman Empire, paralleling broader Islamic educational traditions, the memorization of the Qur'ān typically commenced at an early age. Students who completed their primary education at the *Sıbyan Mektebi* would initially enroll in a lower-tier *Dār al Qurrā'* to finalize their Qur'ānic memorization. They would then advance to a higher-tier *Dār al Qurrā'*, institutions that not only focused on memorization but also provided advanced studies in the sciences of Qur'ānic recitation and the articulation of letters. Recognized as specialized centers of learning, these madrasas prominently incorporated the teachings of renowned scholars such as Ibn al-Jazari and Shāṭibī. The curriculum primarily included the detailed study of the seven and ten Qira'at approximations¹¹⁰.

Educators, known as *şeyh al Qurrā'*, were pivotal in fostering a scholarly environment within these madrasas. Reflecting earlier periods in Islamic history, these institutions nurtured Qur'anic reciters and mosque officials, including imams, muezzins, and preachers. The strategic placement of these institutions, often within or adjacent to mosques, underscored their integral role in both religious and community life. A notable instance is the Yıldırım Bayezid *Dār al Qurrā'* in Bursa, which was established in the Ulu Mosque following the arrival of İmām İbn-i Cezerī¹¹¹.

In the later years, as a result of educational reforms, some changes were made in certain *Dār al Qurrā'* institutions. The concept of specialization led to the renaming of some of them as 'Medresetü'l-Eimme ve'l-Hutebâ' (School of Imams and Preachers), 'Medresetü'l-Müezzinîn ve'l-Kurrâ' (School of Muezzins and Qur'ān Reciters), and 'Medresetü'l-Vaizîn ve'l-Müderrisîn' (School of Preachers and Instructors). In these institutions, which continued to focus on the training of religious officials, the education of Qur'ānic memorization ('hafızlık') and Qur'ānic recitation ('kıraat') persisted¹¹².

¹⁰⁹ The term *Dār al Qurrā'* is derived from 'dār,' which means 'place, location, or house,' and 'al Qurrā', the plural form of 'Qārī,' meaning 'reader.' It has been used to designate schools where the Qur'ān is taught, parts or the entirety of it is memorized, and the methods of Quranic recitation are instructed. These institutions are also referred to as 'Dār al Qur'ān' and 'Dār al Huffāz'.

¹¹⁰ Ayşe Karakaya, "Türkiye'de Hifz Eğitimi -Ankara Örneği / Hifz Education in Turkey - The Ankara Example", (M.A. thesis, Ankara University, 2017), 16.

¹¹¹ Ibid, 17.

¹¹² Zeki S. Zengin, II. Meşrutiyette Medreseler ve Din Eğitimi / Madrasas and Religious Education during the Second Constitutional Era, (Ankara: Akçağ Yayınları, 2004), 64.

3.2.2 The Republic of Türkiye Era

1924-1946: Post-establishment of the Republic of Türkiye, traditional religious schools (medrese) were closed and replaced with secular institutions. During this period, the government shut down ‘*Dār al Qur’ān*’ and reduced institutional support for *Qur’ān* memorization. This action sparked significant debates about the role of religious education, with particular emphasis on the challenges to *Qur’ān* memorization and its place within formal education. Education in this field persisted through individual efforts and private *Qur’ān* courses (*Kur’an Kursu*), reflecting a challenging transition marked by debates over the role of religious education¹¹³.

1950-1997: With the onset of a multi-party system in 1946, public demand for religious education surged, leading to an increase in state-sponsored *Qur’ān* courses¹¹⁴. These courses became central to religious education programs, significantly broadening participation across diverse social groups. The structure included comprehensive annual assessments to select candidates for *Hāfiż* training, which could extend up to three years¹¹⁵. By 1975, legal amendments further incentivized this education, introducing a *Hāfiż* certificate program that produced over 120,000 *Hāfiżes* by the end of 2015¹¹⁶.

1997-2012: Changes to compulsory education laws in 1997 resulted in a decline in *Qur’ān* course enrollments and the number of memorization certificates issued, causing several courses to close. In response, a new "Memorization Education Program" was introduced in 2010. This program was designed to enhance the quality and effectiveness of memorization education by structuring it into three stages: preparation, memorization, and reinforcement. It set a goal of completing memorization within 24 months and included a comprehensive curriculum encompassing *Qur’ānic* memorization, religious knowledge, social activities, and guidance sessions¹¹⁷. The government established a ‘Memorization Assessment Commission’ to monitor and

¹¹³ Cahit Baltacı, *Türk Eğitim Sisteminde Kur’an Kurslarının Yeri/ Position of Quran Courses in the Turkish Education System*, (Istanbul: Ensar Neşriyat, 2000), 16.

¹¹⁴ Prof. Dr. Suat Cebeci and Bilâl Ünsal, “Hafızlık Eğitimi ve Sorunları”, *Değerler Eğitimi Dergisi*, no. 4 (2006): 30.

¹¹⁵ Ulvi Ata, “Hafızlık ve Eğitimi/ Quranic Memorization and Education”, *Diyanet Aylık Dergi*, no. 222 (2009): 11.

¹¹⁶ Bünyamin Albayrak, “Hafızlık Eğitiminin Dünü ve Bugünü/ The Past and Present of Quranic Memorization”, *İhya Vakfı Dergisi*, no. 4 (2015): 56.

¹¹⁷ Mustafa Öcal, “Türkiye’de Kur’an Eğitim ve Öğretiminde Görülen Gelişmeler ve Bir İcâzname Örneği/ Developments in Quran Education and Instruction in Turkey and an Example of an İjazah”, *İlahiyat Fakültesi Dergisi-Uludağ Üniversitesi*, Vol. 13, no. 2, 2004, 100.

evaluate students' progress rigorously. Additionally, the program imposed strict criteria for institutions to offer memorization courses to strengthen educational quality¹¹⁸.

After 2012 (4+4+4 Model in Education): Post-2012, Türkiye significantly eased access to religious education, integrating Qur'ān memorization into the formal education system, particularly within Imām-Hātip schools. The 4+4+4 educational system allowed students to combine regular and religious education seamlessly, enabling them to take a year off for Qur'ān memorization without impacting their academic progression¹¹⁹.

In summary, the development of Qur'ān memorization education in Türkiye has seen various ups and downs over time. Positive developments have occurred during different periods of history, while in the most challenging times, great efforts were made to preserve this tradition. In the modern era, the value of this tradition should be recognized, and Qur'ān memorization should be carried out in the most ideal conditions. It is important to focus on the quality of education and the *Hāfīzes* being trained, as increasing their numbers is meaningful only when it corresponds to an increase in quality.

3.3 THE *MURĀJA'AH* METHOD ADOPTED IN TÜRKIYE

3.3.1 Selected *Tahfız* Institute's Background

The *Hayrat* Foundation was established in 1974 in Isparta by Ahmet Husrev Altınbaşak, the representative of Said Nursi Bediüzzaman. The foundation is headquartered in Küçükçekmece, Istanbul and operates with the purpose of spreading, preserving, and enhancing national and spiritual values. It conducts activities both locally and internationally in alignment with its founding mission. In collaboration with the Turkish Ministry of National Education, the foundation organizes courses in Ottoman Turkish and Qur'ānic studies to preserve historical and cultural values and to transmit them to future generations. Following the death of Ahmet Husrev Altınbaşak in 1976, Said Nuri Ertürk was appointed as the President of the Foundation.

¹¹⁸ Ulvi Ata, "Hafızlık ve Eğitimi/ Quranic Memorization and Education", *Diyanet Aylık Dergi*, no. 222 (2009): 9.

¹¹⁹ Ayşe Karakaya, "Türkiye'de Hifz Eğitimi -Ankara Örneği / Hifz Education in Turkey - The Ankara Example", (M.A. thesis, Ankara University, 2017), 25-27.

Hayrat Uluslararası Hafızlık Kursu or in English is Hayrat International Tahfız Institute was founded in 2014 by Dr. Enes Çalik¹²⁰ and Cihan Özbek¹²¹. Initially, the institution provided Qur'ān memorization instruction to eight students and began its operations by leasing an apartment building utilized for both classrooms and dormitories. This arrangement continued until 2019 by which time the institution had constructed dedicated educational and residential facilities. In 2019, it was formally registered as '*Hayrat Uluslararası Hafızlık ve İslami Bilimler Derneği*'. Following the completion of its purpose-built facilities in 2020, the institute relocated its students from the temporary leased accommodations to these new premises¹²². By 2024, HUFK (*Hayrat Uluslararası Hafızlık Kursu*) had expanded to include 25 branches throughout Türkiye and seven additional international locations, all under the oversight of the aforementioned organization. Currently, the foundation boasts an enrollment of approximately 760 students with 270 having successfully completed and passed the memorization of 30 *Juz*' of the Qur'ān supported by an educational staff of about 125 members¹²³.

The institute charges each student \$100 in tuition fees for general students and \$50 for students from Asian countries such as Indonesia, Malaysia, and Thailand¹²⁴. The interviewee provided information that the total monthly expenses for each student including food, accommodation, and various activities exceed the tuition fees collected from the students, and the institute covers the difference. The purpose of collecting tuition fees from students is to make students and their parents appreciate the value of staying at the institute for the purpose of memorizing the *Qur'ān*¹²⁵.

3.3.2 Pre-Murāja'ah: The Tahfız Method Implemented in Selected Tahfız Institute

The HUFK is an institution for memorizing the Qur'ān that uses the Ottoman method of memorization which can be divided into three stages: *hazırlık* (preparation for

¹²⁰ President of the Hayrat International Association for Quranic and Islamic Studies (Hayrat Uluslararası Hafızlık ve İslami Bilimler Derneği), Istanbul, Türkiye.

¹²¹ General Secretary of the Hayrat International Association for Quranic and Islamic Studies (Hayrat Uluslararası Hafızlık ve İslami Bilimler Derneği), Istanbul, Türkiye.

¹²² Mr. Cihan Özbek, General Secretary of the Hayrat International Association for Quranic and Islamic Studies, "interview by researcher", online interview, 15.30 A.M, 16th April 2024.

¹²³ Hayrat Uluslararası Hafızlık Kursu. Retrieved from Hayrat Uluslararası Hafızlık ve İslami Bilimler Derneği official website, <https://hayrathafizlik.org/> (accessed 20th April 2024).

¹²⁴ Mr. Cihan Özbek, "interview by researcher", 16th April 2024.

¹²⁵ Ibid.

memorization), *hafızlık* (memorization), and *haslama or pekiştirme* (review/Murāja‘ah).

The stages of *Hazırlık* and *Hafızlık* are part of the *Pre-Murāja‘ah* process which is the phase before entering *Haslama* (*Murāja‘ah* Process). Upon the institution's acceptance of students aged 12 and above, it is mandatory for all admitted students to undergo the *Hazırlık* (preparation for memorization) process. which primarily educates on the fundamentals of *Tajwīd*, articulation point of the letters (*makhārij al ḥurūf*) and characteristics of the letters (*ṣifāt al ḥurūf*). Afterwards, students enter the phase of accelerated reading known in Turkish as *Kur‘an Kerim Hızlandırma Çalışması*, where they must read each page 15 - 20 times without any errors. This step aims to ensure fluent and correct Qur‘ānic reading according to *Tajwīd* principles. During this preparation stage, the Presidency of Religious Affairs or *Diyanet* which is the central and highest religious institution in Türkiye has set a standard "2-minute reading limit" as a student must take no longer than 2 minutes in reading per page before entering the memorization phase¹²⁶.

While students are in this stage, the institution will have them memorize the 30th *Juz’* including various *Sūrahs* as determined by the institution, such as *Sūrah Yāsīn*, *Sūrah Al-Mulk*, *Sūrah Al-Fath*, *Sūrah Al-Raḥmān*, *Sūrah Al- Wāqī‘ah*, and *Sūrah Al-Jumu‘ah*, among others. This is to practice and develop student’s memorization skills. The institution has determined that students must memorize one page per day; otherwise, they cannot advance to the next stage. Moreover, the institution has added basic religious education classes such as the subjects of *‘Aqīdah*, *Fiqh*, *Akhlāq*, and *Sīrah* (the biography of the Prophet). After students have passed this stage, they are considered to have passed the *Hazırlık* preparation phase which typically lasts approximately 6 - 9 months.¹²⁷

The memorization stage, known in Turkish as '*hafızlık*,' at the HUFK in Türkiye, utilizes the Ottoman style of Qur‘ān memorization which differs significantly from other methods. This method involves students beginning their memorization from the last page of each *Juz’* and continue upwards until reach the first page of each *Juz’*. Specifically, students start by memorizing page 20 (the last page of each *Juz’*) then

¹²⁶ Ibid.

¹²⁷ Mr. Cihan Özbek, “interview by researcher”, 16th April 2024.

proceed to page 19 and continue this progressive sequence until they reach page 1 of each *Juz*'. This reverse-order technique aids in reinforcing memory retention as it requires students to recall and integrate previous material with new sections as they present their memorized pages to the teacher. Once students have successfully memorized page 1 of every *Juz*', they have completed the memorization stage, culminating in the comprehensive memorization of the entire Qur'ān¹²⁸.

The Ottoman-style memorization system categorizes memorization pages into three distinct parts:

1. *Ham/Çiğ* (raw/new): These are new pages or pages to be memorized for the first time.
2. *Hamhas* (recently reviewed): These are pages memorized only a few days ago that still require rigorous review.
3. *Has/Pişmiş* (well-reviewed): These are previously memorized pages that need ongoing review to prevent forgetting.

A distinctive feature of this method is that students must recite all stated three sections to their teacher in one session, following the sequence of *Ham*, *Hamhas*, to *Has*. For example, if a student's *Ham* is page 9 of each *Juz*', they must recite from page 9 to page 1, as page 8 is *Hamhas* and page 7-1 is *Has* pages. This sequential reading approach helps students become fluent in the most recently memorized material first, reinforcing fresh memory before progressing to older material. In contrast, some other memorization methods suggest reading from the oldest to the newest memorized pages. The Ottoman method potentially enhances memorizing efficiency by leveraging the cognitive benefits of reinforcing recent memories first. The aforementioned method and approach have been reported to be akin to weaving a fabric where one must weave the threads proportionately until a complete fabric is formed¹²⁹.

This *Tahfız* institute has established a page quantity criterion that requires students to memorize at least one new page (*Ham*) daily and read the new page/pages (*Ham*) along with reviewing the previously memorized pages (*Hamhas-Has*) tailoring

¹²⁸ Türkiye Cumhuriyeti Başbakanlık Diyanet İşleri Başkanlığı, "Kur'an-i Kerim Ezberleme Dönemi/ Quranic Memorization Period", Hafızlık Eğitim Programı, Ankara, 2010, 30-31.

¹²⁹ Ayşe Karakaya, "Türkiye'de Hifz Eğitimi -Ankara Örneği / Hifz Education in Turkey - The Ankara Example", (M.A. thesis, Ankara University, 2017), 39.

to their personal page numbers to meet the memorization standards. On average, students are able to memorize 6 new pages per week and it takes approximately 5 weeks to complete one round. Generally, it takes about 1.5 to 2 years to complete the memorization of the entire *Qur'ān*¹³⁰.

This institute emphasizes the importance of review during the memorization process. Specifically, throughout the duration of the memorization there are designated periods when the institute requires students to only review previously memorized verses without adding new ones. On average, during the course of their memorization until completion, students are required to review the previously memorized verses three times, with details as follows¹³¹:

- Review 1: Pages 1-5 of each *Juz*'
- Review 2: Pages 1-10 of each *Juz*'
- Review 3: Pages 1-15 of each *Juz*'

However, the above details are subject to the discretion of the supervising teacher.

HUFK has established a rule requiring students to prepare for memorization two days in advance. Before memorizing the page scheduled for the next day (*Ham*), students recite pages categorized as *Ham* (new memorization), *Hamhas* (recently reviewed), and *Has* (well-reviewed) to their teacher daily. Additionally, students prepare the pages for the subsequent two days by reading them multiple times to become familiar with the content. This preparatory step called "*Geçici Hafıza*"¹³².

From the above information, it can be summarized according to the following diagram:

¹³⁰ Mr. Cihan Özbek, "interview by researcher", 28th November 2023.

¹³¹ Ibid.

¹³² Özgen Korkmaz, Ahmet Mahiroğlu, Beyin, Bellek Ve Öğrenme, Retrived from Dergi Par Official Website, <https://dergipark.org.tr/tr/download/article-file/819224> (accessed on 8th April 2024).

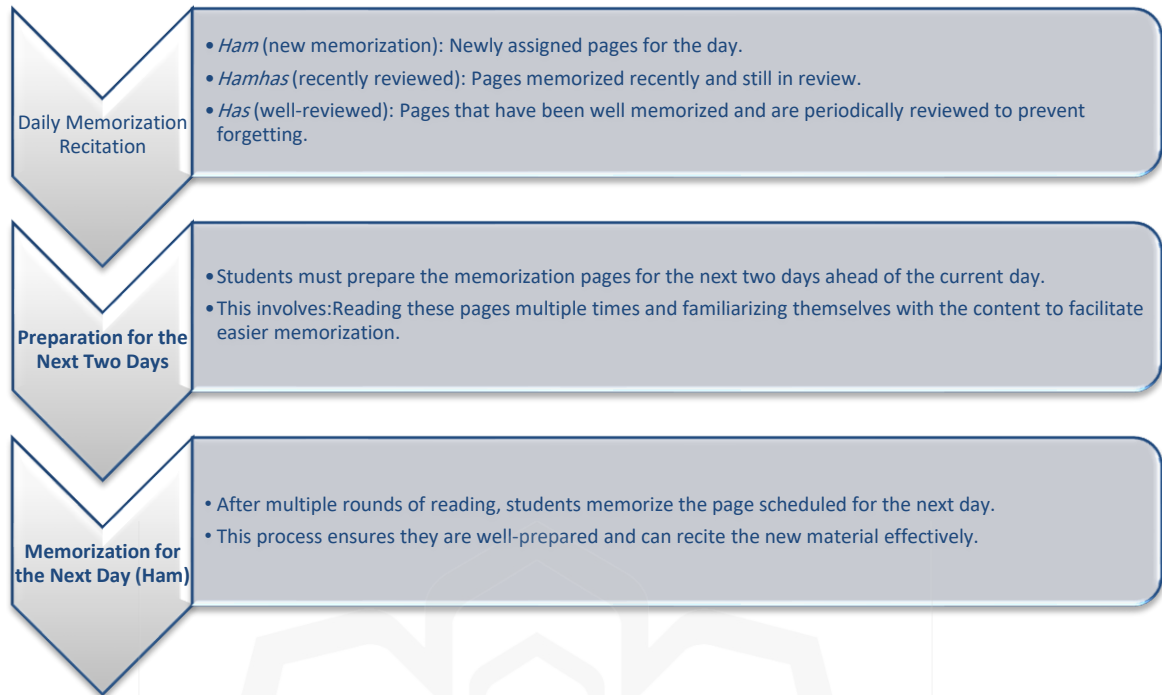


Figure 3.2 Preparation for Memorization Two Days in Advance

This structured approach is designed to optimize memorization by reinforcing the material through repeated review and advanced preparation. It aims to make the memorization process more efficient and to reduce the overall time spent on memorizing new content.

3.3.3 The *Murāja‘ah* Method Adopted in *Tahfīz* Institute

Murāja‘ah or review refers to the process of repeating and revisiting the memorized material to ensure accuracy in memorization. After students have completed all their memorization, everyone must enter the review process which in Turkish is called '*Haslama*.' The *Murāja‘ah* at this *Tahfīz* institute is divided into two stages: 1) *Murāja‘ah* after completing the memorization of all 30 *Juz* ' 2) *Murāja‘ah* after passing the memorization test of all 30 *Juz* '.

Each of these stages has a different format detailed as follows:

1. *Murāja‘ah* after completing 30 *Juz’* memorization:

Murāja‘ah after completing the recitation of 30 *Juz’* involves a review process once a student has finished reciting the entire 30 *Juz’*. This *Tahfīz* institution has established a structured review pattern post-completion as follows: In the first round, students start by reviewing one *Juz’* per day, taking approximately 40-45 days in total. In the second round, students review two *Juz’* per day taking about 20-25 days in total. In the third round, students review three *Juz’* per day taking about 10-15 days in total. In the fourth round, students review four *Juz’* per day completing this in approximately 8-10 days. In the final round, students review five *Juz’* per day that takes one week or 7 days¹³³ as summarized in the following table.

Table 3.1 Amount of *Murāja‘ah* after Completing 30 *Juz’* Memorization

Number of <i>Juz’</i> Reviewed per Day	Number of Completion (<i>Khatam</i>)	Duration
1 <i>Juz’</i>	1time	40-45 days
2 <i>Juz’</i>	1 time	20-25 days
3 <i>Juz’</i>	1 time	10-15 days
4 <i>Juz’</i>	1 time	8-10 days
5 <i>Juz’</i>	1 time	1 week

As mentioned above, *Murāja‘ah* after completing the 30 *Juz’* recitation takes up to a maximum of 100 days or about three months. The students will review the complete 30 *Juz’* at least five times. After completing the *Murāja‘ah*, the supervising teacher will evaluate whether the student is ready to be tested by the central committee of the Presidency of Religious Affairs of Türkiye or *Diyanet* to receive the *Hāfīz* 30 *Juz’* certificate (*Shahādah*). If the teacher assesses that the student has not yet met the standards, the student must undergo the *Murāja‘ah* after the 30 *Juz’* recitation as

¹³³ Mr. Cihan Özbek, “interview by researcher”, 28th November 2023.

described previously once again. In total, both rounds will take approximately six months or more¹³⁴.

Students who pass the *Murāja‘ah* upon completing the recitation of 30 *Juz‘* and successfully pass the examination by the central committee of the Presidency of Religious Affairs of Türkiye will be selected by the aforementioned organization to serve as assistants to *Hāfiẓ* teachers¹³⁵ known in Turkish as '*belletmen*'¹³⁶.

2. *Murāja‘ah* after Passing the 30 *Juz‘* Memorization Test

The *Murāja‘ah* after passing the 30 *Juz‘* memorization test is a program organized with the cooperation and support of the Ministry of Religious Affairs of Türkiye. It provides opportunities for students who have completed the 30 *Juz‘* memorization and have either recently received the *Shahādah Hāfiẓ* or have been long-standing *Hāfiẓ* students. It also opens participation to graduates from all *Tahfiẓ* institutions in Türkiye. The program is established with the following objectives¹³⁷:

- To provide opportunities for *Hāfiẓ* who want to systematically review their memorization.
- To train and develop additional skills beyond review such as practicing *Tajwīd* or *Tarannum* reading.
- To encourage *Hāfiẓ* to read according to correct and complete *Tajwīd* principles.
- To enhance *Hāfiẓ*'s knowledge of correct *Murāja‘ah* techniques or introduce new *Murāja‘ah* techniques.
- To reinforce and review religious knowledge such as '*Aqīdah* (creed), *Fiqh* (Islamic jurisprudence), *Akhlāq* (morals and manners), and *Tārīkh* (history of Islam).

¹³⁴ Mr. Cihan Özbek, "interview by researcher", 28th November 2023.

¹³⁵ Ibid.

¹³⁶ The term 'belletmen' in Turkish refers to a tutor or instructor whose primary responsibility is aiding students in memorizing educational material. Derived from the verb 'belletmek,' which translates to 'to make someone learn or memorize,' the role of a belletmen is prevalent in disciplines that demand extensive memorization, such as Quranic studies, language acquisition, and other fields where rote learning and recall are emphasized.

¹³⁷ Türkiye Cumhuriyeti Diyanet İşleri Başkanlığı Eğitim Hizmetleri Genel Müdürlüğü, "Programın Hedefi/ The Program's Objectives", Hafızlık Tekrar Programı, Ankara, 2015, 6.

- To enhance knowledge and skills in public speaking.

This program is scheduled for participation five days a week or 18 hours per week, averaging about 3 hours and 30 minutes per day. The program does not charge any fees to the participants and allows students to register more than once, under the condition that they comply with all regulations and standards set by the institution. Additionally, the institution will conduct individual assessments of participants' progress to enhance their *Murāja'ah* efficiency¹³⁸.

In addition, there are other subject classes designed to enhance various skills of the students. It is mandated that students participate in each course for a minimum duration of 17 weeks. The subjects are as follows¹³⁹:

- 1) *Murāja'ah* Recitation Class
- 2) Qur'ān Reading Methods and Teaching Class
- 3) *Tadabbur*¹⁴⁰ Qur'ān Class
- 4) Basic Islamic Studies Class
- 5) *Hitabet*¹⁴¹ Class

The *Murāja'ah* Recitation Class detailed as follow¹⁴²:

¹³⁸ Ibid, 7-9.

¹³⁹ Ibid, 10.

¹⁴⁰ The term 'tadabbur' refers to the profound contemplation and reflection on the Qur'ān's meanings and messages. Derived from the Arabic root 'd-b-r,' meaning 'to follow' or 'to ponder,' tadabbur encompasses a deliberate and thoughtful process of engaging with the text. This practice is esteemed within Islamic tradition, enabling believers to not only comprehend the literal text but also apply its teachings to their lives.

¹⁴¹ "Hitabet" is the Turkish term for the art of oratory or public speaking, derived from the Arabic "ḥataba," which means to preach or deliver a speech. It encompasses the skills necessary to engage and persuade an audience effectively through well-crafted messages and compelling delivery techniques.

¹⁴² Türkiye Cumhuriyeti Diyanet İşleri Başkanlığı Eğitim Hizmetleri Genel Müdürlüğü, "Programın Hedefi/ The Program's Objectives", Hafızlık Tekrar Programı, Ankara, 2015, 11-13.

Table 3.2 Program of *Murāja‘ah* After Passing the 30 Juz’ Memorization Test

Week	Activities
1	The introduction to <i>Murāja‘ah</i> Program: Importance of <i>Murāja‘ah</i> Methods and techniques of <i>Murāja‘ah</i>
2	<i>Murāja‘ah Juz’ 1-5</i>
3	<i>Murāja‘ah Juz’ 6-10</i>
4	<i>Murāja‘ah Juz’ 11-15</i>
5	<i>Murāja‘ah Juz’ 16-20</i>
6	<i>Murāja‘ah Juz’ 21-25</i>
7	<i>Murāja‘ah Juz’ 26-30</i>
8	<i>Murāja‘ah Juz’ 1-5</i>
9	<i>Murāja‘ah Juz’ 6-10</i>
10	<i>Murāja‘ah Juz’ 11-15</i>
11	<i>Murāja‘ah Juz’ 16-20</i>
12	<i>Murāja‘ah Juz’ 21-25</i>
13	<i>Murāja‘ah Juz’ 26-30</i>
14	<i>Murāja‘ah Juz’ 1-10</i>
15	<i>Murāja‘ah Juz’ 11-20</i>
16	<i>Murāja‘ah Juz’ 21-30</i>
17	<i>Teravih with Hatim</i> ¹⁴³

¹⁴³ “Hatim” refers to the complete recitation of the Qur’ān, a practice derived from the Arabic root “hatama,” meaning “to conclude.” This revered practice holds significant spiritual importance in Islamic tradition and is customarily performed during pivotal religious events, such as Ramadan, symbolizing the devout completion of Quranic recitation.

	<i>Mukabale</i> ¹⁴⁴
	Test

As outlined above, The *Murāja‘ah* Program spans 17 weeks and is meticulously designed to systematically review the Qur‘ān. The initial week serves as an introduction, emphasizing the importance of the program and discussing various *Murāja‘ah* methods and techniques. In the subsequent six weeks, participants engage in a gradual review of the Qur‘ān, with each week dedicated to five *Juz‘* averaging one *Juz‘* per day covering *Juz‘* 1 through *Juz‘* 30. The following six weeks replicate this review pattern, enabling participants to revisit each *Juz‘* for a second time to reinforce their memorization. The intensity increases in weeks 14 through 16 with each week covering the review of ten *Juz‘*, equating to two *Juz‘* per day. The program culminates in week 17 with a series of concluding activities including *Tarāwīḥ* prayers featuring a complete recitation of the *Qur‘ān* (*Ḥatim*), a recitation face-off (*Mukabale*) to evaluate memorization accuracy, and a formal test to assess the participants' retention and proficiency in Qur‘ānic recitation. This structured approach is aimed at enhancing fluency and reinforcing memorization through consistent and focused review.

The *Qur‘ān* Reading Methods and Teaching Class is structured to prepare students to become future Qur‘ān teachers. Throughout this course, participants will explore various Qur‘ānic principles, including *Makhraj* (the points of articulation), *Ṣifāt* (the characteristics of the letters), *Isti‘adha* and *Basmalah*, *Waqf* (the rules for pausing during Qur‘ān reading), and essential Qur‘ānic terminology¹⁴⁵.

The *Tadabbur* Qur‘ān reading class focuses on understanding the meanings of the Qur‘ān. The lessons are organized either by thematic content or based on specific verses (*‘Āyāhs*) from the Qur‘ān. Typically, each session covers about 10 *‘Āyāhs* to one

¹⁴⁴ "Mukabale" derived from the Arabic word "muqābala," meaning 'to face, oppose, or confront,' refers to a practice in Quranic recitation where one individual recites the text aloud while another listens and corrects any errors. This method is prevalent in Quranic study circles and educational institutions specializing in Quranic education, where it is employed as an essential tool to reinforce accuracy and fluency in recitation.

¹⁴⁵ Türkiye Cumhuriyeti Diyanet İşleri Başkanlığı Eğitim Hizmetleri Genel Müdürlüğü, "Kur‘an Okuma Usulleri ve Talimi/ Quran Reading Techniques and Instruction", Hafızlık Tekrar Programı, Ankara, 2015, 13-14.

page, depending on the content of the 'Āyāhs. For example, *Sūrah Al-Baqarah*, 'Āyāhs 21-25, explore the theme "The Relationship Between Tawhid (Oneness of God) and Ibadah (Worship)," and *Sūrah Al-Nisā'*, 'Āyāhs 160-165, discuss "Sincerity and Consistency"¹⁴⁶.

The Basic Islamic Studies class is a course focused on teaching the foundational aspects of Islamic studies that are essential for becoming a comprehensive and exemplary Muslim. It also serves as a preparatory pathway for those aspiring to become future teachers in the field. Core subjects include principles of faith, religious practices, Islamic ethics, and history. This curriculum aims to equip students with both theoretical knowledge and practical skills necessary for personal development and educational vocations in Islam¹⁴⁷.

The *Hitabet* Class emphasizes training students in the art of public communication and persuasive speaking to promote virtuous actions. It is specifically developed to prepare students for religious public speaking. The curriculum covers delivering Friday *Khuṭbahs*, *Nikāḥ Khuṭbahs*, and various sermons. Additionally, students engage in practicing *Takbīr* on 'īd, performing the *Adhān* and *Iqāmah*, and reciting *Du'ā'* during different ceremonies such as after prayers, at funerals, and upon completing the *Qur'ān*¹⁴⁸.

3.3.4 Student Development Activities in the *Murāja'ah* Program

Student development activities at educational institutions are meticulously designed to facilitate the holistic growth of students by harnessing their potential for comprehensive human development. This approach encompasses both physical and psychological well-being, enabling students to manage themselves effectively and coexist harmoniously with others¹⁴⁹. *Tahfīz* institutions in Türkiye including HUFK place a strong emphasis on these developmental programs, aiming to fully leverage students' inherent capacities

¹⁴⁶ Ibid, 16-21.

¹⁴⁷ Türkiye Cumhuriyeti Diyanet İşleri Başkanlığı Eğitim Hizmetleri Genel Müdürlüğü, "İlmihal Bilgisi/ Fiqh Knowledge", Hafızlık Tekrar Programı, Ankara, 2015, 22-27.

¹⁴⁸ Türkiye Cumhuriyeti Diyanet İşleri Başkanlığı Eğitim Hizmetleri Genel Müdürlüğü, "Hitabet/ Oratory", Hafızlık Tekrar Programı, Ankara, 2015, 22-27.

¹⁴⁹ Kanya Petcharaporn, Classroom Management and Student Guidance, https://eedu.ssru.ac.th/kalanyoo_pe/pluginfile.php/101/mod_resource/content/1.pdf (accessed 21st April 2024), 4-5.

while focusing on maximizing their contributions to society and the nation especially through initiatives related to the *Qur'ān* and religious assistance.

The specific objectives of these student development activities include¹⁵⁰:

1. Enhancing students' abilities in reading, thinking, speaking, and applying creative thinking skills towards the memorization of the *Qur'ān*.
2. Fostering students' competencies in social integration and interpersonal relations.
3. Cultivating youth who are well-rounded in terms of physical health, mental stability, and intellectual capacity.

The HUFK has incorporated these activities into the daily routines of students to enable them to develop various skills during their memorization phase. The HUFK has tailored student development activities to meet the primary needs and interests of the students, which can be categorized into 3 types as detailed follows:

1. Activities to develop the intellectual and spiritual potential of students

The first intellectual development activity organized at this institution is the reading of *Risale-I Nur*, which takes place every day from 3:00 PM to 4:00 PM. The program is divided into three segments: 20 minutes of reading the aforementioned book, followed by 20 minutes of practicing Ottoman language writing, and 20 minutes of discussing religious topics (*Ilmihal Sohbeti*). The primary objective of these activities is to purify the students' hearts and to further their religious knowledge¹⁵¹.

2. Activities to develop the physical potential of students

At this institution, physical development activities include sports such as football and swimming. Football is organized once a week, specifically addressing the needs of an all-male student body making it a frequently arranged activity as per the students'

¹⁵⁰ Türkiye Cumhuriyeti Başbakanlık Diyanet İşleri Başkanlığı, "Sosyal Etkinlik Ve Rehberlik Alanının Genel Amaçları/ General Objectives of the Social Activity and Guidance Area", Hafızlık Eğitim Programı, Ankara, 2010, 53.

¹⁵¹ Mr. Cihan Özbek, "interview by researcher", 16th April 2024.

demands. Additionally, the institution organizes off-site swimming activities once a month. These efforts underscore the institution's commitment to recreational sports activities, particularly football and swimming. The objective of such activities is to ensure students maintain robust health and also serve as an effective means to enhance their memorization skills¹⁵².

3. Activities to develop students' emotional and mental potential

As an initial activity upon enrollment, students will participate in excursions and educational tours to various historically significant sites including archaeological and religious landmarks. These tours primarily cover locations within Istanbul such as Topkapi Palace, Fatih Museum, Hagia Sophia Mosque, Dolmabahçe Palace, and Eyüp Sultan Mosque. Near the end of their memorization studies, the institution organizes a similar activity, taking students to historical sites outside of Istanbul, including Bursa, Çanakkale, and Eskişehir¹⁵³. These activities are designed to help students appreciate various historical sites, gain a deeper understanding of history and archaeology, and develop a sense of responsibility towards preserving cultural heritage and environmental values. Additionally, to provide relaxation and prevent boredom during weekends, the institution arranges picnics at various parks and scenic locations, reinforcing the educational impact with practical engagement in local culture and natural environments¹⁵⁴.

3.3.5 Daily/ Weekly Routine

A daily routine is crucial as it enables us to manage and control our daily time effectively. Additionally, it plays a vital role in improving our mental well-being and helps us navigate changes more smoothly by providing guidance in scheduling activities for each time period thereby relieving stress. The key lies in both scheduling activities and adhering to the established routine, serving as an excellent way to cultivate discipline and consistency¹⁵⁵. Successfully achieving set goals requires repetitive

¹⁵² Ibid.

¹⁵³ Ibid.

¹⁵⁴ Ibid.

¹⁵⁵ Arlinghaus KR and Johnston CA, "The Importance of Creating Habits and Routine". American Journal of Lifestyle Medicine. vol. 13, no.2, 2019, 142-144.

actions over a period that is driven by discipline and unwavering determination. Similarly, the memorization of *al-Qur'ān* verses is essential and highly significant in adhering to the scheduled routine set by the institution, ensuring the accomplishment of goals within the specified timeframe.

The HUFK further supports this by providing a predefined routine for all students, facilitating the smooth management of teaching and learning activities. The established routine is as follows¹⁵⁶:

Table 3.3 Student's Daily Routine in the HUFK

WEEKDAYS			SATURDAY			SUNDAY
05.15		Wake up	05.15		Wake up	IN- BUILDING DOWNTIME + OUTING PERMISSION
05.30	06.00	<i>Fajr</i> Prayer	05.30	06.00	<i>Fajr</i> Prayer	
06.00	07.30	<i>Hafizlık</i> Lesson 1	06.00	07.30	<i>Hafizlık</i> Lesson 1	
07.30	08.00	Breakfast	07.30	08.00	Breakfast	
08 00	09.30	<i>Hafizlık</i> Lesson 2	08 00	09.30	<i>Hafizlık</i> Lesson 2	
09.30	10.00	Break	09.30	10.00	Break	
10.00	11.30	<i>Hafizlık</i> Lesson 3	10.00	11.30	<i>Hafizlık</i> Lesson 3	
11.30	11.45	Break	10.30	11.00	Personal tasks Room cleaning	

¹⁵⁶ Mr. Cihan Özbek, "interview by researcher", 16th April 2024.

11.45	12.45	<i>Hafizlık</i> Lesson 4	OUTING PERMISSION	
12.45	13.15	Lunch		
13.15	13.45	Ablution		
13.45	14.45	Rest		
14.45	16.00	<i>Hafizlık</i> Lesson 5		
16.00	17.00	Spiritual Program (<i>Risale-I Nur Class</i>)		' <i>Aşr</i> Prayer
17.00	17.15	' <i>Aşr</i> Prayer		<i>Hafizlık</i>
17.15	18.30	Rest		Lesson 1
18.30	19.00	Dinner		<i>Maghrib</i> Prayer
19.00	20.00	<i>Hafizlık</i> Lesson 6		Dinner
20.00	20.30	<i>Maghrib</i> Prayer	<i>Hafizlık</i> Lesson 2	
			Break	
20.30	22.00	<i>Hafizlık</i> Lesson 6	Return to Course	<i>Hafizlık</i> Lesson 3
22.00	22.30	' <i>Ishā</i> ' Prayer	IN-BUILDING DOWNTIME	' <i>Ishā</i> ' Prayer
22.30		Bedtime		

Review of the provided daily schedule table shows that students allocate a total of 7 hours and 30 minutes to lesson time on weekdays, 4 hours and 30 minutes on Saturdays, and 3 hours and 30 minutes on Sundays. Furthermore, the schedule sets aside from Saturday noon (before *Zuhr* Prayer) to Sunday (after *'Aṣr* Prayer) as the weekly break, spanning one night and one day. During this period, the institute does not prescribe any mandatory activities, thus allowing students ample opportunity to rest completely. Students are given the liberty to engage in personal activities based on their own preferences without any institutional restrictions or requirements. These activities might include sports, laundry, resting, shopping, among others. Additionally, over the weekends, students are allowed to leave the campus to explore the town, enhancing their social interactions and providing opportunities for personal errands.

3.3.6 *Murāja'ah* Class Management

Class management is the organization of the classroom environment to create an engaging atmosphere that promotes student learning. It helps to ensure the effectiveness of teaching and learning, yielding the best educational outcomes in the classroom. High-quality class management is a continuous process that instills motivation for learning and requires teachers to be responsible and supportive throughout the learning process¹⁵⁷.

The HUFK emphasizes meticulous classroom management by assigning one teacher to each classroom, responsible for no more than 13 students. This strategic ratio is designed to ensure personalized attention for each student, enhancing both academic and personal growth, and facilitates efficient time management to thoroughly evaluate student progress¹⁵⁸. Each designated teacher manages both the memorization and *Murāja'ah* (review) periods, maintaining consistent supervision. Their duties encompass actively listening to memorization lessons, assessing memorization skills, tailoring activities to individual capabilities, and generally overseeing the students' educational journey¹⁵⁹.

¹⁵⁷ Kanya Petcharaporn, Classroom Management and Student Guidance, https://eledu.ssru.ac.th/kalanyoo_pe/pluginfile.php/101/mod_resource/content/1.pdf (accessed 26th April 2024), 3-4.

¹⁵⁸ Mr. Cihan ÖZBEK, “interview by researcher”, 16th April 2024.

¹⁵⁹ Ibid.

Furthermore, the institute has designated a teacher specifically to spearhead student development activities, including the study of *Risale-i Nur* and Ottoman language classes. These teachers also tackle broader responsibilities such as enforcing discipline, overseeing health management during illnesses, and resolving any student challenges that arise¹⁶⁰. In terms of physical classroom arrangement, the institute ensures that students are seated on chairs with desks arranged in rows facing the teacher, promoting an orderly learning environment. Occasionally, to enhance the learning experience and stimulate memorization, the teacher relocates the students to alternative venues such as a salon, a hall, or a prayer room for sessions¹⁶¹

3.3.7 Problems and Challenges

Embarking on the path of memorizing the *Qur'ān* is a dedication promoted and honored by religious practices to preserve the scripture of Allah. Nonetheless, this endeavor is fraught with cognitive, emotional, and management challenges. These include the requirement for consistent reading, engagement in repetitive activity patterns over extended periods, the difficulty in differentiating and recalling similar verses, the fear of forgetting memorized verses and the challenge of controlling the use of electronic media. All of these are issues that students often encounter to some extent during the *Qur'ān* memorization process¹⁶².

The HUFK is an institution that inevitably encounters similar problems and obstacles. However, the most common issues include students feeling homesick, students becoming bored with the same daily routines over an extended period, inconsistencies in memorization practices. These three challenges are considered major recurring issues that significantly affect the students' learning outcomes and the effectiveness of their memorization efforts. The details of these challenges will be elaborated on as follows:

¹⁶⁰ Ibid.

¹⁶¹ Ibid.

¹⁶² Prof. Dr. Suat Cebeci and Bilāl Ünsal, "Hafızlık Eğitimi ve Sorunları", *Değerler Eğitimi Dergisi*. vol. 4, no. 11, 2006, 27-52.

1) Student Homesickness Issue

Given its status as an international *Tahfīz* institution, the majority of students at the *Tahfīz* school come from various countries worldwide, making homesickness a primary issue for the institution. This challenge is not exclusive to international students; domestic students, particularly those from remote areas or those grappling with linguistic and cultural communication barriers similarly struggle with this issue. Interviews with the institution's administrators have revealed that homesickness substantially hinders students' focus on memorization tasks, negatively impacting their academic performance including memory retention and class participation. To mitigate this, the *Tahfīz* institution has integrated various activities into the weekly schedule. These include educational trips and local excursions which help expose students to the local culture and community and designated 'free time' allows students to unwind and bond with peers, creating a supportive network that helps alleviate feelings of isolation¹⁶³.

2) Student Boredom with Repetitive Daily Routines

Student boredom due to repetitive daily routines is a pervasive issue. Typically, students are required to attend at least eight class sessions per day or spend eight to nine hours on reading, memorizing, or revising. These long, monotonous hours often lead to feelings of tedium or frustration. Such emotions not only affect academic achievements but also hinder personal development, impacting areas such as motivation and mental health. This problem is particularly prevalent among students in the later stages of their memorization process or those engaged in *Murāja'ah*, the review phase following the completion of entire memorization¹⁶⁴.

3) The Issue of Inconsistency in Memorization

The challenge of maintaining consistency in memorization is a prevalent issue among *Hāfīz* students at this institution. It is an issue where students are unable to continue memorizing continuously as normal due to mental fatigue and the increasing amount of

¹⁶³ Mr. Cihan Özbek, "interview by researcher", 16th April 2024.

¹⁶⁴ Ibid.

material to be memorized. This fatigue typically manifests as decreased concentration, slower cognitive processing, and increased forgetfulness. This problem often affects students who have already memorized more than half of the 30 *Juz*’ or are in the final stages of their memorization process¹⁶⁵.

It is evident that three primary challenges confronting *Tahfīz* institutions are deeply rooted in the intensive and distinctive requirements of the students' schedules and lifestyles, which inherently make these issues common and difficult to avoid. In response, *Tahfīz* institutions actively implement a variety of strategies. For instance, they engage external experts and psychologists who impart specialized knowledge and conduct targeted activities aimed at alleviating these issues at an initial stage. Furthermore, the institutions organize a specialized summer *Qur’ān* memorization camp known in Turkish as '*Hızlandırılmış Hafızlık Kampı*'. This camp is strategically designed to support students who face these persistent challenges, enabling selected participants to engage in intensive study sessions. Such opportunities allow students to master verses not adequately memorized during regular academic periods and to better prepare for subsequent memorization courses¹⁶⁶.

3.3.8 Nutritional Status

Food significantly influences the brain's operational processes and memory systems. Therefore, proper nutritional care is essential for enhancing memory accuracy particularly for *Hāfīz* students. Many *Qur’ān*ic memorization institutions prioritize the dietary and hydration needs of their students. Some even establish specific nutritional guidelines to prevent the consumption of substances that are not only unbeneficial but also detrimental to brain function.

The HUFK is an institution that accords substantial attention to the nutritional needs of its students. The institution systematically provides all daily meals—breakfast, lunch, and dinner—with objectives aimed at minimizing the time students allocate to routine daily activities, preventing accidents associated with meal preparation, and, most crucially, ensuring that students consume a nutritionally balanced diet encompassing all five food groups. Each meal is meticulously prepared by professional

¹⁶⁵ Ibid.

¹⁶⁶ Mr. Cihan Özbek, “interview by researcher”, 16th April 2024.

chefs under the supervision of nutrition specialists. Furthermore, the institution employs a monthly menu planning strategy, designed by expert nutritionists to optimize dietary benefits¹⁶⁷.

At the same time, to allow students to experience eating in a style that suits their personal tastes, the institution grants them the freedom to prepare local or national dishes according to their preferences or culinary skills. This is particularly important for international students from diverse countries such as Thailand, Malaysia, Indonesia, Somalia, China, and others. The institution facilitates this activity once a week, aiming to alleviate homesickness and to reduce tedium associated with consuming non-native foods¹⁶⁸. The institution places a high priority on encouraging and instructing students to choose nutritious foods that are beneficial for brain function. Consequently, the institution prepares specific foods recognized for enhancing memorization such as nuts, milk and various dried fruits that are included in every breakfast meal each day¹⁶⁹.

3.3.8.1 The Relationship between Nutritional Status with Systematic and Easy Murāja'ah

The relationship between nutritional factors and *Murāja'ah* is multifaceted, encompassing both physical and mental aspects. Studies indicate that specific nutrients, notably omega-3 fatty acids found in fish, nuts, and seeds, are particularly beneficial for brain function and memory retention. Higher dietary intake of these nutrients correlates with better memory performance¹⁷⁰. Additionally, dietary patterns such as the Mediterranean diet, which is rich in fruits, vegetables, whole grains, and olive oil, have been associated with improved brain function and a reduced risk of Alzheimer's disease.¹⁷¹ Foods like whole grains and legumes, which release glucose slowly, provide sustained energy to the brain, aiding focus during extended *Murāja'ah* sessions¹⁷². Consequently, the HUFK prioritizes the nutritional well-being of its students to enhance

¹⁶⁷ Ibid.

¹⁶⁸ Ibid.

¹⁶⁹ Ibid.

¹⁷⁰ Saravana Kumar S., "Effect of Omega-3 Fatty acids on Memory". Research Journal of Pharmacy and Technology, vol. 7, no.6, January 2014, 715-718.

¹⁷¹ Ellouze I, Sheffler J, Nagpal R, Arjmandi B, "Dietary Patterns and Alzheimer's Disease: An Updated Review Linking Nutrition to Neuroscience", Retrieved from National Library of Medicine official website, < <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC10384681/>> (accessed 10th May 2024).

¹⁷² Dr. Radha, "The best brain food for studying and revision", Retrieved from BBC Bitesize official website, < <https://www.bbc.co.uk/bitesize/articles/zrjmvj6>> (accessed 10th May 2024).

their academic and spiritual development, especially during *Murāja‘ah* sessions. By providing thoughtfully prepared meals rich in essential nutrients such as omega-3 fatty acids, vitamins, and minerals, the HUFK ensures that students have the necessary sustenance for consistent focus and optimal cognitive performance during their *Murāja‘ah* practice.

In addition to specific nutrients and dietary patterns, hydration plays a crucial role in brain performance. Dehydration, even at mild levels, can impair brain function and memory recall, resulting in decreased alertness and difficulty concentrating. This underscores the importance of maintaining adequate hydration levels during *Murāja‘ah* sessions. The HUFK emphasizes student hydration by advising students to keep a filled water bottle. By ensuring proper nutrition and staying hydrated, students engaging in *Murāja‘ah* can support their cognitive abilities, enhance memory retention, and maintain sustained energy levels during sessions¹⁷³. Overall, attention to nutritional factors and hydration, as emphasized by the HUFK, is integral to promoting a conducive environment for systematic and easy *Murāja‘ah*, ultimately aiding in the mastery and preservation of Qur’ānic memorization.

3.4 SUMMARY

In summary, this chapter has delved into the methodology of *Murāja‘ah* in Türkiye providing a comprehensive examination of its various facets. The chapter begins with a brief overview of Türkiye and discusses the historical background of *tahfīz* education within the country. Additionally, it provides detailed insights into the selected *tahfīz* institute and the methodologies employed with a discussion of *Hazirlik* (preparation stage), *Hafizlik* (memorization stage), and *Haslama* (*Murāja‘ah* stage) and more focused on the last stage. Furthermore, the chapter explores diverse aspects related to *Murāja‘ah* students encompassing Student Development Activities, Daily/Weekly Routine, *Murāja‘ah* Class Management, Problems and Challenges and the crucial relationship between Nutritional Status and the systematic and easy *Murāja‘ah*. In the upcoming chapter, a comparative analysis will be conducted on *Murāja‘ah* methodologies in Thailand and Türkiye. This analysis will be followed by synthesizing

¹⁷³ Dr. Jaime Cloyd ND, “The Role of Nutrition in Managing Fatigue: Foods that Boost Energy”, Retrieved from Rupa Health official website, <<https://www.rupahealth.com/post/the-role-of-nutrition-in-managing-fatigue-foods-that-boost-energy>>, (accessed 11st May 2024).

their similarities, differences, strengths, and weaknesses. Ultimately, the results will culminate in a conclusion and recommendations for the optimal application of a *Murāja‘ah* module.



CHAPTER FOUR

DISCUSSION AND EVALUATION

4.1 FOREWORD

Comparative analysis is a systematic approach used to evaluate and compare two or more entities, variables, or approaches to identify similarities, differences and patterns. This method involves assessing the strengths, weaknesses, opportunities and threats associated with each system or approach to make informed decisions. Comparative studies allow for the identification of specific teaching methods and their effectiveness, leading to a better understanding of why certain approaches yield better results. Additionally, this approach helps in reaching general conclusions about the factors that promote successful memorizing outcomes by analyzing diverse datasets from multiple educational contexts. This type of analysis also enables educators and policymakers to analyze and learn from experiences in different educational settings, resulting in more effective teaching strategies and policy decisions.

In the context of comparing the methodologies of *Murāja'ah* of *Qur'ānic* Memorization at *Tahfīz* Education in Thailand and the Osmani System in Türkiye serves several key objectives. Firstly, it aims to identify and analyze the specific techniques and approaches employed in each system, shedding light on the strengths and weaknesses of both methodologies. By examining the practices of *Tahfīz* education in Thailand and the Osmani System in Türkiye, the study seeks to gain insights into the factors contributing to effective *Qur'ānic* memorization and *Murāja'ah*. Secondly, the comparison allows for the exploration of cultural, pedagogical, and institutional differences that may influence the implementation and outcomes of *Murāja'ah* practices and achievement in these two distinct contexts. Understanding these differences is essential for developing contextually appropriate strategies and interventions to enhance *Qur'ānic* memorization efforts globally. Thirdly, the study aims to contribute to the body of knowledge in the field of Islamic education by providing evidence-based data and insights that can benefit educational policy and instructors. By systematically comparing and contrasting the methodologies of *Murāja'ah* in Thailand and Türkiye, this research endeavors to advance the understanding of *Qur'ānic* memorization, specifically in *Murāja'ah* processes, and to

provide practical recommendations for improving overall *Tahfīz* education practices in diverse educational settings.

4.2 COMPARATIVE ANALYSIS OF CASE STUDIES

4.2.1 Pre-*Murāja‘ah*: The *Tahfīz* Method

SIMILARITIES		
Aspects	Thailand	Türkiye
Student Admission Age	Accept students aged 12 and above.	
Preparatory Classrooms for Memorization	Have preparatory classrooms for memorization with similar objectives and teaching formats, including: 1) <i>Makhārij al-ḥurūf</i> (articulation points) 2) <i>Şifāt al-ḥurūf</i> (characteristics of letters) 3) <i>Tajwīd</i> principles 4) Practice reading fluency.	
<i>Juz’</i> for Starting Memorization	Start memorization from <i>Juz’</i> 30.	
Pages to Begin Memorization	Begin memorizing one page per day.	
Minimum Time Required to Complete Memorization	The minimum time to complete memorization is 1.5 years.	

DIFFERENCES		
Aspects	Thailand	Türkiye
Duration of preparatory class	2-6 months	6-9 months, with additions: 1) Practice memorization from <i>Juz’</i> 30 and selected <i>Sūrahs</i> , 2)

		Teaching basic Islamic studies
Student Admission Criteria	There are classrooms available for those who cannot read the <i>Qur'ān</i> at all namely <i>Iqra'</i> class.	Only accept students who can already read the <i>Qur'ān</i> at a basic level or higher.
Memorization system	Use the Pakistan memorization system	Use the Ottoman memorization system
Memorization technique	Following forward-order memorization technique	Following reverse-order memorization technique
5. Completion deadline	1.5 to 2.5 years (maximum of 3 years)	to 2 years
Time allocation	Clearly define and allocate time between the period of memorizing new chapters and reviewing old ones.	Memorize new chapters and old chapters simultaneously.
Preparation of new memorizations	Prepare new memorizations one day before submitting.	Prepare new memorizations two days in advance before submitting.

STRENGTH		
Aspects	Thailand	Türkiye
1.	Sequential memorization prevents confusion in the order of memorization.	Requires less total time for memorization.
2.	Clear time allocation between memorization and review the	New and old memorizations are always connected, preventing

	memorization allows students to focus more on memorization.	confusion between the two when submitting the memorization.
3.	-	New memorizations can be read fluently as they are the first pages to be read when submitting memorizations.

WEAKNESS		
Aspects	Thailand	Türkiye
1.	When in the final stages of memorization, the fluency of memory may decrease because the new memorized sections are read last.	Memorization of each <i>Juz</i> will not be complete if students stop memorizing halfway.

The comparative analysis above indicates that both Thailand and Türkiye adopt a structured approach to Qur'ānic memorization by accepting students aged 12 and above into their *Tahfīz* programs. This age threshold is considered appropriate as it aligns with the students' cognitive and emotional maturity, enabling them to handle the rigorous demands of memorizing the *Qur'ān*. Each country has implemented preparatory classrooms designed to equip students with the foundational skills necessary for effective memorization. These preparatory classes share common objectives and teaching formats which include mastering the *Makhārij al-ḥurūf* (articulation points of the letters), *Şifāt al-ḥurūf* (characteristics of the letters), *Tajwīd* principles (rules of Qur'ānic recitation), and practicing reading fluency. By focusing on

these essential elements, both programs ensure that students develop a strong foundation in Qur'ānic recitation before embarking on the memorization process.

Furthermore, both Thailand and Türkiye initiate the memorization process from *Juz' 30*, which contains shorter and more manageable *Sūrahs* for beginners. This strategic starting point helps students build confidence and gradually acclimate to the memorization routine. Each program also begins with students memorizing one page per day, establishing a consistent and manageable daily goal. This incremental approach helps students maintain steady progress without feeling overwhelmed. Additionally, both countries set the minimum time required to complete the memorization process at 1.5 years. This timeframe reflects a disciplined yet realistic approach, balancing the need for thorough memorization with the students' capacity to sustain long-term effort.

Despite these similarities, there are notable differences between the two countries' *Tahfīz* methods. The duration of the preparatory class in Thailand ranges from 2 to 6 months, whereas in Türkiye it extends from 6 to 9 months. The longer duration in Türkiye includes additional components such as memorization practice from *Juz' 30* and selected *Sūrahs*, and basic Islamic studies providing a more comprehensive preparatory phase. In terms of admission criteria, Thailand offers *Iqra'* classes specifically designed for students who cannot read the *Qur'ān*, making the program accessible to complete beginners. In contrast, Türkiye's program accepts only students who can already read the *Qur'ān* at a basic level or higher indicating a higher entry threshold. Admitting students who can already read the *Qur'ān* at a basic level facilitates easier management for teachers and also makes it easier for students to begin *Qur'ānic* memorization.

The memorization systems also differ with Thailand employing the *Pakistan* memorization system and Türkiye utilizing the *Ottoman* memorization system. These systems reflect the distinct cultural and historical influences in each country. Thailand follows a forward-order memorization technique where students memorize the *Qur'ān* sequentially from the beginning page of the *Juz'* to the end. In contrast, Türkiye adopts a reverse-order memorization technique where students start from the last page of the *Juz'* and work backwards. This difference in technique can impact how students retain and recall the memorized material.

Another key difference lies in the completion deadlines. Thailand's program sets a broader range for completion from 1.5 to 2.5 years with a maximum of 3 years, thus providing flexibility for students who may need more time. However, Türkiye has a stricter deadline of 1.5 to 2 years emphasizing a faster pace. Time allocation strategies also vary with Thailand clearly defining and allocating specific periods for memorizing new chapters and reviewing old ones. This structured approach helps students focus on their tasks without confusion. Conversely, Türkiye integrates the memorization of new chapters and the review of old ones simultaneously which can create a more continuous and cohesive memorizing experience. Additionally, the preparation time for new memorizations differs with Thailand preparing one day before submission and Türkiye two days in advance, this may potentially impact the students' readiness and retention.

Thailand's sequential memorization method offers the advantage of preventing confusion in the order of memorization, thus providing students with a clear and logical progression through the *Qur'ān*. The clear time allocation between memorization and review allows students to focus more effectively, balancing the reinforcement of old material with the acquisition of new content. This structured approach can enhance students' confidence and retention. However, Thailand faces a significant challenge in the final stages of memorization. As new sections are read last, the fluency of memorization may decrease, potentially affect the students' ability to recall and recite the material accurately during the final stages of their journey.

On the other hand, Türkiye's approach requires less total time for memorization, can be more efficient and motivating for students who thrive under a faster pace. The integration of new and old memorization ensures that students maintain a continuous connection between different parts of the *Qur'ān*, thus preventing confusion and reinforcing their overall retention. Preparing new memorizations two days in advance aids in better retention and fluency, as this allows students have more time to internalize the new material. However, Türkiye faces the risk that if students stop halfway, their memorization of each *Juz* remains incomplete, creating gaps in their memorization and potentially affecting their overall progress.

In conclusion, the comparative analysis of the *Tahfīz* methods in Thailand and Türkiye reveals distinct strengths and challenges inherent in each approach. Thailand's method offers a structured and supportive environment with clearly defined progression

and time allocation, aiding students in maintaining focus and consistency. In contrast, Türkiye’s method prioritizes efficiency and continuity, facilitating a faster memorization process with a seamless integration of new and old material. Maintaining the similarities of both methods such as accepting students aged 12 and above, having preparatory classrooms for memorization, starting memorization from *Juz’ 30*, beginning memorization with one page per day, and requiring a minimum time of 1.5 years to complete memorization can further aid the effectiveness of the progress. Recognizing these differences and commonalities allows educators and policymakers to tailor strategies that meet the diverse needs of students across various cultural contexts, thereby improving the overall effectiveness and accessibility of Qur’ānic memorization programs.

4.2.2 The *Murāja’ah* Method

SIMILARITIES		
Aspects	Thailand	Türkiye
<i>Murāja’ah</i> Methodology	There are two types of review methods: 1) <i>Murāja’ah</i> while in the memorization process. 2) <i>Murāja’ah</i> after completing the memorization of <i>Juz’ 30</i> .	
Initial <i>Murāja’ah</i> Rate	Begin <i>Murāja’ah</i> at a rate of one <i>Juz’</i> per day.	

DIFFERENCES		
Aspects	Thailand	Türkiye
<i>Murāja’ah</i> During Memorization	Students review memorization with specific quantity material for <i>Murāja’ah</i> as follows:	Students review memorization three times of each <i>Juz’</i> : at 1) page 15-20 2) page 10-20 3) page 5-20

	<p><i>Murāja'ah</i> materials</p> <p>Review 1 <i>Juz'</i></p> <p>Review 1.5 <i>Juz'</i></p> <p>Review 2 <i>Juz'</i></p> <p>Review, as determined by the teacher</p>	<p>For student have memorized</p> <p>less than 10 <i>Juz'</i></p> <p>between 10 and 15 <i>Juz'</i></p> <p>between 15 and 20 <i>Juz'</i></p> <p>Some student in special cases</p>	<p>and final reading is from page 1-20</p>
	<p>And student perform <i>Juz' Murāja'ah</i> every time after completing each <i>Juz'</i>.</p>		
Certification	Awards Hafiz certificate after passing <i>Juz'</i> 30 recitation tests within 1 day 1 night, evaluated by the institute's committee	Certification obtained through examination by the Ministry of Religious Affairs' Qur'ānic Memorization Examination Committee (<i>Diyanet</i>)	
Duration	One year	Spans from 3 to 6 months	
Number of Reviews (Maximum)	Reviews 30 <i>Juz'</i> within 1 day 1 night	Reviews 5 <i>Juz'</i> per day	
<i>Murāja'ah</i> Time (per Day)	Sunday to Thursday: 8 hours and 30 minutes	Monday to Friday: 7 hours and 30 minutes.	

	<p>Friday: 5 hours and 30 minutes.</p> <p>Saturday: 2 hours and 30 minutes</p>	<p>Saturday: 4 hours and 30 minutes.</p> <p>Sunday: 3 hours and 30 minutes</p>
Special Programs	<p><i>Murāja‘ah</i> after completing memorization established by institute is considered special for the accuracy of memorization.</p>	<p>Has an advance <i>Murāja‘ah</i> program after passing the memorization test established by government, known as the "<i>Hafızlık Tekrar Programı</i>".</p>

STRENGTH		
Aspects	Thailand	Türkiye
	<p>Ideal duration of <i>Murāja‘ah</i> affecting efficiency and accuracy of memorization.</p>	<p>Have a <i>Murāja‘ah</i> program offer for students passing the 30 <i>Juz’</i> memorization test from the Ministry of Religious Affairs (<i>Diyanet</i>)</p>
	<p>Conduct a detailed 30 <i>Juz’</i> memorization testing format as requires continuous recitation of all 30 <i>Juz’</i> within 1 day 1 night in front of committee members</p>	<p>Have a centralized and formal 30 <i>Juz’</i> memorization testing system from the highest authority (<i>Diyanet</i>)</p>

WEAKNESS

Aspects	Thailand	Türkiye
Examination System	The institution uses its own examination system without a centralized examination system.	The use of random recitation examination methods may affect the quality of testing.
<i>Murāja'ah</i> period		The relatively short <i>Murāja'ah</i> period may affect the efficiency or accuracy of memorization.

From the examination of both *Murāja'ah* methods, the researcher identified similarities and differences between their implementation in Thailand and Türkiye. Both countries employ a dual-method approach to *Murāja'ah*, dividing it into two stages: *Murāja'ah* during the memorization process and *Murāja'ah* after completing the memorization of 30 *Juz'*. This bifurcated method ensures continuous reinforcement and consolidation of memorized material which is crucial for long-term retention. Additionally, both countries initiate *Murāja'ah* at a pace of 1 *Juz'* per day, thus underscoring the intensity and dedication required for effective *Qur'ānic* memorization. Starting the review with 1 *Juz'* is the standard for memorization review. However, the researcher believes that institutions should consider the abilities of individual students, particularly those with special circumstances. This consideration will help prevent students from feeling overwhelmed at the beginning and will enable them to continue the review process consistently in the future.

Despite these similarities, significant differences exist in the specifics of each country's approach. In Thailand, students review their memorization with specific quantities of material for *Murāja'ah*; students who have memorized less than 10 *Juz'* review 1 *Juz'*, those with 10 to 15 *Juz'* review 1.5 *Juz'*, those with 15 to 20 *Juz'* review 2 *Juz'*, and for students with special cases the quantity is determined by the teacher. Thai students also perform '*Juz'* *Murāja'ah*' every time they complete each *Juz'*. In contrast, students in Türkiye review their memorization three times for each *Juz'*: at

page 15-20 (after finishing the first 5 pages), page 10-20 (after finishing the first 10 pages), page 5-20 (after finishing the first 15 pages), with the final *Murāja‘ah* being a full *Juz’* from page 1-20. The researcher believed that both systems have planned the review during memorization appropriately according to the goals and time periods set by their respective institutions.

In terms of certification, Thailand awards a *Hāfiẓ* certificate following an intensive 1-day, 1-night 30 *Juz’* recitation test conducted by the institute’s committee, which is rigorous but localized. On the other hand, Türkiye provides certification through an examination by the Ministry of Religious Affairs’ Qur’ānic Memorization Examination Committee (*Diyanet*), providing a standardized and government-recognized credential.

The duration and intensity of *Murāja‘ah* also vary. Thailand’s program spans one year, offering a prolonged and thorough review period. In contrast, Türkiye’s program is shorter, ranging from 3 to 6 months, which may potentially expedite the process but possibly affecting the depth of memorization for some students. The maximum recitation limit indicates that Thai students undergo an intense review of all 30 *Juz’* within 1 day and 1 night which is a demanding process that tests both endurance and accuracy of memorization. Turkish students review maximum 5 *Juz’* per day, a more balanced approach that may be less stressful and allow for better focus on each section. Furthermore, Thailand’s *Murāja‘ah* schedule is stringent with extensive hours dedicated throughout the week while Türkiye’s schedule is slightly less intense, potentially reducing burnout and maintaining high levels of concentration.

In Thailand, there is no specific special program, but the institution utilizes an intensive *Murāja‘ah* program to ensure the accuracy of memorization, allowing for flexibility and responsiveness to individual student needs. In comparison, Türkiye has a government-established advanced *Murāja‘ah* program known as the “*Hafızlık Tekrar Programı*,” which adds a layer of standardization and formal recognition to the process. This program offers continuous review opportunities for students who have passed a memorization examination from the Ministry of Religious Affairs. The researcher holds that it is beneficial for students to review continuously under such a program, as it is systematic and orderly.

Both countries exhibit noteworthy strengths. Thailand’s comprehensive and rigorous testing format, requiring students to recite all 30 *Juz*’ within a day and a night, thoroughly evaluates their memorization and stamina. The ideal duration of the *Murāja‘ah* period in Thailand contributes to a deep and sustained engagement with the material, potentially leading to higher accuracy and retention. Türkiye benefits from a highly formalized and centralized certification system managed by the highest religious authority, which ensures a standardized quality of assessment. The segmented review process during memorization phases in Türkiye also ensures repeated reinforcement, significantly enhancing memorization quality. Moreover, the involvement of professional and standardized programs like the “*Hafızlık Tekrar Programı*” ensures that students’ progress is consistently monitored and evaluated.

However, the researcher identified weaknesses that need to be addressed. Thailand’s examination system, which is conducted by the institution itself without a centralized system, may lack standardization. In Türkiye, the relatively short *Murāja‘ah* period might not be sufficient for all students to achieve optimal memorization accuracy. Additionally, the use of random recitation examination methods could lead to inconsistencies in assessing students’ true memorization capabilities.

In conclusion, from the examination of both *Murāja‘ah* methods, the researcher found that both countries exhibit strong and structured approaches to Qur’ānic memorization specifically in the *Murāja‘ah* method, each with unique strengths that cater to their educational frameworks. By recognizing and addressing their respective weaknesses, both countries can enhance their programs to better support students in achieving their memorization goals.

4.2.3 Student Development Activities in the *Murāja‘ah* Program

SIMILARITIES		
Aspects	Thailand	Türkiye
Objectives	Activities aim to allow students to fully utilize their potential in various aspects.	

Health and Wellness	Activities focus on promoting the health and well-being of students, emphasizing sports and recreational activities, etc.
Experiential Learning	There are field trips to broaden students' perspectives.
Emotional and Mental Development	There are activities to foster emotional and mental development, such as picnics and trips to natural sites.

DIFFERENCES		
Aspects	Thailand	Türkiye
Importance	Emphasizes the importance of encouraging students to value social activities, particularly sending students to lead <i>Tarāwīḥ</i> prayers as a platform to review their memorization.	Focuses on activities that develop the intellectual and spiritual aspects of students, especially reading the <i>Risale-I Nur</i> and learning the Ottoman language
Student Development	Encourages and emphasizes students' participation in social aid activities, especially in Qur'ānic and religious services.	Emphasizes and focuses on students' self-development to fully develop their potential.

STRENGTH		
Aspects	Thailand	Türkiye
	Activities train students to lead <i>Tarāwīḥ</i> prayers to	Organizes religious book reading activities to polish

	review their memorization, which significantly enhances their memorization efficiency.	the mind and increase religious knowledge, positively contributing to the development of moral and ethical individuals.
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WEAKNESS		
Aspects	Thailand	Türkiye
-	-	-

From the exploration of student development activities in the *Murāja'ah* program, the researcher found that both Thailand and Türkiye share similarities in their approach with a few notable differences. Both countries aim to fully utilize students' potential through various activities designed to promote health and well-being, often emphasizing sports and recreational activities. They also organize field trips to broaden students' perspectives and foster emotional and mental development through activities like picnics and trips to natural sites.

Despite these similarities, there are significant differences in each country's approach. Thailand strongly emphasizes encouraging students to value social activities, particularly by having them lead *Tarāwīḥ* prayers significantly enhances students' memorization efficiency. In contrast, Türkiye focuses on developing both the intellectual and spiritual aspects of students, engaging them in reading the *Risale-I Nur* and learning the Ottoman language.

Both countries exhibit strengths in their student development activities. In Thailand, leading *Tarāwīḥ* prayers, which serves as an excellent platform to review their memorization and integrate them into community service roles. In Türkiye, religious book reading activities polish the mind and increase religious knowledge, positively contributing to moral and ethical development. The researcher did not identify specific weaknesses in the student development activities of either country.

Thailand and Türkiye have structured their activities to effectively support student development within the *Murāja 'ah* program. By continuing to focus on these strengths, both countries can further enhance the effectiveness of their student development activities. Additionally, the researcher suggests that institutions with female students should offer gender-appropriate development activities such as sewing, embroidery, yoga courses, and others.

4.2.4 Daily/ Weekly Routine

SIMILARITIES		
Aspects	Thailand	Türkiye
Purpose of Daily Routine	The purpose of scheduling the students' daily routine is to facilitate the management of both teaching and learning for teachers and students.	
Start Time of First Class	The first class starts at 6:00 A.M.	
Weekend Duration	There is a full 24-hour day weekend.	
Weekly Outing Policy	Students are allowed to go out once a week on the weekend.	

DIFFERENCES		
Aspects	Thailand	Türkiye
Wake-up time	3:30 A.M.	5:15 A.M.
Activities before <i>Fajr</i> prayer	<i>Tahajjud</i> prayer and memorization preparation	Students sleep and wake up at <i>Fajr</i> prayer time.
Break between classes	Students take a nap before noon (<i>Qailūlah</i>) for 1 hour 30 minutes.	Breaks between classes are 15-30 minutes (twice).

Duration of each class	The shortest duration is 1 hour, and the longest is 2 hours 15 minutes.	The shortest duration is 1 hour, and the longest is 1 hour 30 minutes.
Number of classes per day	5 classes	7 classes
6. Sleep duration	5 hours 30 minutes per day, starting from 10:00 P.M.	6 hours 45 minutes per day, starting from 10:30 P.M.
7. Total study time	8 hours 30 minutes	7 hours 30 minutes
8. Schedule on holidays	Flexible bedtime and wake-up time on holidays	Holiday schedule is the same as the regular school day schedule.

STRENGTH

Aspects	Thailand	Türkiye
	Allowing rest or napping during the day follows the <i>Sunnah</i> and provides students with rest during the day.	The class durations are suitable for memorization.
	<i>Tahajjud</i> prayer activities enhance students' spiritual development	Sufficient sleep hours positively affect the memorization system.
	-	Breaks between classes allow students to relax and stretch.

WEAKNESS		
Aspects	Thailand	Türkiye
	The relatively short sleep hours may cause drowsiness during lessons, affecting memorization efficiency.	A high frequency of classes within the study schedule can lead to student fatigue, potentially diminishing their memorization efficiency
	The duration of some classes is rather long, which may affect memorization efficiency.	-

In establishing the daily and weekly routines for students both Thailand and Türkiye aim to facilitate effective teaching and learning environments for both educators and students. Both countries prioritize an early start to the day with classes commencing at 6:00 A.M. This early start reflects a commitment to maximizing productive hours and aligns with cultural norms of diligence and punctuality. Additionally, both Thailand and Türkiye provide students with a full 24-hour weekend, allowing ample time for rest, relaxation, and recreational activities. This shared approach underscores a recognition of the importance of maintaining a healthy work-life balance for students.

However, differences emerge in the specifics of these routines. Thailand's schedule stands out with its remarkably early wake-up time at 3:30 A.M., indicating a cultural emphasis on early rising and dedication to academic pursuits. In contrast, Türkiye's wake-up time at 5:15 A.M. suggests variations in cultural norms and institutional preferences regarding the start of the day. Further distinctions arise in the activities conducted before the *Fajr* prayer. In Thailand, incorporating *Tahajjud* prayer and memorization preparation promotes spiritual development alongside academic

endeavors. On the other hand, students in Türkiye rest until *Fajr* prayer time which helps them focus more on restorative sleep.

Additionally, the break between classes differs significantly, Thailand allows a nap before noon for 1 hour and 30 minutes, reflecting cultural practices and offering essential rest opportunities, whereas Türkiye provides shorter breaks of 15-30 minutes twice a day, offering brief moments for relaxation. These differences also extend to the duration and number of classes per day with Thailand scheduling 5 classes and Türkiye organizing 7, suggesting variations in the structure and intensity of the learning day. Moreover, the sleep duration and total study time vary between the two countries with Thailand allocating 5 hours and 30 minutes for sleep per day and a total study time of 8 hours and 30 minutes while Türkiye provides 6 hours and 45 minutes for sleep per day and a total study time of 7 hours and 30 minutes.

The approach to holiday schedules also differs between Thailand and Türkiye. Thailand adopts a flexible bedtime and wake-up time on holidays, potentially allowing students to unwind and recharge. Conversely, Türkiye maintains the same schedule as regular school days during holidays, reflecting varying cultural and institutional norms regarding holiday routines. These differences underscore the importance of considering cultural contexts and institutional practices in shaping daily schedules within educational settings.

Despite these differences, both countries present strengths in their routines. Thailand's provision of rest or napping opportunities during the day follows the *Sunnah* and provides crucial rest and rejuvenation for students. In Türkiye, class durations are tailored to optimize memorization efficiency, and sufficient sleep hours positively impact students' ability to retain information effectively. However, challenges exist in the Thai system, such as relatively short sleep hours and potential fatigue from long class durations, highlighting areas for improvement in optimizing student well-being and academic success. In contrast, the Turkish system has a high frequency of classes within the study schedule, which can lead to student fatigue and potentially diminish their memorization efficiency. By resolving this point, overall students' memorization performance can be improved.

4.2.5 *Murāja'ah* Class Management

SIMILARITIES		
Aspects	Thailand	Türkiye
Outdoor Memorization Activities	Students are sometimes taken outside the classroom for memorization activities, such as to the mosque, under a tree, in the field, or in the living room.	

DIFFERENCES		
Aspects	Thailand	Türkiye
Classroom Supervisor	Class teacher, class leader, and assistant class leader	Class teacher and teacher assistant (<i>Idareci</i>)
Classroom Separation	Separate classrooms for students in <i>Murāja'ah</i> and memorization periods	Students stay in the same classroom for both memorization and <i>Murāja'ah</i> periods
Number of Students (per teacher)	Memorization class: 25-28 students per teacher, <i>Murāja'ah</i> class: 20-23 students per teacher	Memorization and <i>Murāja'ah</i> classes: 13-15 students per teacher
<i>Murāja'ah</i> Duration per Day	8 hours 30 minutes	7 hours 30 minutes
Classroom Arrangement	Sitting on the floor with the <i>Muṣḥaf</i> on the <i>Rehāl</i> (<i>Qur'ān</i> stand), arranged in a U shape with the teacher in the center front.	Sitting on chairs with the <i>Muṣḥaf</i> on tables, facing the board with the teacher in the center front.

Punishment for Students Who Cannot Recite Memorized Text on Time	Stand and recite while holding their ears until the end of the period.	Not allowed to leave the institution on the weekly day off until they submit.
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STRENGTH		
Aspects	Thailand	Türkiye
	Separating students during memorization and review periods is beneficial as it fosters competition among students at the same or similar levels.	A suitable student-to-teacher ratio allows teachers to provide thorough supervision.
	The U-shaped seating arrangement is effective for classroom management as the teacher can see all students, and all students can see the teacher.	Having a teacher assistant (<i>Idareci</i>) can ease the workload of the class teacher.

WEAKNESS		
Aspects	Thailand	Türkiye
	The relatively high number of students per teacher may affect the thoroughness of supervision	Staying in the same classroom after memorization might affect the balance of time spent on each student, especially in classes with many students in the review phase, as listening to each

		student's recitation can be time-consuming
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The management of *Murāja'ah* classes in Thailand and Türkiye shares similarities but also presents distinct differences, strengths, and weaknesses. Both countries occasionally take students outside the classroom for memorization activities, utilizing settings such as mosques, outdoor spaces, or living rooms to enhance the memorization experience.

Significant differences emerge in how each country manages these classes. In Thailand, classroom supervision is handled by a class teacher, class leader, and assistant class leader, whereas in Türkiye it involves a class teacher and a teacher assistant (*Idareci*). This difference reflects the varying structures and roles within classroom management teams in each country. Furthermore, Thailand separates classrooms for *Murāja'ah* and memorization periods, promoting focused learning environments tailored to each activity. In contrast, Türkiye keeps students in the same classroom for both activities which may streamline transitions but could affect the balance of time dedicated to each student.

The student-to-teacher ratio also differs, with Thailand having larger class sizes (25-28 students in memorization classes and 20-23 in *Murāja'ah* classes) compared to Türkiye's smaller classes (13-15 students for both activities). This smaller ratio in Türkiye allows for more thorough supervision and individualized attention. Additionally, the duration of *Murāja'ah* per day varies, with Thailand dedicating 8 hours and 30 minutes, while Türkiye allocates 7 hours and 30 minutes, indicating a one-hour difference between the two systems.

Classroom arrangements also show distinct differences. In Thailand, students sit on the floor with the *Muṣḥaf* on a *Rehāl* (*Qur'ān* stand), arranged in a U shape, allowing the teacher to have a clear view of all students and vice versa. In Türkiye, students sit

on chairs with the *Muṣḥaf* on tables, facing the board which may facilitate a more traditional classroom setup but could affect the dynamics of student-teacher interaction. The approach to discipline also varies, in Thailand it requires students who cannot recite their memorized text on time to stand and recite while holding their ears until the end of the period. Students in Türkiye on the other hand are not allowed to leave the institution on their weekly day off until they meet their recitation requirements.

Both countries exhibit specific strengths in their *Murāja'ah* class management. Thailand's separation of students during different periods fosters competition among students at similar levels serving as a motivational factor. The U-shaped seating arrangement is also effective for classroom management, enhancing visibility and interaction. In Türkiye, the suitable student-to-teacher ratio ensures thorough supervision, and having a teacher assistant helps manage the workload, as it provides additional support to the class teacher.

Despite these strengths, there are challenges in both systems. In Thailand, the relatively high number of students per teacher can affect the thoroughness of supervision, potentially impacting the quality of the learning process. In Türkiye, staying in the same classroom for all activities might lead to an imbalance in the time spent on each student, especially during review phases as listening to each student's recitation can be time-consuming. Addressing these challenges by optimizing class sizes and reviewing the structure of classroom activities could further enhance the effectiveness of *Murāja'ah* class management in both educational contexts.

4.2.6 Problems and Challenges

SIMILARITIES		
Aspects	Thailand	Türkiye
Common Problems	Common problem encountered: 1) Difficulty in differentiating and recalling the verses that may share similarities. 2) Fear of forgetting memorized verses. 3) Challenge of controlling the use of electronic media.	

DIFFERENCES		
Aspects	Thailand	Türkiye
Challenges faced	Challenges in Verifying Student Health Claims in <i>Qur'ānic</i> Memorization Classes Challenges in Resuming <i>Qur'ānic</i> Memorization After Extended Breaks Student Financial Challenges	1. Student Homesickness Issue 2. Student Boredom with Repetitive Daily Routine 3. The Issue of Inconsistency in Memorization

In examining the problems and challenges encountered within the *Murāja'ah* programs of Thailand and Türkiye, several commonalities and distinctions emerge. Both countries face shared difficulties including the challenge of differentiating and recalling verses that may have similarities, the fear among students of forgetting memorized verses, and the struggle to control the use of electronic media indicating universal issues within *Qur'ānic* memorization education. However, specific challenges vary between the two countries. Thailand grapples with issues related to verifying student health claims in *Qur'ānic* memorization classes and the task of resuming memorization after extended breaks, suggesting complexities in managing student well-being and program continuity. Additionally, Thai students face financial challenges especially regarding tuition fee payments, and this directly impacts the institution's financial management.

In contrast, Türkiye confronts distinct obstacles such as student homesickness, boredom stemming from repetitive daily routines, and the challenge of maintaining consistency in memorization efforts, highlighting broader concerns encompassing student welfare and engagement. These challenges including financial constraints can pose significant challenges for the institution's financial management. When the institution's financial management is negatively affected, it could have repercussions

on various aspects, including student memorization performance. Despite these differences, both countries aim to address these challenges to ensure the effectiveness and success of their *Murāja 'ah* programs.

4.2.7 Nutritional Status

SIMILARITIES		
Aspects	Thailand	Türkiye
Nutritional Focus	Emphasis on students' nutrition.	
Independent Meal Preparation	Students are allowed to cook their own meals as preference once per week.	
Daily Meal Provision	Three meals are prepared for students daily.	
Brain-Boosting Food Emphasis	Emphasis on food that benefits brain function.	

DIFFERENCES		
Aspects	Thailand	Türkiye
Food Preparation	General cooks	Professional chefs
Menu	Based on the cook's convenience each day	Monthly menu plan prepared by a nutritionist
Cooking Duties	Students take turns helping the cooks in preparing the meals	All meals are prepared by the institution's nutrition team
Preparation of Nutritious Food	Students purchase their own nutritious food as convenient	The institution provides nuts, milk, dried fruits, etc., for breakfast

STRENGTH		
Aspects	Thailand	Türkiye
	Students develop cooking skills while helping the cook.	Having professional chefs ensures the maximum benefit for students.
	-	Providing foods such as nuts, milk, and dried fruits can greatly enhance memory development.

WEAKNESS		
Aspects	Thailand	Türkiye
	-	-

In examining the nutritional status of students within the *Murāja 'ah* programs in Thailand and Türkiye, several similarities and differences are evident, along with distinct strengths in each country's approach. Both Thailand and Türkiye emphasize the importance of students' nutrition, offering three meals daily and placing a focus on foods that benefit brain function.

However, the methods of food preparation and menu planning differ significantly between the two countries. In Thailand, food preparation is handled by general cooks with the menu based on the cook's convenience each day while in Türkiye, professional chefs are responsible for meal preparation, following a monthly menu plan prepared by a nutritionist. Additionally, the involvement of students in cooking duties varies with Thai students taking turns assisting the cooks, whereas all meals in Türkiye are prepared by the institution's nutrition team. Furthermore, the approach to providing nutritious food differs with Thai students purchasing their own

nutritious food as convenient while Türkiye provides items like nuts, milk, and dried fruits for breakfast.

Strengths in both countries' approaches are evident. In Thailand, students develop valuable cooking skills while assisting the cooks, contributing to their overall development. On the other hand, Türkiye's employment of professional chefs ensures the highest quality and maximum benefit of meals for students. Moreover, Türkiye's provision of memory-enhancing foods such as nuts, milk, and dried fruits is particularly noteworthy as it directly contributes to students' cognitive development.

Nevertheless, no weaknesses were identified in either country's approach to nutritional status. This absence of weaknesses suggests that both Thailand and Türkiye have implemented effective strategies to address the nutritional needs of their students. Overall, the nutritional status of students within these programs reflects a commitment to providing wholesome meals that support their physical and cognitive well-being with each country adopting unique approaches tailored to their cultural and institutional contexts.

4.3 DISCUSSION

The primary objective of this study was to examine the methodologies of *Murāja'ah* used in *Tahfīz* education in Thailand and the Osmani system in Türkiye, followed by a comparative analysis of both approaches. The research questions aimed to explore the similarities and differences in *Murāja'ah* approaches, assess the strengths and weaknesses of each methodology in facilitating Qur'ānic memorization, and analyze the cultural and contextual factors influencing their implementation of these methodologies. For instance, Student Development Activities, Daily and Weekly Routine, Class Management, Common Challenges, and Nutritional Status.

The findings of this comparative study revealed several key insights into the methodologies of *Murāja'ah* in *Tahfīz* education in Thailand and the Osmani system in Türkiye. Firstly, the comparative analysis of the *Tahfīz* methods in Thailand and Türkiye highlights both similarities and distinct differences, strengths, and challenges inherent in each approach. The researcher found that maintaining similarities such as accepting students aged 12 and above, providing preparatory classrooms, starting

memorization from *Juz' 30*, beginning memorization with one page per day, and setting a minimum time of 1.5 years to complete memorization can significantly enhance the effectiveness of both the memorization and *Murāja'ah* processes.

The most noticeable difference between the two memorization systems of the two countries is the memorization techniques used. Thailand employs the forward-order memorization technique, whereas Türkiye uses the reverse-order memorization technique. These two techniques form the basis of other differences such as the duration of time spent on memorization, the division of sessions between memorizing new and old material, and the amount of content reviewed during and after memorization. These differences can be summarized in the following diagram:

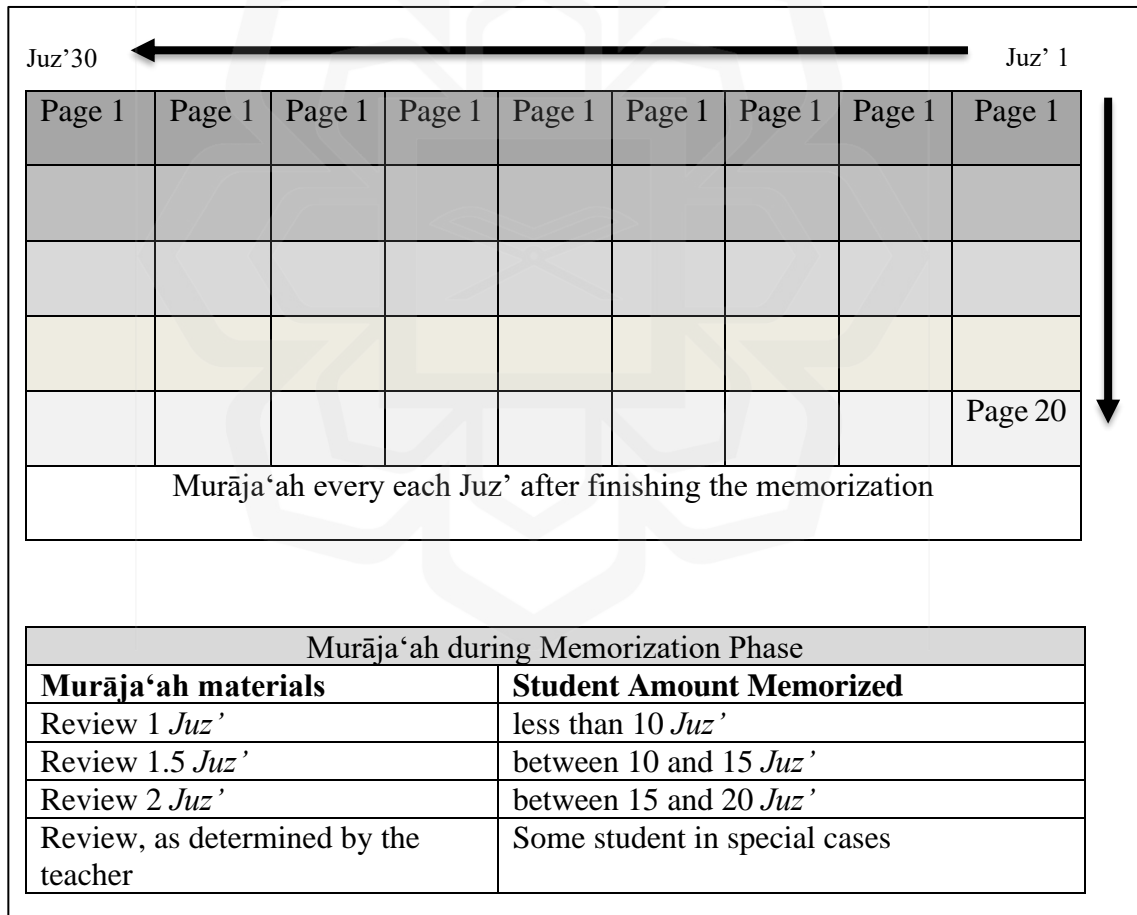


Figure 4.1 Thailand Forward-Order Memorization Technique

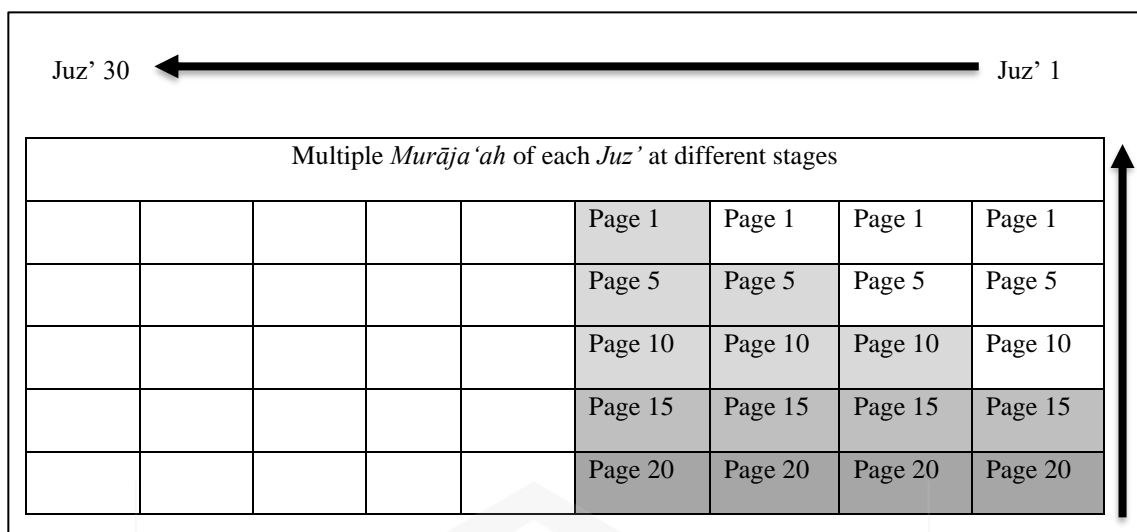


Figure 4.2 Türkiye Reverse-Order Memorization Technique

In terms of the *Murāja'ah* method, both countries exhibit a strong and structured approach to reviewing the memorization methods, including *Murāja'ah* during the memorization process and after completing the memorization of 30 *Juz'*. Both Thailand and Türkiye implement a dual-method approach to ensure continuous reinforcement and consolidation of memorized material. They set rigorous and systematic programs according to specific goals and time frames, which contribute to the utmost quality of the *Murāja'ah* method. Thailand's approach includes varied review quantities based on the amount memorized during memorization and *Murāja'ah* every each *Juz'* after finishing the memorization catering to individual progress while Türkiye's method involves multiple reviews of each *Juz'* at different stages to enhance retention. Thailand's certification involves an intensive, institution-based test, whereas Türkiye offers a standardized, government-recognized credential, adding a layer of formal recognition to their program. These structured methodologies reflect the dedication of both countries to maintaining high standards in Qur'ānic memorization and review, ensuring students achieve long-term retention and accuracy.

Regarding the evaluation of student development activities within the *Murāja'ah* program in Thailand and Türkiye reveals that both countries employ strategies to maximize student potential, focusing on health, well-being, and

comprehensive personal development. While Thailand emphasizes social integration through activities like leading *Tarāwīḥ* prayers, Türkiye prioritizes intellectual and spiritual growth through reading religious texts and learning the Ottoman language. Both approaches have distinct strengths that enhance students' memorization efficiency and moral development.

Furthermore, the establishment of daily or weekly routines is of paramount importance as it influences the long-term habits of students and directly affects their memorization capabilities. Both countries demonstrate strengths in their respective routines. For example, the inclusion of rest or napping opportunities during the day in the Thai system adheres to the *Sunnah* and provides essential rest and rejuvenation for students. Conversely, in the Turkish system optimized class durations enhance memorization efficiency and ensuring adequate sleep time at night significantly benefits students' ability to retain memorization effectively. Although there are minor differences between the routines in both educational systems, they share the overarching objective of maximizing the efficacy of memorization and review processes.

Murāja'ah class management is crucial in promoting an optimal environment for memorization sessions. Effective class management facilitates easier Qur'ānic memorization for students. Both Thailand and Türkiye implement unique strategies in their *Murāja'ah* class management that offer specific strengths, enhancing the memorization experience for students. For instance, separating classrooms for *Murāja'ah* students and *Tahfīz* students creates focused learning environments tailored to each task, fostering competition among students at similar levels. The U-shaped seating arrangement allows for effective classroom management by enhancing visibility and interaction between the teacher and students. Moreover, the smaller student-to-teacher ratio (13-15 students per class) allows for more individualized attention and thorough supervision ensuring that each student's needs are met effectively.

Additionally, the system of having class leaders, assistant class leaders, or teacher assistant (*Idareci*) aids in maintaining order and discipline. This setup also helps manage the workload and provides additional support to the class teacher, enhancing the overall quality of instruction. These strengths highlight the effectiveness of both countries' approaches to *Murāja'ah* class management, emphasizing their commitment

to providing a supportive and structured learning experience for Qur'ānic memorization.

Challenges encountered within the *Murāja'ah* programs include differentiating and recalling verses, fear of forgetting memorized material, and struggles with controlling electronic media usage. However, Thailand faces unique challenges in verifying student health claims and resuming memorization after breaks while financial issues including tuition fee payments, pose significant challenges. In contrast, Türkiye deals with distinct obstacles such as student homesickness, boredom, and maintaining consistency in memorization efforts. To address these challenges effectively, both countries could implement comprehensive student support programs that include counseling services, financial aid initiatives, and engagement activities to boost motivation. Additionally, implementing strict policies on electronic device usage by permitting them only on weekends or twice a month can provide periodic breaks to control students' minds which could help mitigate distractions and enhance focus.

Regarding nutritional status, both countries prioritize students' nutrition by providing three meals daily and emphasizing foods beneficial for brain function. The employment of professional chefs and a structured menu plan overseen by nutritionists ensures the quality of meals for students. Additionally, the provision of memory-enhancing foods rich in omega-3 and vitamins such as fish, nuts, and dried fruits stands out, directly supporting cognitive development. Offering opportunities for students to cook and prepare their own food can also develop their culinary skills. Overall, the link between nutritional status and effective *Murāja'ah* is significant as optimal brain function is essential for memorizing the *Qur'ān* systematically and easily.

4.4 RECOMMENDATIONS FOR BETTER IMPLEMENTATION

In light of the findings presented in this study, it is evident that the practice of *Murāja'ah* plays a crucial role in maintaining the memorization of the *Qur'ān* among *Hāfiẓ al-Qur'ān*. This section offers practical recommendations aimed at enhancing the implementation of *Murāja'ah*. These recommendations are designed to standardize practices, integrate the strengths of various methods, and address the holistic needs of students. By implementing these strategies, educational institutions can better support *Hāfiẓ* students in achieving their goal of precise and lifelong Qur'ānic memorization.

Based on the study, the researcher will provide suggestions for improved *Murāja'ah* implementation across the following aspects:

1. Preparation Class for Memorization
2. Memorization Methods
3. *Murāja'ah* Methods
4. Daily and Weekly Routines
5. *Murāja'ah* Class Management
6. Student Development Activities
7. Nutritional Status

4.4.1 The Preparation Class for Memorization

1. Accept students aged 12 and above for admission.
2. Accept students who can read the *Qur'ān* at an intermediate level or higher.
3. In this stage, students undergo a class that consists of: 1) *Makhārij al-ḥurūf* (articulation points), 2) *Ṣifāt al-ḥurūf* (characteristics of letters), 3) *Tajwīd* principles, 4) Practice reading fluency.
4. All students must participate in the preparation class for memorization for at least 4-6 months.
5. Begin memorization practice with *Juz' 30* by memorizing in order of *Sūrahs*, then proceed to memorizing one page per day.
6. Students must be able to read the *Qur'ān* fluently before starting the memorization process. A criterion can be set where students should read no more than 2 minutes per page (using the *Uthmani* script *Qur'ān*, which consists of 15 lines).

4.4.2 The Memorization Methods

1. The minimum period for completing memorization is 1.5 years, and it should not take more than 3 years for the memorization phase.
2. Use a suitable system that the institution's administrators are proficient and experienced with and avoid frequently changing the system to maintain consistency for the students. The researcher suggests sticking to the chosen system until completion.
3. Clearly divide the schedule between new memorization sessions and reviewing old memorized sections.
4. Prepare for memorizing new sections at least 2 days in advance.
5. When presenting the memorized section to the teacher, students should first recite the new section followed by recently memorized sections, and then review older memorized sections. This sequence helps maintain fluency in all memorized content by transitioning from the newest to the oldest sections.
6. Students should use the same *Qur'ān* throughout the memorization and *Murāja'ah* process.

4.4.3 The *Murāja'ah* Methods

1. The institution should prioritize review sessions during the memorization process to ease the review stage after completing the memorization of all 30 *Juz'*.
2. Start the *Murāja'ah* process with 1 *Juz'* and not more, to provide a good starting point for students. If the teacher assesses that the student cannot handle reviewing 1 *Juz'*, the amount should be adjusted according to the student's ability but should not be less than half of a *Juz'*.
3. The amount of *Murāja'ah* (review) pages during memorization, especially for previously memorized sections, should not be less than 1 *Juz'* or as deemed appropriate by the supervising teacher.

4. The issuance of *Shahādah* (certificates) should be endorsed by government authorities to benefit *Hāfiẓ* students in their future careers.
5. The *Murāja‘ah* period should be between 8-12 months and should not be less than 8 months to ensure accurate memorization.
6. Reviewing the memorization of all 30 *Juz’* within 1 day and 1 night is a comprehensive and thorough *Murāja‘ah* method and is better than testing with random pages.
7. Conducting *Murāja‘ah* 6 days a week is appropriate, and students should have at least one day and night of rest.
8. Implementing a special *Murāja‘ah* program after passing the memorization test of all 30 *Juz’* is highly beneficial to ensure that *Hāfiẓ* students continue to review their memorization in an organized and systematic manner.
9. Students are encouraged to review memorized sections during prayers, especially in *Nafl* (voluntary) prayers.

4.4.4 Daily and Weekly Routines

1. Waking up before *Fajr* is highly recommended for *Hāfiẓ* students to perform religious duties, enhance spiritual development, and increase *Imān* (faith) by performing *Sunnah Tahajjud* prayers, as well as to prepare for the first memorization session of the day.
2. The first session should start around 6:00 AM or before breakfast.
3. Provide at least one weekend day off for the students.
4. Allow students to leave the school premises once a week. If parents come to pick them up, students should be permitted to go outside with their parents on their weekly day off.
5. Allow a nap during the day (*Qailūlah*) to help students rest from the morning’s mental exertion and prepare for memorization sessions in the afternoon and evening.
6. Each session should be no less than 1 hour and no more than 2 hours.

7. The number of sessions in a day should be between 5-7 with 6 sessions being the most ideal.
8. Students should get 6-7 hours of sleep per day for optimal rest, and it should not be less than 6 hours.
9. The number of hours for *Murāja'ah* (review) should be between 7-8 hours per day.
10. Providing breaks between sessions is necessary for students to rest their eyes, stretch, and maintain overall health.
11. The institution should allow flexibility in sleep and wake-up times on weekend days off to ensure students get complete rest.

4.4.5 The *Murāja'ah* Class Management

1. The institution should separate classrooms between students in the memorization phase and students in the *Murāja'ah* phase.
2. Having assistant teachers is crucial, whether they are class leaders, assistant class leaders, or general administrative assistants.
3. The number of students per teacher should not exceed 15 for memorization classrooms and should not exceed 10 for *Murāja'ah* classrooms.
4. Sitting on chairs and placing *Qur'ān* on tables is suitable for prolonged sitting periods, allowing students to lean back on chairs and arranging tables in a U-shaped format enables teachers to see all students and students to see teachers at the front.
5. Rules for students who fail to submit memorization on time should not result in physical or mental punishment in the long term; instead, it should be aimed at stimulating improvement only.
6. Supervising teachers should pair students with peers to listen to each other's memorization before reciting to the teacher, serving as a self-assessment test before submitting their memorization to the teacher.

4.4.6 Students Development Activities

1. The institution should organize activities to develop students' potential in various aspects such as physical, mental, spiritual, emotional, and social aspects.
2. Organizing sports activities that are suitable for the gender and age of the students is highly recommended as it encompasses all aspects of student development activities.
3. Organizing trips or educational excursions is important to broaden the students' horizons.
4. The institution should promote activities that directly enhance *Murāja'ah* such as sending students to different mosques to lead Tarawih prayers which is an excellent platform for *Murāja'ah*.
5. The institution should have activities for reading religious books to refine the mind and increase religious knowledge.
6. The institution should train students to participate in community service activities especially in religious and Qur'ānic services.
7. The institution should organize activities to increase motivation and inspiration for students such as off-site camps, inviting expert speakers to talk with students or other appropriate activities.

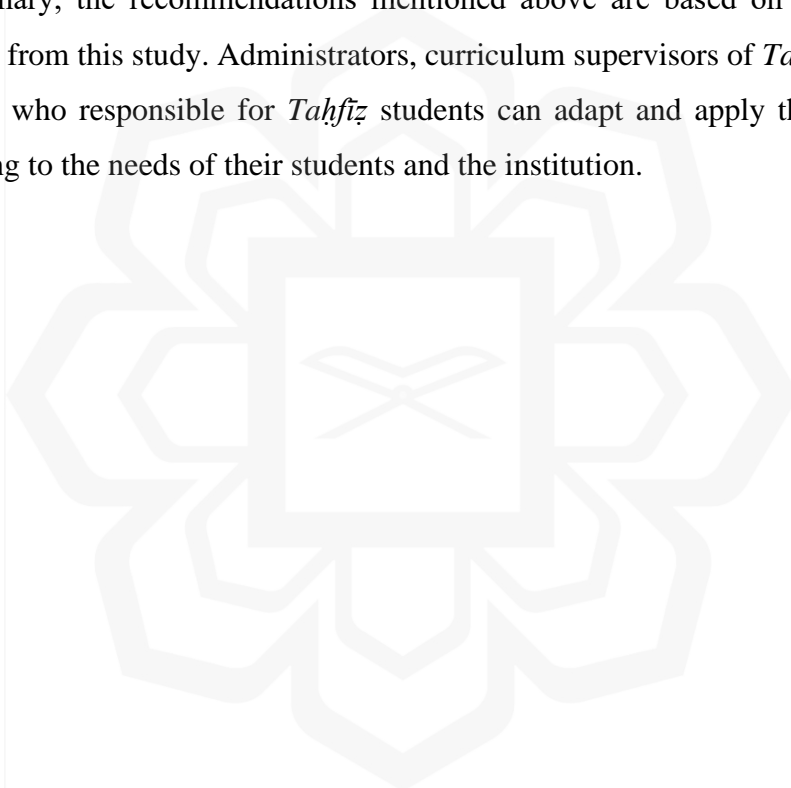
4.4.7 Nutritional Status

1. The institution should place great importance on the students' nutrition by providing balanced meals from all five food groups, emphasizing foods that benefit brain function.
2. The institution should employ a team of professional chefs to ensure that students receive the highest quality meals.
3. The institution should have a monthly food menu meticulously supervised by nutritionists.
4. The institution should provide memory-enhancing foods such as nuts, milk, dates or various dried fruits at least once a day.

5. The institution should provide students with the opportunity to prepare their own meals at least once a week, allowing them to practice life skills and cook their favorite foods.
6. The institution should provide students with the opportunity to prepare their own meals at least once a week, allowing them to practice culinary skills and cook their favorite foods.

4.5 SUMMARY

In summary, the recommendations mentioned above are based on the researcher's findings from this study. Administrators, curriculum supervisors of *Tahfiz* programs or teachers who responsible for *Tahfiz* students can adapt and apply these suggestions according to the needs of their students and the institution.



CONCLUSIONS AND RECOMMENDATIONS

CONCLUSIONS

This study concludes that the practice of *Murāja'ah* is crucial for preserving the accomplishment of a “*Hāfiẓ al-Qur'ān*” as neglecting it can lead to a decline in Qur'ānic retention. The ultimate goal for *Hāfiẓ* individuals is lifelong retention of Qur'ānic memorization with precision. To achieve this, *Murāja'ah* practices must be conducted systematically and accessibly, consequently facilitating consistent and effective review of memorization. Furthermore, the research highlights the importance of maintaining similarities or commonalities between different *Murāja'ah* systems as standard practice. This standardization ensures stability and reliability in the memorization and review processes. Additionally, the study emphasizes the importance of integrating the strengths of various *Murāja'ah* methods. By doing so, the overall system for reviewing and retaining Qur'ānic memorization can be significantly enhanced.

The researcher divides this study into two focuses, including Primary focus and Secondary Focus.

1. Primary Focus: Pre- *Murāja'ah* and *Murāja'ah*

The primary focus of this study is the comparative analysis of *Murāja'ah* methods, followed by pre-*Murāja'ah* methods including preparation and the process of memorization. Without these two processes, *Murāja'ah* itself would not occur. These two topics are the most important in this research and directly related to *Tahfīẓ* Education.

2. Secondary Focus: Student Development Activities, Daily and Weekly Routines, *Murāja'ah* Class management, and Nutritional Status.

All the elements stated above are secondary to the main topic but are crucial factors influencing the effectiveness of *Murāja'ah*. These factors indirectly and significantly affect the memorization and review system. As an illustration, student development activities help in fostering discipline and focus, daily and weekly routines provide easy management structure and consistency, *Murāja'ah* class management ensures an

organized memorizing environment, and attention to nutritional status supports cognitive function and physical health. Moreover, the study acknowledges the inevitable problems and challenges that arise during the process which ultimately contribute to strengthening the students. These issues and obstacles are an integral part of the *Murāja'ah* process, serving as opportunities for students to develop resilience and improve their memorization and recall skills.

In conclusion, this study provides a thorough examination of the various components involving both primary and secondary factors which are crucial for the success of *Murāja'ah*. The integration of proper preparation, systematic memorization, and continuous *Murāja'ah* is essential for maintaining the memorization of the *Qur'ān*. The study also offers insights into the importance of well-structured student development activities, effective class management, and attention to nutritional status; all of which play significant roles in advancing the overall objectives of *Murāja'ah*. By addressing these factors, the study aims to enhance the effectiveness of *Murāja'ah* and support students in achieving their ultimate goal of precise and lifelong Qur'ānic memorization.

RECOMMENDATIONS FOR FUTURE STUDIES

Building upon the findings of this study, it is crucial to further explore various aspects of Qur'ānic memorization and the holistic development of *Hāfiẓ* students. Future research can enhance our understanding by addressing several key areas that were either touched upon or not fully explored in this study. By expanding the scope and depth of investigation, researchers can provide more comprehensive insights and effective strategies. The following recommendations are intended to guide future studies in their quest to improve the memorization process, the integration of supportive practices, and the overall well-being of *Hāfiẓ* students.

1. The Concept of *Murāja'ah* as presented in the *Qur'ān* and *Sunnah*

Future research should delve deeper into the foundational concept of *Murāja'ah* as presented in the *Qur'ān* and *Sunnah*. This involves a thorough examination of the religious texts to uncover the traditional and scriptural basis of *Murāja'ah* practices. Studies should analyze how these concepts have been interpreted and applied

throughout Islamic history, identifying variations in practice among different cultures and sects. Moreover, research should explore the implications of these scriptural teachings on modern educational practices within *Tahfīz* institutions, ensuring that contemporary methods align with religious guidelines while meeting the needs of today's students.

2. The Mobile Applications designed for *Murāja'ah*

With the growing integration of technology in education, future studies should investigate the development and efficacy of mobile applications designed for *Murāja'ah*. This research should focus on the features that make these apps effective tools for memorization and review such as interactive recitation, tracking progress, and providing feedback. Studies should also explore user experiences, assessing how these digital tools impact students' engagement, motivation, and overall success in memorization. Furthermore, comparative studies could evaluate different *Murāja'ah* apps to determine best practices and recommend design improvements that can enhance their educational value. It is also crucial to examine whether these applications have a positive or negative impact on students' achievement, addressing any potential drawbacks or limitations that may arise from their use.

In conclusion, these recommendations provide a roadmap for future research in Qur'ānic memorization and the holistic development of *Hāfīz* students. It is imperative to delve into the concept of *Murāja'ah* as outlined in the *Qur'ān* and Sunnah, examining its relevance to modern educational practices. Additionally, the examination of specialized mobile applications for *Murāja'ah* holds significant potential. By prioritizing user feedback and evaluating their impact on student achievement, forthcoming studies can enhance digital tools to better facilitate Qur'ānic memorization. Overall, these suggestions pave the way for future research to advance our comprehension and application of effective strategies aimed at nurturing the memorization journey and overall well-being of *Hāfīz* students.

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GLOSSARY

Belletmen. A Turkish term for a tutor or instructor aiding students in memorization, derived from 'belletmek' (to make someone learn or memorize).

Dār al Huffāz. Centers for Qur'ānic education during the Seljuk era, referring to institutions where the Qur'ān is taught, and hafiz (memorizers of the Qur'ān) are trained.

Dār al Qurra'. Schools where the Qur'ān is taught, memorized, and methods of Quranic recitation are instructed. Derived from 'dār' (place) and 'al Qurra'' (readers).

Geçici Hafıza. A process requiring students to prepare for memorization two days in advance, making the process more efficient and reducing overall time spent on new content.

Hāfiz. An individual who memorizes part or all of the Qur'ān.

Hafızlık. A Turkish term meaning the phase of memorization.

Ham/Çiğ. Meaning 'raw' or 'new.' Refers to new pages to be memorized for the first time.

Hamhas. Recently reviewed pages that still require rigorous review.

Has/Pişmiş. Well-reviewed pages that need ongoing review to prevent forgetting.

Haslama. A Turkish term meaning the phase of reinforcing memorization.

Hatim. The complete recitation of the Qur'ān, signifying the devout completion of Quranic recitation.

Hazırlık. A Turkish term meaning the phase of preparation for memorization.

Hitabet. A Turkish term meaning the art of oratory or public speaking, derived from the Arabic "ḥataba" (to preach).

Ilmihal Sohbeti. Sessions discussing religious topics to purify students' hearts and further their religious knowledge.

'Iqra'. Derived from the root "ق ر أ," meaning "read." In this research, it denotes the initial classroom stage where all students undergo rigorous Qur'ānic testing.

Makhārij al ḥurūf. The articulation points of letters, specifying where sounds are produced in the vocal tract for each Arabic letter.

Manzil. The stage of compilation encompassing one complete Juz', also referred to as 'Murāja'ah' during memorization, involving the review of previously memorized Juz'.

Mukabale. Derived from 'muqābala' (to face, oppose, or confront), it refers to a practice where one person recites the Qur'ān aloud while another listens and corrects errors.

Mukhtaar Kho'tam. Derived from the Arabic roots 'اختار' (mukhtaar) and 'ختم' (khotam), meaning 'chosen' and 'conclusion' respectively. In Taḥfīz education, it is the process where students recite an entire Juz' continuously in front of their teacher after completing its memorization.

Murāja'ah. The infinitive form of the verb r-ḡ-a' (رَاجِعٌ يُرَاجِعُ، مُرَاجَعَةٌ، فَهُوَ مُرَاجِعٌ، وَالْمَفْعُولُ (مُرَاجٍ), meaning to review, revisit, confirm, or reconsider. It refers to the process of systematically revisiting and reading the Qur'ānic text to strengthen memorization and prevent forgetfulness.

Muṣḥaf. A physical, written copy of the Qur'an.

Nāẓirah. Originating from the Arabic root 'ن ظ ر,' meaning 'to see' or 'to observe.' It refers to a specialized classroom emphasizing precise reading in accordance with Tajwīd principles, designed to train students in fluent Qur'ānic reading.

Sabaq. The process of memorizing a new portion, marking the initiation of the Qur'ānic memorization journey.

Sabqī. Systematically reviewing recently memorized content, preparing by revisiting the material.

Shahāda. Awarding certificates to students who successfully complete the memorization of 30 Juz' (chapters) of the Qur'ān.

Ṣifāt al ḥurūf. The unique qualities or attributes of each Arabic letter, crucial for accurate and correct recitation within Tajwīd and Quranic recitation.

Tadabbur. Profound contemplation and reflection on the Qur'ān's meanings and messages, derived from the Arabic root 'd-b-r' (to ponder).

Tahfīz. The preservation of the Qur'ān by memorizing it from beginning to end.



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