LEVEL OF IMPLEMENTATION UNDERSTANDING THE MEANING OF QURANIC PHRASES OF SECONDARY SCHOOL TMUA STUDENTS

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ABSTRACT
Tahfiz education has been developing tremendously, tahfiz students' achievement in memorising the Quran is still not very encouraging. Weakness in understanding the meaning of Quranic phrases is believed to be one of the reasons for this shortcoming. Hence, the researcher would like to see the level of implementation to understanding the meaning of Quranic phrases of KPM's TMUA secondary school students. The study is a descriptive quantitative study of 433 secondary school TMUA pupils. Mean score analysis is used to see the level of achievement of their understanding the meaning of Quranic phrases. The results of the analysis show that the students' level of knowledge and understanding of the meaning of the Quran is at a high level with a mean score of 4.06. While the results of the analysis show that the students' level of understanding of the meaning of the Qur'an is at a medium-high level with a mean score of 3.11. Therefore, the implications of this study are expected to have an impact in improving the quality of learning tahfiz as well as to improve the challenges and problems that exist to realize the objectives of KPM. In addition, to enhance level of knowledge of understanding the meaning of Quranic phrases , the authorities should pay more attention about how importance students need to be disclosed about this knowledge.

Keywords: Tahfiz Model Ulul Albab, Level Implementation, Understanding The Meaning Of Quranic Phrases.

INTRODUCTION

Allah SWT sent Al-Quran as a source of strength for Muslims through Prophet Muhammad s.a.w as guidance and mercy to all the worlds. Through al-Quran education, Prophet Muhammad s.a.w has succeeded in developing a viable Muslim society (Shalaby, 1978). Al-salaf al-salih has continued the efforts of the Prophet s.a.w by giving priority to the Qur'an as an early education for Muslim children (al-Nu'umy, 1994). As an initial step in understanding and practicing the Qur'an more consistently, Muslims take the initiative to preserve the Qur'an either by rote or in the form of writing in mushaf.

In the context of the country of Malaysia, tahfiz al-Quran education in this country has grown spreadly since the arrival of Islam in Malaya until

now. Al-Quran education starts from home to home, hut or madrasah, then becomes more widespread in government schools. Until now, the Malaysian Ministry of Education has implemented a new curriculum in the national education system that focused the tahfiz al-Quran. The National Curriculum is called Tahfiz Integrated Curriculum (KBT). The implementation of KBT through the Tahfiz Model Ulul Albab (TMUA) program for selected secondary schools is continuation of the National Education Philosophy which is to produce individuals of the professional class, technocrats and hafiz entrepreneurs who practice Islamic teachings (mutadayyin) and have various knowledge skills and suitable with FPK (Habibah, 2018).

In addition, the process to achieve the objectives by KPM in the implementation of the TMUA program is also more comprehensive. It is not only focused on the process of memorization, but it also focused other knowledge, namely the knowledge of Maharat al-Quran. Through Maharat al-Quran subject, students are exposed to various skills of the Quran which include recitation, tajwid, adab al-Quran, knowledge of qiraat, practice of qiraat and also Ottoman customs. As a result of this knowledge, students will master more skills in the Quran (KPM, 2016). Furthermore, this TMUA program will go through an evaluation phase where the students will be tested on their memorization level. This evaluation will be done through examinations conducted either at the school level or at the level of the Malaysian Ministry of Education, which is the SPM examination (KPM, 2016).

In conclusion, KBT is a new curriculum introduced by the Ministry of Education and is still in the evaluation process. Thus, it opens up a lot of space and opportunities for study and research for scholars to evaluate and improve the implementation of this curriculum to achieve the objectives.

PROBLEM STATEMENT

The implementation of the TMUA program has entered its 9th year (starting in 2014), but there are still issues and challenges that need to be overcome and improved. After examining the objectives and importance of the implementation of TMUA, there are still have problems and weaknesses to achieve those objectives. This factor has indirectly blocked the process to achieve the objectives that have been set (Zulhilmi, Khairi, & Isha, 2018). Therefore, these issues and challenges need to be overcome and thought it together to realize the country's hopes.

Muhammad Toriq and Abdul Razak (2017) concluded that the existing memorization modules and methods that used in Al-Quran memorization centers is generally give emphasis to students to improve the quality of memory through repetition strategies. While the understanding of the meaning depends a lot on the initiative of tahfiz students to help them master memorization. However, this method of understanding the meaning is less practiced.

Fakhruddin et al (2020) share the same opinion that the method of mastering tajwid law, the method of understanding and writing verses are

among the methods that are less applied by students in their tahfiz learning. Comprehension methods and writing methods are also given very little attention.

This issue is same with the study of Mohamad Shahrin & Mohd Nizam (2020) that showing data of tahfiz students studying at private tahfiz institutions in Alor Setar, adapting four different systems. The study system is the Indian and Pakistani tahfiz system, Al-Azhar tahfiz, Science Integration tahfiz and Turkish tahfiz. All tahfiz systems based on this study give less emphasis to the method of memorizing the Qur'an by understanding the meaning. The findings of the study have explained that the tahfiz education system that is implemented lacks emphasis on the implementation of the method of understanding the meaning of the Qur'an.

Azmil et al. al (2013) in his study related to the practice of tahfiz teaching methods stated that the methods of explaining the meaning of words, explaining the meaning of verses, explaining the understanding of verses and doing evaluation through writing are given very less attention by teachers. Existing memorization methods also make students feel bored. Therefore, this issue needs to be paid more attention to study the real factors that cause this problem to occur.

The reality can be seen in studies that show the tahfiz students make less effort to find the meaning of the verse. The acceptance of this argument is strengthened by the opinion of Al Hafiz and Md Sawari (2018) that the comprehension method is very less used by tahfiz students while this method is the recommended method.

This reality is also proven in a study by Maisarah Thulhuda (2018) who found that tahfiz students themselves did not show effort in finding the meaning of the verse, but instead only focused on memorization. This situation shows that the process of tadabbur does not take place while tadabbur al-Quran is the main condition to achieve the objective of the revealed al-Quran.

In general, Hussin (2021) argues that one of the weak factors in the achievement of memorization is believed to be caused by the weakness of understanding the meaning of the Qur'anic verses among tahfiz students. The overall results of the study that have been displayed illustrate that the better of student's understanding of the Qur'an is more better of his memorization achievement.

Among other challenges that need to be emphasized is from the point of view of the implementation of tahfiz teachers' teaching methods. Azmil et al. al (2013) in his study related to the practice of tahfiz teaching methods stated that the methods of explaining the meaning of words, explaining the meaning of verses, explaining the meaning of verses, explaining the understanding of verses and doing evaluation through writing are given very little attention by teachers. Existing memorization methods also make students feel tired.

Therefore, this matter needs to be given attention to study the real factors behind the occurrence of this problem and a study is carried out to

see the level of understanding of the meaning of the Qur'an by TMUA students in Johor.

OBJECTIVE

The study carried out aims to review the level of implementation of the understanding of the meaning of the Quran among secondary school students of Tahfiz Model Ulul Albab. This study also aims to identify students' knowledge regarding the understanding of the meaning of the Qur'an that has been outlined.

1. To identify the level of knowledge and understanding of the meaning of the Quran of TMUA students in the state of Johor.
2. To identify the level of implementation of the meaning of the Quran by TMUA students in the state of Johor.

Literature Review

The study carried out aims to review the level of implementation. KPM's desire through the implementation of KBT is to produce a class of hafiz professionals who have strong and balanced leadership ability to make a major contribution to the transformation of national education. School managers and administrators are expected to be able to understand the implementation objectives and comply with the guidelines set. The success of the implementation of KBT is highly dependent on the high commitment and hard work of all parties for the good and benefit of religion, nation and country.

Among the main things that need to be observed is the objective of the KBT. The objectives for the KBT described in the Basic Information on the Implementation of the Tahfiz Integrated Curriculum 2015 are;

1. To produce human capital who memorize and understand the 30 constituents of the Qur'an.
2. To produce human capital that can establish relationships with God, fellow human beings and with natural events based on the Quran and the Sunnah;
3. Produce skilled human capital in religious and professional fields based on al-Quran and al-Sunnah; and
4. To produce human capital that is able to provide insight in solving problems, maximize thinking ability and think creatively and innovatively.

In addition, the basic information on the implementation of the tahfiz integrated curriculum 2016 also explains the importance of KBT to schools, communities, races, religions and countries. The importance is to prepare future scholars, Islamic scholars who memorize the Qur'an of world-class caliber. For that reason, this curriculum was formulated with the intention of producing religious people who memorize the Qur'an in order to achieve God's pleasure. An authentic understanding of this curriculum can be a solid foundation for defending the purity of Islam from heretical and deviant teachings so that society can avoid perverse groups that often appear in society and provide Malaysia as a world-class hub for Islamic education.

Although the implementation has entered its 9th year (starting in 2014), there are still issues and challenges that need to be overcome and improved. After examining the objectives and importance of the implementation of KBT, there are still gaps and weaknesses to achieve these objectives. The issues and challenges that exist have indirectly interfered in the process to achieve the objectives that have been outlined. Therefore, the challenges and problems that exist need to be overcome and improved together to realize the country's hopes. The challenge is divided into three parts which are challenges from the system, teacher and student point of view.

In the context of memorizing the Qur'an, they not only read the Qur'an, but also try to keep the Qur'an in their memory. By understanding nahu, they can memorize faster because they understand the verses of the Quran that are read easily without having to refer to the translation of the Quran (Zahriah et. al, 2016).

Therefore, memorizing the Al-Quran is not something easy because various challenges need to be passed and faced, but it is not something impossible to succeed. Every student needs to set goals, identify their own abilities and always find solutions to overcome the problems encountered while memorizing. Teachers also need to take better steps to improve teaching methods according to the times and the needs of current students.

TAHFIZ MODEL ULUL ALBAB (TMUA)

Tahfiz Model Ulul Albab (TMUA) is a program run by the Malaysian Ministry of Education in secondary schools and uses the KBT curriculum. The Ulul Albab Model Tahfiz (TMUA) approach features three specific features which are based on the Quranic, Encyclopedic and Ijtihadik approach (Arniyuzie, 2015) this has been used as a basic guide for the construction of the TMUA curriculum in Malaysia. Although each of these elements gives a different meaning, they are mutually continuous with each other (Salmiah Othman & Eshah, 2016).

Quranic refers to the ability to memorize the 30 constituents of the holy verses of the Qur'an and make the Qur'an a daily living culture. Encyclopaedic is seen as the ability to be an expert in various fields of knowledge and language. While Ijtihadik is the ability to contribute ideas, solve problems, innovate by maximizing the wisdom of the mind that Allah s.w.t has gifted as best as possible (Rohaizan, Zulkifli and Abdul Hakim, 2014). These three concepts are appropriate and in line with the aspirations set through the Education Development Plan, (PPPM (2015-2025) which is Higher Level Thinking Skills (KBAT).

In the context of this study, TMUA focuses on the Quranic approach which refers to the ability to memorize 30 verses of the Holy Quran and refers to the memorization syllabus at each level for a year. During five years of study at the secondary level, students have to memorize 30 juzuk al-Quran.

The concept of hifz al-Quran subjects is different from other subjects. For other subjects, the syllabus must be completed by the teacher who

teaches according to a certain period. However, for the subject of Hifz al-Quran, the responsibility of memorizing rests with the student himself.

Methodology

This study is a quantitative study that uses a questionnaire because this study is compatible with the survey method (Robson, 1988). The questionnaire used is a selected answer questionnaire. In this study, the researcher has chosen to use a five-point Likert-type answer scale as the respondent's answer scale to all the statements used in this research instrument. The Likert scale is suitable for measuring the views given by respondents in a certain space continuously about a practice of perception and attitude (Cohen L et al, 2000).

In order to determine the reliability of the items in this questionnaire, a data analysis was done to obtain Cronbach's alpha value. It was found that this student questionnaire instrument has high reliability, which is Cronbach's alpha value of 0.71 as shown in Table 1. This table shows that the instrument has high reliability.

Table 1: Reliability Index Classification

Indicator	Cronbach's alpha value
Very High	0.90-1.00
High	0.70-0.89
Moderate	0.30-0.69
Low	0.00-0.30

Source: Brymen & Cramer (1999)

This study was conducted in a secondary school in Johor that implements the Malaysian Ulul Albab Model Tahfiz Curriculum (TMUA). A total of 433 students were involved in carrying out the prepared questionnaire.

The research design used is quantitative and descriptive, aiming to see the implementation level of students' understanding of the meaning of the Qur'an in the state of Johor. The level of implementation is categorized into two parts, namely the category of knowledge and the implementation of students' understanding of the meaning of the Qur'an.

The population selected in this study is all students in Johor who follow the TMUA program. Since there is only one school that follows the TMUA program (KPM, 2018) in Johor, the sample selection is taken from part of the population that follows the TMUA program in the state of Johor, which is a total of 433 students.

The researcher used the mean score to see the level of implementation of the student's understanding of the meaning of the Qur'an. The researcher elaborates this descriptive analysis using the mean interpretation table as in the Table below;

The process of analyzing the quantitative data is done descriptively through computerized analysis using the Statistical Package for Social

Sciences Version 26.0 software. Descriptive statistics used are frequency, percentage, mean and standard deviation. The researcher explained this descriptive analysis by using the table of mean interpretation of affective behavior formulated by Stufflebeam (1971) as in Table 2.

The interpretation of the mean is arranged in descending order from the highest mean to the lowest mean.

Table 2: Mean Interpretation of Affective Behavior Dimensions

Min Score	Interpretation
4.01-5.00	High
3.01-4.00	Medium high
2.01-3.00	Medium low
1.01-2.00	Low

Source: Stufflebeam (1971)

DISCUSSION AND FINDING

The researcher has discussed a questionnaire to 433 students and the following is the result of the data obtained to see the level of knowledge and implementation of students regarding the understanding of the meaning of the Quran. Table 3 shows the mean, standard deviation and interpretation of the level of knowledge and understanding of the meaning of the Qur'an of TMUA students in the state of Johor.

Table 3: Level of Knowledge Activity Understanding the Meaning of the Qur'an

Knowledge of Understanding the Meaning of the Qur'an	Mean	S.P	Interpretation
1. About the term Fiqh verse	4.59	.498	Height
2. Related to Fiqh verse activities	4.11	.774	Height
3. Fiqh activity method of the appropriate verse	3.70	.878	Medium high
4. About the Fiqh importance of the same verse between Tasmi' & Muraja'ah	3.95	.705	Medium high
5. The fiqh verse refers to the translation	4.16	.727	Height
6. Fiqh verse is extracting the important content of memorizing verse	4.30	.520	Height
7. The fiqh verse is telling the law of law that is found in memorizing verses	3.65	.978	Medium high
Overall Mean	4.066		Height

The findings of the first category, which is the level of student knowledge, show that the overall level is at a high level (mean=4.06, sp=0.49). This category shows that four items of students' knowledge of understanding the meaning of the Qur'an recorded a mean interpretation

at a high level and three items recorded a mean interpretation at a moderately high level.

The items that received high interpretations were the items of knowledge of sentence comprehension terms (min=4.59, sp=0.49), items related to sentence comprehension activities (min=4.11, sp=0.77), the knowledge that sentence comprehension is saying the translation (min=4.16, sp= 0.72), and the knowledge item that understanding the sentence is extracting the important content of the sentence from memory (mean=4.30, sp=0.52).

While the item that received a medium to high interpretation was the knowledge item of appropriate sentence comprehension activity methods (min=3.70, sp=0.87), the knowledge item about the importance of sentence comprehension activity was the same between Tasmi' & Muraja'ah (min=3.95, sp=0.70), the sentence comprehension knowledge item is telling the law (mean=3.65, sp=0.97).

Table 4 shows the mean, standard deviation, frequency, percentage and interpretation of the level of implementation of the activity of understanding the meaning of the Qur'an of TMUA students. The findings of the second category, which is the level of student implementation, show that the overall level is moderately high (mean=3.11, sp=0.49). The findings show that nine items of the level of implementation of the activity of understanding the meaning of the Qur'an recorded a mean interpretation at a medium-high level and seven items recorded a mean interpretation at a medium-low level.

Table 4: Level of Implementation of Activities for Understanding the Meaning of the Qur'an

Implementation of Fiqh Ayat Activities	Mean	S.P	Interpretasi
1. Getting fiqh verse before the morning tasmik class	3.19	1.126	Medium high
2. Always memorize without mastering the fiqh verse first	3.03	1.118	Medium high
3. The teacher performs the fiqh activity of the verse after tasmik hafazan	3.65	1.060	Medium high
4. The teacher performs fiqh verse activities once a week	2.86	1.004	Medium Low
5. The teacher implements fiqh verse activities for students individually	3.54	1.192	Medium high
6. The teacher performs fiqh verse activities for students in groups	3.16	1.143	Medium high
7. The teacher monitors the fiqh verse activities	3.86	.918	Medium high
8. See the translation alternating with the sentence to be memorized	3.30	1.127	Medium high
9. View the translation after memorizing a page	3.62	1.139	Medium high

10. View important content in its entirety on my new memorization page	3.68	.818	Medium high
11. Carry out fiqh verse activities when instructed by the teacher	2.65	1.136	Medium Low
12. Carrying out jurisprudence activities when the exam season arrives	2.43	1.214	Medium Low
13. Only focus on the jurisprudence of the verse at the beginning of the surah	2.70	1.077	Medium Low
14. Only focus on the fiqh of verse at the beginning of the juzuk	2.78	1.058	Medium Low
15. Only focus on the fiqh of verse at the beginning of the maqra'	2.68	1.002	Medium Low
16. Only focus on the fiqh of verse at the beginning of the page	2.62	.953	Medium Low
Overall Mean	3.110		Medium high

The items that received a mean interpretation at a medium-high level were the item obtaining the jurisprudence of the verse before the morning tasmic class (mean=3.19, sp=1.12), the item Always tasmic memorization without mastering the jurisprudence of the verse first (mean=3.03, sp=1.11), the teacher item perform fiqh fiqh activities after hafazan tasmik (min=3.65, sp=1.06), the teacher item performs fiqh fiqh activities once a week (min=3.54, sp=1.19), the item teachers perform fiqh fiqh activities for students in groups (min=3.16 , sp=1.14), the item the teacher monitors the jurisprudence activity of the verse (min=3.86, sp=0.91), the item sees the translation alternating with the verse to be memorized (min=3.30, sp=1.12), the item sees the translation after finishing memorizing one page letter (mean=3.62, sp=1.13) and the overall important content viewing item on my new memorization page (mean=3.68, sp=0.81).

While the item that received a medium to high mean interpretation was the item where the teacher performed the jurisprudence activity once a week (mean=2.86, sp=1.00), the item performed the jurisprudence activity when instructed by the teacher (mean=2.65, sp=1.13), the item performed the activity fiqh verse when the exam season arrives (min=2.43, sp=1.21), the item only focuses on fiqh verse at the beginning of the surah (min=2.70, sp=1.07), the item only focuses on fiqh verse at the beginning of the juzuk (min=2.78, sp=1.058), the item only focuses on jurisprudence of the verse at the beginning of the maqra' (mean=2.68, sp=1.00) and the item only focuses on jurisprudence of the verse at the beginning of the page (mean=2.62, sp=0.95).

CONCLUSION

The success of a program requires organized and systematic planning. The level of ability for each student in the process of memorizing the Quran is also different. Therefore, the improvement process needs to be implemented by all parties involved to ensure that the TMUA program can be implemented well, smoothly, successfully and meet the goals and objectives

that have been outlined. Tahfiz teachers need to equip themselves with various skills, pedagogic knowledge in teaching and need to have the ability to identify the abilities of each student to determine the appropriate delivery techniques and strategies to be applied in the teaching process. Teachers also need to always give encouragement and motivation to students so that they continue to be enthusiastic about memorizing the Word of God. Therefore, this paper has explained a little about the issues and problems that arise in the implementation of TMUA in addition to explaining the level of knowledge and the implementation of students' understanding of the meaning of the Qur'an. Therefore, the study needs to continue to overcome the problems that occur so that this program meets its implementation objectives.

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