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The Relationships between Etiquettes of *Tahfiz* (Memorization Al-Quran) and *Tahfiz* Achievement

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ABSTRACT

The aims of this study was to identify the etiquette's used by students in learning *tahfiz* and differences in backgrounds of students with the practice of the etiquette's of learning *tahfiz*. This study also aimed to identify the relationship between etiquette's of learning *tahfiz* and student achievement. This study involved 212 *tahfiz* students who are doing Diploma *Tahfiz* Darul Quran programmed in Malaysia. Questionnaires were developed by the researcher and the contents were validated by an expert reference panel. The results of the study showed that alpha Cronbach reliability value levels for all parts of the questionnaire were high (> 0.9). Data were analyzed descriptively using mean, standard deviation and percentage. The differences and relationship of inferential data were analyzed using t-test and Pearson correlation. The results of this study showed that the etiquettes of learning *tahfiz* was high. Inferential data analysis showed that there was a significant difference between 'gender' ($t=-2.30$, $\text{sig}=0.02$) and 'location *tahfiz* institutions' ($t=2.72$, $\text{sig}=0.007$) between the etiquettes of *tahfiz* learning. The results also showed a significant correlation ($r=0.440$, $\text{sig}=0.00$) between the etiquettes of *tahfiz* learning and student memorizing achievement. The implication of this study indicated that the elements of learning *tahfiz* etiquettes should be given special attention by all related parties in the process of drafting the curriculum of teaching and learning *tahfiz* in order to improve the student achievement in memorizing al-Quran.

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INTRODUCTION

The preservation of the Quran consists of three factors, which are *talaqqi* (receiving) and *musyafahah* (verbally), memorizing and writing of the Quran (Shahhin 1995). The Quran was revealed to Prophet Muhammad p.b.u.h through Jibril through memorization. The Prophet also taught his companions to also memorized the Quran (al-Habash 1987). Allah also credits those who had memorized the Quran and thus bestow them a high respect as though they are selected by Allah (Fathir 35:32), blessed with knowledge (al-Ankabut 29:45) and as a guardian in preserving the Quran (al-Hijr 15:9)

Background of the Research:

The teaching process of memorizing the Quran had been seen as a form of worship which meant to get one to be closer to Allah which needs a person to do it sincerely as well as with the syariat (Islamic law) (an-Nawawi, 1997). The learning of the Quran had its own specific etiquettes and methods to abide with when practicing the Quran *tahfiz* learning (Azmil Hashim and Ab. Halim Tamuri, 2012).

Abu al Wafa (1999) had insisted that there are etiquettes which is needed to be followed before memorizing the Quran and al-Adandani (2003) stated that a student had to be faithful to Allah and in sincere intention which were prevented from *riya'* (insincerity) and *sum'ah* (reputation) nor even hoping for any fame such as to be acknowledge as *al-qari* (good reader) and *al-hafiz* (memorizer al-Quran) from the people. Where as Abu Najihat (2002) agreed the idea that students had to be prepared to face difficulties upon memorizing the Quran, be patient in revising their memorization which they had attained. After all, making dua' (supplication) before memorizing the Quran was the etiquettes which was emphasized by a lot of *tahfiz* scholar such as Abu al-Wafa (1999), Abu Najihat (2002), As-Syarbini (2004) and Abu al-Fida' (2006). They also recommend that students

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should also practice more good deeds and avoid to do negative doings which were the utmost etiquettes in the process of memorizing the Quran (Abu al-Wafa 1999; Abu Najihat 2002; Mohd Farouq 1427H).

Abu Najihat (2002) added that in order to memorize the Quran, a student should be very focus towards the Quran which means to say that the student had to treat the Quran as a very important matter. Such attitude will result in a more consistent and more committed in memorizing and revising the Quran. The feeling of appreciating and glorified the Quran should have been in the students mind, as they were practicing a very glorious mission and great deed which is what the Quran served as of great wonder and glory.

The etiquettes in memorizing the Quran which had been drawn by the Darul Quran, students had to be consistently socialize and befriend among *al-hafiz* and be respectful to the teachers. When memorizing the Quran, students were reminded to read out memorized Quran verses when they were performing prayers. Students would also be reminded to fill their time by revising their Quran memorization and avoid to memorize the Quran whenever they felt sleepy (JAKIM 2007).

When memorizing the Quran, as-Syarbini (2004) mentioned that students had to be socialized among other *al-hafiz* because actions would benefit them more when they were socializing among other *al-hafiz*. Such as, motivating each other in memorizing the Quran and enhancing ones memorization quality. In general, Mohd Faroud (1427H) clarified that students should have high etiquettes and good character were fundamental *taufiq* (*guidance*) and achievement in learning a knowledge especially memorizing the Quran.

Performing prayer with the addition of reading memorized Quran verses also considered as a form of etiquettes and deeds which should have been done by tahfiz students. This had also been emphasized by Abu al-Fida' (2006) and he stated that students which read memorized Quran verses when performing prayers would reduce the possibility of forgetting the verses as they were as though reading the verses in front of Allah. Through performing prayers, a student would be granted more focus and set aside other things inside his mind. Reading Quran verses in the prayers aids in strengthening the students memorization and prevented from forgetting the memorized verses (Abu al-Fida' 2006, Abu al-Wafa 1999).

Students also being advised to not waste their free time as what had been emphasized by As-Syarbini (2004) that it would be better that students allocate a specific amount of time and gave enough focus in memorizing the Quran. He also advised that students would have to be less involved in worldly activities and made memorizing the Quran as daily routine which should not be neglected.

Students should also set a suitable time in memorizing the Quran, such as practice recite the memorized verses in the prayer, in the middle of the night as well as in between Maghrib and Isya' prayer. In the day time, the Fajr' prayer would be the most suitable time to practice reciting the memorized verses (Abu al-Wafa 1999, As-Syarbini 2004). Allocating a specific and suitable time would prevent ones from feeling sleepy when memorizing the Quran.

There were also general etiquettes which should be practiced by the students upon memorizing the Quran as what had been drawn by Darul Quran such as perform consistent congregational prayers especially the *Fajr* prayer, preserving ablutions, faces *qiblah*, always cover their aurat, memorizing the Quran in a clean place, avoided from *maksiat* (vices), *makruh* (dislike) and *syubhat* (ambiguity) (JAKIM 2007). These general etiquettes in reciting the Quran were also included as general etiquettes in memorizing the Quran such as ablutions, facing the *qiblah* and memorized in clean places (An-Nawawi 1997; Abu Najihat 2002; As-Syarbini 2004; Abu al-Fida' 2006). Whereas for performing congregational prayers were etiquettes which was being stressed for all muslim to practiced it and even emphasized for hifz (As-Syarbini 2004; Al-Adandani 2003). Leaving vices, makruh and syubhat were recognized as general etiquettes and also as fundamental aspects in memorizing the Quran because the Quran is the book of Allah which should not have been polluted by any soul which had done vices (Abu Najihat 2002; As-Syarbini 2004; Abu Al-Fida' 2006).

Research Questions:

The research was conducted in order to survey the etiquettes in learning memorization of Quran which had been practiced by hifz students. The research questions would be:

- i. What would be the students' etiquettes in learning the Quran?
- ii. Does the students' etiquettes in learning the Quran differs according to gender?
- iii. Does the students' etiquettes in learning the Quran differs in the reference of the location of the tahfiz institution?
- iv. Is there any significant relationship between students' etiquettes in learning the Quran and their achievement in memorizing the Quran?

Research Methodology:

This research was a quantitative research which uses questionnaires because this research suitable in using observation technique (Robson, 1988). The questionnaires were in the form of selected answers questionnaires. In this research, the researcher had chosen the Likert Scales in the data collection techniques and being used as respondents answer scales in each of the instrument statements in this research. The Likert Scale is suitable in

measuring respondents opinion in a certain range in a consistent manner regarding a habitual perception and attitude (Cohen L, Manion L and Morrison K. 2000). The instruments in this research would require the respondents to mark their answers between 1 to 5 with the indicator given as stated Very Disagree (1) until Very Agree (5). In order to verify the questionnaires, it had been referred to 9 experts which were specialized in their own fields mainly from tahfiz education, Quran education and research. The reliability of each item of this questionnaire, an analysis was being carried out to obtain its alpha Cronbach value. It was found out that the reliability of this questionnaire had high value, obtaining 0.96 alpha Cronbach value as been tabulated in Table 1. This table shows the instruments were of high reliability.

Table 1: Reliability Index Classification.

Indicator	alpha-Cronbach Value
Very High	0.90-1.00
High	0.70-0.89
Intermediate	0.30-0.69
Low	0.00-0.30

Source: Brymen & Cramer (1999)

This research had been carried in 11 maahad and tahfiz institutions in all over the country which implement Darul Quran Curriculum. 212 students were chosen to become the respondents for this research which they were in their sixth semester in Darul Quran JAKIM and Maahad Tahfiz al-Quran (MTQN).

Research Analysis:

The quantitative data of this research was processed and analyzed using descriptive analysis with the computer software Statistical Package for Social Sciences Version 12.0. The descriptive statistic of this research included frequency, percentage, mean and standard deviation. The research had tabulated the descriptive analysis into the table of affective behavioral mean interpretation by Nunally (1978) as in Table 2. The interpretation of the mean values were arranged in sequence from highest mean value to lowest mean value.

Table 2: Affective Behavioral Mean Interpretation.

Mean Score	Interpretation
4.01-5.00	High
3.01-4.00	Higher Intermediate
2.01-3.00	Lower Intermediate
1.01-2.00	Low

Source: Stufflebeam (1971)

The technique to analyze inferential statistic were based on statistical inference according to the selected samples from the whole population. Independent-Samples t-test procedures were conducted in order to test on the level of the comparison of the mean score interpretation for the free variables such as gender (male and female) aspect as well as institution locations aspect (DQ and MTQN). Correlation coefficient used the *bivariate correlations* procedure to measure the strengths of the correlation between bound variables that had been used in this research. In this research, Pearson Correlation Model had been instilled in order to test on the bound variables which uses Sela Scale (Davies, 1971) as in Table 3.

Table 3: Correlation Coefficient Value.

Correlation Coefficient Value(r)	Coefficient Interpretation
1.00	Complete
0.70-0.99	Very High
0.50- 0.69	High
0.30-0.49	Intermediate
0.10-0.29	Low
0.01-0.09	Can be Omitted

Source: Davies (1971)

Research Findings:

Etiquettes in Learning of Memorization of The Quran:

The findings of this research showed that the overall mean for the etiquettes in learning of memorization of the Quran from students perspective recorded a mean value of 4.24 and standard deviation of 0.54 which is in a high level. In Table 4, it showed mean, standard deviation, frequency, percentage and mean interpretation according to the etiquettes in teaching and learning of tahfiz Quran from students' perspective. This research found out that there were 13 items of etiquettes in teaching and learning of the tahfiz education recorded high mean interpretation and only one item recorded lower intermediate level of mean interpretation.

The items which had recorded as high mean interpretation were respecting teachers (mean=4.64, sd=0.74), with a very high frequency of 92.2%, consumption of halal food (mean=4.51, sd=0.71) having high frequency of 91.3%, be patient in memorizing the Quran (mean=4.49, sd=0.71) of 89.5% frequency, mingling with hifz (mean=4.39, sd=0.80) recorded high frequency of 85.4%, always be sincere (mean=4.28, sd=0.44) having 81.6% frequency, eating nutritious food (mean=4.27, sd=0.81) recorded high frequency of 81.6%, reading dua specific for memorizing the Quran (mean=4.26, sd=0.96) recorded 79.8%, leaving syubahat (mean=4.22, sd=0.79) recorded 81.2%, consistent congregational prayers (mean=4.16, sd=0.86) of 77.5% frequency, leaving vices (mean=4.16, sd=0.86) had recorded 76.6%, preserving ablutions (mean=4.13, sd=0.93) recorded 74.3%, avoiding makroohat (mean=4.11, sd=0.82) had 71.2% and item facing the qiblah (mean=4.00, sd=0.85) recorded a high frequency of 69.3%. Only one item recorded a higher intermediate mean interpretation mean value that is the increment of sunnah practices (mean=3.83, sd=0.95) of frequency 65.1%.

According to this research, most students would put more emphasis in establishing these etiquettes. Students would be less in practicing sunnah practices. Even though other etiquettes had been put enough emphasis such as respecting the teachers, halal consumption, be patient in memorizing, mingling with hifz, always be sincere, nutritious food intake, reading specific dua for memorizing the Quran, leaving syubahat, consistent congregational prayers, leaving vices, preserving ablutions, avoiding makroohat and facing qiblah.

Table 4: Etiquettes in Learning of Memorization of the Quran.

Etiquettes in Learning	Mean	S.D	Intrepretation
Respects the teacher	4.64	0.74	High
Halal food consumptions	4.51	0.71	High
Be patient in memorizing	4.49	0.71	High
Mingling with hifz	4.39	0.80	High
Always be sincere	4.28	0.84	High
Eating nutritious food	4.27	0.81	High
Reading specific dua for memorizing the Quran	4.26	0.96	High
Leaving syubahat	4.22	0.79	High
Consistent congregational prayers	4.17	0.89	High
Leaving vices	4.16	0.86	High
Preserving ablutions	4.13	0.93	High
Avoiding makroohat	4.11	0.82	High
Facing qiblah	4.00	0.85	High
Increment of sunnah practices	3.83	0.95	Higher Intermediate
Overall Mean	4.24	0.54	High

Differences in mean score of etiquettes in Learning of Memorizing the Quran according to gender demography:

The One Way Anova Analysis was used to measure the mean score of the students' etiquettes of learning of memorizing the Quran according to gender demography.

Table 5: T-Test of Differences of Etiquettes in Learning Memorization of the Quran according to Gender.

Gender	N	Mean	SD	T Value	Sig.P
Male	120	4.17	0.59	-2.30	0.022*
Female	98	4.33	0.38		

Significant to $p < 0.05$ level

The result of the T-test as shown in Table 5 shown that there were differences in mean score ($P=0.022$, $p < 0.05$) for the etiquettes of learning in male students (mean=4.17, s.d = 0.59) and female students (mean=4.33, s.d = 0.38). It is clearly shown that H_0 is omitted. This analysis also shows that the etiquettes among female students in learning the memorization of the Quran were higher than the male students.

Differences in mean score of etiquettes in Learning of Memorizing the Quran according to location of the the tahfiz institution:

The One Way Anova Analysis was used to measure the mean score of the etiquettes of the learning of memorization of the Quran with the reference of the location of the institutions.

Table 6: T-Test of Differences of Etiquettes in Learning Memorization of the Quran with the Reference of the Location of the Institutions.

Institutions	N	Mean	SD	T value	Sig.P
Darul Quran	143	4.31	0.49	2.72	0.007*
MTQN	75	4.11	0.54		

Significant to $p < 0.05$ level

The outcome of the T-test analysis as shown in Table 6 shows that there were differences of mean score ($P=0.007$, $p < 0.05$) etiquettes in learning between students of Darul Quran (mean=4.31, s.d=0.49) and the

students of MTQN (mean=4.11, s.d=0.54). It is clearly shown that H_{02} is omitted. The analysis shown that etiquettes in learning of memorization of the Quran among Darul Quran students were higher than students of MTQN.

The Relationship between Etiquettes in Learning of the Memorization of the Quran and Students' Achievement in Memorization:

The analysis of the data were inferred and also determined the relationship between etiquettes in learning of the memorization of the Quran and students' achievement in memorization. The inferential analysis of this relationship had been done upon answering the third question in this research. Pearson's Correlation Technique had been used in order to analyze the inferential relationship in this research.

The result from Pearson's Correlation Technique had determined the between etiquettes in learning of the memorization of the Quran and students' achievement in memorization was as shown in Table 7 below:

Table 7: Correlation Etiquettes in Learning of the Memorization of the Quran and Students' Achievement Level in Memorization.

Relationship	r	Sig.P
Etiquettes * Achievement of the Memorization	0.440**	0.000

** Correlation significant at $p < 0.01$ level

N=212

The Pearson's Correlation Analysis proved and determined that there was relationship between etiquettes in learning of the memorization of the Quran and students' achievement in memorization as shown in Table 7 above shows intermediate significant level ($r=0.440$, $p < 0.01$) As such H_{03} had been omitted.

Discussion:

The research of concerning the etiquettes of teaching and learning of memorization of the Quran showed that students put high emphasis on practicing etiquettes. However, students pay less attention in increment of sunnah practices. Etiquettes which had paid much emphasis among students were the etiquettes of always be sincere which is parallel to the suggestion of Muhammad Muhsin (1994), Abu al-Wafa (1999), Al-Adandani (2003), As-Syarbini (2004), Mohd Farouq (1427H), preserving ablutions as mentioned by Abu al-Wafa (1999), As-Syarbini (2004) and Abu al-fida' (2006), reading specific doa for memorizing the Quran as proposed by Muhammad Muhsin (1994), Al-Adandani (2003), As-Syarbini (2004) dan Abu al-Wafa (1999), facing the qiblah as suggested by Abu al-Wafa (1999) dan Abu al-Fida' (2006), leaving vices, makroohat and syubahat were parallel to what were mentioned by Abu al-Wafa (1999), As-Syarbini (2004) dan Abu al-Fida' (2006), halal food consumptions and nutritious food intake were as proposed by Abu al-Fida' (2006), be patient, mingle with hifz were parallel to the suggestion made by Muhsin (1994) dan Mohd Farouq (1427H), consistent congregational prayers as mentioned by Al-Adandani (2003) dan As-Syarbini (2004) and respecting teachers as been suggested by Abu al-Wafa (1999) dan Mohd Farouq (1427H).

Etiquettes in tahfiz learning strategies were stressed by Abdul Hafiz et al. (2005) and he mentioned that etiquettes in memorizing the Quran required to be preserved and it is an aspect that cannot be separated in tahfiz teaching and learning process.

Differences and Relationship Analysis:

Basically the inferential statistical analysis shown that there were significant differences patterns between etiquettes in learning the memorization of the Quran and gender as well as institutions locations. The analysis found out that there was significant differences in between male and female students' etiquettes in learning typically for female students had a higher level as compared to male students. This shows that female students put more effort in preserving the etiquettes of learning than male students. This foundation also parallel to Azmil Hashim et. al (2013) foundations which he stated that the strategies in learning in female tahfiz students were higher than in male students. Generally, female students had a higher learning styles when compared to male students (Azhar Ahmad, 2006) and female students had higher level of commitment towards educations as compared to male students (Roharni Arbaa et. al., 2010). The research that had been conducted by Rowe (2000) shown that male students had lesser commitment towards schooling and they would have higher risk probability in low academic achievement especially in literacy aspects. Male students also being reported having less positive schooling experience in terms of excitement in schooling, the benefits in continuing curriculum and positive reactions from the teachers (Rowe, 2000).

It is also being found out that there was significant differences between institutional backgrounds which Darul Quran students had higher etiquettes in learning when compared to MTQN students. This might be due to the fact that Darul Quran students had a more systemized education system which gave more emphasis on learning styles compared to MTQN. Differences in learning styles in reference to urban institutional background and rural area happened due to the schools which was located in urban had a varieties of techniques compared to rural schools (Kamarul Azmi Jasmi et.al., 2011).

The research foundation also shown that there was a significant relationship between students learning etiquettes and their achievement in memorization. The outcome of the research shows parallel foundation as of Azmil et.al (2014) which shows that learning method had significant relationship towards students' achievement in memorization. Thus proven that etiquettes in learning of memorization of the Quran had to be given emphasis by all parties.

Research Implications:

The implications towards tahfiz learning styles in general requires homeostatic changes which is a small changes in order to preserve stability which had attained today. This form of etiquettes would be better if it was synergized and reinforced as well as being practiced daily by students. These etiquettes should be cultivated into cultures of learning styles of tahfiz institutions. Etiquettes in learning such as respecting the teachers, halal consumption, be patient in memorizing, mingling with hifz, always be sincere, nutritious food intake, reading specific dua for memorizing the Quran, leaving syubahat, consistent congregational prayers, leaving vices, preserving ablutions, avoiding makroohat, facing qiblah as well as increment in sunnah practices should have been cultivated into daily practices in tahfiz learning styles.

This research also found out that differences in learning etiquettes in memorizing the Quran which had also gave us an insight of gender factor which requires all parties involved in the making of tahfiz education so as to cultivate male students in achieving successful memorization of the Quran. Whereas for location aspects also needed to be given attention in forming etiquettes in learning among the tahfiz students in order to form a better quality of learning surroundings for the students to achieve more.

The analysis towards etiquettes in tahfiz learning had found out that there was relationship it was firmly related towards students' memorization achievements and gave clearer understanding regarding tahfiz learning had to be given emphasis and developed further in tahfiz learning. Etiquettes in learning would give significant contribution towards students' achievement in memorization.

Conclusion:

This research had shown that etiquettes in tahfiz learning and its relationship with students' achievements. The research foundation shown that etiquettes in tahfiz learning had strong relationship with students' achievement. Thus, elements of etiquettes in tahfiz learning should be given specific emphasis by all parties which were involved in the policy making of tahfiz teaching and learning curriculum. The teachers should expose these etiquettes for the students upon conducting tahfiz teaching and learning so as to achieve a good quality of memorization achievement.

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