

Student Learning Engagement of Malaysian *Tahfiz* Students: A Qualitative Study

Komitmen Belajar dalam Kalangan Murid Tahfiz: Satu Kajian Kualitatif

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ABSTRACT

Tahfiz learning is a challenging learning. It demands discipline, hard work and commitment from students. In Malaysia, tahfiz education is one of the mainstream educations offered and is in high demand among parents. Past studies showed that there was a problem in completing the Quranic memorization among tahfiz students. Furthermore, previous studies showed that studies on tahfiz were not focusing on the aspect of student learning engagement, so there is a need to explore such aspect. This qualitative study focused on the student learning engagement of tahfiz students. Specifically, this study aimed to explore the aspects of student learning engagement of tahfiz students. In-depth interview was the method of data collection used in this study. Twelve tahfiz students and six tahfiz teachers were involved as the research participants. Data found that there were three aspects of student learning engagement. Three aspects of student learning engagement are related to emotional, cognitive and behaviour aspects. The emotional aspect of student learning engagement comprised of the patience and interest of the tahfiz students in their learning. The cognitive aspect covered on the capability of determining goals that they wanted to achieve, able to plan their study time and depicting their diligence and focus in learning. Meanwhile the behaviour aspect of student learning engagement referred to students' eagerness to participate in school activities that are in conform with their tahfiz learning. This study clearly stressed on some significant implications for tahfiz students, teachers and the school itself to focus on this learning engagement among students to assist their journey on tahfiz learning. The roles of parents, teachers and the students themselves were also emphasized in this study in order to promote tahfiz students learning engagement. Some recommendations for future research are also presented in this study.

Keywords: Student learning engagement; tahfiz education; emotional aspect; cognitive aspect; behaviour aspect

ABSTRAK

Pembelajaran tahfiz ialah pembelajaran yang mencabar. Ia menuntut disiplin, kerja keras dan komitmen daripada murid. Di Malaysia, pendidikan tahfiz ialah salah satu pendidikan arus perdana yang ditawarkan dan merupakan pendidikan yang mendapat permintaan tinggi daripada ibubapa. Kajian lepas menunjukkan bahawa terdapat masalah dalam menamatkan hafazan al-Quran dalam kalangan murid tahfiz. Di samping itu, kajian lampau turut menunjukkan bahawa kajian tentang tahfiz tidak memberi fokus kepada aspek komitmen belajar murid, oleh itu aspek ini perlu diteroka. Kajian kualitatif ini memberi fokus kepada komitmen belajar dalam kalangan murid tahfiz. Secara khususnya, kajian ini bertujuan untuk meneroka aspek komitmen belajar murid tahfiz. Temu bual mendalam adalah kaedah pengumpulan data yang digunakan dalam kajian ini. Dua belas orang murid tahfiz beserta enam orang guru terlibat sebagai peserta kajian. Dapatan menunjukkan bahawa terdapat tiga aspek komitmen belajar murid. Tiga aspek komitmen belajar murid berkaitan dengan aspek emosi, kognitif dan tingkah laku. Aspek emosi meliputi kesabaran dan minat murid tahfiz dalam pembelajaran mereka. Aspek kognitif pula merangkumi kemampuan murid menentukan matlamat yang ingin dicapai, kemampuan merancang masa belajar dan ketekunan serta fokus dalam pembelajaran. Sementara itu, aspek tingkah laku pula merujuk kepada kecenderungan murid mengambil bahagian dalam aktiviti sekolah yang menyokong pembelajaran tahfiz mereka. Kajian ini secara jelas mengemukakan implikasi penting kepada murid, guru dan sekolah tahfiz itu sendiri untuk memberi perhatian kepada aspek komitmen belajar bagi membantu perjalanan pembelajaran tahfiz mereka. Peranan ibubapa, guru dan murid itu sendiri turut ditekankan dalam kajian ini bagi meningkatkan komitmen belajar murid tahfiz. Beberapa saranan untuk kajian pada masa akan datang turut dikemukakan dalam kajian ini.

Kata kunci: Komitmen belajar; pendidikan tahfiz; aspek emosi; aspek kognitif; aspek tingkah laku

INTRODUCTION

Education is a crucial aspect to develop a country. Education plays an important role to produce future generation that can lead a successful country. The generation that able to lead a successful country should be a generation that not only excels in academic but also possesses noble values. Therefore, the Malaysia Education Blueprint 2013-2025 is developed to support future generation that is holistic in physical and spiritual aspects (Kementerian Pendidikan Malaysia 2013). The Third Shift in the Blueprint clearly states that to develop values-driven Malaysian whereby this shift is detailed with the strategy to enhance Islamic Education subject for muslims and Moral Education subject for non-muslims in primary and secondary schools.

Tahfiz is one of the mainstream educations offered in Malaysia. Tahfiz Model Ulul Albab (TMUA) is a form of mainstream education offered in several government aided schools. TMUA was introduced by the Ministry of Education Malaysia due to ardent demand from the society. The existing *tahfiz* learning institutions funded by the states Islamic religious affairs departments, MARA as well as private *tahfiz* schools were found inadequate to meet such fervent demand.

It is imperative to explore *tahfiz* students' learning engagement (SLE) albeit the striding progress of *tahfiz* education in Malaysia. The said SLE is considered as an important aspect that influences academic achievement in the context of *tahfiz* education. Nevertheless, studies show that SLE results to active and fun learning environment.

PROBLEM STATEMENT

Studies related to SLE are essential to be implemented due to occurrence of unsatisfying *hafazan* (memorization) performance. For instance, a study done by Azmil Hashim et al. (2014) found that the achievement of both Darul Quran and Maahad Tahfiz al-Quran Negeri (MTQN) students was disappointing in terms of their eloquence. A study done by Muhd Zulhilmi (2019) showed that there were only 30 students (5.13%) out of 584 TMUA students who have successfully memorized the 30 *juzuk*, 70 people (48.6%) have not yet mastered the Form 4 memorization task and they took action

to leave the remaining required memorization. A subsequent study by Siti Nurjanah (2020) on the memorization achievement of students who followed TMUA in Johor found that the students' level was at a moderate level with a mean value of 3.67. What is worrying is that out of 829 respondents involved in the study, only 188 students from Form 2 to 5 succeeded in memorizing 30 *juzuk* or equivalent to 22.7% of all respondents studied.

Besides the problem stated earlier, it is also found that the studies related to *tahfiz* learning are not focusing on the student learning engagement. Studies on learning engagement are focused on other students not including the *tahfiz* students. For example, there was a study by Norizan (2020) that investigated on student engagement among distance learners at the level of tertiary education. The researcher studied the relationship between student engagement and behavioural aspects which are student satisfaction and learning outcomes. Therefore, it is important to explore the said aspect among *tahfiz* students. To date, studies on *tahfiz* students are more related to *hafazan* performance, method of memorization and method of teaching *hafazan*.

Therefore due to the discussion above, it is important to further explore the issue of SLE since it can contribute to the students' *tahfiz* performance.

LITERATURE REVIEW

In this section, important aspects on *tahfiz* education and SLE will be discussed based on past studies and related literature. A clear discussion will lead to a clear understanding of this study.

TAHFIZ EDUCATION

Tahfiz is one of the significant aspect in Quranic education. Besides *tahfiz*, *tilawah* (recitation), *tafseer* (explanation) and *tarannum* are other important aspects when discussing Quranic education (Abdul Hafiz & Hasimah 2004). Quranic memorization or *tahfiz* practice has been carried from the time of Prophet s.a.w. The process of memorization started since the first revelation received by Prophet s.a.w. (Muhaidi et al. 2016). The tradition in memorization of Quranic verses is a significant tradition since the time of Prophet s.a.w. to ensure the preservation of

the verses. Moreover there are quite a number of verses that stated rewards promised by Almighty for the activity of memorization that become a strong motivation for Muslims to memorize the Quranic verses (Sedek et al. 2013).

The Quranic education in Malaysia began with an informal learning through Quranic classes at the mosques, palaces and *imam*'s residents. Similarly, during the days of *pondok* education, the study of Al-Quran continued with the addition of the study of other branches of religious knowledge such as *Fiqh*, *Aqeedah*, *Seerah* and *Tasawuf*. At the next level, which is *madrasah* education, Quranic learning is offered together with academic subjects or *fard kifayah* knowledge such as Science, Mathematics and Language subjects. During the *pondok* and *madrasah* phase of education, the Quranic education emphasized on the recitation, memorization and understanding or *tafseer*. The formal education later after the Razak Statement 1956, Rahman Talib Statement 1960 and Education Act 1961 still emphasizing on recitation, memorization and the understanding of the Quranic verses (Abdullah Ishak 1995). The integrated secondary school curriculum and the latest is the Standard Secondary School Curriculum (KSSM) are focusing on the Quranic education as one of the main aspects in Islamic teachings.

The first *tahfiz* institution was suggested by the first Prime Minister Tunku Abdul Rahman as a result of a proposed idea made by *Syeikh al-Azhar* Mahmud Syaltut during the opening of National Mosque Kuala Lumpur. A total of eight students registered in this *tahfiz* institution which was held at Islamic Centre at Kuala Lumpur (Aznil & Ab Halim 2012).

That institution then developed from time to time and every state in Malaysia was establishing their own *tahfiz* institution using the curriculum at the main institution. The main institution now is situated at Kuala Kubu Bharu, Selangor and is known as Maahad Tahfiz al-Quran wa al-Qiraat (Aznil, Ab Halim & Misnan 2013). This Maahad is now producing a large number of diploma holders who pursue their studies at local and Middle East universities in the field of *tahfiz*, *qiraat* and Islamic studies.

In fact, to the date, the government itself through the Ministry of Education, Islamic religious department of Selangor, Yayasan Islam Terengganu and Majlis Amanah Rakyat (MARA) took the initiative to develop secondary *tahfiz* schools such

as Maktab Rendah Sains Mara (MRSM) Ulul Albab, Sekolah Menengah Imtiaz in Terengganu, Maahad Integrasi Tahfiz Sains in Selangor and finally several selected Sekolah Menengah Kebangsaan Agama (SMKA) and Sekolah Berasrama Penuh (SBP) which implement Tahfiz Model Ulul Albab (TMUA) throughout the country. The schools mentioned above are currently implementing the national curriculum and the *tahfiz* curriculum or program which is known as Ulul Albab Program, Imtiaz Program and Tahfiz Model Ulul Albab (Portal Rasmi Imtiaz Yayasan Terengganu 2017; Portal Rasmi Majlis Amanah Rakyat 2017; Portal Rasmi Kementerian Pendidikan Malaysia 2017)

From the above discussion, it is clear that the efforts to promote the Quranic education and *tahfiz* education specifically were done by the government itself, the private sector, the Islamic state affairs and also some renowned individuals. Quranic education is an initiative that can assist in building a Quranic generation that holds firmly the Islamic principles in their daily life. Hopefully the Quranic generation that understands the Quran and the teachings in it are capable to overcome the challenges in the borderless world today. But it should be reminded that *tahfiz* learning is not an easy task. It requires hard work, discipline, patience and a strong engagement with the said learning.

STUDENT LEARNING ENGAGEMENT (SLE)

Studies abroad on student learning engagement were conducted for about ten to twenty years ago. However, in Malaysia, this aspect of study is not widely discussed and being conducted. In the context of *tahfiz* study, this aspect was studied as etiquette of memorization by Aznil et al. (2017). For example, one of the etiquettes of *tahfiz* learning refers to the emotional aspect which related to patience in the memorization process among the students. Meanwhile etiquette of *tahfiz* that refers to behavioural aspects are comprising of congregational prayers, reciting prayers and associating with the *huffaz* group. Another study by Muhamad Suhaimi et al (2021) showed that students' attitude towards *tahfiz* learning is at a high level with a mean value exceeding 3.80 which is related to interest and love for *tahfiz* learning.

Previous studies showed that there are many types of learning engagement among students. Some of the types are cognitive, emotional,

behavioural, social and psychological learning engagement (Taylor & Parsons 2011). In general, student learning engagement (SLE) refers to efforts of the students in their study and completing their tasks and assignments. It is also related to time allocated and physical activities regarding academic matters (Norizan 2020).

SLE is closely connected to students' academic achievement and performance. It implies that students' achievement is influenced by their effort in engaging themselves in the learning process. A study on SLE was conducted in order to respond to problems related to bored, unmotivated and inactive or disengaged students in learning activities (Appleton, Christenson & Furlong 2008). Apart from that, it is also associated with students' school attendance and this learning engagement is expected to reduce the cases of truancy and dropouts (Appleton et al. 2008). Thus, without SLE, students were prone to study indifferently, easy to be bored and unenthusiastic to complete tasks given to them (Reeve et al. 2004). However, a study done by Norizan (2020) to examine the relationship between online student engagement towards student satisfaction and learning outcomes showed that there were no significant relationship. This finding is due to the respondents of the study are among working adults that led to more organised in managing their online learning activities.

Further, Trowler (2010) delineated that SLE refers to the time used and effort done by the students to increase their achievement. SLE includes both physical and emotional aspects. There are several types of commitment; behavioural, emotional and cognitive. Behavioural commitment refers to students' school attendance. Meanwhile, emotional commitment indicates the exciting and enthusiastic feeling in learning. Finally, cognitive commitment is concerned with students' completion of school tasks, readiness to work with fellow classmates and willingness to conduct group discussion even if it is outside school period (Carini, Juh & Klein 2006; Appleton et al. 2008). Reeve et al. (2004) on the other hand, described SLE through the aspect of students' keenness, interest, focus and patience in facing learning challenges/hardships.

Taylor & Parsons (2011) further described that studies on SLE showed that common measures that dominantly used was on quantitative data such as attendance, standardized test scores and graduation rates. Even though, recent studies on SLE are also

focusing on qualitative criteria such as interest and enjoyment in learning.

It is important to note that the effort to secure SLE is a challenging one. This is due to the fact that students in this modern age are exposed to borderless technology. A study done by Taylor & Parsons (2011) which was based on Willms, found that there were 25% to 66% students who did not commit in their studies. They were found more engaged in technology and gadgets which are considered more attractive and closely related with their daily life. Thus, several strategies can be implemented to increase SLE such as by ensuring teacher-students interaction, the use of learning based on problems and inquiry and also through the use of technology in teaching (Taylor & Parsons 2011). A study conducted by Rohani, Hazri & Nordin (2010) shows that there is a significant positive relationship between SLE and teachers' quality. The said quality refers to teacher-students interaction, teachers' mastery of the class subjects and teachers' teaching skills. Taylor & Parsons (2011) also stressed on the aspect of social interaction to promote the SLE. This social interaction refers to caring, supporting relationship, respect, strong disciplinary climate and finally fairness among students. A study conducted by Nik Md Saiful Azizi et al. (2021) on factors contributing to students' motivation in memorization of the Quran showed some aspects on SLE whereby the importance of teachers, families and self-motivation aspects. The support given by the teachers and families will contribute the students' motivation in the said learning. A study by Ahmad Munawar & Wan Kamal (2022) found that families and teachers give strong impact in the context of social learning among muslim adolescents. This finding indicated that SLE is very much connected with quality teachers that can promote a meaningful learning among students. Based on the need of quality teachers, it is believed that professional development for the teachers crucial to ensure the teachers capable to promote SLE. Syahraini et al. (2020) emphasised the importance and need to equip teachers with emotional intelligence when the research findings showed that the knowledge of emotional intelligence among teachers will contribute to their professionalism. Intelligent behaviour is also related to educational learning theory that may support student learning engagement and will also improve students' achievement and performance.

In conclusion, it is important to focus on SLE to ensure that students can experience learning process in a meaningful and fun manner. It is also hoped to increase students' academic achievement. This can be realized with certain strategies mobilized by teachers and parents. Studies on SLE in the context of *tahfiz* learning are still lacking and need to be focused to improve student achievement on memorization of the Quranic verses. Even though past studies in *tahfiz* not focusing on SLE in particular but the elements of etiquette, motivation and memorization performance are referring to SLE. Therefore it is important to expand the study on SLE in *tahfiz* education and to fill the gaps that exist in order to promote excellency in *tahfiz* education.

RESEARCH OBJECTIVE

This study aims to explore student learning engagement of Malaysian *tahfiz* students in several selected *tahfiz* schools.

METHODOLOGY

This study utilizes qualitative approach in answering the aforementioned research objective. Qualitative approach is used because it can clearly describe and elaborate the phenomenon (Creswell 2003) that is related to student learning engagement among Malaysian *tahfiz* students. The method of data collection is in-depth interview. In-depth interview is used as it can gained clear and detailed understanding on the experiences and knowledge among the participants (Othman 2009). Protocol interview is prepared comprising semi structured questions to ensure the research question that is formulated is being addressed. Semi structured questions allow the researcher to throw questions according to the questions formulated beforehand but freely to ask any other questions and probing questions where needed (Cohen, Manion & Morrison 2002; Patton 1987).

The participants were selected using purposive sampling. Purposive sampling technique is chosen as it will ensure the sample that is selected will give rich description on the phenomenon being studied (Puvesvary et al. 2011). Research participants include both *tahfiz* students and teachers in several selected *tahfiz* schools. The interviews were recorded and transcribed verbatim.

Reliability of the study is gained through triangulation where the researcher applies multiple perspective of data (Patton 1987) from two groups; *tahfiz* students and teachers. The interviews' transcription will be read repeatedly and analysed based on themes and sub-themes that are related to research question (Othman 2009). Analysis of data is based on thematic analysis that starts with familiarising the data itself, then developing set of codes and after that building up themes. Finally, the steps of data analysis reach the interpretive phase which refers to defining themes into dimensions (Lochmiller 2021).

RESULTS

Findings from the interviews showed that there are several main themes related to SLE of *tahfiz* students. They are connected to emotional, cognitive and behavioural aspects in SLE.

Based on the explanation of research participants, emotional aspect in SLE encompasses interest and patience to engage in learning activities. They describe that commitment in the form of interest is needed in *tahfiz* education. Students need to have interest during the learning process. Student A recounted: "Because if we have interest in it then we would try our best to achieve what we want". This implies that students who have interest would make an effort to accomplish their goal.

Further, teacher C emphasizes that interest is considered as one of the important aspects for the students' selection for enrolment in *tahfiz* school. He said:

The most important in the selection is, the students must have interest and they make an effort to memorize the Quran from the beginning.

This aspect is also emphasized by teacher B who highlighted that interest is a vital element in ensuring students' commitment in *tahfiz* education. According to her, even if the students lack in intelligence, they still can manage to study it with the presence of interest. This is reflected in teacher B's statement as follows:

The interest comes from the students themselves. Intelligence is not mainly necessary as long as they have the interest.

Teacher E from another school also stated that interest is considered as the main criteria for enrolment selection to *tahfiz* schools. He recounted:

We would ask the student whether he/she is interested or not. If not, he/she would be rejected.

This is further supported by teacher D and F who highly emphasized that interest as the most important criteria embraced by *tahfiz* students in order to ensure their dedication and commitment in learning. Teacher D stated: "...among the important criteria is their interest". Teacher F also said: "Interest is a form of students' valour".

Apart from interest, the emotional aspect of SLE is further characterized by patience. Research participants asserted the importance of patience in facing challenges and hardships in *tahfiz* learning. Student A expressed that, "It is a must for each and every *tahfiz* student to have the virtue of patience". Student C also agreed to such view because he believes that the effort to memorize al-Quran is not an easy job. He stated:

We must have the virtue of patience because sometimes there would be a day that we could not memorize even one *ayah* (verse).

In addition, student G further expressed the same opinion when he said, "We have to be truly patient". This is also supported by teacher C who contends that patience is an essential virtue that is highly needed in *tahfiz* learning because it can refrain students from giving up. Teacher C said:

In learning, especially memorization subject, students must have patience. Without it, they would easily give up and feel hopeless.

Despite the emotional aspect of SLE, research participants also portray it in the cognitive aspect. It comprises of students' ability to set up goals that are wanted to be achieved, study time management and their focus during the learning process. Majority of the participants stated that they are committed in learning especially in the cognitive aspect. For instance, student A describes that he plans his own study time by saying, "Students might take some initiatives by planning their own study time". This is further supported by student D who indirectly indicates that he would memorize al-Quran during free time. This is reflected in his statement: "If there was no class or I do not have any homework, I read the Quran". Student E also asserts that *tahfiz* students need to be smart in planning and managing their own study time.

We need to be wise in time management because we have 3 streams here; academic, *azhari* and al-Quran.

Finally, student F also contends the importance of effective time management as he said:

We must be smart to manage our study time; to memorize, to revise the academic subjects etc.

Apart from effective time management, research participants are also found to be determined about their goals in *tahfiz* learning. This is reflected in the narrative shared by student B:

I set my personal goal for each day. For example, today I need to repeat (memorizing) 5 pages of al-Quran.

Student D and E also shared the same experience in terms of their memorization process. Student D stated:

I intend to complete memorizing *juzuk* 19. I aim to finish it by January. We should set our goals high.

Student E further added:

We should have goals for each week. I aim to memorize 5 pages every week, with half a page per day and 2 pages during weekend.

Research participants also display their SLE by focusing on their study. For example, student B asserted that discipline is imperative in *hafazan* learning process. He stated, "I set myself up with tough discipline because I feel it as a type of trust I need to keep." Another 3 participants also affirm the need to be focused or diligent in *tahfiz* education. Student F, H and I highlight the importance of diligence in learning. Student F said that, "We need to have diligence in everything we do." Student H shared her opinion, "We must possess the virtue of honesty, diligence. Once we are involved in this Quranic realm, we must carry on." The same thing is also being shared by Student I, "Then we have to be diligent. Revision is also a must."

SLE in behavioural aspect is also shown in research participants' narratives. They are found to be involved in various school activities that are in conformity with their *tahfiz* education. For instance, student D demonstrates his effort to participate in the voluntary fasting programme organized by his school. He stated that, "I fast regularly; on Mondays and Thursdays." Furthermore, student H also shared his experience of participating in the Quranic recitation programme by saying: "I do recite surah *al-Waqi'ah* every night." He further discloses that he also performs *tahajjud* and *taubat* prayer every

night and joins the school *qiyamullail* programme as he said: "I perform *tahajjud* and *taubat* regularly; every night."

In addition, there are two teachers who also state that students' involvement in school activities such as performing solat sunat can help students' *tahfiz* learning. Teacher A recounted:

Students must never abandon performing dhuha prayer and witr. It is compulsory. Every day.

Teacher D further added:

We made it compulsory for the students to perform *dhuha* prayer, recite the *ma'thurat* and *zikr* at the hostel.

Based on the aforementioned findings, it is clear that *tahfiz* students' SLE is comprised of three aspects; emotional, cognitive and behavioural. *Tahfiz* students are found to display SLE in terms of showing their interest and patience. Aside from that, they also depict positive attitudes such as being focused, diligence, planning their own study time and are able to set their goals in learning. Furthermore, they are also actively involved in activities organized by the *tahfiz* schools.

DISCUSSION

Tahfiz students showed SLE in emotional aspect by expressing their interest in *tahfiz* learning and displaying satisfying degree of patience in facing its challenges. Such interest and patience is parallel with the description underlined by Reeve et al. (2004). Without the said virtues, students easily became bored which then led to deteriorated academic progress (Reeve et al. 2004). Azmil (2017) in his study also emphasized on the etiquette among *tahfiz* students to be survived in the learning through the patience in memorization process.

Apart from SLE's emotional aspect, *tahfiz* students also showed a commitment in terms of cognitive aspect. They are capable of determining goals that they want to achieve, able to plan their study time and depicting their diligence and focus in learning. This situation is in line with past studies conducted by Trowler (2010) and Appleton et al. (2008). Trowler (2010) delineates that SLE refers to the use of time and students' effort in increasing their academic performance. Appleton et al. (2008) further described that cognitive aspect of SLE refers to the hard work, discipline and the willingness

to carry out learning activities in class. In one of the studies on *tahfiz* learning, it is reported that the significance of teachers and families support that will help the students to commit in their *tahfiz* learning (Nik Md Saiful Azizi et al. 2021). Studies by Ahmad Munawar & Wan Kamal (2022) and Syahraini et al. (2020) also highlighted the support of teachers and parents when it is closely related with students learning. It is no doubt that teachers and parents are among the most influential social agents towards students.

Further, SLE in the context of behaviour refers to students' eagerness to participate in school activities that are in conform with their *tahfiz* learning. This is parallel to what has been presented by Cavin, Kuh & Klein (2006) and Appleton et al. (2008) that students' involvement in activities organized by schools is a form of students' behavioural commitment. These findings were aligned with the findings of etiquette among *tahfiz* students that will contribute to the memorization process. Some of the etiquette that related to behavioural aspects in SLE were performing congregational prayers, reciting prayers and other activities that would support the students process of memorizing the Quranic verses.

CONCLUSION

Based on the abovementioned discussion, it is clear that SLE of *tahfiz* students is comprised of emotional, cognitive and behavioural aspects. The said three aspects of commitment is exercised by the students in order to assist their learning process. Such commitment aids to increase their performance in memorization. Apart from that, this SLE also displays *tahfiz* students' active participation in learning. One important element to be noted that those SLE aspects from emotional, cognitive and behavioural closely related to the roles and support from parents, teachers and the students themselves. As for the body of knowledge, this study would able to contribute a significant literature on student learning engagement of *tahfiz* students. It will give a clear description on *tahfiz* students' learning engagement that would be slightly different and unique compared to other students. Besides that, this study is able to propose a commendable suggestion to responsible parties/bodies such as Ministry of Education Malaysia, MARA or the states' Islamic religious departments to emphasize on the SLE aspects in order to improve their memorization performance. The initiative can

be particularly taken by the schools in organizing professional development training for teachers to conduct activities in increasing *tahfiz* students' SLE. Their SLE can be improved through the initiatives taken by both schools and teachers.

In conclusion, SLE is recognized as a factor that influenced students' achievement and it needs to be emphasized in order to attain such goal. Future research is suggested that more *tahfiz* students are being involved in the study and other method of data collection should be used to gain more understanding on the aspect of student learning engagement. *Tahfiz* students from other categories such as tertiary level can be involved in future research. It is also suggested that observation and document analysis can be included to gain data on student learning engagement in future research. This study on SLE is important to ensure the survival and excellence of *tahfiz* education in a rapid development of the education. It is a loss if the study of this SLE is not being developed properly and systematically.

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