

Tahfiz Teachers Ability in Teaching of the Subject Hifz Quran in Implementing Integrated Curriculum Tahfiz (KBT) Secondary Schools

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Abstract

This study aimed to identify the level of teaching of religious practice, especially in *Hifz* Quran teaching in secondary schools that implement an integrated curriculum tahfiz. The design of this study is a form of quantitative research involving 621 secondary school teachers nationwide. This study's instrument used questionnaires that have passed the approval of 11 content specialist with the achievement index CVI or content validation index up to more than 80 percent. Quantitative data were analyzed using the *IBM Statistical Package for Social Sciences* (SPSS) to obtain the frequency, percentage, mean and standard deviation. The findings showed the mean value is at a high level (mean = 4.42, sd = 0.397). The results show the level of teaching practices *Tasmik*, *Talaqqi*, *Murajaah*, *Tahdir*, *Takrar* and to ensure that students do *Tahriri* at a high level. However, at the beginning of the session the teacher less diversified the set of induction because the teacher only focuses on the practice of reciting the prayer and ablution only. It is expected that teachers will diversify teaching practices that can make students motivated to maintain a measure of memorizing and achieve expectations in education.

Keywords: Readiness, Knowledge, Skills, Attitudes, Integrated Curriculum Tahfiz (Kbt)

Introduction

Tahfiz in mainstream education has started implemented in some selected secondary schools throughout the country. In mainstream schools, religious education is taught in two subjects as set out in the curriculum syllabus is named as Tahfiz Integrated Curriculum (KBT). KBT curriculum created within the framework of the Malaysia Education Blueprint 2013 - 2025 (MEB) to meet the Education Philosophy Islam (FPI) and the National Education Philosophy (FPK) to produce a generation of scholars whose *mutadayyin* and professional hafiz of the Qur'an. This is also in line with the philosophy of education tahfiz (FPT) on "The ongoing efforts towards further developing the potential of individuals to memorize the Quran, able to combine *naqli* and *aqli* and apply it in life by way of education balanced intellectually,

spiritually, emotionally and physically based on faith in God to create a generation of Quran which contribute to national development and welfare of the community".

Integrated Curriculum Tahfiz (KBT) has been implemented in 11 schools SMKAs, 4 schools SBP (3 BPI schools and 1 in SMAP school) and 16 Government Aided Religious Schools (SABK) (Education Division, Ministry of Education, October 2017), KBT curriculum requires students to complete memorization 30 chapters of the Qur'an within five years. The uniqueness of this KBT curriculum is a curriculum that is taught in secondary school curricula includes national and 2 subjects in the curriculum of the subject KBT *Hifz* Quran and *Maharat* Quran. However, this article describes the practices of teaching of religious subject's *Hifz* Quran.

Research Background/ Background of the study

Parents are confident to the benefits and advantages of memorizing the Quran has encouraged them to send their children to enter the tahfiz Qur'an (Abdullah et al, 2015; Abdullah & Maksom, 2016; Muhammad, 2017). Awareness of society, especially parents have been welcomed by a qualified agency or the Ministry of Education (MOE) to develop a standard curriculum memorizing the Quran at the secondary school level. The standard curriculum called Integrated Curriculum Tahfiz (KBT) and gradually have been implemented in several schools, starting in 2014, especially in school SMKAs/ SBP and KBT 2015 curriculum implemented in several government-aided religious schools (SABK). KBT school SMKAs / SBP is a continuation and expansion of the existing program, a program tahfiz Model which Tahfiz's understand; (MUA) in the implementation of the schools under the MOE.

The success of the process of teaching and learning the Quran requires teachers' creativity and pedagogical content of religious education. Knowledge of the content as well as pedagogical skills in teaching makes learning fun and effective. This is because a correct understanding of the philosophy and learning outcomes will produce effective teaching and learning (Abd Karim (2001). Thus, teachers creativity, pedagogical content and achieve the learning outcomes will lead to the success of teaching Quran.

Statement of the Problem Review

According to the monitoring report of the Inspectorate at the schools who perform KBT tahfiz found that teachers still practice the classical approach, especially for subject *Hifz* Quran. In addition, the practice of teaching found in the jurisprudence section are also not implemented consistently (Inspectorate and Quality Assurance 2017). Furthermore, there are 63% of students in SMKAs / SBP students who only managed to complete memorizing phase within five years. There are just as many as 31% of students in SABK who successfully completed memorizing during four years of Form One to Form Four (BPI MOE 2018). In other words, the percentage of students who have not managed to recite the Quran according to the prescribed dosage is high. Among the shortcomings of not memorizing the Quran is due to the lack of knowledge on a systematic basis to maintain the memorization (Mohd Hafid, 2005); and the phenomenon of forgetting (Wahidi, 2016). In addressing the issues that have been addressed, this article focuses on the issue of teacher because the teacher is the driving force to the curriculum implemented. Pedagogical knowledge in the teaching of religion teachers is an important aspect to be considered so that the teachers can bring their students to succeed. If it is left unchecked, this situation will delay the intention of the national

education. As Stated in the National Education Blueprint (MEB 2013-2025) teachers with high performance can improve student achievement within 3 years.

Research Objective

The objective of this study is to identify the level of teaching of religious subjects in particular *Hifz* Quran in secondary schools that implement an Integrated Curriculum Tahfiz (KBT).

Theoretical Framework Review

The study refers to the theory of religious teaching by al-Qabisi (1995) to determine the level of teaching of religious subjects *Hifz* Quran in secondary schools under the supervision of the MOE. Generally, the theory of al-Qabisi (1995) suggested a number of methods in the teaching and learning of teachers teaching methods (*Talqin*), the repetition of the verses of the Quran (*Takrar*), trying to bring the love of the students of the Qur'an (*al-mail*) and of the students recite the Quran in front of teachers to produce students understanding (*al-Fahm*). The concept of *al-Fahm* refers to a final assessment of the students as they are able to master memorizing and can reproduce sentences that are read, specifically the subject *Hifz* Quran in oral form (*Syafawi*). In the context of religious education KBT *al-Fahm* called *fiqh* practices are implemented during the teaching section *Hifz* Quran.

Al-Qabisi Theory (1995) also emphasizes teaching activities in both daily ratings, weekly and final assessment. This theory also emphasizes listening skills among teachers than sight skill, reading and making sure that the students rewrite the verses of the Quran memorized. It is also stated by Abdul Rahim (2008) that explains that this activity has been passed down from generation to generation. Furthermore, this study is also based on the model of teaching. Shulman (1987) says that the practice of effective teaching when teachers know the content of the lesson being taught, learn about the curriculum being taught, teachers know about students, general pedagogical knowledge and acknowledging educational goals. Al-Qabisi Theory (1995) and Shulman model (1987) have become the platform for this study to assess the readiness of teachers in teaching the practice of *Hifz* Quran.

Research Methodology

This study is a quantitative research using questionnaires to ensure that the objectives and the research questions answered immediately and appropriately (Plano-Clark & Creswell, 2010). The study involved 621 of religious teachers from several secondary schools were selected using stratified sampling (*stratified random sampling*) in schools which implement KBT throughout Malaysia including Sabah and Sarawak. This study constructs formed based on the results of the review of the previous studies conducted by other researchers. The instrument administered contains three parts, Part A for collecting demographic information, Section B containing three constructs, namely (i) knowledge, (ii) skills and (iii) attitude. While Part C contains two constructs (i) teaching practice *Hifz* Quran and (ii) Practice *Maharat* teaching of the Quran.

The validity of the instrument were conducted by 11 experts and they have reached an agreement of the index CVI (Content Validation Index) which obtain 0.89 of teaching practices *Hifz* Quran construct. This CVI result has reached 80 percent and above as suggested by Devis (1992). While the Cronbach's Alpha value calculated for for the entire construct of

teaching practices is 0.940. It has exceeded the range recommended by Sekaran (2003) which the Alpha value 0.60 and above.

The study employed data collection technique using Likert type scale from 1 to 5 to all statements used in the instrument. Likert scale is suitable for measuring the views of respondents continuously on a practice perceptions and attitudes (Cohen & Morrison 2000). Thus, respondents were asked to choose their answers by marking one of the numbers from 1 to 5 based on the testimony of those numbers, very not frequent (1), not frequent (2), Less frequent (3) frequent (4) and Very frequent (5).

Research Analysis

Data were analyzed using *IBM software Statistical Package for Social Science (SPSS)* version 25.0. Descriptive statistics were used to determine the level of religious teaching in secondary school teachers in particular subjects like KBT *Hifz* Quran. Descriptive statistics used were frequency, percentage, mean and standard deviation. Researchers describe this descriptive analysis using the Schedule Interpretation Mean Affective Behaviors that have been formulated by Nunally (1978) as shown in Table 1. Interpretation of mean sorted by descending order from the highest to mean to the lowest mean. This interpretation will be discussed at each session of teaching the session initiation, development and closing.

Table 1

Interpretation of the score

Value Mean Score	Interpretation Level Teaching Practice
4.01 – 5.00	High
3.01 – 4.00	Medium High
2.01 – 3.00	Medium Low
1.01 – 2.00	Very Low

Resource: Nunally (1978)

Findings

Table 2 below shows the findings related to respondents' demographic studies involving secondary schools that implement an integrated curriculum of religious from all over Malaysia.

Table 2

Profile demographics of religious teachers

Demographic	Frequency	Percentage
<i>Gender</i>		
Male	373	60.1%
Female	248	39.9%
<i>Type of school</i>		
SMKA/SBP(TMUA)	488	78.6%
SABK	133	21.4%

Table 2 shows that there is a total of 373 patients (60.1%) were male and 248 (39.9%) females. School type showed a total of 488 patients (78.6%) teachers in SMKAs/ SBP (MUA) and a total of 133 patients (21.4%) teachers in SABK.

Tahfiz Teachers Teaching Practice in the Teachings of *Hifz* Quran Session Initiation

Table 3 shows that there are three statements (3 items) relating to teaching practice at the beginning of the teaching session of *Hifz* Quran. Data shown by frequency, mean score, standard deviation and the interpretation of religious teaching practices. The overall mean score for the construct of teaching practices *Hifz* Quran at the beginning of the session the teacher is at a moderate high level (mean = 3.91 and SP = 0.682).

Analysis per item showed the highest frequency is 3 items 93.7 percent (38.3 percent and Frequent = Very Often = 55.4 percent), namely "*I started teaching with special prayer*". The second item is the statement "*I require students to perform ablution before Tasmik*" showed 70.4 per cent (28.2 percent and Frequent = Very Often = 42.2 percent). Finally, the statement "*I started teaching without using induction set*" is the first item shows only 43.1 percent (the sum of 26.7 percent frequent and 16.4 percent very frequently). It shows that the religion teachers often perform a special prayer when starting a lesson to get the blessings of the teaching. Teachers less often use induction set because usually they ask the students to perform ablutions. This activity occurs as the teaching of the Quran *Hifz* held in small groups in the form of study circles aimed for *Tasmik* activities only.

Table 3

Levels of religious practices during initial teacher teaching the Quran Hifz

No	Item	VNF	NF	LF	F	VF	Mean	Standard Deviation	Interpretation
1.	I started teaching without using induction set	49 (7.9%)	93 (15.0%)	211 (34.0%)	166 (26.7%)	102 (16.4%)	3.29	1.144	Medium High
2.	I require students to perform ablution before <i>Tasmik</i>	19 (3.1%)	48 (7.7%)	117 (18.8%)	175 (28.2%)	262 (42.2%)	3.99	1.094	Medium High
3.	I started teaching with special prayers	5 (0.8%)	5 (0.8%)	29 (4.7%)	238 (38.3%)	344 (55.4%)	4.47	0.699	High
Total							3.91	0.682	Medium High

Teachers in teaching practice Tahfiz *Hifz* Quran Session Progress

Table 4 describes the level of religion teachers during teaching practice *Hifz* Quran shows that all items in the practice of teaching the Quran *hifz* are at higher level with the means range between 4.02 to 4.64. Overall indicates that the practice of teaching during *Hifz* Quran are at the high level (mean = 4.47 and standard deviation = 0.406).

Items that have the highest percentage is item 10, "*I perform new Tasmik memorization (Jadid) students*" of 98.2 percent (31.7 percent Frequently and 66.5 percent Very Frequently). In terms of the frequency of the number of teachers indicated that a total of 610 teachers (often as many as 197 teachers and Highly total of 413 teachers). The statement was the second highest item 4, "*I use the Mushaf Al-Quran as a reference point in*

the PdP" indicates 97.3 percent (32.7 percent Frequently and 64.6 percent Very Frequently) among teachers. Item 12 of "I'm sure the students repeat (repeat) until successfully memorized the readings" show 97 percent (37.4 percent Frequently and 59.6 percent Very Frequently) among religion teachers. Lastly, items number 13 of "I perform Muraja'ah memorizing Qadim been memorized by students" found that 97 percent (40.6 percent Frequently and 56.4 percent Very Frequently) agreement among teachers. This suggests that teachers adopt good practices on the subject *Hifz* Quran such as implementing a new *Tasmik* memorization, do *Murajaah Qadim* memorizing, makes sure students repeat (repetitions) and teachers use the Mushaf Al-Quran as a reference in teaching practice *Hifz* Quran. Thus, *Tasmik*, *Jadid*, *Murajaah*, *Tikrar* and reference to the Quran are among the priorities in teaching practice *Hifz* Quran teachers.

While the item that has the lowest percentage is Item 6 of, "I am using the book of interpretations" of 78.3 per cent (47.7 percent Frequent and 30.6 percent Very Frequently). Followed by Item 14 of "I am sure the students do *fiqh* paragraph (paragraph comprehension) once a week" showed 87.1 percent (41.9 percent Frequently and 45.2 percent Very Frequently) among teachers. Item 3 of "I require students to write (books *Tahrir* memorizing) to assist in strengthening the students' memorization" showed 85.8 percent (24.3 percent Frequently and 61.5 percent Very Frequently) and Item 11 that "I corrected students' memorization during *Tasmik*" shows that 61.3 percent (19.0 percent Frequently and 42.3 percent Very Frequently) agreement among teachers. The items with low frequency imply that *Hifz* Quran teachers should use the reference book of interpret, ensure the students do the *fiqh* statement, students wrote in *Tahriri* book and correct the reading of students' memorization. These are to ensure that all planned activities went smoothly and disciplined, especially the memorization of the Qur'an.

Table 4

Level of religious teachers during teaching practice *Hifz* Quran

No	Item	VNF	NF	LF	F	VF	Mea n	Standar d Deviati on	Interpretatio n
1.	I make sure my Quran reading as an example to students	1 (0.2%)	1 (0.2%)	29 (4.7%)	279 (44.9%)	311 (50.1%)	4.45	0.608	High
2.	I check the students reading before the students memorization of the Quran	1 (0.2%)	5 (0.8%)	20 (3.2%)	257 (41.4%)	338 (54.4%)	4.49	0.619	High
3.	I require students to write (<i>Tahriri</i> books memorizing) to	21 (3.4%)	17 (2.7%)	50 (8.1%)	151 (24.3%)	382 (61.5%)	4.38	0.984	High

assist in
strengthening the
memorizing of
students

4.	I use the <i>Mushaf</i> Al-Quran as a reference point in the PDP	3 (0.5%)	4 (0.6%)	10 (1.6%)	203 (32.7%)	401 (64.6%)	4.60	0.607	High
5.	I use a translation of the Qur'an	1 (0.2%)	3 (0.5%)	20 (3.2%)	265 (42.7%)	332 (53.5%)	4.49	0.603	High
6.	I use tafsir	12 (1.9%)	18 (2.9%)	105 (16.9%)	296 (47.7%)	190 (30.6%)	4.02	0.875	High
7.	I undertake <i>Talaqqi</i> and <i>Mushafahah</i>	2 (0.3%)	4 (0.6%)	14 (2.3%)	205 (33.0%)	396 (63.8%)	4.59	0.604	High
8.	I ensure that students memorize the pages of the Quran	2 (0.3%)	2 (0.3%)	21 (3.4%)	221 (35.6%)	375 (60.4%)	4.55	0.611	High
9.	I'm sure the students do <i>Tahdir</i> (repeat new memorizing verses in preparation)	1 (0.2%)	5 (0.8%)	16 (2.6%)	240 (38.6%)	359 (57.8%)	4.53	0.607	High
10.	I do new <i>Tasmik</i> memorization (<i>Jadid</i>) students	3 (0.5%)	1 (0.2%)	7 (1.1%)	197 (31.7%)	413 (66.5%)	4.64	0.568	High
11.	I correct the current students memorizing of <i>Tasmik</i>	29 (4.7%)	15 (2.4%)	36 (5.8%)	118 (19.0%)	423 (42.3%)	4.43	1.034	High
12.	I ensure the students to repeat (repeat) until	3 (0.5%)	2 (0.3%)	14 (2.3%)	232 (37.4%)	370 (59.6%)	4.55	0.608	High

successfully
memorized their
readings

13.	I perform <i>Muraja'ah Qadim</i> memorizing to be memorized by students	1 (0.2%)	0 (0%)	18 (2.9%)	252 (40.6%)	350 (56.4%)	4.53	0.572	High
14.	I ensure the students do fiqh paragraph (paragraph comprehension) once a week	12 (1.9%)	16 (2.6%)	52 (8.4%)	260 (41.9%)	281 (45.2%)	4.26	0.864	High
Total							4.47	0.406	High

Teachers in teaching practice Tahfiz *Hifz* Quran Closing Session

Table 5 shows the level of religious practice during the closing session of the teachers in the teaching indicates that all items the practice of teaching teachers to teach the Quran *hifz* are at high level with the mean ranges between 4.44 to 4.69. Overall indicates that the practice of teaching during *Hifz* Quran teaches is at the high level (mean = 4.57 and standard deviation = 0.479).

Items that have the highest percentage is Item 3, "*I suggest that students always be disciplined in memorizing the Quran*" shows 98.7 percent (28.5 percent Frequently and 70.2 percent Very Frequently) among teachers. Followed by item 2, that "*I advise students to keep memorizing*" showed 98.4 percent (28.0 percent Frequently and 70.4 percent Very Frequently) among teachers. This proves that the teacher cares for students' discipline in keeping the students memorization. While the item that has the lowest percentage is item 5 of "*I advise students to memorize the reading Tadwir (simple)*" shows 93.3 percent (40.3 percent Frequently and 53.0 percent Very Frequently) among teachers of religion. This shows that the low-frequency item means teachers give the freedom to the students to memorize regularly according to reading *Tadwir*.

Table 5

Teachers' level of religious practice in the teaching of the post-teaching session of the Quran Hifz

No	Item	VNF	NF	LF	F	VF	Mean	Standard Deviation	Interpretation
1.	I give new assignments on memorizing the Quran	2 (0.3%)	2 (0.3%)	20 (3.2%)	244 (39.3%)	353 (56.8%)	4.52	0.610	High
2.	I advise students to keep memorizing	1 (0.2%)	1 (0.2%)	8 (1.3%)	174 (28.0%)	437 (70.4%)	4.68	0.521	High
3.	I suggest students to always be disciplined in memorizing the Quran	1 (0.2%)	0 (0%)	7 (1.1%)	177 (28.5%)	436 (70.2%)	4.69	0.508	High
4.	I advise students to memorize with friends	1 (0.2%)	2 (0.3%)	17 (2.7%)	239 (38.5%)	362 (58.3%)	4.54	0.585	High
5.	I advise students to memorize the reading <i>Tadwir</i> (medium)	2 (0.3%)	10 (1.6%)	30 (4.8%)	250 (40.3%)	329 (53.0%)	4.44	0.692	High
Total							4.57	0.479	High

Overall indicates that the practice of teachers in the teaching of the subject KBT *Hifz* Quran is at high level (mean = 4.42 and standard deviation = 0.397).

Table 6

Interpretation of the *hifz* teaching the Quran among tahfiz teachers

No	Hifz al-Quran	Mean	Standard Deviation	Interpretation
-	Pre-teaching	3.91	0.682	Medium High
-	During teaching	4.47	0.406	High
-	Post teaching	4.57	0.479	High
Total		4.42	0.397	High

Table 6 shows that the practice of teaching in the subject *Hifz* Quran is the most dominant teaching practice during the post-teaching session (mean = 4.57 and standard deviation = 0.479) followed by the middle of teaching practice sessions (mean = 4.47 and standard deviation = 0.406), and the last is the middle of practice teaching sessions (mean = 3.91 and standard deviation = 0.682) were at moderate level.

Discussion of Findings

Overall, teachers in tahfiz secondary schools implement an integrated curriculum teaching of religion practices by various methods that are effective in teaching *Hifz* Quran to students. For example, *Tasmik* and *Talaqqi* methods which are the process of memorizing the Qur'an showed the interaction between students and teachers (Khoeron, 2012). Thus, teaching in the early stages is critical to attract students to give full attention to the teacher. The findings show that 93.7% of *Hifz* Quran class begin with prayer reading. This finding is consistent with studies of Jemali (2008) and Ihwani (2016) found before the start of teaching to read *bismillah* and prayer for the blessing of knowledge and a profound impact on teachers and students.

In addition, teachers also practice the induction set by requiring students to perform ablution before *Tasmik* 70.4% frequency. This finding is consistent with al-Qabisi (1995); Muhammad Izzat (2006), that there are some important components in the PDP tahfiz Quran i.e., induction set, methods, strategies, techniques, activities, manners, BBM, closing and evaluation. This component is a strategy as the main program in an assignment (Daud & A. Adi, 2012). This is in line with the findings by Hashim (2010) and Jemali (2008) that stated the induction set is important as it is interesting, creative, innovative, and recall the last lesson. The good induction set will make the lesson fun and help students to focus in class.

The study found that Hif Quran teachers carry out various activities such as *Tasmik*, *Talaqqi* and *Musyafahah*, ensuring that students do *Tahdir*, reform, repetition (repeated reading) so that the students have successfully memorized, do *Murajaah* memorizing longer phrases, *Tahriri* and do fiqh sentences in each week. Item 7 found that teachers often adopt *Talaqqi* before making *Tasmik* to pupils with teachers practice the frequency of 96.8%. *Talaqqi* process is an activity in which the students first can proceed with the next activity *Tasmik* (Jamaluddin, 2018). There are 11 items found that teachers often do *Tasmik* every day as advance. Jamaluddin study (2018) is also in line with the findings of this study that the students have to recite in front of the teacher because the teacher must do *Tasmik* towards the reading that was memorized by students.

Item 12 found that teachers often adopt tahfiz repeatedly for students so that they can memorize the Quran, which accounted for 97% of teachers who regularly practice it. This is because the effort to memorize the Quran is not something easy to do (One, 2012).

Therefore, the method of repetition is the concept of religious education which is emphasized by memorizing verses of the Qur'an repeatedly until the goal is reached (Jamaluddin, 2010; One, 2012); Repeated reading is important for maintaining facts in mind (Dahlin, 2005). This repetition exercises either consciously or unconsciously will automatically generate memorization (Wan Mahmud Khairi & Ashaari, 2015). Thus, the drill is important in learning sessions. This situation shows that the Qur'an should be in the great care and the need to maintain high readiness in memorizing the Quran in stored memory (Jamaluddin 2018). Pintrich, et al., (1991) supports this statement with a perception that a strong desire to improve the achievement of results through positive expectations in predicting success. This suggests that the expected ratio is an important aspect to determine the students' ability and motivation to students spent in memorizing the Quran in the measure that has been set.

Item 14 found that teachers do fiqh sentences in each week. In the teaching of fiqh sentences, students are required to provide a better understanding which sentence was read out in the presence of 87.1% of teachers practicing this method. This finding is consistent with studies conducted by JAKIM (2017) found that 57% of teachers stated objective of religious education students should understand the Qur'an. Jamaluddin (2018) stated that students must be trained to memorize each day in order to master memorization orally in next *Tasmik* class to be able to rewrite the verses memorized. Therefore, Hashim and Tamuri (2012) described the method of memorizing the Qur'an which is the main *Tasmik* process, *Takrar*, *Musyafahah*, *Talaqqi*, comprehension and writing. This was considered important because through understanding the verses of the Quran to help students preserve the memorization of the Quran.

The closing session, the practice of teaching *Hifz* Quran found that teachers ask students to be disciplined in memorizing al-Quran (98.7%), advised the students to keep memorizing (98.4%), recommends that students memorize the Quran with friends (96.8%) , assigning tasks, memorizing a new Quran (96.1%) and advised the students to memorize the reading *Tadwir* or moderate reading (93.3%). Teachers can give preference to students who have the talent and skills better to read the Quran in advance of some other students (An-Nawawi, 2015). It is a practice as a teacher at the closing session realize that motivating students is an important aspect before teachers spend on teaching each session.

Overall, this study found the practice of religious teaching is at a good level, especially in the teaching of the Quran *Hifz*. However, teachers need to always be ready to diversify teaching methods in the beginning of the teaching, students to avoid drowsiness such as muscle strain, nasyid, ablution and storytelling. This is because the study found that teachers only practice the prayer reading only in the teaching of the Quran *Hifz*. This can be proven from the total number of respondents, a total of 353 teachers did not practice induction set in teaching of *Hifz* Quran. The large number of these give a general picture of the teachers of religious practice is less frequent induction in teaching set *Hifz* Quran. Mohd Salleh (2008) declared effective teacher is a teacher who is always willing to make plans and choose the appropriate teaching strategy to achieve teaching objectives. Strictly speaking, teaching and learning tahfiz Quran is able to develop the pupils and teachers to fluent reading Quran with tajwid, knowing the signs and be able to remember the verses of the Quran properly. However, the practice of teaching as *Talaqqi*, *Tasmik*, *Murajaah*, *Tahriri* students will be more effective if teachers have the pedagogical tahfiz skills others to make more attractive knowledge presentation.

Conclusion

The study shows that the level of religion teaching practices specifically *Hifz* Quran among tahfiz teachers. Some methods or activities practiced by religion teachers have a strong relationship with the quality of student's memorization and memorizing achievement. Due to the process of memorization the Quran is very unique compared to the memorization of other fields, the less practice aspects should be given special attention, particularly in the pedagogical skills of teaching *Hifz* Quran in order to avoid students getting bored and the success of the curriculum that has been formed.

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