

## AL-QURAN LEARNING MODEL FOR SELF-DIRECTED LEARNING

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**Abstract.** The focus of the SALaM (Self-directed al-Quran Learning Model) is to provide a conducive platform for al-Quran readers to perform tadabbur or self-study of al-Quran involving mainly reading comprehension process of al-Quran. The development of the model is divided into two main stages involving the development of a coherent structure of al-Quran contents as a whole. The second stage is the development of the model itself. The first stage is developed based on the formalization of the Nazm al-Quran principle proposed by Farahi and Islahi. The model itself is based on the implementation of reading comprehension strategies based on two main reading comprehension theories namely the Construction-Integration theory of Kintsch and Constructionist model of Graesser. A learner evaluation on the application of the model was done to assess the perception of learners using the SALaM. This stage was implemented by utilizing a Likert scale-based questionnaire to 39 learners who follows several sessions of the al-Quran walkthrough sessions which implemented the SALaM model. The study further focuses on the learning aspect of al-Quran rather than the tafsir methodology of al-Quran, therefore we described it as the *ulum ta’alim al-Quran* (Science of learning al-Quran) aspect, not the traditional *‘ulum al-Quran* (science of exegesis of al-Quran). The assessment of SALaM model application yielded a favorable acceptance of al-Quran learners. Most 39 respondents (about 96.9%) found that the use of the main theme (*‘amud*) is very helpful in the comprehension of al-Quran. In conclusion, the model has provided significant help in the reading comprehension process of al-Quran and is very potential to provide the platform or basis for self-learning al-Quran in general.

**Keywords:** *self-directed learning model, Tadabbur, reading comprehension, Nazm al-Quran, coherent structure*

### Introduction

Muslims are challenged by Allah to read al-Quran and get into a real reflection of its contents so as to render it the ultimate guide in life. Reading and reflecting on the essence of the al-Quran is a fundamental requirement for every Muslims as echoed by many verses in al-Quran (23:68, 38:29, 4:82) among others:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

Then, do they not give serious thought (tadabbur) to the Qur’ān, or do they have locks on their hearts? (al-Quran 47:24)

Tadabbur and reading al-Quran in general can be described in different views. In the psycho-linguistic point of view, tadabbur of al-Quran in essence is a reading comprehension process with the objective to achieve a deep level of comprehension of the content of al-Quran. From the learning pedagogical point of view, tadabbur can be

considered as self-directed learning mode of learning al-Quran where learner takes charge of the learning process. On the other hand, from a general public quranic reader's view, reading al-Quran can be a dreaded and confusing challenge. Many can read and even memorize the quranic words on the page, better still even if the reader can decode, read and understand the surface text on the page via Al-Quran translation, the challenge remains to put the words together and make sense of them. For many al-Quran readers, the words remain a string of words, rather than a coherent, comprehensible, and learnable message. Perhaps this is one reason why the interaction between the readers of al-Quran and the text itself especially in Malaysia is generally focused on empowering public with the capability to correctly reading the Arabic text, memorizing the text or beautifying the reading without much understanding of the content. In Malaysia, the huffaz community (those who memorize al-Quran) in general pay less attention to the tadabbur aspect of learning al-Quran due to different reasons, among them because of the complexity of the understanding process itself (Saad et al., 2021; Baharun et al., 2020; Yahaya et al., 2019; Abidin et al., 2017; Hashim and Tamuri, 2012). If the huffaz group who is supposed to spend more time devoting themselves to al-Quran find it difficult to understand al-Quran, the general public can be expected to find harder time to comprehend the content of the book.

Notwithstanding the difficulties of comprehending al-Quran, the process of learning from text in general, especially deep comprehension of text on the other hand is generally considered by the community of researchers in reading comprehension area as a complex process not yet fully understood (Allen et al., 2016; McNamara et al., 1996). Many studies in the area of reading comprehension were trying to conquer the complexity of reading comprehension as a whole for the past century or so. Many developments in different aspects have been achieved in this area. These many achievements in reading comprehension studies however has not yet being utilized by the quranic learning community to improve the quranic reading experience. One area where the process of tadabbur of al-Quran can benefit is the reading comprehension strategy findings and practicess. The marriage of the field of linguistics and psychology in general with the study of al-Quran seems to be a potential answer in the quest to ease the reading comprehension task of al-Quran. The 'quest for a model of an effective tadabbur process' which can be engaged by the public quranic readers can perhaps now be narrowed down to the 'quest for an effective reading comprehension strategy of al-Quran' with the special connotation of the word 'reading comprehension strategy' as understood by the reading comprehension research community. The implementation of the al-Quran reading strategies however will require a conducive model on which the strategies can run.

In this study, we propose a model which is conducive for implementing different reading comprehension strategies when reading al-Quran. We stand on the hypothesis that the utilization of the proper reading comprehension strategies in reading al-Quran can result in better comprehension of al-Quran especially in performing tadabbur of al-Quran. The path towards achieving this end will be paved in two main stages. The first stage involves the quest to propose a coherence schema of the contents of al-Quran. This will bring us to the next stage where we will propose a model which will be conducive for al-Quran reading strategies to be implemented on. This model will be named as SALaM (Self-directed Al-Quran Learning Model) for brevity purpose.

Reading al-Quran has been made a special form of worship for muslims worthy of handsome reward from Allah. However, al-Quran cautious the muslims of the problem

befalling of the previous muslims of the Children of Israel in regards to their failure to relates effectively to the Book send forth by Allah to them, the Taurah. The general public of the Children of Israel can read their Book but they don't understand it (alBaqarah 2:78-79). Due to this, they were easily a prey to the manipulation of their religious elites who change the contents of the Book to suit their needs less they claimed it is from Allah. The problem with the general public of the Children of Israel according to al-Quran is that they are not reaping the expected guidance from Allah's Book by reading the Book themselves. To make things worse, the group which is expected to teach and guide them to the correct understanding of the Book-i.e., the religious scholar betrayed and misguided them. Al-Quran provides an alternative to the malady by making it critically important acts for each and everybody to put effort to interact with the al-Quran by themselves in what al-Quran terms as the tadabbur process. As such, there is a critical need to empower the public towards an effective self-directed interaction with al-Quran which leads to practical comprehension of the content of al-Quran.

At the center of the quranic tadabbur process is the act of reading (tilawah). As such, paving the way for implementation of effective reading comprehension strategies of al-Quran is highly eminent. Reading Comprehension difficulties can arise for a number of reasons, ranging from poor word decoding abilities to the inability to use effective reading strategies (Graesser, 2007). A model, conducive for implementing al-Quran reading comprehension strategies on it will empower user to embark on a self-directed learning experience of al-Quran (tadabbur).

### ***Literature review***

The quest to understand the al-Quran as the ultimate Book of Allah has been translated into the extended works done in the field of tafsir al-Quran or the exegesis of al-Quran. Many approaches have been proposed throughout the history of the Muslim ummah. The methodology or the science of tafsir of al-Quran is generally known as the study of 'ulum al-Quran (lit. translated as the science of al-Quran). The focus of this study however is on the pedagogical aspect of al-Quran learning-to find the best way of how the content of al-Quran can be understood especially by the common people who are not especially trained in the field of al-Quran study. The focus is to find the best method to help al-Quran readers to understand the content of al-Quran, with the objective in mind to enable readers to perform effective tadabbur of the Book. Physical interaction with al-Quran between a Muslim and the Book is mainly defined with the reading-qara'a of the text of the Book. Reading for comprehension however is a complex task in itself, more so ever when reading an unfamiliar text like al-Quran. This is so because comprehension requires ability to go beyond words, understand the ideas and interrelation between them. One may be able to read the text of al-Quran and understand the translation of words in the text by reading translation of quran for example and yet fails to grasp the deep understanding of the verses, group of verses and eventually the whole surah. So many elements are involved in reading and comprehending a piece of text. The complexities were best captured by Graesser (2007) in these words:

*“Words contain graphemes, phonemes, and morphemes. Sentences have syntactic composition, propositions, and stylistic features. Deep comprehension of the sentences requires the construction of referents of nouns, a discourse focus,*

*presuppositions, and plausible inferences. The reader needs to distinguish given versus new information in the text and implicitly acknowledge what is shared among most readers in a community (called the common ground). At more global levels, the reader needs to identify the genre, rhetorical structure, plot, and perspective of different characters, narrator, theme, story point, and sometimes the attitude of the author.”*

Reading experts and trainers devised different reading strategies to conquer the complexities of comprehension task. A reading comprehension strategy is essentially a cognitive or behavioural action to improve aspects of comprehension (Graesser, 2007). As such, its implementation is dependent on which model or theory is used to describe the reading comprehension action. For this study, we have chosen two established model of reading comprehension namely the Construction-Integration model (CI model) (Wharton and Kintsch, 1991) and the Constructionist Theory (Graesser, et al., 1994). Because of the theory-dependent nature of the strategies, it is important for the platform on which the strategies will be implemented is readily capable of handling the strategies. Graesser (2007) associates reading comprehension strategies definition to be action enacted under a particular contextual condition to enhance comprehension. The contextual condition is further defined by the reading comprehension theory it is associated to. A common requirement for generally every reading comprehension theory is the requirement on the textuality of the text involve. The basic question asked related to the textuality question is “what are the traits of an ideal text which can help in comprehension of a text?”

### ***Reading comprehension strategy***

Reading is an act which involves cognitive and behavioural action. The task will become more complex when deep comprehension of a text which requires inferences, linking ideas coherently, scrutinizing the validity of claims with a critical stance, and sometimes understanding the motives of authors is involved (Graesser, 2007). Significant amount of effort is needed whenever the reading comprehension process suffers from breakdown due to different reasons such as words or vocabulary not understood or certain concepts are not familiar to reader in an expository text. Whatever act a reader does-either he or she is unskilled or expert reader to circumvent the problems encounter during reading are strategies. The formal definition of reading comprehension strategy however is quite loose and broad. Definitions of the terms are dependent on the definition of the term reading comprehension itself which further on dependent on the theory or model used to describe the process of reading comprehension itself (Graesser, 2007). The 4-Pronged Comprehension Strategy framework (McNamara et al., 2007) is an example of such construction. The 4-Pronged Strategy consist of four strategies namely: (a) Preparing to Read; (b) Interpreting Words, Sentences and Ideas in Text; (c) Going Beyond the Text; and (d) Organizing, Restructuring, and Synthesizing Information in the Text.

The 4-Pronged framework emerged from the US College Board Comprehension Standards which specified the process by which successful readers generate meaning from text read. These standards are constructed under the influence of the CI model. The Standards were (a) Comprehension of Words, Sentences, and Components of Texts; (b) Using Prior Knowledge, Context, and Understanding of Language to Comprehend and Elaborate the Meaning of Texts; (c) Author’s Purpose, Audience, and

Craft and (d) Using Strategies to Comprehend Texts (McNamara et al., 2007). The first standard goes very well with the multilevel of processing defined in the Kintsch CI model. In the CI model, processing happens in the textbase and the situational model levels. Words and sentence level of processing happens in the textbase model. In the second standard, the situational model processing is the resulting mental representation representing the coherent structure of the text. Different initiatives of reading comprehension strategies were promoted by different groups under different names. Some strategies suited one type of text of the other. The 'Hi 5! Strategies' for example, is especially crafted for the expository text. They consist of five different strategies: (1) activating background knowledge (2) questioning, (3) analysing text structure, (4) creating mental images, and (5) summarizing (Dymock and Nicholson, 2010). The ReadNaturally, a group focusing on promotion of reading activities listed two different set of strategies for Narrative type of text and expository type of text (Read Naturally Official Portal, 2022). We will list only the key comprehension strategies listed there for study purposes: (1) Using Prior Knowledge/Previewing (2) Predicting (3) Identifying the Main Idea and Summarization (4) Questioning (5) Making Inferences and (6) Visualizing.

The textuality models will help create a critically needed coherence schemata of al-Quran's content on which all others elements-reading comprehension theories and reading strategies can operate on. Reading comprehension will elevate al-Quran readers to the new level of reading beyond the act of simply reading words on the text. Readers will be actively involving in the reading process, intentionally and interactively before, during and after reading. Reading comprehension is a mix of many complex cognitive processes involving text comprehension process and background knowledge integration. A reader equipped with reading comprehension skill and realization will be capable of decoding the text, integrate the surface text they read with background knowledge and perform deep comprehension and able to think critically on the text they are reading. Without the skill quranic readers will be denied the chance to perform effective tadabbur and gain insight from al-Quran reading. Once the textuality of al-Quran can be established then only he reading strategies can be implemented on its environment and the ideal elements from reading comprehension theories can be realized.

### ***Traditional and current views of al-Quran***

Along the history, many tafsirs of al-Quran have been produced addressing different aspects of al-Quran's content. The tafsirs also employed different general approaches which yields different ways of presentations as well as interpretations. Embong and Hanapi (2017) for example listed seven different methods of tafsir which are very commonly quoted whenever the topic being discussed. A look on the style of interpretations in tafsir yield four different broad classifications, namely tafsir ijmalī, tafsir tahlīlī, tafsir muqarīn and tafsir mawdhū'iy (Alawi, 2018; Fadil, 2004). For the purpose of this study, we are particularly concern about the readability and comprehensibility aspect of the tafsirs. The core element defining text readability and comprehensibility is the coherence aspect. Looking from coherence aspect, we can generally categorize mufassirs (interpreter of al-Quran scholars) based on their views towards the existence of coherence in the structure of al-Quran. Abdullah (2012) divides mufassirs under three broad categories based on coherence regardless of the method of tafsir they utilized. The first group are the coherence deniers. They maintained the

views of al-Quran as collections of disjointed verses and surahs. To them the content of al-Quran is a collection of many piecemeal topics according to the needs of the first addressees. They also maintained that the content of al-Quran is atomic in nature whereby blocks of topics are randomly placed in a surah without specific inherent structure. Among the famous proponent of this view are Izzuddin bin AbdusSalam (606 AH) and Imam asyShaukani (1250 AH). Regarding their view, Izzudin AbdusSalam said:

*“If revelations were revealed under different circumstances, they should not be necessarily related to one another. The person who seeks to impose any links on such revelations, doesn’t know that good speech is devoid of such loose ties. Let alone by the Qur’an, which is the most eloquent speech.”* (Gheitury and Golfam, 2008)

The second groups are the coherence supporter. This group of mufassirs accepts the fact that coherence exists in al-Quran and use the sense of ordering in al-Quran when needed. Many mufassir in general fall under this group. The third group are of the strict supporters of coherence. The mufassirs of this group strictly holds that coherence structuring must be part of tafsir methodology, else the mufassirs will not reach to the accurate intended meaning of al-Quran. Some of the al-Quran scholars belonging to this group are like Imam Fakhruddin arRazi (606 AH), Abul Qahir Jurjani (885 AH) (Abdullah, 2012). Despite the fact that many mufassirs accepted the existence of the coherence structure in al-Quran, the prevalent approach in many mainstream quranic tafsirs currently is still ‘atomic’ in nature. The atomic practice in tafsir proceeds by dividing Quranic surah into smaller units of text and interpret each as a separate unit. Due to this view, many Islamic scholars is of the views that “the received arrangements of quranic verses and surah is not very significant for exegetical purposes” (Nadeem, 2015; Mir, 1986). The different perception on the structure of Quranic contents is decisive in determining not just the presentation aspect of a tafsir, it will also influence the interpretation of the verses of al-Quran. Similarly, the perception on the structure of al-Quran will also decide how al-Quran readers will read and comprehend the verses of al-Quran.

In order to come up with a model for learning al-Quran, better still a Self-Directed-Model for learning al-Quran, it is critically important that a religious textual document; better still, a higher literature like al-Quran to possess a coherent structure to be considered as a high literature text (Alshenqeeti, 2019; Islahi, 2007). It is important then to establish the status of coherence of al-Quran before we discuss about the kind of coherence structure al-Quran possess. Islahi (2007) argue very resolutely on the certainty of the coherence of al-Quran. Islahi pointed out that the very probable reason why the idea of the coherence of al-Quran had cease to reach a practical level with a tangible proof and deliverables for a long time is because of the fact the finding a coherence structure in al-Quran is an extremely arduous task of which not many can devote their life for its pursuit. He further pointed out that of those who supports the idea also have not been able to provide a work which can “explain the coherence of al-Quran in a way that would be sufficiently convincing for an intelligent and judicious reader” (Islahi, 2007). It is pointed out that only two scholars that have been in as so far produced a complete tafsir fully abiding to the coherence principal. They are Ibrahim alBiq’a’i (809 AH) with his masterpiece tafsir work titled *Nazm al-Durar Fi Tanasub al-*

ayat wa al-Suwar (in Arabic) and Amin Ahsan Islahi (1903 CE) with his *tadabbur-e-Quran* (in urdu) (Khan, 2003).

Many other works in the area of coherence of al-Quran has been carried on along the history. The study of coherence in al-Quran was known under different name traditionally, the most commonly used was the study of *munasabah* of al-Quran (Abdullah, 2012). El-Awa (2002) did a PhD thesis on the topic of cohesive in al-Quran. Her work is on explaining textual relationship between topics in long surahs in al-Quran using linguistic and what she termed as pragmatic approach. In her report, she analyzed some of the main classical works in this direction among them Badr-al-din alZarkashy with his book *al-Burhan fi 'Ulum al-Q ur'an*, al-Fakhr al-Razy with his *Tafsir Mafatih al-Ghayb* and Ibrahim al-Biq'a'iy with his *tafsir Nazm al-Durar fi Tanasub al-'Ayat wa al-Suwar* (El-Awa, 2002). She also includes a detail analysis from the modern works on the topics including from Syed Qutb's *tafsir of Fi zilal al-Quran*, Islahi's *tafsir of Tadabbur-e-Quran* and Neal Robinson's *Discovering the Qur'an* (El-Awa, 2002). Nadeem (2015) proposed an analytical model for evaluating coherence in the al-Quran drawing upon linguistic theory of textual coherence and schemata theory. The CAC model (Collaborative Approach to Coherent comprises of two processes name; integration process followed by the reflection process. The CAC model is used to discover the coherence structure in a surah in al-Quran. The integration process is where readers will read the text and discover the different parts of a surah in what she terms as the micro level analysis. The level of analysis will result in readers get the synopsis picture of the surah. The next process is to perform the macro level analysis by discovering themes and parts of a surah. This will create an overall view of the surah. The reflection process will bring the understanding to a contemporary level by establishing link between readers, the text and the world.

The terms coherence or *nazm* used in the discussion above in fact carry different meaning to different personals in different contexts. Mir (2013) compares the works of five *tafsirs* namely Tabari, arRazi, alBiq'a'i, Farahi and Islahi. Mustansir observes that Tabari does not attempt to define a coherent relationship in his interpretation. arRazi on the other hand, among the first *mufassir* trying to define a coherent structure in al-Quran. His coherence however mainly concerns between inter-verse, no inter-surah or relationship between higher units. alBiq'a'i provide a more elaborate coherence structure. Rather than just inter-verse level of relationship, he also explains inter-surah relationship. Biqai introduce the notion of *gharad* or purpose of revelation of a surah. Biq'a'i also utilize certain principle in defining the coherence structure. The coherence described by Biq'a'i, though more advance than arRazi still very crude and the application of his principles is "marginally fulfilled" in his work. Farahi and Islahi's work, amid being a more contemporary one provides the breakthrough in the search for a coherence structure in al-Quran. Started by Farahi who laid out the principles of his *nazm*, his main mentee, Islahi put the final touch with the completion of his *Tafsir Tadabbur-e-Quran*. Their notion of *nazm* covers a more thorough coherence structure. They discover a different layer of coherence spanning group of surah down to the verses.

### ***Farahi/Islahi Nazm al-Quran model***

The different studies and works produce in the area of coherence al-Quran are actually endeavors towards finding the best way to explain the contents of al-Quran in a form which can induce the most accurate comprehension of al-Quran. As such different

methodologies was employed to arrive to this end. We have chosen the approach of Nazm al-Quran of Farahi/Islahi as the main input and basis for the SALaM model. Farahi/Islahi principle or model of al-Quran which is actualized in the form of the complete Tafsir Tadabbur-e-Quran book (completed in 1980) embodied the needed ingredients of the reading comprehension ideals. Touted as the ‘most circulated and studied urdu language tafsir’, the work is considered to be ‘the pioneer work based on the coherence theory’ (Khan, 2008). Notwithstanding that many works preceded his in this area, Islahi is outstanding in the fact that he used the coherent principle as his full-fledged methodology while others merely used it as an academic criticism. For Islahi, applying the coherence principle in interpreting al-Quran is so imperative that he holds that it is the ultimate means to unify the ummah (Khan, 2008). For him, the order or coherent of al-Quran is indeed a critical and indispensable divine attribute of al-Quran which must be considered in the quest for understanding the content of al-Quran (Mir, 1986). In this section, we will provide a review on the Farahi/Islahi Nazam al-Quran principle.

The Nazm al-Quran principle is based on the assertion that al-Quran as a divine book possess certain inherent and very coherent structure and that all of its surahs and verses are coherently laid (Farahi, 2008). The term nazm itself literally means ‘order, arrangement and organization’ (Mir, 1986). Although the term nazm was used by different mufasssirs before with different meanings and capacities, the principle of nazm al-Quran was first laid out by Hamiduddin Farahi (1863-1930) and later completed by his mentee, Amin Ahsan Islahi (1904-1997) (Mir, 1986). In defining the structure of al-Quran, Islahi divided the al-Quran into three levels of nazm (structure)-nazm in individual surah (chapter), nazm in pair of surah and nazm in group of surah (Mir, 1986). The main element in the nazm model which knits together coherently surah and verses is what he termed as ‘amud (lit. pillar). The levels of nazm from the top to the bottom flow from a generality to specific ‘amud. At the top most level, there are three main themes presented as the ‘amud of the whole al-Quran, namely Tauhid (oneness of God), Risalah (Prophethood) and the Hereafter (Islahi, 2007). The next level of Nazm is the group of surah. Each group of surah (al-Quran is divided to 7 groups according to Islahi) also stands on a central theme (*Table 1*). Each group, all of them consist of a mix of numbers of makkiah and madani surahs without failure with the makkiah surah preceding the madani surah of the same group in order. The makkiah and madani surah of each group complements each other in describing the theme which they represent. The entire group further represents issues related to the different phases of the dakwah of the prophet (Mir, 1986).

**Table 1.** Measurement instrument.

Group	Surah	Main theme
Group 1	Al-Fatihah(1) to al-Maaidah(5)	Shari’ah or law
Group 2	Al-An’am(6) to atTaubah(9)	Islam as the religion of Abraham
Group 3	Yunus(10) to anNur(24)	The triumph of the Prophet and defeat of the disbelievers
Group 4	Al-Furqan(25) to al-Ahzab(33)	Argument about Prophecies
Group 5	Saba’(34) to al-Hujurat(49)	Argument about Tauhid
Group 6	Qaf(50) to atTahrim(66)	Argument for Hereafter
Group 7	alMulk(67) to anNas(114)	Warning to the disbelievers

After the group of surah, Islahi introduce the notion of nazm in the pair of surah. According to Islahi, almost all of the surah in the al-Quran exist in pairs. Each pair is a complement to the other surah besides it (in surah number ordering) in possibly one of

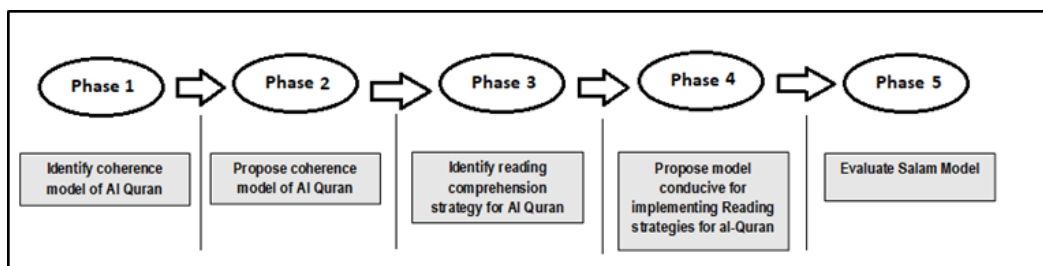


six different ways (Mir, 1986). The significance of a pair of surah is that they carry the same ‘amud and similar general structure. The pair structure plays significant role in deciding the direction of the interpretation of the surah. Islahi argues that the pair structure of the surah is sanctioned in the al-Quran in verse 15:87 and 39:23. The practice of the prophet also confirms to the fact whereby it is reported in different hadith that Rasul SAW used to read different pair of surah in prayer in the first and second rakaat. He cited some examples of pairs which clearly show the existence of pairing characteristics like surah 2 and 3, 8 and 9, 113 and 114 among others. The next level of nazm, is the division of a surah into blocks of related verses in terms of issues. The division of surah into secs is one of the important aspects of Islahi’s nazm which he carries from his mentor Farahi. Islahi divides surah into blocks of verses carrying discussion on a homogeneous issue defining its own subtheme. At the beginning of each surah sections, Islahi will explain the issue discussed in the block and the relation between the block to the next block. By this he provides a coherent link between the blocks in a chaining form which in turn establish the big theme of the whole surah. This is an intelligent way of establishing coherent of the surah introduced by Islahi different from the previous mufasssirs such as arRazi and Biqa’i who attempted to link between verses which is an arduous task to perform (Khan, 2008). The construction of blocks in surah according to Islahi depends critically on the meaning of important terms in a verse. One of nazm important principle is the emphasis that the meaning of a verse is to be obtained from al-Quran itself as the first source of reference. The definition of important key terms in a verse will affect the meaning of the verse and further the block itself (Mir, 1986).

Islahi’s model of nazm al-Quran provides the most appropriate basis for SALaM ideals. With the work of Islahi and Farahi, the task of developing a conducive model for tadabbur of al-Quran is significantly simplified. According to Khan (2008), Islahi has done his part in the field of al-Quran for the benefit of the ummah. It is left for others to further the work and to make the model viable.

## Materials and Methods

We have laid out our methodology to achieve the listed objectives. Each objective is achieved with different phases of the methodology (Objective 1 in phase 1 and 2, objective 2 in phase 3, objective 3 in phase 4 and objective 4 in phase 5). *Figure 1* provide an illustration of the methodology we employed. These research activities divided into four phases will drive the achievement of the research objectives. Phase one and phase two will be implemented mainly using content analysis approach via library research.



*Figure 1. Methodology of research.*

### ***Phase 1: Identify Coherence Model of al-Quran***

Besides readers-related factors, text comprehensibility is also greatly influenced by the textuality factors. In order to build a conducive mental picture or schemata of al-Quran's content, we will turn to textuality studies to understand how textual traits effect reading comprehension. The main model used for understanding textuality will be de Beaugrande's seven textuality standard which describe what a communicative text should be. In the case of al-Quran, it is clear that textuality adjustment will not involve alteration of al-Quran text itself. The area to be improve would be probably of the tafsirs and schemata or how we can build a mental structure of al-Quran's content which confirms to a communicative text trait.

### ***Phase 2: Propose Coherence Model of al-Quran***

From our library search and content analysis, we identify the main tafsir work which ideally suited the communicative requirements of textuality standards. From several classes of tafsir we evaluated, we come to the conclusion of the viability of the Farahi/Islahi Nazm al-Quran Principle which were implemented in the form of the complete coherence tafsir volume-The Tadabbur-i-al-Quran written by Maulana Amin Ahsan Islahi. The principles of Nazm serves as the main input to the coherence structure we proposed.

### ***Phase 3: Identifying reading comprehension strategy for al-Quran***

The third stage is to add the reading comprehension elements to our coherence model of al-Quran to produce the SALaM model. The main approach we have looked into to achieve effective comprehension of al-Quran is the reading comprehension strategies used for comprehending expository text. The concentration is on the strategies for the class of expository text because we consider the many tafsir of al-Quran belongs to the expository type of text. The theoretical framework contributing to this phase is the reading comprehension theory of the CI theory and the constructionist theory. We evaluate the many readings strategies literature and implementations which brings us to choose the Hi 5! Reading strategies.

### ***Phase 4: Develop SALaM model***

SALaM model is basically the integration of the coherence model with the reading comprehension strategies gathered. SALaM provides a conducive platform for readers to implement the reading comprehension strategies to achieve comprehension of the content of al-Quran as the result. In SALaM we have embedded numbers of interventions to support users' application of the reading strategies in their tadabbur.

### ***Phase 5: Evaluate SALaM***

The phase 5 of the methodology is where we evaluate the application of our model (SALaM) in certain setup. In order to evaluate the effectiveness of SALaM, we have setup a training program in which we evaluate our model. The training program is held weekly in the form of discussion of the al-Quran based on the application of SALaM model or what we describe to the participant as discussion based on the coherent al-Quran principle. There are four forms of sessions held; in house meetings, biweekly meeting in the surau in Rawang, biweekly meeting in surau at Shah Alam and the

Facebook live sessions. *Table 2* for detail informations related to the implementation of the trainings. In order to simplify the conduct of our evaluation task, we have developed Powerpoint notes presentations using the model which was used throughout our training program. The sessions in the many training programs is where we apply the coherence principal integrated in SALaM model known as the Quran Walkthrough sessions.

**Table 2.** *Training programs utilizing the model.*

Program	Frequency	Location	Duration	Participants	Coverage
In house meeting	weekly	Jitra	60 to 75 minutes	20-25 people	alFatihah, alBaqarah, aali Imran and part of group 7
Meeting in Surau in Rawang	Every two weeks	Rawang	60 to 75 minutes	20-30 people	alFatihah and part of alBaqarah
Meeting in Surau in Shah Alam	Every two weeks	Shah Alam	60 to 75 minutes	10-15 people	alFatihah and part of alBaqarah
Facebook Live session	Daily	Online	30 minutes	Up to 200	Group 5, 7, and part of alBaqarah

### ***Development of SALaM model***

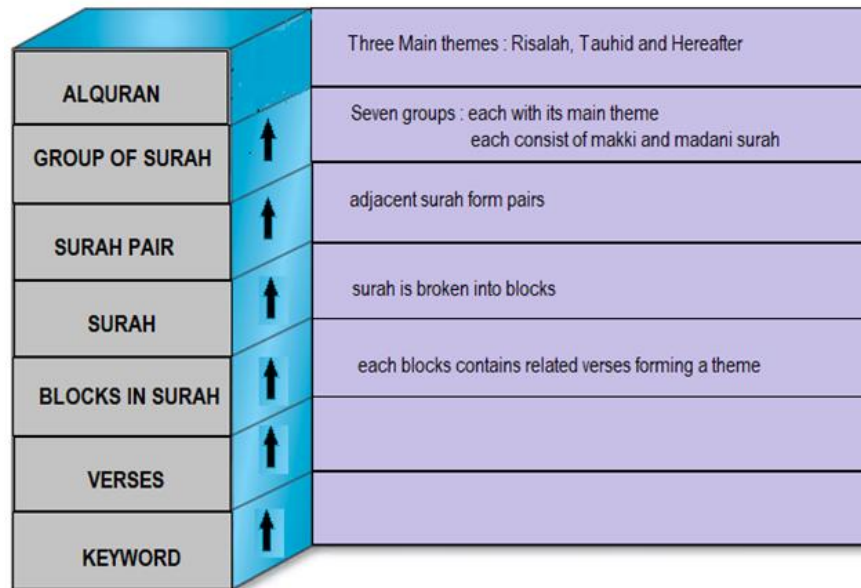
The notion of a proper text is very important in establishing the mental picture of what a proper textual document should be. Al-Quran being a Book from divine origin should possess all criteria of an ideal text, less it will cease to be an effective Book of Guidance. The question of whether al-Quran can be considering a communicative text or not is no more unanswered, as far as this study is concerned. We have established a coherence model of al-Quran which provide us the conducive platform for further development in the field of ‘ulum ta’lim al-Quran’ (Science of al-Quran Learning) which we hope to promote to a higher level. Once the first of our finding is established, the path towards establishing SALaM, our complete Self-directed al-Quran Learning Model can be carried on to the next stage. SALaM will include two main parts, the first part is the coherence model of al-Quran and the second part is the inclusion of the elements which will make SALaM to be a model conducive for al-Quran self-directed learning task. SALaM will be equipped with components to enable many of the ‘reading comprehension strategies’ to be applied in al-Quran learning. With this, readers can utilize the different reading strategies to help them to achieve better comprehension in al-Quran reading which were not possible before given the traditionally prevailing non-communicative view of al-Quran.

Our findings are presented in two parts; the first part discusses the coherence structure of SALaM. In the second part discussed the completion of the SALaM model by the incursion of the different elements to support the application of different reading comprehension strategies gathered from surveys on different studies and implementations.

### ***SALaM coherence model***

Drawing from de Beaugrande seven textuality criteria, we will form the SALaM model fulfilling each of the seven criteria. The first and utmost criteria is to formalize a coherence schema of al-Quran which will enable us to form a top-down view of the content of al-Quran. Using the layers of Islahi’s Nazm principles, we come up with the coherence SALaM model of al-Quran as depicted in *Figure 2*. The model provides a coherence structure of al-Quran in a top-down fashion. It will provide al-Quran readers

with a birds or helicopter eye views at the top level. Going down level by level, al-Quran learners zoom down to smaller grain of schemas which allows them to focus on finer components of al-Quran down to the basic bricks of the Book's content. Further explanation of the different levels will be provided next.



*Figure 2. Top-down self-directed Al-Quran Learning Model (SALaM).*

### **Surah groups level**

At the top, al-Quran carries three main themes-Risalah (consisting of Rasul and Risalah or the message), Tauhid and the Heareafter. Although all throughout al-Quran, the three points are repeatedly touched, the different groups will focus more on the different aspects of the main themes. *Figure 3* describe the seven groups and their main theme. Looking more closely at the theme, we can see how the content of al-Quran proceed throughout the Book. Group 1 begins with the immediate issue especially in the Madinah stage i.e. the establishment of the ummah (community) and the pillars which will ensure its success and stability up to the point that the ummah will develop and survive to the end. Group 2 re-establish the very core of the message which is a universal message for humanity which carries on continuously from the beginning of humanity. As such, al-Quran makes it clear that the message it carries is indeed for each and everybody living on earth. Group 3 describe the lifecycle of God's religion with the main point that the religion of God will be victorious. Section 4,5 and 6 further provides arguments to establish the truth of the Risalah, Tauhid and Hereafter. Group 7 brings back the reminder for human being to really give attention to the message of Allah via His prophets besides giving warning to those who reject the message while they also work to ensure that it will not succeed with the eminent destruction to befall on them.

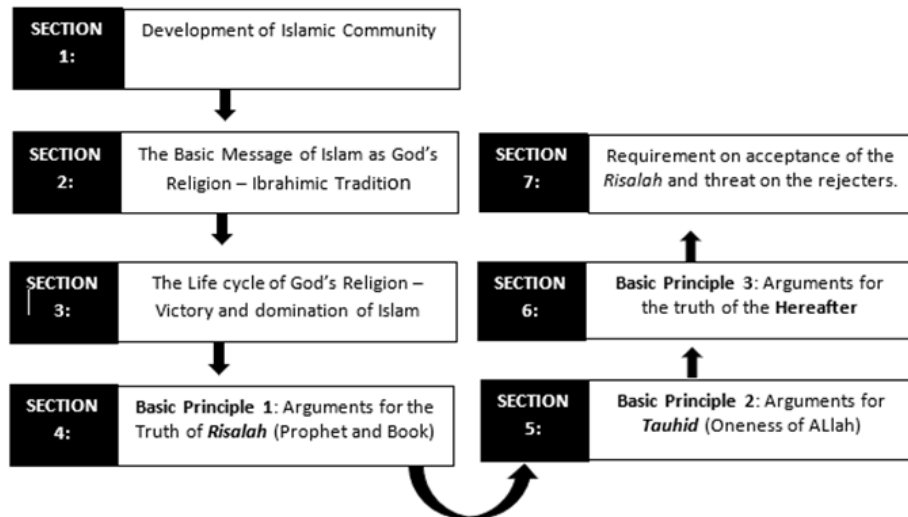


Figure 3. The seven groups of surahs and the themes they emphasize.

### *The Surah pair levels and beyond*

Inside the groups we have the substructure imposed on each of the groups almost all of the surahs in each group have its pair with each complementing each other. Each group also contain makkiyah surahs (surah revealed in the first 13 years while the prophet was in Mekah) and madaniyah surahs (surahs revealed in the last 10 years of the prophets life after migration to Madinah). With this the intra-group surahs progress in a way describing its message according to the stages of the Prophet's dakwah. This makes the contents lively as it passes through real stages of the prophet's life. The surah internally is further divided into number of blocks forming a cluster of verses describing particular issue. The blocks are very important units of coherence which help determines the meaning of specific verses in it. The blocks play vital function in tying up the coherence structure of each surah. The smallest coherence unit at the bottom of the structure is the key word. The meaning of the terms determines the meaning each verse carries. The cohesive structure of al-Quran is established by the usage of different cohesive cues to relates the different units in the model i.e. group to group, surah to surah. More importantly, block to block and verse to verse. With the inception of more cohesive cues, the coherence character of al-Quran will be prominent. Figure 5 provides an overall coherence view of SALaM Top-down model with the themes of each block in the surah to depicts a clearer picture to the overall top-down view of al-Quran. in the figure, the term 'section' represent 'group' and 'chapter' represents 'surah'. The terminology is used to provide a view comparable to the format of a book's table of content to emphasis the coherent structure of al-Quran.

### *Communicativeness of the coherence model*

As part of our findings, it is pertinent to discuss about the communicativeness of the Coherence model we proposed. It is sufficient for us to show the communicative aspects of the al-Quran we have established by showing that indeed the Coherence model fulfilled de Beaugrande's the seven standards for communicative text. As for the first and second standard, i.e., cohesiveness and coherence of al-Quran, we have established this with the model provided with the help of the Nazm principle of Islahi. This is especially clear with the coherent structure proposed. As for the cohesiveness aspect, it

needs further discussion involving the level of linguistics aspects of al-Quran. The cohesiveness of al-Quran is established with detail's discussion into the Nazm principles by Islahi. It is beyond the scope of this study to delve into such linguistic details. Sufficient for the purpose of this study to show coherence. As for the third and fourth of de Beaugrande's seven standard of textuality is intentionality and acceptability of the text. Intentionality of al-Quran is related to the question of whether al-Quran is intended to be a coherence book by its producer or not. Without accepting that al-Quran is indeed a coherently produced book, it is not possible even to apply the strategy of reading comprehension to al-Quran readers. Even if it is accepted that al-Quran is indeed produced as a coherent text, the readers should also accept that al-Quran infact possess coherent structure if at all they can apply proper reading strategy in reading al-Quran. However, given the prevalent schemata of al-Quran as a non-coherent text, the endeavour towards development of a coherent model of al-Quran will require further work. The public needs to be exposed with the coherent schemata of al-Quran first before they can elevate their reading comprehension skill of al-Quran.

Informativity is related to the measure of the degree of how much the producer of the text really produces the text according to the expectation of the readers. In relation to al-Quran, reader's expectation should be evidently clear that al-Quran is a Book of guidance. Failing to appreciate this will not help in the comprehensiveness of al-Quran. Contextuality or situationality has to do with the reality that the text id produced in accordance to specific context of the readers to ensure comprehensiveness of the text on behalf of the readers. Understanding that al-Quran was revealed to people of the Arabian is important to the comprehensibility of al-Quran. Lastly, the intertextuality requires that the test is produced taking into consideration of the background knowledge which is familiar to the readers else readers will not be able to understand the text.

### ***SALaM model***

The coherence structure of SALaM proposed utility can be appreciated by viewing it from two angles; Top-down and Bottom Up. Referring back to al-Quran learning stages model of *Figure 4(a)* and *Figure 4(b)*, we will focus on the two specific stages-walkthrough and tadabbur. The walkthrough stage implementation is in the form of learning process where learners establish the overall views of al-Quran, collecting enough background knowledge before they are capable of performing an effective tadabbur or self-directed learning mode of al-Quran in the next stage. For this stage, learners' al-Quran learning experience will be made a lot simpler with a top-down coherence incursion into the ocean of al-Quran's content as shown in *Figure 4(a)*. In a sense, the walkthrough stage deals with the contents more as textbase processing. We indeed utilized the Coherence Structure in this fashion for the training programs we have implemented (*Table 2*). SALaM Coherence Structure was utilized in the development of the training class's curriculum and in the preparation of the PowerPoint notes delivered to participants in the classes as shown in *Figure 5* and *Figure 6*. In the tadabbur stage, al-Quran learners' interaction with the book will be more of personal readings and analysis of al-Quran. After gaining enough skill and background information on the content of al-Quran via the walkthrough introductory stage, learners now become more skillful readers of al-Quran. The tadabbur process involves deep reading for deep comprehension of al-Quran. For this, the coherence model will be approached from the bottom-up-analyzing the meaning of words or terms, gaining insight into a verse in a surah, establishing comprehension of the block of verses, and

further on building a situational model resulting in the coherence view of the surah as a whole as shown in *Figure 4(b)*.

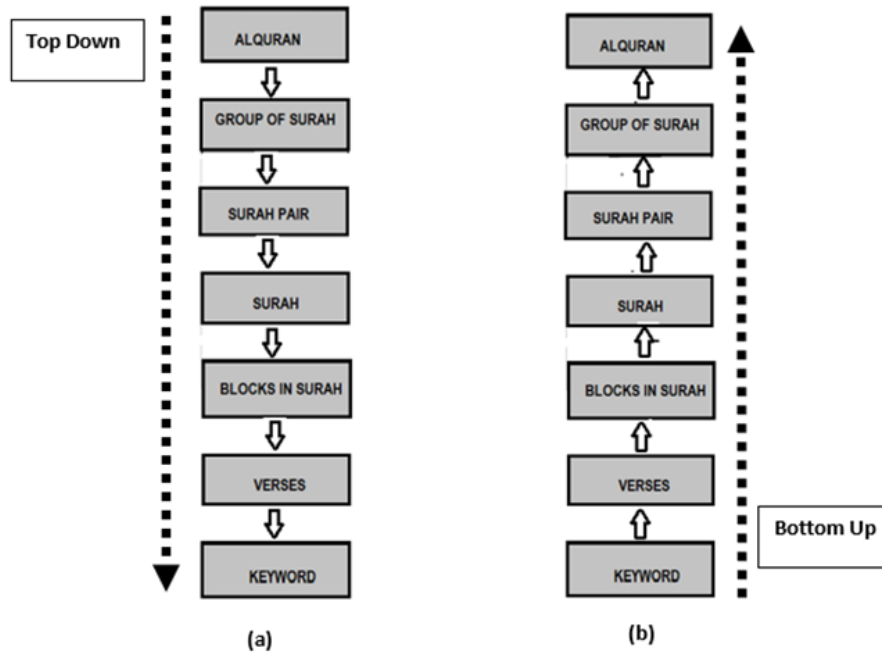


Figure 4. (a) The top-down mode for Walkthrough; and (b) bottom-up mode for Tadabbur.



Figure 5. PowerPoint notes-main screen.

Mark of the beginning of a Block with a clear Main Theme/ Synopsis of block



Figure 6. PowerPoint notes-New block of Tafsir screen.

For the tadabbur stage, the outcome of the deep reading task and comprehension would be two parts, the first one - gaining clearer mental picture and being convinced of the coherence structure of al-Quran; the second one is the generation of new insights, understanding and information from al-Quran. The tadabbur stage is where situational model processing takes place and intensive schema-level integrations are realized.

**Reading comprehension strategies integration**

Reading al-Quran for comprehension will requires application of appropriate reading strategies as the case for other discourse reading. SALaM model will serve as a conducive vehicle or a ‘reading-strategies-friendly’ platform for reading comprehension of al-Quran. We have included as much utilities possible to support al-Quran readers to apply different reading strategies possible to enable deep comprehension af al-Quran’s content to be achievable. The employment of reading strategies in fact can happen in two modes-manual or automated (Graesser, 2007). Salam Coherence Structure in fact can be useful for both situations. After a thorough content analysis of different strategies packages offered in the literatures, we resort to the Hi5! Strategies (Dymock and Nicholson, 2010). The Hi5! approach is simple and encompassing. It simplifies our model construction process but yet covers most of the important reading strategies. The adaption of the SALaM model should be followed by proper training of how SALaM can help readers in applying the strategies it supports. In *Table 3*, we listed the five strategies along with the interventions we have built in SALaM to support readers application of the strategies when they read al-Quran. In SALaM, 9 interventions were included namely: (1) Background knowledge: surah background knowledge, group background knowledge; (2) Blocks support: block map, block synopsis, block Numbering, block main theme; (3) Keywords support: definition, contextual meaning; (4) Surah support: surah synopsis, surah map, surah main theme, introduction and closing blocks in surah, classification of madani and makki surah; (5) Groups support: group synopsis, surah main theme; (6) Questions and answers: questions and suggested answer for blocks, surah and group; (7) Diagrams: depiction of blocks relation, surah relation; (8) Intertextual references-parallel verses, Bible verses, Hadis sahih; and (9) Segmentation: Divisions of resources for advance readers and general users.

**Table 3.** List of reading strategies.

Strategy	Intervention
Activating background knowledge	Background knowledge
Questionning	Questions and suggested answer for group, surah and blocks Keyword meanings Segmentation
Analyzing text strcutures	Surah and block map Numbering for blocks Makki and Madani surah Main themes, Intertextual references
Creating Mental Images	Coherent structure – grouping, surah and blocks Numbering systems Diagrams
Summarizing	Block synopsis Surah synopsis Group synopsis Block main theme Surah main Theme Group main theme



Some of the interventions listed are provided by the inherent characteristics of al-Quran. Al-Quran indeed possesses many of the inherent support to ease reading comprehension. However, the incoherence views of al-Quran hide these inherent elements for reading comprehension. What is left is to provide proper explanation for the al-Quran readers to be aware of the many special characters of al-Quran especially which help the understanding of the Book. In SALaM, we try included signals and cues to bring forth these inherent elements to the attention of readers.

The list of strategies in *Table 2* needs further elaboration since they are presented in a very compact form. User should be educated with the understanding of aspects of reading comprehension and the use of the strategies. Nevertheless, the SALaM model will be a very helpful and conducive platform for a reader to embark on the path towards conquering the understanding of the Book of Allah. In *Table 3*, we have listed different elements we have included in the model to support the strategies to help readers reading comprehension process. The kind of interventions we have provided we implemented it in the form of the Powerpoint slides used in the training programs (refer to *Figure 5* and *Figure 6*). In *Figure 5*, the beginning of a chapter will usually include the synopsis of the chapter and other general information about the chapter. In *Figure 6*, we can see the different parts of a page of the slides. Each page of the slide is divided into three segments-the first segment/column is the segment especially dedicated to the more skillful reader who reads for tadabbur purposes. It contains the details and more advanced information which will help the advanced readers to reflect and analyze the verse more closely. There are three elements in this segment; the blue text explains the meaning analysis of keywords or terms. The green text provides an analysis of linguistic or grammatical issues related to the verse. The red text carries on a discussion about certain clause which requires further elaboration. The second segment house the verse under discussion, the translation of the verse in Malay, and the translation in English obtained from Islahi tadabbur-e-Quran. Islahi translation is provided because often time his translation and meaning of terms differ from the conventional translation. In this segment, information which provides intertextuality connection to the verse consisting of cross reference of other verse, hadis sahih or bible verses. The third segment is the one specified for normal readers. It provides a general explanation of the verse targeted at those who want to walk through all of the al-Quran. The minimum required is for readers to read at least this segment. The text in this segment is written in highly cohesive text to ease comprehension for unskilled readers.

The resulting SALaM model is the integration of the al-Quran coherence model and the Reading Strategies interventions embedded in the model. The complete model is depicted in *Figure 7*. The model consisted of three main components: the coherence model (the seven layers), The Reading comprehension strategies and the reading strategy interventions. There are two modes of implementations-Quran walkthrough and the tadabbur modes. Both can be viewed separately or as a stage of implementation. The Quran walkthrough is the stage where the coherent understanding of al-Quran is discussed. It can be implemented in varieties of method-traditional in class sessions, online learning or formal self-directed learning (remote study or via MOOC program.

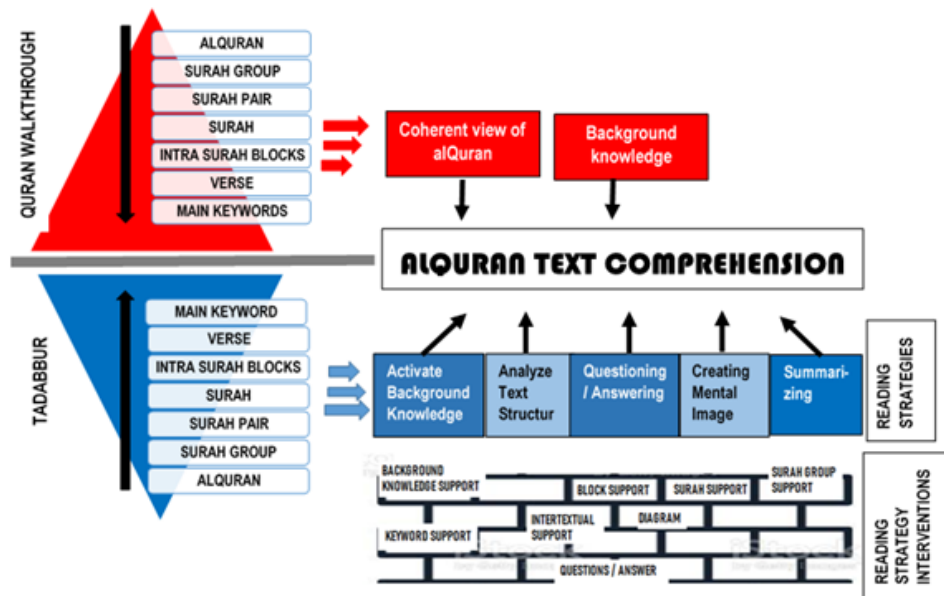


Figure 7. SALaM Model.

At this stage, learners are exposed to the coherent understanding of al-Quran utilizing the coherence model in a top-down fashion. The expected results of this are: (i) the coherent understanding of al-Quran and (ii) strong background information. These two capabilities generated will help learners to perform tadabbur to further explore the vast ocean of al-Quran. Once equipped with the two capabilities, SALaM model can become a very useful tool for al-Quran’s readers to embark into further exploration. SALaM model can be applied in many forms related to al-Quran learning. It can be useful in formal classroom setups, it can be used as the basic schemata for coherent al-Quran content for developing computer systems, apps, etc. All of these possibilities are very much open for exploration in the future. Our focus in this study is the need for such a model in informal self-directed learning of al-Quran via tadabbur of al-Quran.

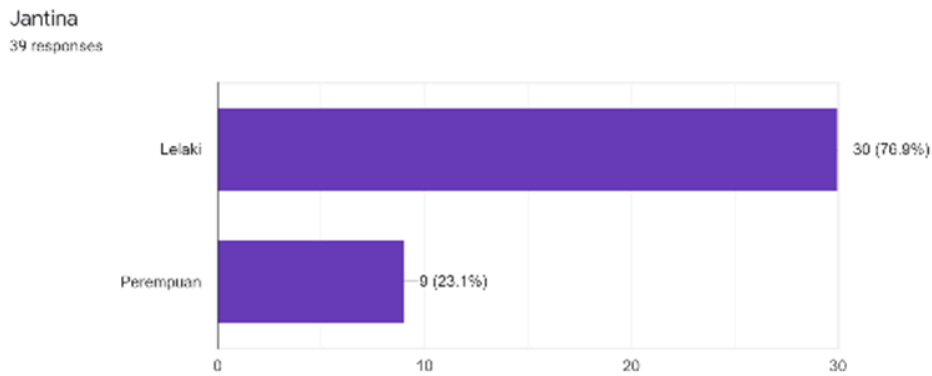
## Results and Discussion

We have formulated 16 questions stipulated into three sections in order to get some insight from our respondents regarding our research questions. Combination of questions are in a form of Likert scale, self-tick and open-ended question. This questionnaire is divided into three main sections: Section A: Demographic profile-6 questions, Section B: The lesson session-8 questions, Section C: Overall view-1 tick type question and 1 open-ended question.

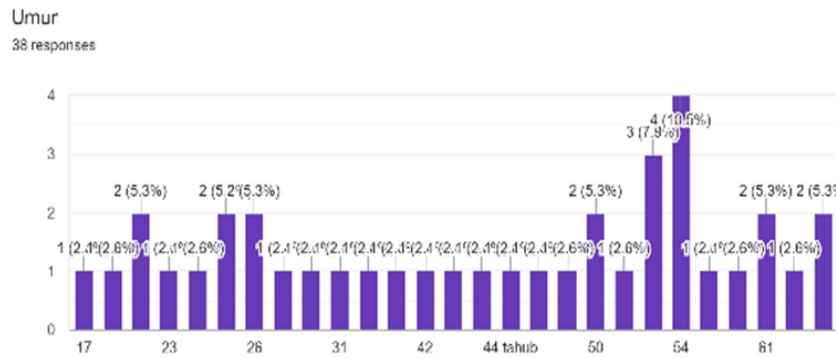
### Part 1: Respondent profile

The results of the study for the characteristics of the respondents are shown in *Figure 8* to *Figure 10*. The study data shows that the majority of respondents are male, which is 30 people compared to female respondents which are 9 people (*Figure 8*). The results of the study shown in *Figure 9* are the age of the respondents ranged from a dozen years to over 60 years and the majority were in favor of their twenties and fifties. *Figure 10* shows the diversity of the respondents' jobs. They consist of businessmen, teachers, self-employed, industrial training students, retirees, salary men, students, marketing

executives, and lecturers. *Figure 11* shows the types of al-Quran tadabbur classes followed by the respondents. The majority of respondents 52.6% attended class once in two weeks, 36.8% of respondents followed the study mode once a week and 39.5% followed it once a month. The majority of respondents, 53.8% are bachelor's degree holders, 17.9% are diploma holders, 12.8% are master's degree holders, 7.7% are certificate holders and the rest are doctoral degree holders and SPM graduates as shown in *Figure 12*. *Figure 13* gives an overview of the background of al-Quran learning by respondents. 24.3% of the respondents have attended tafsir lectures for more than a year, 18.9% of respondents have attended tafsir classes for less than 6 months, 16.2% have attended tafsir lectures within a period of 6 months to a year and 40.5% of respondents answered other from the three options in above.



**Figure 8.** Demographic profile with gender category (N=39).



**Figure 9.** Demographic profile with ages category (N=38).

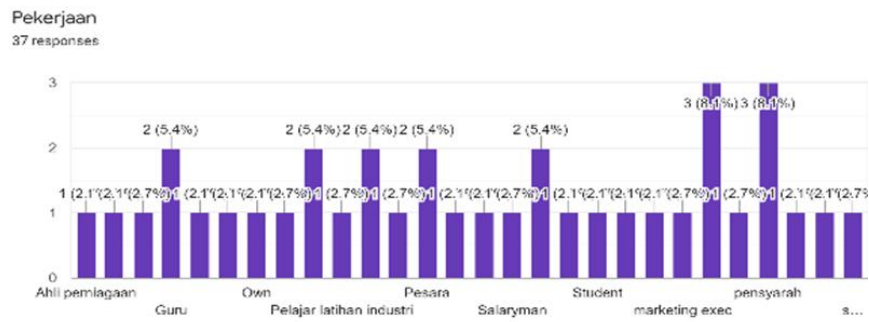


Figure 10. Demographic profile with work category (N=37).

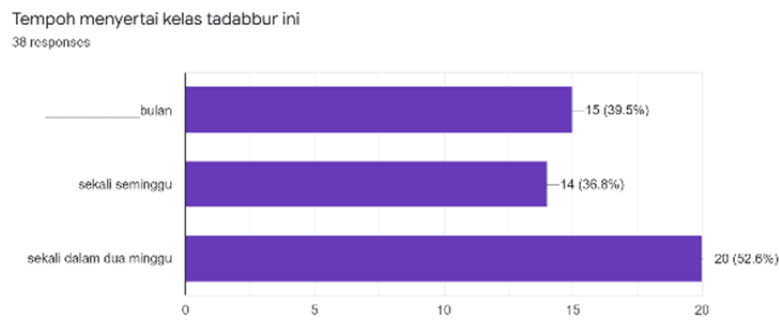


Figure 11. Tadabur class study mode.

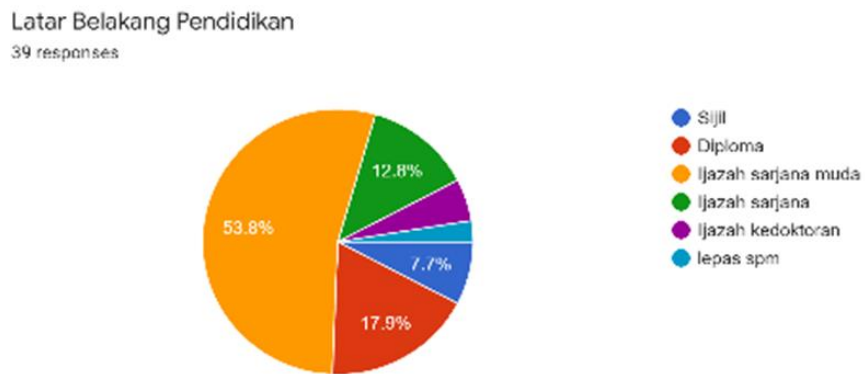
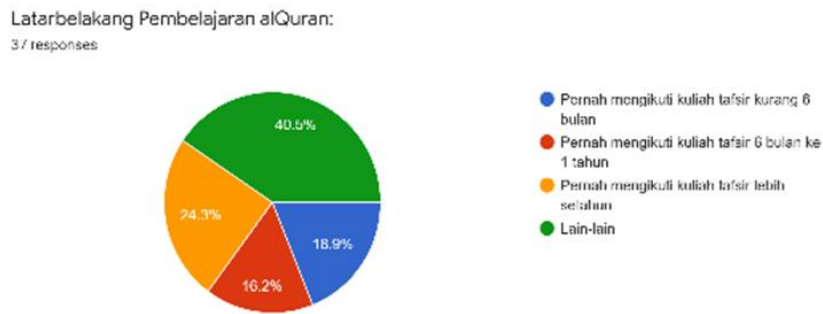


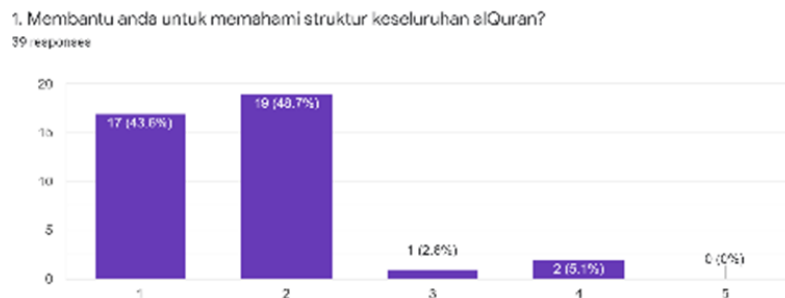
Figure 12. Demographic profile with education category (N=39).



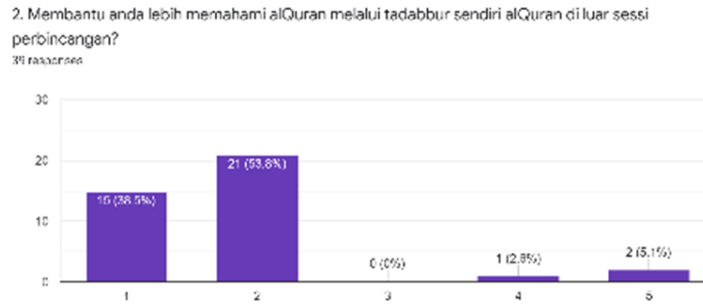
**Figure 13.** Background of Quran learning.

**Part 2: Learning session**

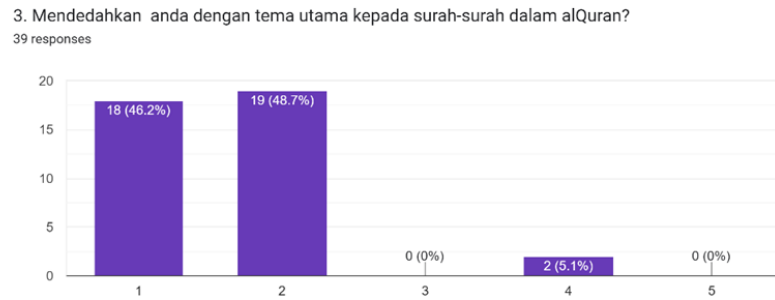
After following the discussion session based on this coherent method of the Qur'an: The first question on assistance in understanding the overall structure of the Qur'an displayed a positive response from the respondents. *Figure 14* displays the distribution of responses from respondents, where 43.6% had answered on scale 1 as representing very helpful, 48.7% chose scale 2 representing helpful, 2.6% chose neutral and 5.1% chose not helpful. The second question tried to get respondents' feedback on the extent to which their participation in the discussion class based on the coherent method of the Qur'an helped them understand the Qur'an when they studied it on their own. *Figure 15* shows that the majority of respondents have acknowledged that discussion sessions based on coherent methods have helped them understand the Qur'an when they study on their own outside of the discussion class. A total of 38.5% chose scale 1 to represent very helpful and 53.8% chose scale 2 to represent helpful. Only 2.6% chose scale 4 and 5.1% chose scale 5 to represent unhelpful. The same goes for question three on exposure to the main themes of the surahs in the Quran. The majority of respondents have acknowledged that discussions using this coherent method have exposed them to the main themes of the surahs in the Quran. *Figure 16* shows that 48.2% chose scale 1 and 48.7% chose scale 2 to represent very helpful and helpful feedback. Only 5.1% had chosen a scale of 4 to represent an unhelpful response. Question 4 which asked about highlighting the content of the Qur'an according to the blocks that facilitate understanding showed a positive effect as well. *Figure 17* shows that 53.8% chose scale 1 as representing very helpful and 35.9% chose scale 2 to represent helpful. Only 2.6% chose neutral and 3.7% chose less helpful.



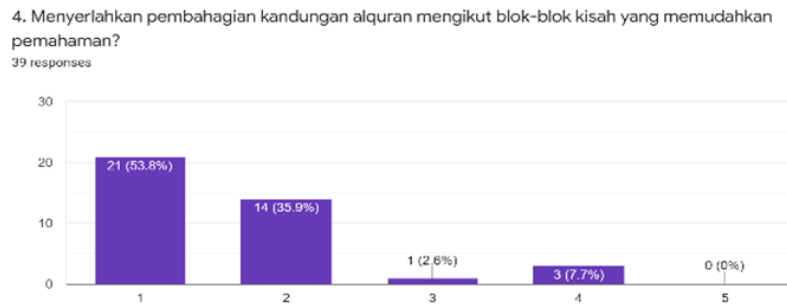
**Figure 14.** Helps to understand the overall structure of the Quran.



**Figure 15.** Helps to understand the Quran through self-tadabbur outside of discussion sessions.



**Figure 16.** Exposes you to the main themes of the surahs in the Quran.

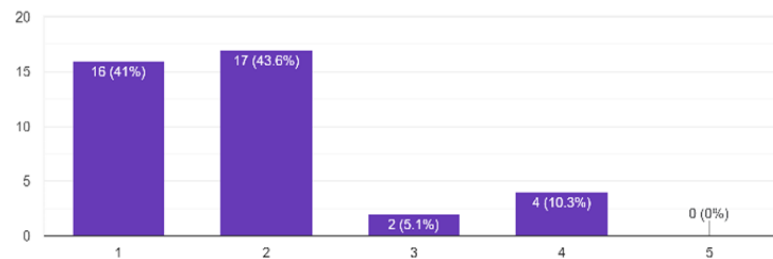


**Figure 17.** Division by block makes it easier to understand.

Figure 18 shows the respondents' positive responses to the background information that helps the understanding of the surah being discussed. The results showed that 41% chose scale 1 and 43.6% chose scale 2, respectively representing very helpful and helpful. Only 5.1% chose scale 3 and 10.3% chose scale 4 to represent neutral and less helpful. Question 6 asks whether the disclosure of the coherent principles of the Qur'an helps respondents identify the themes of the surah when they read the Qur'an alone. Feedback from respondents showed that the majority benefited. Figure 19 shows 35.9% chose very helpful and 48.7% chose helpful. Only a handful responded negatively - 7.7% were neutral, 5.1% were less helpful and 2.6% were not. Question 7 examines the respondents' motivation to read and understand the Qur'an after being exposed to the

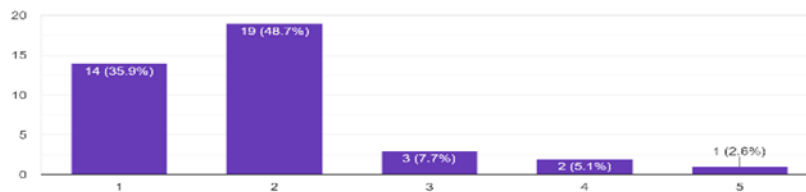
method of nazam al-Quran. *Figure 20* displays that the vast majority of respondents with a positive response to this question. A total of 43.6% chose scale 1 and 38.5% chose scale 2 to represent highly motivated and motivated. A small proportion of respondents, namely 12.8% chose scale 3 to show a neutral response and only 5.1% chose scale 4 to represent less motivation. The last question in the second part aims to get feedback from the respondents on whether this understanding of the coherent method/nazam al-Quran helps them to apply the content of the al-Quran in their daily lives practically. The majority of response shown in *Figure 21* is very positive. A total of 41% chose scale 1 and 41% chose scale 2 to represent very helpful and helpful. A minority of respondents gave a negative response where 10.3% chose scale 3 which represents neutral, 5.1% chose scale 4 to show less help and only 2.6% chose scale 5 to represent no help.

5. Membekalkan maklumat latar yang mencukupi untuk membantu kefahaman untuk setiap tajuk atau bahagian surah yang dibincangkan  
39 responses



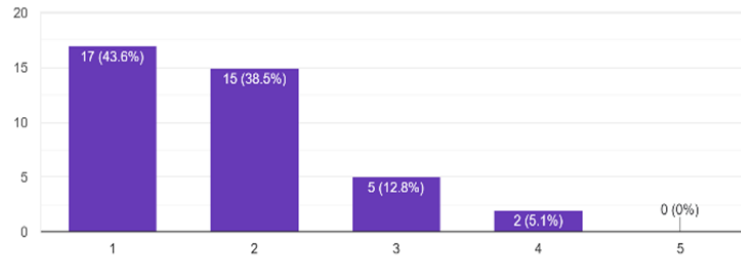
**Figure 18.** Provide sufficient background information to aid understanding of each topic or section of the surah discussed.

6. Adakah pendedahan terhadap prinsip koheren (nazam) alQuran dalam sesi pembelajaran membantu anda mengenalpasti tema-tema utama s... surah ketika anda membaca alQuran sendiri?  
39 responses



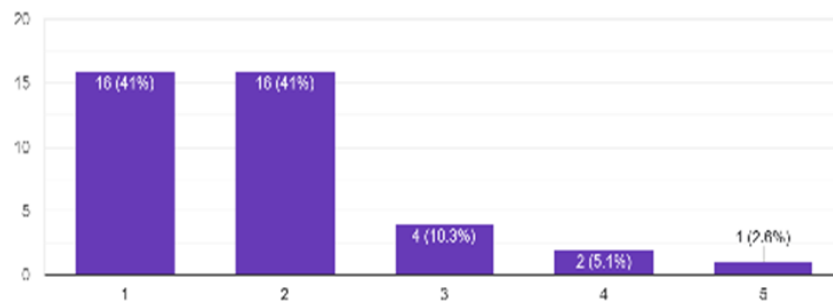
**Figure 19.** Does the disclosure of principle of coherence of the Quran help respondents to identify the themes of the surah when they read Quran alone?

7. Adakah anda lebih bermotivasi untuk membaca dan memahami Quran dengan pendedahan method nazam alQuran ini?  
39 responses



**Figure 20.** Motivation of respondents to read and understand the Quran after being exposed to the method of nazam al-Quran.

8. Adakah kefahaman metod koheren / nazam alQuran ini membantu anda untuk mengaplikasikan kandungan alQuran dalam kehidupan seharian secara praktik?  
39 responses



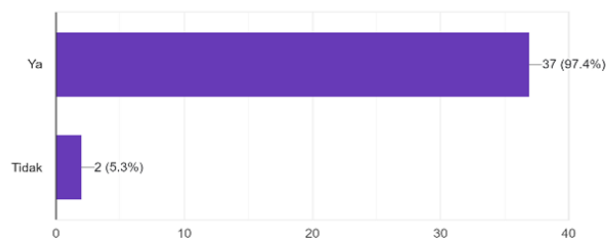
**Figure 21.** Does the understanding of the coherent method/nazam of the Quran help them to apply the contents of the Quran in daily life in practice?

### Part 3: Overview

The questionnaire in the third part tries to get an overall view from the respondents on whether the method of learning the Quran based on the principle of nazam Quranic can help facilitate the understanding of the content of the Quran. *Figure 22* shows that 97.4% have agreed that this method has helped. Only 5.3% disagreed that this learning method would help their understanding.



Pada pandangan anda, adakah kaedah pembelajaran alQuran berdasarkan prinsip nazam alQuran ini secara umumnya membantu memudahkan kefah...dap kandungan alQuran secara keseluruhannya?  
38 responses



**Figure 22.** Whether the method of learning the Quran based on the principle of nazam al-Quran can help facilitate understanding of the content of Quran.

## Conclusion

The focus of this study is not to arbitrate or analyze the different views of the mufassirin (exegetes of al-Quran). This is best left to the experts in the area who possess the capability of doing so. The main concern of this study is to find the best way forward to further provide the most conducive approach for the muslim ummah to understand the content of the Book of Allah, the al-Quran. As we have mentioned earlier that the concentration of this study is on the 'ulum ta'alim al-Quran' (science of learning al-Quran), not the traditional 'ulum al-Quran' (science of quranic exegesis). The scope of this study is the pedagogical, learning aspect of the al-Quran. For this we have selected the best alternative among the many works on the munasabat or coherence of al-Quran to be the basis of our model which is the Nazm al-Quran principal established by Amin Ahsan Islahi and his mentor Hamiduddin Farahi. The SALaM model provides a coherent structure of al-Quran together with a conducive platform for self-directed learning of al-Quran. SALaM provides the support needed for the application of many reading comprehension strategies to help al-Quran readers to gain a better comprehension of the content of al-Quran. We believe that, to some extent we have manage to leave some good impact in al-Quran reading comprehension aspect. The evaluation we have done through the questionnaire survey on the learners' perception on the application of the SALaM model learning have given us a quite a positive respond on the motivational, applicability and knowledge aspect. It is hoped that the small steps we have initiated from this study can spark more involvement in the new field of ulum ta'alim al-Quran (science of learning al-Quran) to further advance the course of making al-Quran a book more understood and applied in solving problems in life by the public.

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## Conflict of interest

The authors confirm that there is no conflict of interest involve with any parties in this research study.

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